A Complete Christian

# DICTIONAR

The SIGNIFICATIONS and several ACCEPTATIONS of All the Words mentioned in the

## HOLY SCRIPTURES OF THE

# Old and New Testament,

Are fully Opened, Expressed, Explained:

Also, Very many Ambiguous Speeches, Hard and difficult Phrases therein contained, are plainly Interpreted, Cleared, and Expounded.

Tending to the increase of Christian knowledge, and serving for the use of All; especially the Unlearned, who have no Skill in the Original Languages, Hebrew and Greek, wherein the Scriptures were first written; and may be

Ministers of the Gospel

Masters of Families in stead of a COMMENTARY on all

Private Christians

CONCORDANCE,

the Scriptures. Unto \Masters of Families"

Begun by that famous and worthy Man of God, Mr. THO MAS WILSON, Minister of the Word at St. Georges in Canterbury, and one of the Six Preachers there.

Continued by Mr. JOHN BAGWELL.

## Augmented and Enlarged with a SIXFOLD Addition:

[I. Of Above four thousand Words, with their several Acceptations, all wanting in the former Editions.

II. Of Many more Acceptations of the same words, mentioned and to be found therein.

III. Of Agreat number of hard and difficult Phrases, not cleared at all at the former Impressions; with a further Explanation of many others therein set down.

Impressions; With a further Explanation of many others therein jet with.

IV. Of The Interpretations of the Proper names of Men, Women, Countries, Cities, Rivers, Mountains, &c. mentioned in the Holy Scriptures.

V. Of The Nature and Properties of such Beasts, Fowls, Fishes, Trees, Plants, Fruits,

Seeds, Stones, &c. as are named therein. VI. Of the divers Readings set in the Margents of the Bibles of the last Translation.

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And now in this EIGHTH EDITION very much enlarged, and digested into one Complete Alphabetical DICTIONARY.

By the diligent Care and industrious Pains of

ANDREW SIMSON, Minister of the Gospel.

<sup>4</sup>Os જોν ગરો કેળંદાબીય લેકિંગ, 'દાંગદીયા પ્રે ગયે જાલ્લં પ્રાથમા. Plato in Gorgia.

App สณร์ยบระพร ห์ สัม อิงอุแล์ขพง อัสเราะปุเร. Epictetus.

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Printed for Thomas Williams and Mary Clark, and are to be Sold by Richard Chiswell at the Rose and Crown in St. Paul's Church-yard, and Thomas Sambridge at the Three Flower-de-luces in Little-Britain. MDCLXXVIII.

Love, is Joseph 26-17-



This Picture heere presented to thine eye,
Doth represent the comely Gravity
Of Willons Countenance: but oh! his Worth!
What Pen, besides his Owne, can set it forth
The cease, Heres' but the Shadow of his Face
His Workes doe shew his Learning Vertue, Grace access soulphit

THE

# GENERAL PREFACE

# Christian Reader.

THE end of teaching is to cause others to learn, and to learn, is to know things to be what they are. Now of things to be known, words are notes or marks, leading the mind to the comprehension of the things. It cannot be then but a great hinderance to the understanding of things, when words which betoken and signific things are not understood, and a great furtherance when they be understood. Wherefore as it is necessary in Grammar Schools, that Children which learn French, Latine, or Greek, have their Dictionaries and Lexicons allowed them, to interpret such hard and strange words, by knowledg whereof things to be learned become more easie; and their tabors which have composed such Books, are much to be commended: So I have wondred, that of so many worthy, learned, and godly Divines, which are as willing for the love to the good of the Church, as able for their sufficiency of gifts, not one, no not one (that I know) have attempted to provide our Christian Scholar such a Christian Dictionary of words, as contain the secrets of our heavenly profession and Art. Many have framed and set forth Primers and A. B. Cs. for beginners: I mean Catechisms, to enter them into the knowledge of God: but not any ( as yet ) have set to their hands, to interpret in our Mother-tongue ( in Alphabet order ) the chief words of our Science; which being very hard and darksome, sound in the ears of our weak Scholars as Latine or Greek words, as indeed many of them are derived from these Languages: and this I have esteemed as no small let to hinder the profiting in knowledg of holy Scriptures among st the vulgar; because when in their reading or hearing Scriptures, they meet with fuch principal words as carry with them the marrow and pith of our holy Religion. they stick at them, as at an unknown language. Matthias Flaccius Illyricus ( whom I did not look upon, nor upon Enchiridion Marlorati, until I had wel-nigh done this work ) hath worthily performed this in Latin, by whose help it is easie for a Divine to do some such work in English: I, the unmeetest and unworthiest of all my Brethren, not one of a thousand, but the meanest of ten thousand, have attempted this enterprise, and performed a poor something, sufficient only, to give the more learned some occasion to do some more exact thing in this kind. Therefore for their better encouragement thus to do (besides the breach of the Ice unto them) I have briefly set down before them the great and manifold profits that would arise out of such a work, being substantially done. First of all, thy self being a Minister of the Word, it will bring thee this fruit, that thou shalt teach with more facility, having ready and at hand, the true and right definition of things. Second the distinguishing of words of divers acceptations. lying always by thee, will ease thee of some labour in searching, when thou art enforced by occasion of the Text, to interpret such words. Thirdly, the people committed to thy charge, being by means of such a Book well acquainted with the chief words which contain any Dostrine, thou shalt not need in the course of thy Teaching, to be always troubled with the opening of fuch words; but prefuming upon their knowledge, mayest the more insist and dwell in the pressing and urging the dostrine and practice of the things so well understood before. Now as touching the hearers, their growth and proceeding in Christianity will be greater and more speedy, by the help of such a Dictionary; which having given light unto them, to know the principal words of their Art, the matter of Doctrine contained in these words, and raised out of them, will be sooner perceived, and take better impression. Again, the right distinguishing of things, the one from the other, when the nature and due bounds of every word is declared, would prove some prefervative against errors and heresie, which commonly arise upon the ignorance of things, while they are shuffled confusedly together, one thing being taken for another; or something being taken to be that it is not. I could shew this in sundry particulars, one in stead of all: [Justification] this word not rightly understood, what errors hath it bred? whilst some take it to be the making of our selves just, by infusion of grace in the hearts of the elect. Others, to be nothing else but a making of our actions to become just and holy; whereas it is an absolution of a Sinner from his guiltiness, and pronouncing him righteous before God, when he believes in his Son Christ Jesus. Lastly, it will provoke Christians more willingly to read the Scriptures, when they have at hand a Dictionary, to declare and expound such words as they understand not. For, as men adventure to crack that Nut, whose kernel by cracking is to be obtained; so the Christian is much moved to read, when he hath as it were a (racker to get him the kernel: that is, a Dictionary to give him the sense of the words which he reads. To conclude, it may prevent scruples, which may arise in some consciences, through ignorance of words, and their true and fit meanings.

Now a few advertisements will be requisite to be added unto this my simple endeavour. First, my care was to put in no words but such as were material. and of some moment and use. Secondly, if either I have left out some material words, or not given all the fignifications of those whereof I have made choice, or given more than they have, or not fet down the significations in order, so precisely as should be; let these faults (if any such be) be pardoned by thee, till they be supplyed by some more sufficient: for whom (as I have said) I do herein but break the Ice. Yet hereof I would have them take knowledge, that such significations as I give, I find them in the Word, but if any word have other or more, it is more than I find. Thirdly, I would have none to think that my meaning were to give an exact definition of every thing ( let him be thought very happy and wife that can do this ) but some true and familiar explanation or description of words, to make things that be obscure to become somewhat plainer to the ignorant. Fourthly, these explanations which I do give, may differ in terms from such explanations, as ye shall find in other mens writings of the same words. But I verily trust, that you shall find for the most part, an agreement in substance of truth. Moreover, in citing Scriptures, I have sometimes noted such places wherein the word which I do interpret is only named; sometime the place where the interpretation is found with the word, and some places which only have the interpetation,

### The General Preface.

and not the word. I cite few places, because a light given to a word in one place, will clear other places, where that word is used in the same sense which the advised Reader shall discern by the circumstance of the place. Besides, I have put some Ecclesiastical words, which be not found in Scripture, in so many Sacrament ] &c. Again, sometime ye shall find the word, and sometime the thing, and sometime both opened. Finally, my request is, that no Minister do by this Book hinder his own fearthing, it being intended to be a mean rather to whet his diligence to fearch more narrowly: nor any Hearer use it to contention, but to edification. not for matter of idle dispute, but for needful direction. And if I be longer in the explanation of some words, than the nature of a Dictionary will bear, or do open some words, which (to some) may seem needless: impute it either unto the weightiness of the things, which being dark and important, need opening, or unto the dulness of common capacities, which see little in Divine matters; or if ye will, to want of dexterity in my self, who have been but of late acquainted with this Trade. Thus intreating thee (Courteous Reader) to have consideration of my weakness, and of the newness and strangeness of the work, favourably to pardon wants, which in such a Forest of words and things, cannot but be many, I commend thee unto the merciful goodness and protection of the Almighy.

Thine to do thee good,

Tho. Wilson.

TO

### To the Christian Reader, studious of the Scriptures.

Hou art much bound to bless God for the great plenty and abundance of excellent Books, which by the hands of his painful and godly Servants he hath afforded thee, as helps and furtherances to bring thee to the found knowledge, and right understanding of his sacred Word. But among them all (in my judgment) there is none in our Native tongue, that doth more oblige thee to true thankfulness, than the Book thou now beholdest, in regard of the great necessity, and manifold use of the same; as also the exceeding rich profit and benefit, which by Gods bleffing (if thou make the right use of it) thou mayest reap thereby. For befide the multiplicity and great variety of wholesome matter. which thou shalt find scattered through the whole Work, here thou hast most of the dark words and phrases contained in the Scripture, in Alphabetical order, plainly, briefly (yet fully ) and foundly unfolded; and in most places, the corrupt gloffes of the Papilts upon them, compendiously discovered and confuted. Here thou mayest at one view see the divers Acceptations and Significations of Word, with the Figures and Tropes denoted, in which the Scripture useth them. By this Book thou shalt be made able to distinguish of Words, which in Scripture are ambiguous, to explain Words and Phrases obscure, and easily to understand such as be hard and unknown. By this Book, if thou be a Minister, thou shalt become Bonus Textuarius (for what is that but to be able to give the true meaning and genuine sense of the Scripture?) and Bonus Textuarius est Bonus Theologus. This Book will make thee a more profitable Teacher: for qui benè distinguit, benè docet. By this Book (whosoever thou be) thou shalt be fortified to shield thy self, and haply others too, from error; As also see when others do err, aud to draw them out of error, for error springs from ignorance, that is, from misunderstanding the Scripture, Matt. 22.29. By this thou shalt be made skilful to discern the voice of thy Shepheard Christ Jesus, from the voice of a stranger, John 10. 3, 5. In a word, by this Book in short space, and with no great labour, thou mayest plentifully abound in all heavenly wisdom and knowledge. So that, as one says of Cicero, Sciat se multum profecisse, cui Cicero unice placet; In like manner it may more truly be affirmed of this Book, who oever he be that delighteth much in it, shall thereby gain infinite benefit. The Author hath been pleased to entitle this Book, A Christian Distinuty; and so it is, sorit interprets words. But it may also be worthily called, The Key of the Treasures hid in holy Scriptures, The Enemy of Ignorance, The high and ready path to Knowledge, The Discloser of Gods holy Secrets, A Light for Ministers, whereat they may borrow light; A Lanthorn for the people to direct them in the light: And to be short, the way to make all the Lords people to prophefie, as Moses wished. Then Gentle Reader be not without it, let it be continually by thee; yet buy it not for novelty, because it is the first of this kind that ever saw the light, but for the unvaluable worth of it. Sit tibi charus, non quia rarus, sed amatus, quod amabilis; i. amari dignus. Seneca saith, nova, quamvis non magna, miramur: That we make much of new things, though they be not great. Lo, in this Book they both meet together, here is newness, and here is goodness. This work is new, and it is precious, how then should it not much inamour thee?

Omne tulit punctum, qui miscuit utile dulci.

### An Epiftle to the Reader.

HE Holy Scriptures are the inditement and invention of the Holy Ghost, and therefore full of infinite wisdom and eloquence, even the wisdom and eloquence of God. They contain (as one saith) Cor & animam Dei, the Gregor. Mag-very Heart and (as it were) the Soul of God. They are the Saints coun-nus. fellers and comforters in the house of their pilgrimage. And therefore it is not only our duty to read them, but our great priviledge and unspeakable happiness that we have them to read. No man ever drank too much of this water of life, or fed too much of this bread of life. Better want the light of the Sun, than the light of the holy

But yet it cannot be denyed, but that there are many who, spider-like suck, the poyson of fin and error out of these sweet and precious slowers. There are many that are unlearned and unstable, who (as the Apostle saith) wrest the Scriptures unto their 2 Pet. 3. 16. own destruction. But this must not dissipade nor discourage us from reading and searching into them. The Bee must not refuse to suck sweetness out of a slower, because a Spider sucks poyson out of it. Non debet Ovis pellem suam deponere, quia Lupus ea se aliquando contegit: We must not cease from reading the Scriptures to our own Salvation, because some Men abuse them to their own Destruction. We read that the Devil brings Scripture against Christ, and yet for all that Christ brings Scripture against him. Christ did not resuse to use it, because the Devil abused it, but he con- Mat. 4.6 futes him with his own weapon. The reading of the Scriptures is not a cause of error, but rather the not reading of them, as Christ expressy saith, Mark 12. 24. Christ doth not say (as the Papist) Ye erre because you know the Scriptures; But, You erre not knowing the Scriptures. The light cannot cause darkness, but the absence of light. The rule doth not make the work go wrong, but the want of it. The armor doth not cause a wound, but the absence of it. Now the Scriptures are the Christian mans Rule, Light, and Spiritual Armour. The Law of God makes simple men wise, Psalm 19. 7. not wise men simple. It is a soul-murdering practice of the Papists, to deny the reading of the Scriptures to common people, because some sometimes abuse them. By this Argument they must also keep learned men from reading them, because many of them do sometimes wrest them to their own destruction. Most of the herestes that have been in the Church, have come in by learned men rather than by ignorant men. Things that are of necessary use, the ill using of them must not take away the right using of them, but quicken us to use them rightly. We must not forbear eating and drinking because some abuse their meat to gluttony, and drink to drunkenness; But we must labour to eat and drink with sobriety and temperance. We must not resuse to read the Scriptures (which are more necessary than our appointed Job 13. 120 food ) because some abuse them, but we must therefore labour to read them with an humble and self-denying heart, with Prayer to God that made them, that he would reveal to us the meaning of them, with a Gospel fear and trembling, lest we should wrack and torture them, and make them speak what they never meant; And also we must thankfully and diligently make use of all those helps which God hath afforded us for the right understanding of them.

Of which fort there are many in Latin, none that I know in English of this nature, but this ensuing Treatise. A Book of singular usefulness for all Ministers of the Gospel, Masters of Families, and private Christians. I may very well call it, A Key of the Bible, because it unlocks to us the rich Treasury of the Holy Scriptures: A Divine Dictionary, teaching us the language of the Holy Ghost in our own native tongue, and expounding to us the most obscure and difficult Phrases and Words of the Holy Scriptures. The former Book was so acceptable unto the Church of Christ, that it was five times Printed. But this will be far more useful and beneficial, because it

An

### An Epistle to the Reader.

doth not only contain what was in the former Editions, but adds, (to make it a Complete Christian Dictionary)

I. The several acceptations and significations of above four thousand words and phrases.

II. All the proper names of the Scripture, with their interpretation.

III. Several words and phrases more fully explained.

IV. Divers Readings. V. The nature of the Birds, Beafts, Fistes, Precious stones, Trees, Herbs.

Seeds, &c. mentioned in the Holy Scriptures.

The perfecting of this Workcoft (no doubt) the Reverend Minister, the Enlarger and Completer thereof, much time and pains. It is very well worthy the publick view. Let me heartily commend it (Christian Reader) to thy diligent perusal; and the rather. because thereby thou shalt come to know the meaning of those Books which will make thee wife unto Salvation.

Your Servant in the work of the Ministry.

EDM. CALAMY.

TO

### TO ALL

That hold fast the form of found Words.

ACCORDING TO THE

# SCRIPTURES.

And are desirous to know the mind of God therein:

The Saving knowledge of the Truth, with stedfast perseverance therein, even unto the end.

Christian Readers.

O needfull is the knowledge of God, fo absolutely conducing unto man's wel-being, as That the whereby alone true happiness is to be attained, and without which unspeakable misery. knowledge of The former is implyed in that of our Saviour, This is life eternal that they might know thee God is needful the only true God and Jesus Christ whom thou hast sent. The latter, in that of the Apostle, The Lord John 17. 3. Jesus shall be revealed from beaven with his mighty Angels in flaming sire, taking vengeance on them 2 Thess. 1.78. that know not God, Both, in that of the Lord by Jeremiah, Let not the wise man glory in his wisdom, Jer. 9.23, 24. that know not God, Both, in that of the Lord by Jereniah, Let not the wise man glory in his wisdom, Jer. 9. 23, 24-neither let the mighty man glory in his might, let not the rich man glory in his riches; but let him that Is 1. 3. gloryeth, glory in this, that he understandeth and knoweth me. Hence it is, that as the Lord doth frequently in Scripture upbraid his people for the want hereof, (as by Isaiah, The Ox knoweth Hos. 4. 6. his Owner, and the As his Masters crib, but Israel doth not know, my people doth not consider; by Sec Deut. 4. 39. Jeremiah, My people is solid, they have not known me, they are sottlift children, and they have no under- & 1.9.1 Chr. standing; by Hosea, My people are destroyed for lack of knowledge) so he doth as well by his Servants 28.9.Col. 1. 10. the Prophets and Apostles exhort hereunto (store of such Exhortations might be produced) as The means whereby to obtain the same. Those are ordinarily and especially these artain unto the propound the means whereby to obtain the same. Those are ordinarily and especially these attain unto the two the Book of Gods Works, and the Book of Gods Word; or, the Book of the Creatures, and the Book knowledge of of the Scriptures; on either of which this Lesson may be read, and by both profitably learn'd. God.

The former is a very large Volume, or rather containeth πολλώ Βιβλία many Volumes, a whole 1. The Book The former is a very large volume, or rather contained whom the many volumes, a value 1. The Book Library; (which may not unfitly be termed Puxus interprior, \* the Medicinary, or Physick-shop of of the Creathe mind, which was the inscription of Simandius, or Osmandius his Library) Books of all forts, tures the print of their several leaves being so great, that it may be seen afar off, and even he that the Philosophia should be seen as the consideration of the contraction of the contr runneth may read therein. Oh! what profitable Lessons may be learned by the consideration of p. 737. Angels, Devils, Men; What by the Heavens, Earth, Waters, Fire, Air? What by Frost, Snow, Heat, Drought, Moisture, Night, Day? What by Wind, Rain, Seed-time, Harvest, Summer, Winter? What by the Sun, Moon, Stars, Fowls, Fishes, Beasts, Creeping things, Grafs, Corn, Trees, Herbs, Seeds, Stones, Metals, &c. Do not some of them teach us Humility? Others, Patience, Obedience, Diligence, Sobriety, Love, Thankfulness, &c. Do not all of them point out unto us the glorious Majesty of God; his Power, Wisdom, Goodness, Providence, and other attributes; May not fornething of God be seen in the very meanest Creature; Much may, yea fo much, as to leave the greatest part of the World without excuse; but the All of Alll, that one refert qualibet thing which is necessary, the saving knowledge of God in Christ, is not either taught, or to be learned both Deum. herein.

The latter, divided into the Old and New Testament (whereof each admitteth several sub- 2. The Book of divisions) though in show of a very small bulk, yet not only teacheth what the somer teacheth, Gods Word. and to make a profitable use thereof, but plainly (yet briefly) whatsoever is necessary to salvation. See Zanch. de Oh the sweetness hereof! oh how precious! The Law of thy month (saith David) is better unto Quest. 1. me than thousands of gold and filver. And again, How sweet are thy words unto my taste! yea, Pial. 119. 72. Sweeter than honey to my mouth. More to be desired are they than gold, yea than much fine gold: sweeter alfo than boney, and the bony-comb. What's affirmed of Wifdom, may be fitly applyed hereunto. The Pfal. 19. 10. merchandise of it is better than the merchandise of silver, and the gain thereof than fine gold. It is more Prov. 3.14,15. aprecious than Rubies, and all the things thou canst defire are not to be compared unto it.

### To the Reader.

Arguments commending Gods Word. Zanch. de Sac What Arguments might not be alledged in commendation hereof?

Is Antiquity of force? It was for the substance thereof, from the beginning of the world, first 1. Antiquity. inspired and revealed to Adam, and many other Fathers, and then unto Moses the first Pen-man thereof, who wrote what was before Lyespov. Whatfoever Orpheus, Homer, Solon, Pythagoras, Scrip. Quaft. 4. Plato, and other Grecians, Philosophers, Poets, Historians, have left in record concerning God and divine things, they took all out of the Books of Mofes, yet not without adding and interlacing their own inventions.

2. Authority. 2 Pet. 1. 21. Pfalm 19.7. Ifa. 30. 2. Luke 11. 49.

Is Authority? It's not only in respect of it self αξίοπις @, deferving all credit and respect, but for Idem Quest. 3. that God is the immediate Author, Seónveus . All Scripture (faith the Apostle Paul) is given by inspiration of God; for the prophesie came not in old time (or at any time) by the will of man, (saith the Apossile Peter) but holy men of God spake as they were moved by the boly Ghost. Hence it is termed bit Law, his mouth, his wisdom. If the Heathen Cretians, Romans, Lacedemonians, accepted, received, obeyed the Laws proposed unto them, as injoyned by Jupiter, the Nymph Ægeria, Apollo, as was Valer lib. 16.3. preended; If Pythagoras his Scholars did to highly respect and admire him that his of 16.5 coo, he Plut in Lyung. The find it, was unto them as a Law; And if the followers of Aristotle, Galen, Paracelsus, &c. Ersim adag. Teadily yield unto their Opinions, Dictates, Conclusions, Determinations; in what esteem should the holy Scriptures be with Christians? Again, Thus faith the Lord, This is the Word of the Lord; Thus and thus is it written by Mofes, David, Solomon, the Prophets, Evangelifts, Apostles, there must be no contradiction.

Tohn 5.39.

Is Necessity? Unless thy Law had been my delights (faith David) I should then have perished in mine affliction. Where there is no Vision (is there any other now?) the people perift, faith Solomon. To the Law, and to the Testimony, saith Isaiah. Search the Scriptures, saith our Saviour. It was needful forme (faith the Apossle Jude) to write unto you, and exhort you, that ye should earnestly contend for the Faith, which was once delivered to the Saints. The Book of the Lam (faith the Lord unto foshua) shall not depart out of thy mouth, but thou shalt meditate therein day and night, that thou mailt observe to do according to all that is written therein. That was a fad time, wherein for a long feafon Ifrael 2 Chron 15-3. was without the true God, and without a teaching Prieft, and without Law. Oh what a famine, the Amos 8, 11. famine of the Word is!

4. Perfection. Palm 19- 7-Rev. 22. 18. Frov. 30.6.

Is Perfection? The Law of the Lord is perfect, from which, as there is nothing to be taken away, we thereunto is nothing to be added. Herein there is no error, falshood, imperfection, contradiction. Herein nothing that needs to be repealed, because of some inconvenience, unnecessariness; or added, by reason of any defect. It teacheth not some things only, but all things necessary to be known of God, or our felves, for faith or obedience unto falvation. Is any delighted with Hiftory, Poetry, Prophefies, Parables? Any with Arithmetick, Mufick, Logick, Rhetorick? Any with Attronomy, Aftrology, Chronology, Geography? Any with Natural or Moral Philosophy? with matters of Peace or War, &c. Here is matter for each of them, even the greatest Scholars, how excellently foever qualified for learning, may here find enough (haply in one word, or short sentence) wherein to exercise themselves, and the utmost that is in them.

. Purity.

Is Purity? As the Scripture requireth that neither filthiness, nor fooligh talking, nor jesting, which are not convenient, should be once named amongst us; so there is neither word nor phrase therein which justly can offend any chast ear. Let these few instances be as so many witnesses. And Adam knew 17.11.8.45.4. his Wife. Te shall circumcise the flesh of your foreskin. Thou wentest up to thy Fathers bed, then Pial. 50.1. Little defiledst thou it. Saul went in to cover his feet. After be had gone in to Bathsheba. Let the Husband 1 Cor. 7.3. render unto the Wife due benevolence, and likewise also the Wife unto the Husband.

6.Infallibility.

Heb. 10. 23.

Is Certainty, Infallibility, Faithfulness, Truth? Such are the holy Scriptures, such the Word of the Lord, most certain, infallible, faithful, true. The judgments of the Lord are true, saith the Plal. 119.160: Pfalmist. And, Thy Word is true from the beginning. Thy Word is Truth, faith our Saviour. The John 17-17. Word of truth, faith the Apossle: The Scripture must be fulfilled. God is not a man that he should 2 Tim. 2. 15. Vora of truth, fatth the Apolite: The Scripture matt be stathed. Cota is not a man that he froken, Mark 14.49. lie, neither the Son of man, that he should repent: hath he faid, and shall be not do it? or hath he spoken, Numb. 23.19, and shall not be make it good? Heaven and earth shall pass away, but my words shall not pass away, Mat. 24. 35. faith our Saviour. As all the promifes of God are in Christ Jesus, yea, and in him, Amen, so are also his threatnings. As he is faithful that premised, so is he also having threatned. Both have been, are daily, and shall be accomplished, according to the Scriptures.

Is Perspicuity? The commandment of the Lord is pure, enlightning the eyes, saith David. And in Plat. 19-7, 8. the foregoing verse, The testimony of the Lord is fure, making wife the simple. And, Thy Word is Pfal. 119.108, a lamp unto my feet, and a light unto my path. And, The entrance of thy words giveth light, it giveth understanding unto the simple. Accordingly Solomon, The commandment is a lamp, and the Law is light, and retroofs of instruction are the way of life. Accordingly the Apostle Peter, we have a more fure word of Prophesie, whereunto ye do well that ye take heed, as unto a light that shineth in a dark

Is Efficacy? On whom doth it not work; either for life, as unto the Receivers; or for death, 8. Efficacy. Pal. 19.7 mar. as unto the Rejectors thereof? Doth it not convert the unregenerate, restore the regenerate? Do

### To the Reader.

not the plagues, judgments, terrors, wrath, &c. therein mentioned, serve to humble those, as the promifes, comforts, rewards, to refresh these? Not the greatest Swearer, Drunkard, Adulterer; not the oldest Oppressor, Extortioner, Persecutor; not the siercest Lion, proudest Peacock, subtless Fox; not the most Covetous, Licentious, Rebellious, Injurious, Malicious, Envious, Ambitious, Superstitious, Idolatrous, &c. whose bard hearts this Hammar cannot foften, whose corruptions this Az cannot pare away. Not the most dejected, whom it cannot raise up; the most sorrowful. whom it cannot comfort; the most doubtful whom it cannot confirm; the most weary and laden with fin, whom it cannot ease by sending them to Christ.

Is Utility? This containeth the form of found words. Is profitable for Doctrine, for Reproof, for 9. Utility. Correction, for Instruction in righteousness, that the man of God may be perfect, throughly furnished unto 2 Tim. 1. 13. all good works. The boly Scriptures are able to make wise unto Salvation, through faith which him & 3:16, 17. Christ Jesus. Whatsoever things were written afore time, were written to be the same learning, that we through Rom. 15:3. patience and comfort of the Scriptures, might have hope. These things are written sair learning, that we through Rom. 15:3. Discipled ) that ye might believe that Jesus is the Christ the Son of God, and that believing, ye might John 20:31. bave life through his name. By this we are regenerated. Of his own will begat he us, with the Word Jam. 1, 18. of Truth. Being born again, not of corruptible seed, but of incorruptible, by the Word of God which liveth 1 Pet. 1. 22. and abideth for ever. By it we are delivered from the bondage of fin. If ye continue in my word John 8. 313 (faith our Saviour) ye shall know the truth, and the truth shall make you free. This maketh happy. Plain Bleffed is the mun that meditateth in the Law of the Lord day and night. This is a word of illumination. & and night. A word of reconciliation. A word of life. The instrument begetting faith; for faith cometh by 2 Cor. 5. 19. Phill 2. 16. bearing, and bearing by the Word of God. A word of Salvation; for the Gospel of Christ is the power of Rom. 10. 17 God unto salvation, to every one that believeth. Receive with meeknes's (saith the Apostle James ) the Room. 1. 16. 17 ingraffed Word, which is able to fave your fouls. This containeth in it (faith one) floren delibatum, Jam. 1.22. the flower and very quintessence of foul-saving wisdom; that we may say of it as the Philosopher formetime spake concerning the knowledge of the soul of man; A small and dim knowledge of it, is ment to the to be valued far above a greater measure of clearer infight in any other science. For the inspired Scripture Reader, preis the infallible rule of faith, the unmovable ground of hope, the perfect guide of life, the fouls fixed to Nine store-house of provision, the spiritual Arsenal of munition, the sacred suel of devotion, the divine man's Conc. Subject of contemplation, the everlasting spring of celestial consolation. All that is there taught is Quicquid ibi Truth; All that's there commanded is Goodness; All that's there promised, is Happiness. This is to docetur, est vethe blind, a light; to them that wander, a guide; to them that are in distress, a comfort; to them ritas; aliquid that doubt, a counsellor; to the unlearned, a Teacher. This is the only seed whereby we are be-precipitar, gotten, the only balm whereby we are refreshed. As the Sun to the World, so is the Word to quid promittithe Church, the light of our lives, and life of our fauls. But for this, we could not but continue in tur, falletter. our unregenerate condition, live mider the power of darkness, be dead in trespasses of fins, live mithout See Eph. 2. 1, Christ, being aliens from the Common-wealth of Israel, and strangers from the covenant of promise, baving no hope, and without God in the world. This is bread to feed us, drink to quench our thirst, fire to purge us, oyl to soften us, a staffe to uphold us, a treasure to enrich us, a lanthorn to direct us, a guide to conduct us, a weapon to defend us, salt to season us, flaggons of wine and apples to comfort us, a key to direct us to Chrift, and a rule according to which we are to walk, the treasury of all happiness; meat for men, milk for babes. By it there is no error in judgement, which may not be confuted; no corruption in life, which may not be redreffed; whereby as all found Doctrine may be proved, and good Duties warranted, all of us are directed in the performance of the same.

Finally the All-feeing, ever watchful, and most gracious Providence of God, in the preservation and continuance of the boly Scriptures, in their original integrity and purity, notwithstanding all opposition to the contrary, is no small ground for their commendation. It's well known that the Old Testament was first (for the most part) written in Hebrew, as the New Testament in Greek: And that the Jens on the one part, and not a few of the most learned Grecians on the other, were bitter enemies both unto Christians and Christianity; continuing and preserving yet hath it not been found, that either phrase, word, letter, or so much as one point, hath been by them deprayed, corrupted. Even yet we have the same Authentick Avabick terms; in Eva cerScriptures, as they were at first inspired by the Holy Ghost. And being the fountains, it must needs be granted of them, that \* their waters when drunk at the springbead, are both sweeter and purer, than when conveyed unto us through the channel of Trandet, as one verie is in surface.

The surface of bead, are both sweeter and purer, than when conveyed unto us through the channel of Iran-miah, ch. 10. v. 11. Browheron.

flations: But most having been, being still ignorant of the Hebrew and Greek, and \* Dulcius ex. iplo font obtainknowing no other language but their Mother-tongue, Gods goodness is even herein tur aque. Glass. Philol. Sac. conspicuous, that the Scriptures have been and are by the Learned daily Translated into all Languages, Latine, Dutch, French, Spanish, Italian, Welch, English, &c. That all may make use of them, none pretend ignorance any more, as else they might.

It may feem strange (and so it is indeed) that the Holy Scriptures (being of such Antiquity ly Scriptures Authority, Necessity, Perfection, Purity, Infallibility, Perspicuity, Efficacy, Utility) should not-both now and withstanding meet with Adversaries. They have met with such, daily do, and those not a few heretosore. of all forts, as may thus appear.

1. The Frantick and giddy-brain'd Libertines, ( who term themselves Spiritual ) denying the See Polan. Synt. Scriptures to be Divine or Authentick (which in contempt they call, The written letter) fly unto lib. 1. cap. 32-the private Revelation of the Spirit, whereon (fay they) they are to reft, as being all taught furch the An-

10. Gods providence in the Scriptures in their pu-

The adverta-

ti-Scripturifts.

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z. The old Anabaptists.

2. The old Anabaptists acknowledged the Books of the New Testament to be necessary, but upon frivolous grounds rejected the Books of the Old Testament.

3. The Manicheans, with others.

3. The Manicheans, Marcionites, and some others rejected the Books of Mofes ( as one Ptolemeus also did ) and likewise the Prophets.

4. The Sad-

4. The Sadduces acknowledged the Books of Moses, for Divine, but rejected all the other Prophets (and therefore our Saviour to prove the Resurrection of the dead, alledged against them only the words of Moses ) whom Theodorus Bishop of Mopsuesta denyed to have ever prophesied of

The Tewish

5. The Jewish Rabbins (for the most part) reject the Book of Job, as if there had never been any fuch man.

6. The Nico-Laitans and Gnosticks.

6. The Nicolaitans and Gnofticks rejected Davids Pfalms, as human, or rather prophane Songs, not written by any Divine instinct; And Paulus Samosatenus took such of them as concerned Christ out of the Church, as if they had been newly invented.

7. Some rejected the Book of Ecclefiastes, for that Solomon seemed to have made it in his old book of Eccle- age, when he was corrupted by the love of women, and placed true happiness in bodily pleasures. thereby making way for the Philosophy of Epicurus and Aristippus.

8. Such as re- 8. Certain Hereticks rejected the Song of Songs as prophane, and not written by the Spirit of jected the God, but through the inftinct of Capid, and that nothing elfe is contained therein, but love-song of Songs. speeches of Solomon the King, and the Daughter of Pharaob his Wife, and that therefore in that whole Book the name of God is not to be found.

prophesie of

9. Such as re9. The Prophelie of Daniel is rejected by Porphyrius, as not written by Daniel, but one in Judea, jected the in the time of Antischus Enishment. And that it deeb are for much for what is deep as for much for muc in the time of Antiochus Epiphanes. And that it doth not so much foretel what was to come, as relate what was past.

- 10. Such as re- 10. There were that rejected all the New Testament, as being a spiritual Doctrine, only to be jected all the written in the heart; and that for being written, it is a killing letter. Others rejected only the New Testam. Epistle to the Hebrews, the Epistle of James the second of Peter, the second and third of John, with that of Jude, and the Revelation. Some rejected only some parcels thereof, as the last chap. Epit. to the Hibr. the Ep. of Mark, the History of Christs weeping over Jerusalem, Luke 19. and of his sweating Agony, and of James, &c. the Apparition of the Angel comforting him, Luke 22. and the History of the Woman taken in Adultery, John 8. and the feventh verse of 1 John 5.
- 11. All Hereticks maintain Opinions contrary to the Scriptures, which yet they pretend to be agreeable thereunto, and go about to prove thereby. 11. Hereticks cf all forts.

12. There are who pretend, That the understanding or interpreting the Word of God, or knowing 12. Such as are of bis Will, is not imputable to the use of ordinary means (fuch are the affiftance of Gods Spirit, joyned against the or- with the use of learning, study, meditation, rational inferences, collation of places, consulting of dinary means, the Original languages, and ancient Copies, and Expositions of the Fathers of the Church, Dr. Hammond analogie of received doctrine, together with unbyaffed affections, and fincere defire of finding in his Possicr. out the truth; and constant prayer for Gods bleffing on, and co-operation with these and the like means) referring the same either to the extraordinary gift of the Spirit in prophesying, preaching, or expounding, or to illumination, not prophetical, or simply extraordinary, but such as is shought to be promised to a new life, the work of the Spirit of God in the beart of every Saint of his, which consequently supersedes the use of all external Ordinances to such, even of the Word of God it selfs contained in the Canon of the Scripture. The Scriptures which they produce in favour of this, are either out of the Old, or out of the New Testament. Out of the Old, Pfalm 25. 9, 12, 14. & 111.10.& 119.18. Prov. 2. 7. & 3. 32. & 28.5. Ifa. 35.8. Ezek. 11.19. Hag. 2.5. Joel 2. 28. Out of the New, John 6. 45. & 7. 17. & 8.31,32,43. 1 Cor. 12. 7. Gal. 3. 14. Eph. 1. 17. 1 John 2. 20. & 3. 24. All which are answered by Dr. Hammond.

ptures. Dr Featly's

- 13. There are, who though they can read, and have the Bible in their houses, yet seldom or 13. Such as fel- never read therein, either in private, or for the edification of their families, but spill much dome or never precious time upon vile Pamphlets, curious Arts, profane Stories, lascivious Poems, &c. Whereas they should sequester (if God were in all their thoughts) all their spare time from the necessary duties of their Calling, to the reading, hearing, and meditating upon the Word, which through the Spirit of grace will enlighten their understanding with the knowledge of God, inflame their affections with the love of God, establish their hearts with the promises of God, moderate their joys with the fear of God, mitigate their affiction with the comforts of God, and regulate all their thoughts, words, and deeds with the pre-
- 14. The Pontificians or Papifts, above all others, do manifest their enmity hereunto. They 14. The Papifts teach, That it was not meet all mysteries should be written in Scripture, lest every ordinary person should

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come to the knowledge of them, and because of the commonness of them, contemn them. That the Vulgar- Which is pro-Latine is to be preferred before, at least equalled with the Hebrew and Greek. That it is not meet and ved, 1. By their Latine is to be preferred before, at least equalled with the Hebrew and Greek. I that it is not meet and teasing when expedient, that the Bible should be translated into the known languages of the common people. That the Bellar, lib4, de boll Scriptures, though truly and Catholickly translated, may not be indifferently read of all men, no not of wroto now ferting any other than such as have express license thereunto. That the bolly Scripture, even where it seems most to. cap. 8. plain, is yet so bard and obscure, that is fands in need of a set interpreter, who may open unto us the mean-Caster. Apol.

That it is now for any or offerm that the Scriptures should be translated into Vulgar lan. Mr. Altx.Cook. ing of it. That it is an herefie for any to affirm, that the Scriptures should be translated into Vulgar lan-his ret more guages. That it is the invention of the Devil, that the people should be permitted to read the Bible. That work for that cariofity of reading the Scriptures, is not only not necessary for the people, but destructive, wherebyra- Maj-Pries, ther Babylon than Jerusalem is built up: And the reading of the Bible makes rather Heretical Lutherans 1.20. than Roman Catholicks. That the Book of Tobit, Judith, the Wildom of Solomon, Ecclesiasticus, Anglic. contra the two Books of the Maccabees, the feven Chapters annexed to Either, the Stories of Bel and the Dragon, Archier, Spalat. of Susanna, and the Song of the three Children, with the Epiftle of Baruch joyned to Jeremiah, are p. 61. Canonical, and of as firm authority as any part of the Scripture. That though the Scriptures are in them-Histor. Jesuit. Canonical, and of as firm authority as any part of the companies. That though the best prime are in them. Relives perfect, sufficient, authoritical: yet (because they appear not so to us) we are not bound to take P. 428. them for Scripture, without the Authority of the Church; so that in respect of us, the Church hath abso- Dei. lib. 4. c. 4. lute Authority to determine which is Scripture, which not. That the Scriptures are so hard, doubtful, Stapleton lib.s. and uncertain, that like a leaden rule, or nofe of wax, they may be turned every way. That the Scriptures Doct. prince. 1. and uncertain, that ting a leaden rule, or holy of wax, but you have clearly all elegenical, Tripological, and Rhemift. Ausor.

may have divers sense and meanings in the same place; namely, the Literal, Allegorical, Tripological, and on 2 Pet. 3.16.

Anagogical. That the sense of the Scriptures must be learned of the Fathers and Pastors of the Church: Belar de Sorip. If the Fathers agree not, the matter must be referred to a General Councel, and if there it be not determined, lib. 3. cap. 3. recourse must be had to the Pope and his Cardinals. That the Scriptures contain not all things necessary to Rhemists Pref. be known concerning faith and manners, not all things necessary to salvation, nor are sufficient without Bellar, ibid. Traditions, yea, that their approved Traditions are of equal Authority with the Scriptures. That all Traces, 3, 4. ditions agreed in Councel, and judged Apostolical (by Traditions, they understand Doctrine, Precept, Tilmande Verb. and Ceremonies, with other usages of the Church, which are not written in the Scriptures) and Error. 2. whatsoever the Church of Rome receiveth as Apostolical, are not to be doubted to be Apostolical indeed: Bellar. 11b. 4. And, that all Apoltolical Traditions are of equal Authority with the writings of the Apoltles: And are concil. Trid. that part of the Word of God which is unwritten, as well as the Scriptures are the part which is written. Self.4.Decret.2. Baronius proceedeth yet farther, and is not ashamed to preser Tradition before Scripture; saying, An. 53.

Consider of what force and authority Traditionis, seeing that the New Testament is authorized by it: And, Museraves Mothe ground or foundation of Scripture is Tradition; and berein doth excel it, because Scripture cannot stand 2. By their without Tradition; but Tradition can stand without Scripture. Answerable unto their Doctrines are mangling the their Practifes, nor is their enmity less conspicuous by these than by those. They mangle the Scriptures. Scriptures (Satan-like) in their quoting them, by leaving our some words which make against Mat. 4.6.comp. them. Thus Cardinal Hoses, and Bilhop Canus, in way of proving that we may believe in Saints, Greefer, Defend alledge the words of Paul to Philemon (Phil. 4.5.) Gratias ago Deo meo audiens fidem, quam habes in Bellar. fol. 181. Domino nostro, & in omnes Sanctos: I give thanks to my God, hearing of the Faith which thou hast in the Lord Jesus, and in all Saints; leaving out the word charitatem, love, or charity. Thus Cardinal Bellarmine, to prove that inherent righteousness is the formal cause of our justification, alledgeth these as the word of St. Paul, Tit. 3. 5. Cum apparuit benignitas, & bumanitas Salvatoris nostri Dei, non ex operibus qua fecimus nos, sed secundum suam misericordiam salvos nos fecit, &c. When the bountifulness and love of God our Saviour appeared, not by the works which we had done, but according to his mercy he faved us, &c. Yet the Apostle faith not barely, not by the works which we had done, but not by the works lof righteoufness which we had done. So that the Cardinal unrighteoufly leaves out the word righteoufness. They mingle them by adding some words of their them. own, which are not in the Text. Thus Bernaltus a Priest of Constance, writing in defence of Mr. cook his Gregory the Seventh his prohibition of Priests Marriage, affirms that St. Peter commanded even the Yet more work Laity (I Pet-3.7.) ut parcant uxoribus suis, they should forbear companying with their Wifes, lest for a Mals-Priest, p. 36. their prayers should be interrupted: whereas in St. Peter there are no such words, as ut parcant Full's Answer uxoribus, they should forbear companying with their Wives. Thus Bishop Gardiner to prove the to Martin's nxoribus, they include to the words of Plalm 11.5. Escam se dedit timentibus eum, He gave Preface in the Carnal Presence, alledgeth these as the words of Plalm 11.5. Escam se dedit timentibus eum, He gave Preface in the himself for meat to them that seared him; adding of himself se, himself to the Text. They both Desence of himself search and the search of the result of the search of the sea mangle and mingle, taking away forme word or words in the Text, and placing forme of their own Numb. 4. 1. in the room. Thus Cardinal Hofius to prove Satisfaction, alledgeth theleas the words of St. Paul, 4. By both Rom. 6. Exhibeamus membra nostra servire justitia, in satisfactione, Let us exhibit our members to mangling and from 6. Explorer man memora not respect to the family supported by the family support of the fame point, alledgeth these as mingling. ferve justice unto satisfaction. And Dr. Harding for proof of the same point, alledgeth these as Mr. Cook in his the words of St. Paul, 2 Cor. 7. 1. Let us cleanse our selves from all filthiness of the flesh and Spirit, fore-mentiomaking perfect our Satisfaction in the fear of God. Both of them putting the word Satisfaction in place ned Book, p. of the word fanctification, used by the Apostle. Thus Bellarmine in way of proving Purgatory out 34, 35. of Ifa. 4.4. changeth the words abluerit, laverit, and ardoris, which are in the Vulgar Latine, into 1bid. p. 37. purgabit, emendabit, and combustionis, those not suiting so well with fire (which the Papists maintain purgabit, emendabit, and combustions, those not initing to well with fire (which the raphts maintain to be found in Purgatory) as these do. They pervert them, taking some passages therein literally, ting them. which are figuratively to be understood; as, This is my body; and some figuratively which are meant literally; as, Here are two swords. They willingly and of set purpose misapply them. Thus where 6. By misap-David faith, O Lord my God in thee do I put my trust; and Zacharias, Blessed be the Lord God of Israel; Plat 7, 1. Bonaventure thus rendreth and applyeth them, O thou good Lady! in thee have I put my trust; and, Luke 1.68. Bolled be our Lady, the Mother of our Lord God of Ifrael. They ridicucously abuse and wrest them: 7. By abusing Thus they alledge for Peter's, Supremacy, Lanch into the deep. Couldst thom not watch one hour with and wresting me ? Follow me. Peter cut of Malchus his ear. For the Popes omnipotency, Gen. 1. 1, 16. Jer. 1. 10. them.

Episc. Eliens. Gin Respend Apol. Rella Ca III. in raiting up fuch as have detected and confuted those errors and he-The grounds

Commentaries on Aug. de Hæresibus. cap. 6.
\* Ignorance the chief caule. Mat. 22. 29. I Cor. 2. 8.

This is natural

Voluntary and affected in John 3. 18.

11, 12. pture the means to precover from error. Dan 10. 21.

Sac. p. 236. &. 241, &c. Answer to them that alledge their

wifhers of truth John 16. 12.

Pfalm 119.18. David, Open thou our eyes that we may fee the wonders of thy Law?

Also these, that the spiritual man judgeth all things, and himself is judged of no man. Lo, two swords bere. Return thy (word into his place. Know ye not that we shall judge the Angels? Kill and eat. For communicating in one kind: Give us this day our daily bread. And that our Saviour multiplyed loaves, but multiplyed no drink. So in the way of proving that Boyes and Wenches may enter into Monalteries against their Parents minds. Get thee out of thy Countrey, and from thy kindred, and from thy Fathers bouse. Forget thine own people, and thy Fathers bouse. He that loveth Father or Mother more than me, is not worthy of me. Let the dead bury the dead. So in way of proving that ignorant persons may not read the Scriptures. Give ye not that which is holy to dogs. And that it is lawful for a man to eat fish in Lent, but not flesh. God for Adam's sin cursed the earth, but not the water. Not to multiply Acts and Mon. more (though many more might) they have burned the Bible themselves, have burnt some that Vol. 2. p. 516 were detected to have read therein (as William Hunter and others) and not many years ago, one John Murre a Merchant of Aberdeen, for having but a New Testament in his Ship, was by the cruelty of the merciless Inquisitors deprived both of goods and life.

That those errors and herefies have been by the Orthodox and learned throughout all ages de-Bell. 6. 11. tected, discovered, and the light of the truth (which their wicked authors and broachers have every way endeavoured to obscure and extinguish) recovered, is no small demonstration of Gods love and care of his people, nor can we express too much thankfulness for the same.

Whence those and the like strange Doctrines, Errors, Heresies, Blasphemies (which have been (and yet are) held, upheld, vented, taught, believed, entertained) have had, have their original, is questionable. That covetous ness in some, ambition, pride, vain-glory, self-love, discontent in others, have as bitter roots produced those bitter fruits hath been of old, is even yet experimentally found. The grounds of those errors. Hereunto may be added the perverseness, rebellious blindness, and propensity unto error, which are na-See Lamberti turally in all the Sons of Adam. But \* Ignorance, or the not knowing of the Scriptures, may be con-Danai his Pro-leeom. unto his ceived as the especial and chief ground hereof. What our Saviour said unto the Sadduces. who denyed the Resurrection, may be fitly applyed unto those swervers from the truth, Te do erre, not knowing the Scriptures. What the Apostle speaketh of the Crucifiers of Christ, Had they known it, they would not have crucified the Lord of glory, may in charity be spoken of many of them; were they fentible of the greatness, danger, and nature of their fin; did they know what dithonout doth hereby redound unto God, what offence unto the godly, and what wrong and dammage unto filly ones, void of judgement, wanting the Spirit of difcerning; are unable to try the spirits; they would embrace the truth, forsake their errors, disclaim their herefies, be as eager to gain Souls unto Christ, as now they are in compassing Sea and Land to make Proselytes; but as yet these thing are hid from them, they know not what

This is naturally in all, whilest they abide in their natural condition. For the natural man Inis natural receiveth not the things of the Spirit of God, for they are foolighness unto him; neither can he know 1 Cor. 2. 14. them, because they are spiritually discerned. They walk in the vanity of their mind, having the Eph. 4217,18. understanding darkned, being alienated from the life of God, through the ignorance that is in them, because oft be blindness of their beart. And yet how many are there, even whilest thus, who are wise in their own eyes, boaiting that they are in the right, they have the truth, they only? but the wisdom 1 Cor. 3.19,20. of this world is foolishness with God. He taketh the wife in their own craftiness. He knoweth the thoughts of the wife that they are vain.

This is in some voluntary, affected; they are ignorant, and notwithstanding of all the endeavours that are used, whether by word or deed, for their recovery therefrom will so abide. Light is come into the world, but they love darkness rather than light. May it not be faid of fuch, Be-2 Thess. 2. 10. cause they received not the love of the truth, that they might be saved, even for this cause God shall send them strong delusion, that they should believe a lie, that they all might be damned who believed not the The holy Scri- truth. but had pleasure in unrighteousness?

The means whereby to remove, to recover from error, herefie, ignorance, are acknowledged went and re- by most to be the holy Scriptures (the Scripture of truth) containing the form of sound words; but not a few have, do, complain of their obscurity.

Herein (say they) there are many places which seem contrary to each other. There are many Words and Phrases very ambiguous and doubtful. There are many Words whose Significations 2 Tim. 1. 13. Words and Phrates very ambigue See Glass. Phil. are not only divers, but contrary.

Unto those it may be answered:

1. That (though all things necessary to be known for the attainment of salvation, be plainly and perspicuously laid down in the holy Scriptures, as also such things as pertain unto true godlinefs, yet ) as in most Arts and Sciences there are Difficulties, so in Divinity there are Depths. The boly Scriptures have their δυσνόντο. In them are dark Sayings, Pfalm 78. 2. Wonders. Pfalm 13. 35. Hidden and manifold wisdom, 1 Cor. 2. 7. Ephes. 3. 10. The deep things of God 1 Cor. 2.10. Ext. the Ep. 30 3). Linearia and manifold wifarm, 1 Cor. 2.7. Epnel. 3.10. 1ve acep toings of God 1 Cor. 2.10. to all wellto conceive there be infinite depths in God, which eternity must take us up to study? Do not they convince us of our incapacity of high things, prevent our undervaluing of divine truth? Hath not God therefore hid some truths under the rocks, laid them deep, that so there might be digging and fearbing for treasures? Do not difficulties quicken and whet endeavours? Do not the rocky and knotty things in the Prophets and Apostles, suffice to exercise the greatest abilities and graces which are feated in human Nature, and keep mens thoughts from swelling into a conceit of Omnisciency, r Cor. 13. 12. making us long to be where we shall know as we are known; and in the mean time to pray with

2. That

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2. That if the Gospel be hid, it is hid to them that are lost; if some things be hard to be under- 2 Cor. 4.4. flood, it's unto them that are unlearned and unstable; that is, unto them that are unskilful in the 2 Pet. 3. 16. Scriptures, not taught of God, and fuch as are not fledfalt in the faith, nor perfevere in the reading and study of the Scriptures, even such as are without the Spirit of God.

3. That the Scriptures feem to be obscure unto us through our own default. For if we come zanch. de sac. with prejudice to the hearing and reading of them, as if their meaning must needs be so and so, for Scrip. Quest. that fuch and fuch have so expounded them, though erroneously ; if with impiety and impeni- 12tency, persevering in our sins without any true turning unto God; if father out of custom, than any regard or love of the truth; if without any resolution to yelld obedience unto them, or be bettered by them; if we neglect, and without any just cause, intermit the reading of them; if we are ignorant of the Acceptions of Words, Figures of Speeches, and Proprieties of Phrases; if we take no notice of the scope of the Scriptures; if wee know not the difference between the Law and the Gospel, and the end of either of them; if we interpret them contrary to the analogy of Faith, nor will take pains to compare Scripture with Scripture; if we do not contain our felves within the bounds and limits of the Scriptures themselves, if we contemn and despise the labours of the learned, who have exercised themselves about the Interpretation of the Scriptures; if we do too much flick unto the bare letter, looking after no more, or neglecting the Literal sense, look after the Allegorical, or Tropological sense; whereas haply in that the Spiritual, in this the Literal is most agreable to the place. Finally, if we are not unthankful to God for the measure of knowledg which he hath already bestowed upon us, and do not pray unto God for the continuance and increase thereof in the understanding of the Scriptures, it is no wonder that the Scriptures both feem and are indeed obscure unto us.

4. That God of his goodness hath both of old and of late afforded us excellent Helps for our See Mr. will. understanding of the Scriptures, such as are the Concordances of the Bible, Hebrew, Greek, Latine, his Ecclesafies, English, &c. being of very great use for the unfolding of difficult Texts, by referring to Parallel wherein there Scriptures, whereby, where and how often every word in the Bible is set down therein, of such Books may be readily found; such many several Treatises wherein all the pertinent Scriptures unto as are of most any particular head or common place are summed up; such those Treatises that handle the several use for the unacceptations of Words and Phrases in Scripture; such they who explain peculiar Subjects dispersed-derstanding of ly contained in the feveral parts of Scripture; fuch the Commentators upon the whole Bible, by their the Scriptures. Annotations, Expolitions. Notes, &c. Such they that have commented upon some particular Books, or Texts; such they who inful on practical Divinity, who unfold and reconcile such Scriptures as feem opposite to one another; who catechetically explain the grounds of Christian Religion, who refolve Cases of Conscience, who confute the Adversaries of the truth, who clear such doubts as are propounded out of the Scriptures; those (I say) and the like belps are not wanting

unto us.

Amongst others, the faithful and painful Labourers in the Lords Vineyard, this our Author Mr. 7160. willon was of special note, eminent in his time, famous in that Generation. Ordinarily, he preached Minister of the thrice every Week (above an hundred and fifty Sermons yearly) often every day. As he was of a Word at S. ftrong constitution, so he was of a good memory, retaining what he had read, and able even on the ferbur, and fudden to make use thereof for the edification of others As his gifts were more than ordinary, so one of the fix were his tryals, temptations; he had open enemies, false Teachers and Hereticks, against whom Preachers he stood stoutly in defence of the truth, detecting and contuting their errors. There were also here. he frood froutly in defence of the truth, detecting and conducting their earlies. Information certain false Bresbren, who did privily endeavour his ruin, by Articing against him unto the then was given me Archbilhop Abbot, for his Non-conformity, &c. but by means of the Lord Wooton (whose Chaplain of these parties he then was ) he was not questioned for the same. His words, that till Idolatry were publickly to- culars, by such lerated in this land, publick judgements should not seife thereon, have proved too true. As he en- as were famililevatea in 1015 tana, puotica juagement jostia non leji totetum, in Catechiing, Writing, even till arly acquain-deavoured the good of his people by Preaching, Expounding, Catechiing, Writing, even till arly acquain-he began to cease to be, so on his Death-bed he was not unmindful of them, for on Dr. Jackyon being his next then present (who was one of the Patrons of his Place, and had then the sole disposal thereof) neighbors, and he laid his charge, that as he would answer unto God on the dreadful day of Judgement, he should living under place an able sufficient Pastour over bis people, &c. which the Doctor promised, but withal added, that his Ministery, place an able sufficient Pastour over his people, &c. Which the Doctor profiled, but with a added, that and his especinot one of a thousand could be had, such as he himself was. Besides his diligence and frequency in a Benefactors. Preaching, he also wrote many Books; as An Exposition of the Epistle to the Romans, this Christian Dictionary, A Dialogue about Justification, A Receipt against Herefie, Scripture Riddles, &c. (one I have under his own hand on the Ten Commandments, and some Sermons on several Texts, not yet published) In all which though now dead, he still speaketh.

What his aim and end was in writing and publishing this Dictionary, as also the manifold use and utility hereof, he himself the weth in his General Preface; therein as he professeth himself but to have broken the Ice (he hath done much more) fo he feemeth to invite others to supply what The Additional Research to have broken the Ice ( he hath done much more) to he teemeth to invite others to happy what one in this Imfhall be found defective therein. This hath been in part performed by Mr. John Bagmell, but prefion.

is now in this Edition more fully and largely, by a fixfold Addition, viz.

1. Of above four thousand Words, with their several Acceptations, all wanting in the former Editions: For the Words, I extracted them for the most part out of Newman's Concordance, and what I found not therein, out of the Bible it felf, as Altashith, Maschil, Neginoth, Nebiloth, &c. And for the Acceptations, they are taken out of Aynfworth, the Annotations on the Bible, Bernard's The-Saurus Biblicus, Dr. Hammond's Annotations on the New Testament, Leigh's Critica Sacro, Ravanellus his Bibliotheca Sacra, and divers others; of whom I conceived that I might as well make use, as they have of former Writers, especially Ravanellus of Wigandus, and Flaccius Illyricus,

Illuricus, and Mr. Bernard of this Work of Mr. Wilson's, as (if need were) might be instanced in

2. Of many more Acceptations of the same Words which are handled by Mr. Wilson and Mr. Bagwell in the former Impressions; for which I also am indebted to the forementioned Authors.

3. Of a great number of bard and difficult Phrases, cleared, and plainly expounded to the capacity and understanding of the meanest Reader: As also Additions unto the Phrases formerly printed, for their further explanation.

4. Of the proper Names of Men, Women, Cities, Countries, Rivers, &c. mentioned lin the holy Scriptures, with their several Interpretations (where also if more were of one Name, all are mentioned) for which I am beholding unto Robert F. Herry his first Alphabet of directions to common places, Buxtorsius his Hebrew Lexicon, Pasor his Etyma Nominum Propriorum, Alstedius his Paratitla Theologica. Chytreus bis Onomasticon Theologicum, with some others.

5. Of the Natures and properties of Such Beasts, Fowls, Fishes, Trees, Plants, Fruits, Herbs, Seeds, Stones. &cc. as are mentioned in the Scriptures; extracted out of Bercorius his Reductorium Morale, Wolf. Franzius his Historria Animalium, &c. Geminanus de Similit. Hieronymus Lauretus his Sylva Allegoriarum, Levinus Lemnius de Plantis Sacris, Moufetus his Theatrum Insectorum, Symsoni Hieroglyphica Animalium Terrestrium, Volatilium, Natatilium, &c. Topsell his History of Four-footed Bealts, with divers others.

6. Of the divers Readings set down in the Margents of the Bibles of the last Translation, every of which I compared with the Text it felf, and finding the same to be of great use, and very helpful for the attaining of the true fense and meaning of the Text, I have hereupon inserted the same. Besides, now and then some words are by other words in other Texts expressed, for the better unfolding of the meaning thereof, as some for the same purpose, backt by significant phrases.

Let not any think that hereby any wrong is or can be done to our worthy Author, any detrihereby done ment or prejudice to this his Work; for whatfoever here is well done will be afcribed unto him as either to the who first laid the foundation; and the Work it self, how useful soever before, will now by such as shall make use of it, be found much more useful. Nor is there any thing of the Authors in the former Impressions, in this willingly either depraved or omitted. Nor let any take exception, that a great number of words are here set down which seem need-Why all Scri-

less, useless, or so plain that they need no explanation; for, 1. Those words may be found in Concordances, Hebrew, Greek, Latine, English, &c.

No wrong

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Variety of In-

terpretations

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Against such

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Books (as this

justified.

2. No word is wanting in Complete Dictionaries, of what language foever. 3. Those words are but briefly touched; others more material handled more at large.

4. What are plain unto some, are obscure unto others, till explained.

5. Some have been puzled to find out what some such Words meant, what a Nave, a Spoke, a Tenon, a Rudder-band, a Main-sail, &c. whereof the meanest Carpenter, or Mariner can easily give information. If some have been thus puzled, may not others also?

Nor let any be discouraged from making use of this Distionary, if upon the perusal of some of some phrases particular Words, he receive not full satisfaction; for as the Interpretation of such Phrases as are not fet down in particular, may be eafily understood by the Interpretation of the Words whereof they coussift; so the Expositions of many Words are included in the Phrases expounded.

Nor let any complain of the multiplicity and variety of Interpretations which may be found of some words therein, as if one were enough, and so many did but weary and puzle the Reader: For, 1. If those Interpretations be consonant unto the truth, agreeable to the Scriptures, Store is no fore.

2. All Readers are not of one mind, oue approves of this Interpretation, another of that, another of a third.

3. Hereby God's wisdom appears in the various dispensation of his gifts.

4. Divers places of Scripture are diverfly read; one follows the Text, another the Margent, both which are justifiable.

5. Who so is satisfied with any one Interpretation, needs trouble himself no farther in the perusal of more.

Nor let any think it strange, if herein he miss some Words, and find others but briefly touched: included in o- For,

1. I have herein followed the last, whereas our Author followeth the Geneva Translation.

2. Many Words are included in others, as be, she, they, them, their, &cc. 3. The meaning of many Words is apparent by the words prefixed or annexed unto them, or

both.

Many Words in the Bible are supplyed, not being in the Original, which are therefore printed in a different character.

5. Many Words are alike in fignification, and that being fet down in any one of them, it may suffice to refer the others thereunto; if any thing be set down more than once, it's more than needs, more than was intended.

I know that there are not a few who would not that fuch Books as this should be published in English, or made so common for the common people: But, 1. If fuch Books be printed and published in other Languages, why may they not also be in

is) in English. Ours? 2. If Books of all Arts and Sciences (Logick, Rhetorick, Phylick, Arithmetick, Mulick,

Aftronomy, Geometry, Alchimy, &c. ) are daily translated and published in English, why not also such as t his?

To the Reader.

3. Is knowledge, or the means of knowledge to be confined only unto the learned? Is there no regard to be had unto the simple? Solomon was of another mind in publishing his Proverbs, his was, To give subtilty to the simple, to the young man knowledge and discretion. Accordingly he Prov. 1. 4. bringeth in Wildom; thus arying unto the fimple, O ye simple understand wildom. And again, Prov. 8. 5. Whoso is simple, let him turn in hither, &c. Paul also was of another mind, I would (saith he) that Prov. 9. 4. we all hake with tongues, but rather that ye prophesied, were indued with such knowledge and under- 1 Cor. 14. 5. thanding, that ye might expound and interpret the Scriptures. And doth not the holy Ghost Palm 19. 7.
by the Word (expounded and explained) intend the making wife the simple, the giving understanding Pal. 119.130-

4. Though even the Learned may be much helped hereby (if they please) both they who being well stricken in years, find a decay in their memories, and a disability to study, as they who are but Beginners, and have made no great progress in the study of Divinity; yet this was and is principally intended for the benefit of the unlearned (whether Masters of Families, Private Christians, or others) which may be unto them not only a Dictionary for the understanding of every Scripture-word, but a Concordance, a Commentary, a whole Library. As herein the Notions, Expolitions, Interpretations of many learned and worthy Authors are in few words laid open unto the view of all, so hereby there is a remedy provided, as well for such (as want money to buy those Authors (if they could understand them) as for such ( who though they had them, and could understand them, yet ) have little or no time to make use of them; yea, as by this erroneous Judgments may be reformed, so (through Gods bleffing upon the serious and diligent perusal hereof ) errors in judgment may be prevented.

I make no question but that not a few of the surviving brood of the (long since dead Momus, The most ela-Zoilus, will carp, kick, spurn at this Work, condemn, contemn, disgrace, and sleight it, casting of the most thereon what aspersions they can (as they have done on the more elaborate Works of others, learned have excelling in Piety, and most eminent for Learning) but I shall not be much either troubled or been slighted

It's held, that facile est inventis addere, but such as shall undertake the like Work, will find it

valde, maxime difficile. To conclude, feeing there are few Books of any bulk, wherein fome faults, fome mistakes and domitat may not be found, either through want of judgment in the Authors, mistake of the Composers, sertim opere in or overlight in the Correctors; Sicubi hallucinati sumus aut aberravimus, vos quicunq, estis bac magno, in quo nostra letturi, candide αμαρτηματα nostra nobiscum communicate, & ad placidam emendationem sus est observer vos nobiscum accingite. Homines sumus; humanis erroribus humana detur venia. This is the earnest somnum Rivet. defire and request of

March 25. 1665.

Your Friend and Servant in the Lord,

Andrew Symson.

# The Reader may be pleased to take notice,

Hat all the Lines in this Book markt with a single Comma (') are the work of Mr. Wilson the first

Those markt with double Comma's (") are added by Mr. Bagwel.

The rest without Comma's are industriously gathered out of feveral approved Authors by Mr. Symfon.

### A Compleat Christian

# DICTIONARY

WHEREIN

The fignification and feveral Acceptations of all the words mentioned in the

## HOLY SCRIPTURES

OF THE

## OLD and NEW TESTAMENT,

Are fully Opened, Expressed, and Explained.

ALSO.

Very many hard and difficult Phrases therein contained. Cleared and Expounded.

### A

### В



Aaron, though excellently qualified, admirably indued with gifts, yet entred not upon the Priests office without a calling there-

gnts, yet church not upon the Frients of the without a caning there-unto, Heb. 5, 4. Comp. Jer. 23, 21. Zac. 13, 4, 5.

The Ark is termed 1178 in the Hebr. Numb. 4, 5. which be-ing near the fame with 11718, might put him in mind of his place, that Axon was to the service of Axon the Ark.

Moses had a spirit of Government; Aaron from the same spirit had a faculty of speech, which Moses had not; each stood in need of the other. Acron must gratife Moses by his utterance and promptness of speech; and Moses must fortifie Acron by the authority of his place, and efficacy of his power. Annot. on Exod.

4.16.

Heb. 5. 4. & 7. 11. feem to be absolutely contrary, as if chrift, were called to be a Prieft as was Aaron, and yet not called to be a Prieft as was Aaron; but they may be thus reconciled: Chrift himfelf was called of God to his Ministerial office. How? As Aaron to the contract of the contract o felf was called of God to his Ministerial office. How? As Aaron was. How he? God gave Aaron inward gifts, Exod. 4-14- and an outward call by Moss, who admitted him into his office, Lev. 8-2. So Cirist was called of God, Heb. 5-10- who also filled him with inward gifts, Luk. 2-52. Joh. 3-34- And was owned into his office by the means of John the Baptist, Mat. 3-2, 2, 11-15. Joh. 1-15-37- But on the other side, Christ was not called to his office under the particular notion of a Priest, after the order of Aaron; that is, 1-Christ was not of the same Tribe with Aaron, that is, 1-Christ was not often ame Tribe with Aaron, aronical sacrifices, but to offer up himself. 3- Aaron was a Priest but for his life, Ubrist a Priest for ever, after the order of Mal-but for his life, Ubrist a Priest for ever, after the order of Mal-but for his life, Ubrist a Priest for ever, after the order of Mal-but for his life, Ubrist a Priest for ever, after the order of Mal-but was not of the Christ was not of the Sacronical sacrifices, but to offer up himself. 3- Aaron was a Priest but for his life, Ubrist a Priest for ever, after the order of Mal-but was not of the Sacronical sacrifices, but to offer up himself. 3- Aaron was a Priest but for his life, Ubrist a Priest for ever, after the order of Mal-but was not of the Sacronical sacrifices, but to offer up himself. 3- Aaron was a Priest but for his life, Ubrist a Priest for ever, after the order of Mal-but was not of the Sacronical sacrifices, but to offer up himself. 3- Aaron was a Priest but for his life, Ubrist a Priest for ever, after the order of Mal-but was not of the sacronical sacrifices.

The name figuifies a mountain, or of or belonging to a mountain, of of or belonging to a mountain of praific or Prince of divine praifes, from a mountain in the womb, or intiminal, (that is, to underland) of mind, (that is, to underland) of italiance conceive; a teacher, or teaching.

cellently qualified, admirably indued with caller. That Aaron was thus called, appeared by his rad that bud-ded, (Numb. 17. 8.) which was kept in the Ark of the Covenant, Heb. 9.4. The world may feek to deprets Azrons rod, but it shall bud and flourish notwithstanding of all opposition.

Agronites 1 Chron. 12. 27. & 27. 17. They that came of

Abandon] The King of the Locusts, the Angel of the bottom-

A \$\text{0.0001} \text{1 in king of the Loculis, the Angel of the bottom-lefs pit, whom \$Paul\$ named the Son of perdition, 2 Theffi. 2.3. The deftroyer, from \$\text{13.N}\$, to \$prift, diffraction, Prov. 15. 11.

One that burneth with a defire of hurting and deftroying frien; fuch an one is the Devil principally, and his Vicar Anti-chrift, or the Pope. Rev. 9. 11. They have a King over them \$\text{shift} \text{ in Burney is Abaddon, and Apollyon.} \text{ In both Inpurses.}

In both languages, the Diffvor, because a Destroyer both to the Jews and Gentiles. The Hebrew word fignified destruction, a Me-

body. That which our Lord and his Apostle have of Judas, and the left into the right, it's either way Abba, which seemeth to name Apollyon, for it and Apoleia, come both from one theme, and fo is he called, both because he destroys the faith of others, and himselfalso, for he goeth into destruction, Rev. 17.11. And though the Turk be a fore Destroyer, yet in as much as he dissembleth not, but openly blasphemeth Christ, the Pope is a more perilous enemy, as not being perceived, but lurking under coverings. Comper. The Pope hath a name in Hebrew, Abaddon from Numb. 24 The Roman Shall afflict Affur and Eber : and he tendeth to destruction. The whole bent of the Pope is to destruction; his whole policy, and his Mass, his Idols, and his rules of faith. In Greek Apollyon, that is, Destrey, because all his policy tendeth to eternal destruction. Broughton. Abaddon in the Hebrew tongue is a substantive, and is rendred Apollyon, wasting, destroying, where Till is understood. g. d. the spirit of destroying, that is, the destroyer. Pasor. Lexic. Either a. A. the spirit of destroying, that is, the destroyer. Pasor. Lexic. Either because the destroying Angel was known to the seems as well as to the Christians: or else because the Saracans (some take this to be spoken of their chief Commander, the Devils great agent) opposed both. Some say Mahomets name significent a Destroyer, and the name of Adam his second Son, Gen. 4.2. But with the name of Adam his second Son, Gen. 4.2. But with the mounting, from the proof of the Hebrew word (7) in the passing of the Hebrew word (7) have prevailed. Annot.

Abagtha] One of the feven Chamberlains or Eunuchs, that

Abarim Of the plural number, for they were many mountains, of which in particular Nebo was one, on which Moses saw Canaan afar off, and then and there by the command of God died, Numb. 27. 12. Deut. 32.29. The word fignifies, either Passing a-

31. 4. Sometimes Metaphorically: as 1 To be brought low in ones outward condition, reputation, &c. or inward forrow and terrors of heart, Job 40. 11. Ezek. 21. 26. Dan. 4. 37. Mat. 23.12. Phil. 4.12. 2 To put ones felf on mean ways and things to serve others, as for a Minister to take benevolence of others, or to work with his own hands, that he may preach to this or that

a mountain. Annot. on Job 40. 11.

Abase himself ] sa. 31. 4. Heb. be bunbled. Annot.

Abase himself ] sa. 31. 4. Heb. be bunbled. Annot.

Abase ] It signifieth, to Diminish, Asswage, Weaken, make Less; and is spoken of a Price, Lev. 27. 18. of a mans strength, Deut. 34. 7. of Waters, Gen. 8. 3. of Anger, Judg. 8. 3. of grief, of Joseph, Amos 6. 6.

Job. 16, 5, 6.

Abstrd. Heb. fltd. Deut. 34.7. marg.

Albba] Father. Thus Chrift expounds it, Mar. 14. 36. and Paul, Rom. 8. 15. To cry Abba, Father: the doubling of the word Faul, Rollis 15. 10 try Appa, Fairer the doubling of the word forming to the Syriach [Abba] the Gr. word  $\pi a | h_0$  ferving to teach, that God is not God of the same Jews only, but of the Gentiles also, and will be called upon in all languages requifring of his people a strong confidence in his fatherly goodness through Christ.

The repetition of the same word (in sense) serveth to stir and express the vehemency which is in servent prayer, Gal. 4.6. Pial. 22.1. My God, my God, Mat. 25.11. Lord, Lord open, &c. See Dan. 9. 19. Also it sheweth the great constancy and assurance of the faithful, that he is their Father indeed.

Hebrew and Syriash words, as Abba, Sabbath, Hosanna, Halle · lujah, &c. and fundry more, are retained, as familiarly known to the Christians, whose faith is derived from the Jews, so the words also. Also note, that these strange words were not used of superstition, as though more holiness were in the words; as Romanists may seem for that end to commend the use of a ' strange tongue in their Service.

This word is only thrice mentioned in the New Testament. and in each place the word Father is added by way of explanation. God fo ftyled by chrift, Mat. 14.36. So by the Faithful, Rom. 8. 15. Gal. 4.6. It's usually the first word that Children speak, and which their Fathers willingly hear. In the Habrew fignifieth Father, IR from TIR, to will, acquisite.

Abba A word implying much tenderness and affection, whereunto Father is joyned, not only to explain it, but also the better to express the eager, earnest, and vehement affection and defire of the faithful in their calling upon God. Annot. on Rom. 8. 15.

Whether it be read from the right unto the left hand, or from

imply that/God is the Father of the faithful, though when they are in trouble, he seem to be averse from them. Glass. Phil. Sac. p.305. Aboa A servant (or in the Syrian tongue, this sloud) from

B

Α

Apoling A jet vans (of its the system configuration of the system and the system

Abdiel A fervant of God, or a cloud of Gods flore, 1 Chr. 5.15.

abbom] A servant, or a cloud of Justice. The name of a City, John 21.30. The name also of one of the Judges, Judg. 12.13. And the first born of Jehiel, 1 Chron. 8. 30. & 9. 36. And the Son of Michah, 2 Chr. 34. 20. called Achber, the fon of Micaiah, King, 22, 12.

Abeonego | Servant of light, from | 132, to Shine. Called also Izariah, Dan. 1. 7.

befieged by Foab, 2 Sam. 20. 15. preferved by the counfel of a wife Woman that was therein, Ibid. 22. Smitten by the Forces Abagtha] One of the leven Chamberlains or Lumichs, that ferved in the presence of Abasaran the King, Esth. 1.10. Father of the mist-press, from No a Father, and [7] 11 a wine-press.

Abana] Stony, or a building, or Father, or I besetch now. A River of Damassus, which Naaman objected was as good as For-Miller of Damassus, which Naaman objected was as good as For-Miller of Damassus, which Naaman objected was as good as For-Miller of Damassus, which Naaman objected was as good as For-Miller of Damassus, which Naaman objected was as good as For-Miller of Damassus, which Naaman objected was as good as For-Miller of Damassus Chambers Name of the Egyptians, Gen. 50. 11. Abel-shittim, Sorrow of thorns, Num. 33. 43. It fignifies also Plain, Judg. 11. 33.

Heb. 22. 24. And to the blond of sprinkling, that speaketh better things than that of Abel. Some copies read it, which speaketh better things than Abel. But did the bloud of Abel speak, saith long, because those mountains ran along the Country; or, Passing Theophylatt? Yes, It cryed to God for vengeance, as that of prinkover, because over them was some road, from TDY to pass over.

Abase In common use it signifies viliping, but in propiets of the word, a bringing low, or cashing down, of the Gr. word seases, the bottom, as of a pillar or such like thing. It's sometimes taken properly, for Couching or Lying down on the ground, as Isa.

1000/19/2022 1 1es, streyed to God for vengeance, as that of prinkates of the word, a bringing low, or cashing down, of the Gr. word bload, Mat. 23.25. which was so holy and reverend a thing, in taken properly, for Couching or Lying down on the ground, as Isa.

1100/19/2022 1 1es, streyed to God for vengeance, as that of prinkates of the ground mercy. (It is meet that sin should be deeped and mercy.)

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1100 men of that time used to swear by it. Gregor. Notes. pag. 118.

Albes] An egg, dirty; or of linnen. A City in the Tribe of Machar, Josh. 19. 20.

"To abhoz] to have a thing in utter deteffation and loathing. 16a. 1. 13. 1 abbot year Sabbaths and new Moors, Job. 42. 6. 17 year my felf, Sometimes Abhorring fignifies Loathing in shew and profession only, and not in truth, as Rom. 2. 22. Thou abpeople gratis 2 Cor. 11. 7,8,9, Act 20. 34.

It's spoken of God abafing Man, Dan. 4. 37. Of Man abafing man, Job 40. 11. Of man abafing himself, 2 Cor. 11. 7.

aux proteined only, and not in tutin, as nom. 2. 22. 1004 apported to detect them. Sometimes also Abhorring is applyed to Inanimate things, as Job. 9, 31. Mine am cloaths but abbor me; or make to be abhorred. This word is spoken both of God and Man.

Of God abhorring, 1. Idolaters, Lev. 26.30. Deut. 32. 19. Pfal. 78. 58, 59. & 106.38.

2. Such as live in pleasure, and remember not the affliction

3. The bloudy and deceitful man, Pfal. 5. 6.

4. The Heathens manners, Lev. 20. 23.

5. The covetous, Pfal. 10. 3.

6. His Ordinances abused, Isa. 1. 13. Of Man, who abhorreth, 1 What he ought not ; as

1. God himfelf, Zech. 11.8.

2. Gods Statutes and Judgments, Lev. 26. 15. 43.

3. Gods People, 1 Kings 11. 25. 4. The man that speaketh uprightly, Amos 5. 10.

5. Judgment and Equity, Mic. 3. 9. 6. The Offering of the Lord, I Sam. 2. 17.

7. Friends, Job. 19. 19, 8. The Afflicted, Pfal. 22, 24.

2 What he ought: as

1. Idols, Deut. 7. 26. Rom. 2. 22.

2. A man his own felf, for his own evils, adding repentance for the fame, Job 42. 6.
3. Lying, Pfal. 119. 163.
4. Evil, Pfal. 36. 4. Rom. 12.9.

5. He that flattereth a wicked man, and faith he is righteous, Prov. 24. 24.

It's also applyed unto such as being grievously afflicted, loath

food, Pfal. 107. 18. Job 33. 20.
It fignifieth also to despise, Deut. 32. 19. marg. To stink. 1 Sam. 7. 12. marg. To make to be abborred, Job 9. 31. marg. To abnor fion on them, Ravanel. That thou abhorrest, Isa. 7.16. or rather, by which thou art vexed. Annot.

To have a thing in such detestation, that we scorn to look upon t, turning away our faces, as from an odious and loathsom fight, extremely to detest with a marvellous fear, left a thing should touch us, or weit. Leigh Crit. Sac. on the word a rosujew.

Abhoaring | Shell be an abborring unto all flesh, Isa.66.24. or are | a lothfomness, or most loathfom unto every creature, to all those that behold them, one or other. The word here used is no where else found but here, and Dan. 12.3. where it's rendred contempt; but might better be loathfomnes, or detestation there; most loathfom, or most detestable here, leathsomnes being put for extreme leathsom, or detestable, for most detestable, as abomination for most abominable, fer. 44. 4. Desolation for extreme desolate, Isa. 64. 10. Some of the Tewish Criticks say, it cometh from a word that signifies a worm. Annot. But here, and in Dan. 12.3. it is spoken of stiffnecked and obstinate finners, which are loathed and abhorred of all good and godly people. D. Annot.

Abi The Daughter of Zecheriah, Mother of Hezekiah, 2 King.

18. 2. The word fignifieth, My Father.

Abisalbon) The Father of great Understanding; or, the Father of much Building, or Wrong; one of David's Worthies, 25am. 23. 31. called also Abiel, 1 Chr. 11. 32.

Abialaph] A gathering, or confuming Father. One of the

Sons of Korah, Exod. 6.24.

Abiathar | Father of the Remnant; or excellent Father; or, Father of Contemplation. The Son of Ahimelech, 1 Sam. 22.20. rather of Contemplation. The Solid Assimilation (Salitable), as his Father Asimilate, Asiathar, 2 Sam. 8, 17. Also one of Solomors Priefts, 1 King. 4. 4. who feems not to be the Asiathar already mentioned, for Solomor had thrust him

abib) A great Ear (or Stem) of Corn. From hence the moneth Abib (which answereth to part of March, and part of April, (as we call the months) had its denomination, because in those Countreys corn was eared, and began to be ripe in this month, Exod. 9. 31. And because in this month the Children of Israel went out of Egypt, the year (which before began in September, Exod. 23. 16.) had its beginning to the Jews Ecclefiaffically in this month of Abib; but for the Jubilees and Civil affairs, it began as it had done before, Lev. 25. 8, 9, 10. And because this Release of Israel was a figure of the Churches Redemption by Christ, who renewed the world, 1 Cor. 5. 7, 8. 2 Cor. 5. 17. and who was to suffer death also in this month, Joh. 18. 28, &c. therefore God made it the head and first of the year; that by it the Church might be taught to expect the acceptable year of the Lord which

This or tangen to expect the acceptable year of the Lord which Chiff preached, Luk. 4. 19. This month was also called Nisan.

Abina The Father of Knowledge: one of the Sons of Madian, the Son of Abraham by Keturah, Gen. 25. 4.

Abinan Father of Judgment; or, My Father a Judge.

#BIDAN | Father of judgment; or, My Father a Judge-Prince of the Tribe of Binjamin, Num.1.1. & 2.24. & 7.60.65. Abine | It fignifieth to Stay or Tarry, Gen. 22. 5. To Dwell, Gen. 22. 19. To Be, Gen. 44. 33. To Joyn or Cleave to, Ruth 2. 8. To continue, Ecclef. 1. 4. To Endure or Pafs through without Hurt, Numb. 31. 23. To be fufficient to Bear, Joel 2. 11. To Live, Phil. 1. 24. To remain Firm and Stong, Gen. 49. 24. To wait for, Act. 20. 23. See the margin.

It fignifieth also To pitch, Ezr. 8. 15. marg. To stand up, Nah. 1.6. marg. To forourn, Pfal. 15. 1. marg. To lodge, Pfal. 91. 1. marg. To come into, Luk. 8. 27. To be convertant in, I Joh. 2.10. To fick to one, or take his part, 2 Sam. 16. 18. To be protected, sustained, defended, Psal. 61.7. Not to perish, decay, but continue immovable, firm, stable, Gen 49.24. Not to change ones condition, I Cor. 7.8, 20, 24. To persevere, Joh. 15.7. Ravanel.

Ho abide in Chaift fignifieth, 1. Tobe in continue, and remain in Christ by a lively faith, without falling therefrom, by fecurity, pride, or profaneness Joh. 15.4. Abide in me, and I in you. This perseverance is wrought by the Spirit of Chrift, through the holy Ministery, not without the endeavours of the Faithful, Joh. 15. 45.5.6.
2. Abelievers (that cannot lose the habit of faith) actually Adhe-

ring to, Contemplating of, Rejoycing in, and Obedientially acting communion with Chrift; whereby he receiveth actual quickenings and flowings in of Chrifts love into the Believer. For though a Believer hath influences from Chrift, whileft he is afleep, or in fome lawful worldly imployment, in way of maintenance of his habit of spiritual life, of or a Believers graces, and spiritual life, are a fluxive habit, as the beams of the Sun are continued by the continual emission of light from the Sun, and the stream is perpetuated by the constant flowing of the fountain;) yet in very serious duty, use of an Ordinance, and act of obedience to God in Christ, a Believer hath special flushings and irradiations of Divine light, life and love; fo that the more conftant our acting is towards Christ, the more continued is our actual enjoyment of special communion with Christ, Joh. 15. 10. If ye (speaking to the believing Disciples, for Judas was gone out, Ch. 13. 30.) keep my commandments, ye (ball abide in my love; even as I have kept my Fathers Commandments, and abide in his love. Christ could not be separated from God; but by continual acting towards God, he had a continual actual enjoyment of the shining of his Fathers love; so proportionably Believers.

See In, and Dwell, House. Lo abide in the Mozd. To persevere in the Dodrin, both

in the faith and practice of it unto the end. Joh. 8. 21. 2 Joh. o.

Abioing Heb. Expectation. 1 Chron. 29. 15. marg.
Abietts Pal. 35. 15. Men of no fame, Base men. Men viler hen the Earth, Job. 30. 8. Such as for their wickedness are or deferve to be finitten by the Magistrate, as Paul was by the Jews. though without a caule, 2 Cor. 11. 24. Such as speak they care not whater how fallely against the people of God, Jer. 18. 18. See Schindler's Pentaglot in 771.

For Abjects Pfal. 35. 15. Mr. Aynfworth readeth smiters, according to the Greek, that is, such as smote him with the tongue, as Jer. 18. 18. It may be also read (faith he) the smitten, that is, abjects, vile persons, Job 20. 8. (as the Chaldee expresseth it, the wicked) Or understand mitten on their feet, as 2 Sam. 4. 4. that is, lame, so feigning themselves; or smitten in spirit, as Isa, 66, 2. that is, grieved in outward fhew.

Alhiel My Father is God. The Father of Kish, the Father of Saul, I Sam. 9. 1. and of Ner, the Father of Abner, I Sam. 14.51. Also one of David's Worthies, I Chr. 11.32. called Abiathon.

2 Sam. 23. 31. Albiezer | My Fathers help. One of David's Worthies, 1 Sam. 2. 27. Also the Nephew of Manasseh, 1 Chron.7.18.

Abiegrite Judg. 6. 11. One descended of Abieger. Abigail My Fathers joy. The Wife of Nabal, 1 Sam. 25.3. Also, the Daughter of Nabalb, Sister to Zervia Joabs Mother,

whose Son Amasa was Captain of the Host in stead of 70ab, 2 Sam. Abihael ] My Fathers firength. The Father of Zuriel, Num.

3. 35. The Son of Huri, 1 Chro. 5.14. The Wife of Rehohoam, 2 Chr. 11.18. The Father of Eliher, Elth. 2.15. The Wife of Abisbur, 1 Chr. 2. 20.

Abihu | He is Father; or, My Father himself. The Son of Aaron. Exod. 6.22.

Abitud The Father of praise; or, Confession. The Son of Bela

ADDINO 100 Father of prayer, on, conjection and consideration the Son of Benjamin, 1 Chr. 8. 3.

Abia, Abiah, Abijah] The Will of the Lord; or, My Father the Lord. The Son of Samuel, 1 Sam. 8. 2. The Son of Research, 1 Sam. 8. 2. The Son of Research hoboam, I Chr. 3. 10. called also Abijam, I King. 14.31. The Son of Becher, 1 Chr. 7. 8. A Priest, 1 Chr. 24. 10. The name of another Priest, Neh. 10. 7. The Wife of Herron, 1 Chr. 2. 24. The Daughter of Zechariah, 2 Chr. 29. 1. called also Abi, 2 King. 18.7. The Son of Jeroboam, 1 King. 14. 1.

Abijam] The Father of the Sea. The Son of Rehoboam, 1 King.

14. 31. called also Abijah, 2 Chr. 14. 1. Abitation. A Countrey

(near Libanus) whereof Lyfanias was Terrarch, Luk. 3. 8.

\*Ability | Aptness and strength of Wit and Memory to comprehend and retain Sciences, befide a great towardness, and withal industrious and vigorous bodies and minds, Dan. 1. 4. And such as bad ability.

See Might, Mean, Power, Strength, New-heart, Conversion.

Ability is applied to God, Ephel. 2, 20. To Christ, Heb. 2, 18. To the holy Scriptures, 2 Tim. 2.15. To the Word of God, James 1. 21. To Man, according to his power in bodily strength, Num. 13. 30. Ability of effate, Deut. 16. 17. Gifts of mind, 2 Tim. 2.2. Capacity, Mar. 4, 23. Gracereceived, Phil. 4, 13.

[abimael] A Father from God; or, My ftrong Father. The

Son of Jostan, Gen. 10.28.

3binnefleth My Father the King. The King of Gerar, Gen. 20. 2. A King of the Philiftins in David's time, otherwise named Achis, Pfal. 34. the title. Also the Son of Gideon by his Concubine, Albinadab A Father of a Vow, or, of a Free mind. The

Son of Saul, I Sam. 31. 2. The Son of Jeffe, 1 Sam. 16.8. The Father of Eleazer, I Sam. 7. 1. The Son in law of Solomon, I King. Abinoam The beauty of my Father: Barak was his Son,

Abiram My high Father; or, A high Father. The Son of eliah, Numb. 16. 1. The Son of Hiel, 1 King. 16. 34.

Ahithan My Fathers Ignorance, or Error. A Shunamite who cherished David, and ministred unto him when he was old, I King.

Abifhai My Fathers Reward, or Offering. The Son of Zerviah, and Brother of Josh, 1 Chr. 2. 16. Abithahar] The Son of Bilhan, 1 Chr. 9, 7, 10.

Abiffialom | See Absalom.
Abiffium | My Father of Salvation. The Son of Phinees, 1 Chr.

.4. The Son of Ella; 1 Chr. 8.4. Abiffur The Father of a Song, or Wall; or, of Righteoul-

ness. The Son of Shammai, 1 Chr. 2. 28.

Albital The Father of the Dew: Davids Wife, 2 Sam. 3. 4.

albino My Fathers Strength, or Beauty. The Son of Zoroba-

el, Mat. 1.13.
[3] Mat. 1.13.
[3] Mat. 1.13.
[4] One who is meet and fit, Heb. 5.2. Who is able, so the Geneva both translation, and observation, which our Author followed, one who is of force, power, might, fufficiency, Heb.2.18.

He is able to succor them that are tempted, Heb. 5.7. unto him that was able to save him from death, Heb. 7.25. He is able to save them to the uttermost, that come unto God by him. Heb. 11. 19. God able to raise bim up even from the dead.

To be able, Hebr. retain, or obtain firength, 1 Chron. 29. 14. To be ready and willing to do or fuffer, Matth. 20. 22. Rava-

As he is able, Heb. according to the gift of his hand, Deut. 16.17.

Able Rev. 5.3. No man in heaven, nor in earth, neither under the earth, was able to open the book, neither to look thereon. There was no finite creature, either in heaven or earth, that was able to unfold those great and wonderful mysteries which were contained in that roll of Gods eternal decree. Hall. No man at all (for all men are in one of these places, ver. 13. Phil. 2. 10.) was judged worthy to know or publish these great mysteries. The Angel taketh their not answering, or not appearing, for an acknowledgement of their inability, or indignity, or both, fo Ifa. 41. 28, 29.

Rev. 15. 8. No man was able to enter into the Temple. &c. God was so angry with the Papists, that no man durst come to intercede for them; but he went on in wrath, till he had rooted that Religion out of the earth. Annot. Now in the giving of this Commission for these seven last Plagues, the glory of God did so shew it felf, as that no man was able to comprehend the Majesty thereof. until this fo important a bufiness was disparched. Hall. None of the wicked or reprobate; for his redeemed ferve him night and day in his Temple. So then the wicked cannot understand the plagues which are upon them, till they be finished; and then when the fins of the wicked come to the height, and Gods wrath kindles against them, he is inexorable, will not be intreated of them, which is figured by this type, that he will not fo much as admit them unto his Temple, to make deprecation unto him. comper.

Rev. 6. 1. Who shall be able to stand? These things shall terrifie the wicked in the last day:

1. Without them, the fight of the Judge.

2. Within them, a guilty conscience; a sensible infirmity in themselves, through the guilt thereof, that makes them unable to fland before the Lord. Cemper.

Able men Mighty men of valour, 1 Chr. 12 marg.

Abner My Fathers lamp. The Son of Ner, 1 Sam. 14. 50.

Aboard Act. 21. 2. Into the fhip.

Above or, fitting. 2 King. 19. 27. marg.

Abolish | fignifieth,

- 1. To make void, as the Pharifees and Scribes did the Commandment of God, that they might keep their own Tradition,
- 2. To make the use of a thing to cease, as of means for the belly, and the belly for meats; for that in the life to come, the belly shall not need meat, 1 Cor. 6.13.
- 3. To do away, fo Christ hath abolished in his flesh the enmi ty, even the law of Commandments contained in Ordinances, Eph. 2. 15. the hand-writing of Ordinances, Col. 2. 14. the Levitical priefthood, Heb. 7.11, 12.

4. To Defiroy, 2 Theil 2. 8. 2 Tim. 1. 10. 4. Thomas Detectable, Unclean, Filthy, Abhorred, Loathfom; as things forbidden Ceremonially, Lev. 7. 21. & 11.

Things also forbidden Morally, as Heathenish customs, Lev. 18. 30. Idols, 2 Chr. 15.8. Idolatry, Jer. 44.4. Works of wicked men, Pfal. 14- 1. Iniquity, Pfal. 53. 1. Scant measure, Mic. 6.10. So, men which drink in Iniquity like water, Job 15.16. which professing to know God, in works deny him, Tit. 1. 16. Murtherers, Whoremongers, &c. Rev. 21. 8. Which deserve to be abhorred and held as loathforn for fome great Spiritual filthings Given to fins against nature, as Sodomy, &c. See Rev. 17.4. Annot.

abominably | 1 King. 21. 26. Heb. Abominations. abomination 1. Some accurfed spiritual filthiness, which deserves to be fled from and abhorred of all men, as ominous, fearful and unhappy. Deut. 22. 25. The man that weareth mo-· mans apparel, and the woman that putteth on mans raiment, both are Abomination unto the Lord: Prov. 12.22. The lying lips are an Abomination unto the Lord, Mat. 24.15. and often in Moses and the Prophets. See Deut. 25. 26. It importeth such a vile thing as causeth us to turn our eyes from it, that we cannot abide to look

Something, which for the uncleanness fake might not be
 eaten or toucht, Lev. 10, 11.

Abomination is also taken,

1. For any impiety or fin, Ifa. 66. 3. Ezek. 16. 50.

- 2. For Idolatry, Jer. 44. 4.
  3. For that which is hateful and displeasing, Lev. 11. 20. To God, Deut. 27. 15. To his Church, i King. 11. 5, 7. So one to another, Prov. 29. 27.
- 4. For the Abomination of Defolation, or horrible Idolatry

before Christ manifested, which was a type of Antichristianism,

Ba

Α

5. For that destruction of the Temple and Jewish policy by the

5. For that definition of the Temple and Jewin poincy by the Romans, not long after our Saviours alcenfion, Mat. 24-15.

6. For Myftical or Spiritual Abomination, Rev. 17-4. What things are Abominable or Abomination in Gods fight, Deut. 7-25. things are accommance of accommendation 3.32. & 11.1. & 12.22. & 25.16. & 27.15. Pfal. 5.6. Prov. 3.32. & 11.1. & 12.22. & 15. 8. & 16. 5. Ifa. 1. 13. Luke 16. 15.

The horrible Abominations of the Ifraelites, Gods own people,

Ezek. 8. 6. & 22. 2, 3, &c.

The horrible Abominations of the Gentiles, Deut. 12. 30. &

18. 9. Josh. 23. 12. Rom. 1. 29. Col. 3. 5, 8. 1 Pet. 4. 3.

Abomination, Lev. 18. 22. that is, very abominable, as defolation for very desolate, Vers. 7. Annot. on Isa. 1. 13.

To cast Abomination upon one, is, to make him Filthy, Vile, and Unclean, Nah. 3.6.

Had in abomination, I Sam. 13. 4. Heb. didflink marg.
To work Abomination, is, to bring in Idolatry, or the worship

of false gods, 1 King. 11. 7. and to imitate the custom of the

Nations in finning, Jer. 32. 35.

Abomination of defolation That which all good men detest and hold accursed, by reason of the shameful and foul filthinels of ir, deferving and bringing defolation. And this is meant (as fome do think) of the Idols which the Romans not long after Christ his ascension, set up in the Temple at Jerusalem, whereupon followed desolation, that is, the laying waste, and downfal of the Temple, City, and Nation of the Jews. This is the Abomination of defolation forespoken by Dan. 9. 27. & 12. 11. and after spoken by Mat. 24. 15. But Mr. Junius (not without great 'appearance of reason) interpreteth [Abomination] of the Army of the Romans, which consistent of abominable men, to wit, Infidels, who brought desolation upon Temple, City and People. A desolation to be executed by abominable men. (See Luk. 21. 20. which expounds Matthew and Mark.)

Mat. 24.15. That the abomination of desolation standing in the holy place, mentioned Mat. 24.17. is the Roman Army befieging Je-

rusalem, may appear,

rajatem, may appear,

1. By the parallel place, Luk. 21.20. where before that admonition of (then let those that are in Judea size to the Mountains, &c. which here follows immediately, and so demonstrates it to be the very matter) these words are set, when ye shall fer ferusalem com-Paffed with Armies, then know that the defeation thereof is near.

2. By the agreeableness of the words to this fense, and confo-

nance of them to that other expression in St. Luke, for the & Neλυγια εριμώσεως doth (by an Hebraifm, imitated by the Writers of the New Testament) fignise an abominable, besthen, profane, washing company of Soulders, or the like. So in the place of Daniel (herereferred to) its clear, ch. 9-27. With the abominable armies he shall make it desolate. The word abominable being ordinarily to the then polluted and idolatrous heathen world, of which the Romans were a principal part, which Armics were to work this desolation on Jerusalem. Agreeable to which it is what Artemidorus hath faid in his Oneirocriticks, lib. 2. cap. 20. that wines Vultures, or Eagles (the very creatures, to which in this place the Roman Armies are compared, Vers. 28.) fignifie in his art, wicked abominable enemies. The very paraphrase of BNAUyua here. Dr. Hammond on Mat. 24. f.

Full of abomination: Rev. 17.4. Rome is more abominable for Idolatry and wantonness, than any other place. Such cups of entifing wine, Whores were wont to give to their lovers, to allure them to folly, vers. 2. or alluding to such enchanted potions, as by leud persons are given to work a strong and strange inclination of amorous affections towards them in others. Annot.

Above | fignifieth, 1. The superiority of place, Exod. 20.4.

2. The dignity or excellency of a thing, Pfal. 113.4. Mat. 10. 24. Joh.3.31. Eph.1.21. Phil. 2. 9.

3. The excellency or greatness of a thing, Eph.4.10.

Beyond, 1 Chr.4.6. & 10.13. & 2 Cor.1.8

More then, Gen. 3.14. & 48.22. & 49.26. Exod. 19.5. Numb. 2. 3. Deut. 7. 14. 6. Upwards, Exod. 30. 14. Lev. 27. 7.

An higher state, or rank, Num. 16. 3.

8. Chief in authority and power, honour and dignity, Deut.

Above all, Eph. 6.16. and above all things, Col. 3.14. Jam. 5.
12. 1 Pct. 4.8. 3 Joh.2. that is, chiefly, principally. In Col. 1.2. we are called upon to feek those things which are above, and to set our affections on things above. Those are bleffings from heaven above, Gen. 49.25, 60d, Deut. 4.39. 1 King. 8. 22, 10h. 31.2.28. his glory, Plal. 31. his mercy, Plal. 108.4. The way of life, Prov. 15. 24. Christ, Job 3.31. & 8.23. The new Jerusalem, Gal. 4. 26. Holy graces, Jam. 1.17. as Wildom, Jam. 3. 17.

Above when he said, Heb. 10. 8. that is, in the former place of the testimony above cited; in the first place when he spake of sacrifices and offerings to be rejected, before he spake of his coming to do the will of God.

" Albobe ali | One who hath the chief authority and rule over over the Church, Eph. 4. 6. Which is above all, Joh. 2. 31.

from above, or above That which is from Heaven. Act. 2. 19. Ifa. 6. 11.

2. That which is excellent, and of great account, also heae venly and spiritual, Gal. 4. 26. Ferusalem which is from above.

. 3. Things which belong to the heavenly life, Col. 3. 1. Seek the thines which be above.

5. God the Father, Jam. 1. 17.
4. Christ, Joh. 3. 31.
5. God the Father, Jam. 1. 17.
2bound Spoken,
1. Of carthly bleffings, Prov. 28. 20.

2. Spiritual graces and gifts, 2 Cor. 9. 8. as in hope, Rom. 15.13, Consolation in suffering for Chirst, 2 Cor, 1. 5. Love, Phil.1.9. Charitable relieving the poor members of Christ, 2 Cor. 8.7. Every good work, 2 Cor. 9. 8.

2. Sin, Mat. 24. 12. Rom. 5. 20. To abound. To know and feel the force of a thing abundantly and plentifully, Rom. 5. 10. Where fin abounded.

"To abound: 1. To be in great measure or number. Sin is more than grace, form number of fubjects on earth, more in operation upon those subjects than grace. But the grace of Christ is more abundant than fin,

'1. In sufficiency, to help and cure all; tho not in efficiency to all, through the indisposition of the subject.

2. In efficiency of the Elect, in whom grace prevaileth

over fin, Rom. 5.20.

2. To be felt and known in great measure; so where fin though less than in some other person is more felt by rependent. tance, than in other perfons, grace shall abound with comfort, more than fin did before with forrow; godly forrow in him, or 'wicked joy in others, Rom. 5. 20.

About Heb. Again, 1 Chr. 13. 3. marg. Before, Neh. 13. 21

marg. Now, Dan. 5.31. marg.

About About it, to wit, Solomons bed, Cant. 3. 7. The Church is the bed-chamber of Christ, and each faithful heart is his bed, which he guardeth by many ftrong and watchful Heroes. Such are his Angels, Gen. 32.2. Pfal. 103.20. (See also Pfal. 34.7. & 91.11.) and his Ministers, Heb. 13.17. but especially himself, 2 King. 6.16. Phil.4.7. Annot. They need not fear either publick force, or fecret treachery, about whom God fetteth a guard.

Abzam] An high Father. The Son of Terah, Gen. 11.26. whose name was changed into Abraham, which fignifieth. A Father of a great multitude. Gen. 17.5. It's compounded of an a Father, an

high, and To Ta multitude.

Ahraham A Father of a multitude, and figured Christ in the facrificing of his fon (in full purpose) for a whole burnt-offering, Gen. 22.2.9, 11.12. which did lively express the delivering \*up his only Son by God, as a facrifice for our fins, and raifed for our Justification, that he might be Lord both of dead and 'living. Compare these places, Gen. 22. with Heb. 11.19. John 3.

16. I John 4-19.

16. I John 4-19.

16. I John 4-19.

17. I do the works of Abraham: By doing works to prove themfelves to Children of Abraham, as they professed themselves to be: John 8-19. Note good works make not the Children of · Abraham, but witness they are so: as good fruits approve the trees 'to be good, but do not make them fo.

Abrahams (sed : Christ the Principal and Author of Salvation, and all the Faithful by him faved, Gen. 22. 17. Act. 3.25. Gal. 3.

. 16, 29. In Gen. 22.27. it fignifies Elaus posterity.

"Abrahams feed: Humane substance or nature of the posterity of Abraham, Heb. 2.16. But he took Abrabams feed. The Original word emagical erus (he took) fignifieth to lay hold upon one that is flying away, or in danger: answerable hereunto it may in this place fignifie Christs redeeming not the Angels, but the feed of Abraham, that is Man, when he fled from him, Gen. 3. 8. Annot. His helping, aiding, fuccouring the faithful.

Abroad Without the City of Sodom, Gen. 19. 17. Out of the house, Exod. 12.46. Out of doors, Exod. 21.19. Outwardly, Lev. 13.12. Out of his Tent, Lev. 14.8. Out of marriage, Lev. 18. c. Without the camp, Deut. 23, 12. Out of ones own family, Judg. 12.5. Unto a place apart, 1 Sam. 9.26. Out of Jerufaiem, 1 King. 2.42. Any where, 2 King. 4.3. In the fireet, Pfal. 41. 6.
Out, Pfal. 77.17. Without the City, Lam. 1. 20. There are feveral other places, wherein this Word is found, whose meaning is plain by the words joyned therewith, as featter, bring forth, spread,

In albanate To make void or frustrate: to lay away as of no use and fruit, or to no end. Thus grace is said to be Abroegate, when righteousness is sought by the works of the Law: for ' then the grace of God in giving Christ unto death, to merit righteourners for believers in him, were made vain and of none 'effect, Gal. 2.21. Also, thus the Law is said to be Abrogate, Eph. '2.15. See how in the word [ Lato. ] See Law, Ceremonies, Void.

Absalom | A Father of Peace. David's Son, 2 Sam. 3. 3. Also, the Father of Mascah whom Rehoboam married, 1 Chr. 11.

Ablence, referred to God His with-holding some fign of his favour, or the fending some judgment. For as touching his essence and power, he is never absent from his creatures, Psal. 7. 7. Will the Lord absent himself for ever? Hence come those phrases in the Plalms and elsewhere, of Histing his face, Turning his back, Departing, Returning, and the like.

Ablent | Gen. 31. 49. 1 Corinth. 5. 3. Diftant or far

"Mo abstain from To Separate, or Estrange, and turn our mind from a thing with an harred of it, 1 Pet. 1.21. Abstain from fleshly lusts, that is, crucifie the wicked defires of corrupt nature. See to Fast, to Deny, or Strive to forfake, Eschem, Motifie; alfo, Temperance, Sobriety.

Abstinence from food | doilla, Att. 27. 21. of a and on G

food. Leigh. Crit. Sac.

'Abundance] The plentiful conversion of the Jews towards the end of the world. Also the increase of most excellent grace in them after this general conversion, Rom. 11. 12. What shall their abundance be?

Abundance: A noise, 1 King. 18. 41. marg. Isa 60. 5. marg. Power, Rev. 18. 3. marg.

The abundance of corporal or temporal things, is fee forth in Scripture by fulness, fatness, rivers, floods, brooks of butter and hony, ten thousands of rivers of oil, &c. And the enjoyer hereof is said to have goods laid up for many years, to be full of bleffing, to be bleffed in the precious things of heaven, of the hills, of the earth,

The abundance, or power, marg. of her delicacies, money which they had of her for delicate things to ferve her lufts.

"Abundance of the heart ] An heart abounding and flored with things good or evil, Mat. 12. 24. Of the abundance of the

heart, the mouth speaketh. "Abundance of pleasures] All kind of earthly delights which the Church of Rome most riotously and excessively being given unto, did by that means enrich the Merchants of the earth, which fold fuch wares. Rev. 18. 3. And the Merchants of the earth have waxen rich of the abundance of her pleasures; that is, (faith Brightman) by the great plenty of all forts of delicacies, by immoderate luft of enjoying them, entifing men, like Xerxes, to devife and invent new kinds of pleasures. This (upon the matter) is all one with the former fignification.

Abundant | Much, 1 Pet. 1. 2. marg.

Abundantip | Surely, Pfal. 132. 15. marg. Richly, Tit. 2. 6.

'Moze abundantly With dayly and great increase, and profiting in all spiritual consolations and blessings which are heaped on the sheep of Christ, who with his life accumulateth and poureth Celeftial gifts in all plenty upon his, Joh. 10. 10. Col.1.19. Eph.1.3.

Ho abuse Is put for to use a mans right when it may be with scandal taken or given, 1 Cor. 9. 18. To use a thing beside the right use thereof, and not as it ought to be, I Cor.7.31. To commit whoredom with, or mock, Judg. 19. 25. To mock, I Sam.

31.4. marg.
Abuse of Christian liberty: To be restrained, 1 Cor. 8.9. And of Cloaths. Ifa.3.18. Ezek.7.20. 1 Pet.3.3.

Abulers of themselves with mankind 1 Cor. 6.9. See Gen. 19.5. Rom. 1. 27.

### A ante C

Accad A fark. A City wherein Nimrod reigned, Gen. 10.

Accept | Referred to God. Man. To God, and then it fignifi-

1. The acceptation of our persons when he receives us into faour, and is well pleased with us, Eph. 1.6.

2. The acceptation of our works, when (though defective and. imperfect) he approveth graciously thereof, through Christ, Gen. 4.4. Pfal. 51.19. Either of which is without respect of persons, Rom.2.11. as who receiveth all fuch as obey his Word without regard of persons, Isa. 66.2.8.

3. To finell, I Sam. 25. 19. marg.
To Man: Taken formetimes in a good fense, as Gen. 32. 20. Dan. 4. 27. Rom. 15. 31. Sometimes in an evil, Job 13. 10. whom God accepteth, them he receiveth into grace and favour, loveth, regardeth, honoreth, and highly effectmeth.

"Ho accept us ] 1. To receive into favour, and to be well pleased with our persons, being before through sin estranged from God Eph. 1.6. He hath accepted to freely in his beloved: this is the

acceptation of our persons. 2. To approve graciously our imperfect and spotted works, by the free forgiveness through Christ, of those wants and faults which flick unto them, Gen. 4.7. 1 Pet. 2.5. Pfal. 51. 19. "Toen thou shalt accept our sacrifice, &c. This is the acceptation of

our works. The word which is translated [Accepted] in that place of Gen. 4. 7. being of divers fignifications in the Hebrew tongue, hath caused that divers diversity render it. Some do English it [lifting up,] either of Cains countenance and confcience which were cast down, or of honouring of his Sacrifice. Others translate it [remitted] as Hierom, and the Chaldee Paraophrast expounded it, of free forgiveness of fins upon his repentance. Others English it by [receive] to wit, a reward and recompence of his amendment, as the old Translation readeth it. "And laftly, by others it is interpreted by accepting, meaning to become gracious and grateful to God, as Abel's Sacrifice was, fo he did believe as Abel did; as Calvin, and Paraus, and most Interpreters do translate. Howfoever, the fum is this, that good works which proceed from true belief, and a pure conscience by forgiven is of faults, pleafe God; and with his favour have a bietting and free eward given to them.

Acceptable | Applyed to'a godly mans words and meditation, Pfal. 19. 14. Ecclef. 12. 10. Time, Pfal. 69. 13. A day, Ita. 68.5. A year, Ifa. 61. 1. Good counsel, Dan. 4. 27. Gods will, Rom.

The things Acceptable to God, are, Doing of Judgment and Justice, Prov. 23. 3. Our presenting our selves to God as we ought Rom. 12.1. To ferve Christ, Rom. 14.18. People won by the Gospel and fanctified by the Holy Ghoft, Rom. 15.16. Charitableness, 2 Cor. 8. 12. All in Christ, Eph. 1. 6. Succouring Gods Ministers in distress, Phil. 4. 18. Praying for men in lawful authority, 1 Tim. 2. 3. That Children do requite their Parents, 1 Tim. 5. 4. Spiritual facrifice by Jesus Christ, 1 Pet. 2. 8. To suffer pariently for well doing, 1 Pet. 2. s.

Acceptable Of delight, Eccl. 12. 10. marg. Thanks, 1 Pct 2. 20. marg.

Acceptably Luagessus Heb. 12. 28. To pleasing contentation rion, well pleafing

Acceptance Isa.60.7 Accepted of being made Burnt offerings.

Acceptation] 1 Tim. 1. 15. & 4.9. Reception, approbation. accepted | Shalt thou not be accepted ? Gen. 4. 7. or , Is there not forgiveness? or, Shalt thou not receive? or, Shalt thou not have the excellency? or, a lifting up? Annot.

Acception of person, or, Respecting, receiving. vour given to one before another for fome outward quality, as
 Nation, Riches, Kindred, Honour, Friendship, and such like, Act. 10.34. This is the use of men, Jam. 2.1, 9. but not of God. God is no accepter of persons. For in every Nation, he that feareth

God is accepted, Rom. 2. 11. 2. The favour or respect that is given to one before another, because of his vertue and godliness, Act. 10. 25.

'There is then no cause why any should deny the Eternal E-· lection of God, depending upon his own good pleasure alone, as the moving cause, left he be counted an accepter of persons. See · Perfon.

'Accels A drawing toward, or coming nearer, not of our own accord, but being of God brought freely to this dignity, Rom. 5. 2. We have accefs unto this grace, &c. that is, we may approach into his gracious presence, being now reconciled to God having our fins forgiven unto us, through Christ apprehended and laid hold on even by faith, Eph. 2. 18.

diccho] Thrust, pressed together, or rubbed, the name of a Town, Judg. 1. 31.

Accompany] with, 2 Sam. 6. marg. To go along with as companions in a journey, Act. 10.23.

Accompany faibation Heb. 6. 9. or which have falvation. We are perswaded that you are of the number of those that shall be faved; or accompany the things near unto falvation. Annot.

Accomplify It's put for, To yield and condefeend unto, 1 King. 5, 9. To fulfil, 2 Chr. 36, 22. To perform, Jer. 44-25. To endure to the end, or finish, Luke 9, 31. To obtain, or bring to pass, Prov. 13. 19. To leave nothing undone, Lam. 4.11.
God doth accomplish his Word, Josh. 21. 45. 1 Sam. 3. 19.
And that, both in Predictions, Promises, and Threats.

Accomplishing Heb. 9. 6. Sales 81/25, celebrating, perfor ming, folemnizing, doing.

Accomplishment | Ad. 21. 26. The fulfilling.

alcco20] Heb. mouth. Josh. 9. 2. marg.
Of his own accord, Act. 12. 10. that is, of it self, not moved

by another. Here was neither Porter, nor Key.

Due accord Agreement or confent of hearts, Phil. 2.

2. Of one accord, Act. 4. 32. that is, of one judgment and will. Like-minded, Phil. 2. 2. Knit together as one man, Judg. 20. 11, Knit together in love, Col. 2. 2, 19. Perfectly joyned in the fame mind, in the same judgment, speaking the same thing, without division, I Cor. I. 10.

· Accozoing fignifieth, first, Likeness, and that diversly,

1. In Quantity.
2. In Quality, though not in Quantity, Eph. 4-24. '3. In Proportion, or Relation, Rom. 12.6.

According, hath relation to the Matter, Numb. 29. 40. To the Manner, Numb. 29. 6. To the Number, Numb. 29. 18.

' According to God With God, or having God going be-

Α

 $\mathbf{C}$ 

fore us, Joh. 3. 21. That they are wrought according to God.

I. According to his Will in his Word, which must go before us in doing Duties, as a guide or lanthorn.

2. According to his Example. 3. According to the Grace he givethus.

Secondly, Reasonableness of a matter, or the reason and inducement of some action, 2 Pet. 1. 3. and is as much as Because. According to thy mind, Heb. from with thee (as thou wouldst ave it) Job 34. 33. marg.

'According to the promite of life To declare to men that promise of eternal life made of God in Christ, 2 Tim. 2. 1. It noteth the final cause.

in that faying of the Apostle, Rom. 2. 6. [According to works] the word [ According ] noteth not the cause of that wherewith it is joyned, but the manner thereof: for good works in the order and meaning of attaining falvation, have a necessiary flanding, but in the cause of salvation they are shut out.

According to their works | As the thoughts, words, and works of men, have been good or evil, so they shall receive at the hand of the Lord, Rev. 20. 12. And they shall be judged ac-

accozingly Aniwerable unto, Ifa. 59. 18.

accozingly Aniwerable unto God, Rom. 14. 12. by all, 2 Cor. 5. 10. at the day of Judgment, 1 Pet. 4. 5. of all their Words, Mat. 12. 36. of all their Works and Thoughts, Eccles.

Account, Answer: Job. 33. 13. marg. Reason, Eccles. 7. 27.

Actount ] Heb. 12. 17. as they that must give account, namely of their office, and actions to God and Christ, who hath committed his poor sheep to their care and charge: so that if any perish through their default or negligence, they must answer for it, under a grievous p. nalty. £ 0 acccunt Think good, Mar. 10. 42. marz. Impute, Gal. 3.

'Accurted ] 1. Separate from all humane use, and appointted to temporal destruction, Josh. 6.20,21. Keep ye from the accur-

'2. Separate from Christ, and appointed to eternal destruction, Gal. 1. 9. Let him be accurfed, Rom. 9. 3. I would be accurfed (or separate) from christ for my kinsmen. In these words, holy Paul maketh no fuch prayer or wish, that he might perish (for this had been unlawful and vain too, both against the constant purpose of God, and his own affurance, testified, Rom. 8. 38, 39. Neither was Paul bound to love the Jews salvation more than Christ and his grace: ) but by this manner of speech being conditional, he bewrays his deep affection for the Jews his kinsmen, in that (if it could have been) he was ready to have redeemed their eternal destruction with his own. Like to that wish of David concerning Absalom, 2 Sam. 18.33.

3. Exectable, 1 Cor. 12. 3.
This word is applied, to Place, Josh. 6. 17. Person, Gal. 1. 8. Thing, 1 Chr. 2.7.

Accursed, Heb. the curse. Deut. 21. 23. marg. Devoted, Josh. 6. 17. marg. Separated, Rom. 9. 3. marg. Anathema, 1 Cor. 12. 3.

I could wish that my self were accursed from Christ, &c. Rom. 9. 3. I could be content that I were separate or excommunicate from Christs Church, not only to want the honour of Apostleship, but to be the most abject creature, separate from the body of Christ, the communion of Saints, and so delivered up to Satan (which containeth all temporal calamities, that he was willing to endure and undergo for their good) or that as Christ being not accursed, or worthy of any ill, became a curse for us, so after his example, any the faddest condition might fall on me, or if it were possible, and if it might any way tend to this end, I could, me thinks, be content, to part with all mine own hopes and interests in Christ. even mine eternal heaven and bliss; could endure any loss by way of expiation for my Brethren and Confanguineans the Tems to rescue them from their inside lity, and the destruction that attends them. Dr. Hammonds Paraph and Annot. b.

Acculation It's twofold.

1. That which is commenced before God, either against obstinate and rebellious finners, Joh. 5. 45. or against the elect, Rev. 12. 10. But this last is to no purpose, Rom. 8. 33.

2. That before men. Where confider, 1 That a Judge must not receive any accusation against an Elder, under two or three Witneffes, 1 Tim. 5. 19. and he muft not condemn any before he which is accused have the accusers face to face, &c. A&. 25. 16.

2 The accuser is unfit to be a witness against any for small faults, bimself being guilty of most grievous crimes, Mat. 7. 2, 5, 9. Nor they to accuse others of a crime whereof themselves are most guilty, 1 King. 18. 17, 18. And good men will not accuse their own Nation, though most averse and injurious unto them, Act. 28-19-And of old it was unlawful for Servants and Dependants upon others to accuse their Lords and Patrons. See 2 Sam. 19. 27.

3. That an accusation is sometimes feigned, Gen. 44. 5, 15.

Sometime falle, rash, unjust; where confider,

1. That if the Accuser be an honest man, whose accusation is of ignorance, having the truth related, he is fatisfied, Act. 11.18. but if ungodly, then do they not only fludiously observe the speeches and actions of the godly, whereby they may take occafion to accuse them, Dan. 6. 4, 5. Mat. 12. 10. Mar. 3. 2. Luk. 6.7. & 11. 53, 54. & 14. 1. & 20. 20. Joh. 8. 6. 2 Cor. 11. 12. but without any proof reiterate the felf-fame accuration against them, Luke 23. 2, 5. Joh. 18. 29, 30.
2. That even the both have been failly accufed, Ifa. 54.17. Act.

11. 2, 3. & 21. 28. & 23. 28, & c. As also Christ was, Mat. 27. 12. Mar. 1 5.3. Who must endeavour to avoid all occasions from them, that feek fuch to accuse us, 1 Cor. 9. 15. 2 Cor. 11. 12. And to be modest in our Answers. As also, to be defirous that the matter may be throughly scanned, not refusing to undergo any punishment, if guilty, withal making known the integrity of our hearrs thus in effect. Ravanel.

Receive no accusation, 1 Tim 5. 19. By the Judicial proceedings among the J.ws, before the giving of the Sentence there were three parts:

ובא רוב Admission of the Cause or Suit See Isa.1.22 2 ביב זים, The Confirmation thereof by the Accusers

קר ריה: 3 אקר ריקד, The fearching out of the Caufe by Arguments af-terwards produced, (See Job. 29. 16.) and confidered of by the

Judg. Dr. Hammond Annot. e. p. 739. done either truly or falfly; fecretly or openly. Joh. 8. 10. Woman, where are thy Accusers? Act. 24. 13, 19. Men accuse God, one man accuseth another, and Satan accuseth the Brethren; Alfo,our own thoughts do accuse us, Rev. 12. Rom. 2. 15.

\* Accuser] 1. Some Man.
4. Satan. Rev. 12. 9. Who therefore is called the Devil, because he is a false accuser, Rev. 12. As contrarily every false Accuser may be called a Devil; and so is the Greek Etymologie

of the word, I Tim. 3. 12.

It feemeth here, respect is had to the History of Job, where Satan by Accufing and calumniating him, brought it to pafs, that he was permitted by God to try Job by temptations and tribulations. That which here also the Holy Ghost intimateth to be done

by him according to his cuftom. Mede. Satans actions are threefold, and in one of the three he is con-

tinually exercised. For he is,

I. A Tempter.

2. An Accuser. 3. A Tormenter.

He first tempts to fin; and if he prevail, he is next an Accuser, for the same sin whereunto he did tempt; and thirdly, if he can obtain a licence, and commission from the Lord, he will torment for it. On the contrary, our bleffed Saviour is our Advocate, who first exhorteth us that we fin not. Next, if we fin, he excuseth us, and intercedeth for us. And thirdly, rather than we shall be fricken, he offereth to be fricken for us. Comper. In the time of the Ten Perfecutions, when the Christians met by night for fear of danger, the Devil by his inftruments accused them before men, as if they met in the night to practife all manner of loofness Annot. The Zohar telleth upon Gen. 3. how the Devil accused each one, from his coming into the world, all his life. Broughton. Falje-accufere, or Make-bates,2 Tim. 3.3. & Tit. 3. 3. marg.

Falje-accelers, or Maky-battis, 2 11m. 3-3. & Tit. 3-3. marg. Accustomed Heb, traight. Jer. 13. 23. marg. Accustomed Heb, traight. Jer. 13. 23. marg. Accidental The field of blood, Act. 1. 19. Of 17m2 a Field, and 17m2 blood, or of 77m1 (which in the chaldee and Syriack fignifient a field, of the Hebrew root 77m, chalack, thence by a Metathefic, or transposition of letters, 77m, chalack, a part, portion, or field; or possible of feelds, divided from others, Ia. 61. 7. Hof. 5. 7.) & T bloud. Annot.

Achaia] A Region of Greece, whereof Cerinib was the chief City, 2 Cor. 1.1. And for that the Romans by means of the Acheans had conquered the Grecians, Gallio is termed the Deputy, not of Greece but of Achaia, Act. 18. 12. It's also taken for the Saints dwelling therein, 2 Cor. 9. 2. It seems to be derived from ax , which fignifieth Sadness, Grief. Hence Achaicus born in Achaia, 1 Cor. 16. 17.

Alchan Troubling, named also Achar, the Troubler of Ifrael, who transgressed in the thing accursed, 1 Chr. 2. 7. and was stoned in the valley of Achar, (trouble) from whom it had its de-

nomination, Josh. 7. 26. Actibo2 A mouse. Father to Baal-banan, Gen. 36. 38. Also the Son of Micaiah,2 King. 22. 12. called also abdon,2 Chr. 34.20. Alchim] Rifing again, or confirming, or revenging, or their brother. The Son of Zadok, Mat. 1. 14.

Achish It is so, or, sure it is. The King of Gath to whom David fled, 1 Sam. 21. 10. And another King of Gath in the

days of Solomon, I King. 2. 39, 40.

Alchmetha, or Echatana] or, in a coffer, Ezr. 6.2. marg.

Acthor] Trouble. A valley in the Tribe of Judab, Josh. 7. 24,

Achsah Trim, neat, deck'd; or, wantonness, lasciviousness,

dishonesty. The Daughter of Caleb, Judg. 1.12. Achfaph A prisoner, forcerer, or witch. A City in the Tribe

of Afer, Josh. 11.1. Achaib A lyer. A City in the Tribe of Judah, Josh 1 5.44.

"Mo acanomieoge To take knowledge of Gods Word, to rule our felves by it; Also of his providence, what it is that he doth to us either in anger or in mercy. Prov. 3. 6. In all thy ways

2. To joyn and add knowledge unto knowledge, or to increase our knowledge, when we know a truth more certainly and clearly than we were wont to do Luke. 1. 4. That thou mayelf acknowledge, &c. Tit. 1.2.

'3. Openly and frankly to utter and flew forth our known fins. or Gods own perfections. 1 Joh. 1.6. If we acknowledge our fins, Pfal. 32. 5. Then I acknowledged my fins unto thee.

4. To take others for such as they are, loving them, and having them in due account, 1 Theff. 12. Acknowledge them that admonish you, and have them in singular love for their work. Note this generally, that words of knowledge do many times comprehend affections in them.

It's put for to know and acknowledge, Gen. 38. 26. To take notice of, Deut. 33. 9. To confess, Plal. 32. 5. To think upon. Prov. 3. 6. To profess to be, Isa. 61. 9. To take them to be so. Prov. 3. o. 10 protest to be, 112. of 1.9. 10 take them to be to, Jer. 24. 5. To make profession of, Dan 11. 39. Certainly knowing, to profess that knowledg, Tit. 1. 1. To approve, 2 Cor. 1.

13. To retain in knowledge, Rom. 1. 28. marg. To acknow-

to know Christ, (though already known) more firmly to embrace him, more furely to confide in him, more to obey him, that we may joyn with knowledg, acknowledgment. Leigh Crit. Sac.

We must acknowledge the mystery of God even by an outward profession of our faith in Christ, and our consecration of our felves to the worship and knowledg of God, Byfield.

alequainf To get more knowledg of God, or walk more carefully in his ways, Job. 22. 21. To have experience of, Ifa. 53. 3. To know and take notice

of. Pfal. 139.3.

Acquaintance Neighbours and friends with whom we familiarly converse, such as are known unto us, and to whom we communicate our counsels and purposes, and who may be helpful unto us in our distress; should so be, Job 42. 11. Act. 24. 23. but do not always fo prove, Pfal. 31. 11. & 55. 13. Luk. 23. 49.

Arquit Absolve, or pronounce innocent, Job 10.14. Nah. 1. 3.

Acte The word signifies, first, a pair, or couple of Oxen, Job 1.3. Alles, Judg. 19. 10. Mules, 2 King. 5.17. or other beafts, whether yoked or unyoked; yea sometime not of Horse only, but of Horse-men, Isa. 21. 7, 9. In the second place, it is used for such a parcel of ground as a pair or yoke of Oxen could ordinarily plough in a day, I Sam. 14. 14. which among the Romans were efteemed to be of two hundred and forty foot in length, and one bundred and twenty in breadth. Annot. on Ifa. 5. 10.

Att It's put for work, or evil deed, Ifa. 59. 6. as of Adultery,

oh. 8. 4.
Applied to God (whose Acts are righteous, Judg.5.11. Mighty, Pfal. 106. 2. Great, Deut. 11.7. Terrible, Pfal. 145.6) To men; but usually to Kings, Princes, and great personages. as

f David, Solomon. Acts: Words, or Things, 1 King. 11. 41. marg. Deeds, 1 Chr. 1. 22. marg. Sayings, 2 Chr. 9. 5. marg. righteous Acts, Heb.

ighteounes, Jude 5. 11. marg.

Attorns | Enterprises, proceedings, 1 Sam. 2. 3.

Attorns | Gen. 46. 7. Or, of ability, power, prowefs.

It implyeth as well fitness of mind, as of body, and so prudence, diligence, valour, Exod. 18.21. Aynsworth.

Pharaoh would not set over his Cattel any one that was not meetly qualified for the sufficient overfight of them : Much more curious choice should be made of those who must have the overfight of the flock of Gods pafture, who are Men, Ezek. 34. 31. than of flocks of Sheep, or herds of Cattel, Annot.

### Α

Albabah] The witness of an affembly; or, adorned. The name

of a City, Jolh. 15. 22.

Apah] An assembly of people. The wife of Lamech, Gen. 4. 23. The wife of Ffau. Gen 35. 2.

Monaiah The witness of the Lord; or everlastingness of God. A

Levite, 1 Chr. 6. 41. Josiah his Grandfather by the Mother, 2 King. 22. 1. Also a Son of Shimbi, 1 Chr. 8. 12. Also the Son of Jeroham, 1 Chr. 9. 12. The Father of Maafiah, 2 Chr. 23. 1. The Son of Bani, Ezr. 10, 2%.

Abaliah Poverty, or drawing water, or any thing greedily. The Son of Haman, Efth. 9. 8.

- "Abam | Either the first man so called, being great parent, root and head of all mankind, deriving into them as his branches 'and members, fin and death, Rom. 5. 12, 13, &c. a body with "life, sense, motion, subject to natural operations and affections, 'I Cor. 15. 45. Or elfe, Christ Jesus, the root, head, and begin-'ning of ail the elect and believers, unto whom he conveyeth in this life, his righteousness by imputation, and his Spirit or Grace by infusion; and in the life to come, perfect glory both to soul and body, which by his quickning spirit he causeth to be spiritual and most glorious, free from all natural infirmities, affections and actions, and filled with immortality and blifs, Rom. 5.14, 15, 6c. 1 Cor. 15. 16, 47.

As in the first Adam mankind was made, so in the latter, Adam ' it was reftored: the Elect come from Christ by regeneration, as

as all men from Adam by generation.
The former Adam is called the first Adam, and Christ the last " Adam, because the former was a type of the latter, in the forenamed respects, Rom. 5. 14. so he was formed of clay, touching 'his body, before Christ as concerning the slesh, was born of the · Virgin. Hence is is, that the natural man being before the spi-'titual man, therefore the Saints have first natural bodies in this · life, and afterwards at the refurrection they shall have spiritual ' bodies, full of glory, and whoily ruled and moved by the Spirit, not by the Soul as now they be. For Nature in all things pro-'ceedeth from the less perfect unto the more perfect; but the natural body is more unperfect than is the spiritual, therefore the 'natural body well fitteth this present life, and the spiritual will beseem the future perfection in a life which is heavenly, I Cor.

15. 46.

'Adam by notation of the word, is red Earth: and it is a name either Proper, as Gen. 2. 7, 17, 19, 20, 22, 23. or Appellative, as Gen. 2. 16. & 5. 2. noting fometime the whole humane kind, and sometime that particular man so called. Also the name of City, Josh. 3. 16.

As Adam, or after the manner of man, Job 31. 33. marg. Adamah Earthly, or red. A City destroyed with Sodom, called also Admah, Gen. 10. 19. Also a City in the Tribe of Naphtali, Josh. 19.36.

adamant | A precious stone, which is of an excellent hard temper. In allusion hereunto it was said unto Ezekiel, As an adamant, harder than flint have I made thy forehead, Ezck. 3. 9. that is, I have put an invincible courage into thee, so as no force of theirs shall be able to prevail against thee. And it is said by Zechariah, They made their hearts as an adamant stone, Zech. 7. 12. that is, They wilfully hardned their hearts against the counsels given them by the Lord. As it is utterly impierceable, the fire not being able to consume it, nor the hammer to break it: So their hearts were impenitent; which yet the bloud of Christ could mollisse, as Goats bloud the Adamant.

Abami] Josh. 19. 33. joyned with the following word Neked it fignifieth humane deception, or a Cloud of malediction. A City.

Adar | High or eminent.

1. The name of a month answering to our February.

2. The Son of Ihmael, Gen. 25. 1,.

3. A King of Edom, Gen. 36. 39. named also Hadad, 1 Chr.

4. The name of a place, John 15.3.

4. The name of a place, John 15.3.

4. The Son of Thmail, Gen.

Addan | Foundation, or ground. The name of a place, Ezr.

2.59. ADDAT as Adar. The Son of Belah, 1 Chr. 8. 3.

\* ADDAT as Adar. The Son of Belah, 1 Chr. 8. 3.

\* ADDAT as Adar. The Son of Belah, 1 Chr. 8. 3.

\* ADDAT as Adar. The Son of Belah, 1 Chr. 8. 3. to these things in this book, &c. Prov. 30. 6. Put nothing to his word, Deut. 12. 32. Men add to the Word of God, when they purformething to the fervice of God which he hath not com-randed for his fervice: or do make that to be Scripture, putting to it somewhat which is false, or taking from it somewhat which is true. Thus do the Romanifts, as a man half blind

' 2. To increase, Gen. 30. 24.

' 3. To cast in something as a surplusage and overplus, Mat. 6. 33. All other things shall be added, or ministred unto you.

4. To inflict some heavy judgment; or, to plague one with the increase of wrath, Rev. 22. 10. I will adde unto him all the · plagues. &c.

Add. Heb. To give above, Numb. 35. 6. marg.

When spoken of Men, it's for the most part taken in an evil ense, as Job. 34. 37. 2 Chr. 28. 13. Deut. 29. 19. & 4. 2. Prov. 6. Rev. 22. 18. Gal. 3. 15.

When spoken of God, it hath respect either unto his benefits, Gen. 30. 24. 2 King. 20. 6. Act. 2. 41, 47. (2 Sam. 24. 3. Luk. 12. 31. Ad. 5. 14. & 11. 24.) Or, unto punishments, (Jer. 45. 3. Rev. 22. 18.) Ravanel.

ADD] Rev. 22. 18. If any man add, God shall adde, &c. If any man shall upon pretence of defect, and imperfection, add any thing unto their things which are here written (in this holy Revelation) God shall plague him with an addition of all those fearful plagues of death and hell which are contained in this Book. Hall.

"Mo and nothing to one | Not to afford any the least thing unto that which Paul had already learned from Christ by immediate and extraordinary enlightning. Gal. 2. 6. They who seemed to be somewhat added nothing to me. His meaning is, that other Apostles which had been familiar with Christ and his Disciples, long before Paul, (for which matters, they had more account and opinion amongst men) yet instructed him no whitat 'at all either how or what to preach. This is spoken against such corrupt and cunning Teachers, who commended the other Apofiles, to difgrace Paul, when as they cared for neither Paul nor

ADDET It's exceeding venomous, and to most dangerous, whose poyson is most deadly. Hereof Jacob: Dan shall be an Adder in the path, &c. Gen. 49. 17. That phrase, Adders Poyson is under their lips, Pfal. 140. 3. may be applied both unto Back-biters, and Flatterers. So the immoderate drinking of Wine fingeth like an Adder, Prov. 23, 32. As the Adder fibrilly flop-peth her ears, the one on the earth, the other with her tail, that the may not hear the voice of the Charmer, Pfal. 88, 5, So the ungodly will not hear Gods Word. Where it's faid, Thou shalt tread upon the Lyon and Adder, Pfal. 91. 31. thereby is promifed preservation from danger, whether open or hid.

aldoi witness. The Father of Melchi, Luk. 3. 28.

Additied Devoted, on purpose separated themselves, 1. Cor.

Additions | Certain curious works which were engraven on the Vessel after it was cast, 1 King. 7. 29. Annot.

Aboun | Lord, foundation, or ground; or in the Syrian tongue an ear of the head. It seems to be the name of a place, Neh. 7. 61. MDer ] The Son of Beriah, 1 Chr. 15. 16.

Motel witness, or everlastingness of God, or ornament of God,

Adin Delicious, or voluptuons, Ezr. 2. 15. So Adina the Son Joing The chief of David's mighty men, 2 Sam. 23. 8.

ADichaim] An assimbly, Josh. 15. 36.
"Mo adjure] 1. To command a thing by interposing the authority and name of God or Christ, Act. 19. 13. We adjure you by

' See Exorcift, to Swear, Oath.

'2. To demand or command an oath of one for more fafety and certainty, Mar. 5. 7. Where the same word is in the Greek, as in the former place of the Acts, to lay the oath of God upon one,Mat. 26. 62.

'3. To swear carneftly, or to affirm a matter with a great pro-testation of calling God to witness for the better credit of that we fay, Mat. 14. 7.

Adjure: Charge, Cant. 2. 7. marg. To bind by an oath, under the penalty of a fearful curfe, John 16. 26. 1 Sam. 14. 24. Anno. I adjure the by the living God, Mat. 26. 63. Twas a custom among the Jews to adjure, which was by some form of execution laid upon the person, if he did not speak and answer truely. This among them obliged the person adjured, as much as if he had taken an oath; and therefore Chrift, though before he had held-his peace, now being adjured, thinks himfelf bound to answer. Dr. Hammond Annot. 1.

Molai Witness to me. The Father of Shephat, 1 Chr. 27. 29. Abmah] Earthly, red or bloudy. The name of a City, Gen. 10.19. which was destroyed with Sodom, Deut. 29. 23. Hol. 11.8. Admatha] A cloud, or vapour of death. One of Ahasuerus his

feven Princes, Est. 1. 14.

\*\*\* \*\*\* \*\*\* Toministration A publick function or charge, 1 Cor. 12.5. There are diversities of Administrations.

Administration: 1 Cor. 12. 5. that is ministery and service, and that on foot, or through the dust. Leigh. administer] to bestow (alms) as it was intended by the gi-

vers, 2 Cor. 8. 19, 20. Though generally it fignifie any Office of the Ministery, or Ecclesiastical function, yet it is taken more specially for the function of the Deacons, in distributing of alms to the poor. The word Siaxores fignifies, to haften much, of Sia, which in composition augmenteth the signification, and novée to hasten; the Metaphor being taken from runners, who in running ftir up the dust. Leigh. Crit. Sac.

Momiration | Having mens persons in admiration, Jude v. 16. looking on them as on miracles, and high things. Annot.

Crying up some as deep, perfect knowing men, to the despising of all others. Dr. Ham. Paraph.

Momire !

Α D Α D

Ammire | They are faid,

1. Which do approve, commend and praise any thing as excellent, Mat. 8. 10.

2. Who look upon any thing unufual and extraordinary whereof they know not the cause, Gen. 43. 33. Mat. 8. 27. Mar.

3. Who diflike or disapprove of any thing as to be condemned, Mar. 6. 6.

4. Who are amazed and aftonished at the fight and hearing of any thing, Pfal. 48.6.

Admonith] Heb. tellifite, Jer. 42. 19. marg. Admonithed] Heb. 8.5. received a divine answer, or direction

"Alomonition] First, a warning by word or speech; when we are wifely, earneftly, and lovingly put in mind of some duty to be done, or some sin to be left undone, I Thest. 5. 14. Admoe nish one another.

This is private admonition. Ver. 12. speaketh of publick admonition. Also Tit. 3. 10. Rom. 15. 14.

There are two things required in him that should admonish and instruct other.

.I. Knowledg: that he be not ignorant what, and how, and

when, and whom to admonish. . Goodness: that he be not blameworthy in that wherein he will admonish another (that he may edifie by example as well as by words) especially that he have a good charitable mind.

Secondly, A warning by example, I Cor. 10. 11. These things came for ensample, and were written to admonish us.

\*Admonition of the Lozo Such infruction for warning our minds as is drawn out of the Word of the Lord, and is acceptable to him, Eph. 6. 4. Bring up your children in the Admos nition of the Lord.

Alona | Everlafting reft, or pleasure, Ezr. 10. 30. Alonah Everlasting rest, or pleasure. A Captain of Manassis, 1 Chr. 12. 20. and of Judah, 2 Chr. 17. 4.

Alone | Stir, tumult, Mar. 5. 39. Aloni besek | The Lord of Thunder. A tyrannical King, Judg.

Abonijah A ruling lord; or, The Lord is the Ruler. David's

Son, 2 Sam. 3. 4. Abonikam The Lord is rifen, Ezr. 2. 13. or, God ftandeth

above all, or Lord standing up sure. His children being 666. Ezr. 2. 13. and this number being the number of the Beast, Rev. 13. 18. feeing the Pope hath vaunted himself to be toties mundi Dominus, Adonikam, a Lord standing sure; he is the Beast, according to Broughton on Rev. 13. 18.

Adoniram The high Lord. The Receiver of Solomon's tri-

butes, 1 King. 4.6, Aboni=3edek The righteousness of the Lord. A King of Jerufalem, Josh. 10. I.

'Alboption 1. The purpose of God eternally decreeing to make some his children, Eph. 1. 5. This is the adoption of Gods

See Sons of God, Children.

4. A taking or admitting one actually to be a Son by favour, who is none by nature; and to adopt is actually to make for a Son who is the child of wrath by nature. Rom. 8. 15. 22 have received the spirit of adoption. Actual adoption, which is all one with effectual vocation, Rom. 8. 30.

'3. The dignity of being Gods people. Rom. 9. 4. To whom pertains the adoption. This is external adoption.

Adoption is, 1. Political, Gen. 16. 2. & 30. 3, 6. & 48. 5. Eft. 2. 5, 15. Exod. 2. 10. Act. 7. 21.

2. Divine, or spiritual, being both general, which is the dignity of a certain Nation to be accounted the people of God (called to be his Church by outward profession) Rom. 9. 4. and (pecial, being the benefit whereby God adopteth and receiveth us for children through Christ, and maketh us with him heirs of eter-

In all life, Rom. 8. 15, Gal. 4. 5. Ephel: 1. 5. Ravanel.

It's pur for the purpose of Gods decreeing to make some his children, Eph. 1.5. Actually declaring us to be so, after our effectual calling by the holy Ghost, Rom. 8. 16. Our glorification in heaven, Rom. 8. 23. Our comfortable assurance as Sons from the vile bondage, as Servants before, under the Law, Gal. 4. 5.

\* Adoption is (forense verbun) taken from civil Lawyers, who thus define it: A legitimate act imitating Nature, found out for \* the folace and comfort of fuch as want children. This being ap-plied unto God, is a favour vouchfafed to fome of Adams postesity, to be accounted children of God through grace, which by nature were children of wrath. Foundation hereof, Gods love to mankind, I Joh. 3. 1. and his love to his Son Christ, in whom others are beloved, Eph. 1.6. And so much is this love the greater, because God needed not such a comfort, for he had a Son. · Howbeit, having none in our kind, which was wholly effranged from him in Adam, his mercy moved him both to purpose eter-

nally, and perform in time actually, the adoption of fome; to which end his Son was incarnate, and made our Brother, Heb-2. and by his passion removed fin, the cause of hatred, Col. 2.

' 3. Sendeth his Word that immortal feed, caufeth the promife of adoption to be preached.

'4. Giveth his Spirit, Gal. 4. 5, 6.

5. It ingendreth faith, whereby the elect are ingraffed into Christ the eldest Son, and so are justified by imputation, and thereupon enter into the adoption of Sons, which whileft they were enemies and unjust they could not be.

6. After this cometh regeneration, or renovation of the heart, giving inherent justice or holiness: whereof followeth.

'7. The earnest of the Spirit, a certain tense and perswafion of adoption, which yet is not perfect by reaton of remaining fin, nor known to others by means of croffes: therefore,

8. Shall be both confummate and fully manifested at the refurrection, Rom. 8, 22, 1 Joh. 2, 2,

"Mo predeffinate unto the adoption To foreordain or appoint from everlasting, such as shall by an actual calling believe in Christ, and by such faith be made of favour or adopted to be the Sons of God; for adoption doth here fignific effectual vocation of Christ. Eph. 1. 5. Maving predistinated us to the adop-tion of Children by Jesus Christ. This sentence seemeth to be all one with that in Rom. 8. 30. Whom he predestinated, them he cal-

"To receive the adoption of Sons To obtain, enjoy, and actually policis the right and liberty of Sons, which is freedom from the tutorship of the Law: as an heir when he comes to full age, hath the fruition of the inheritance, from which (being a child) he was detained under Governours. Gal. 4. 5. That we may receive the adoption of Sons.

'Spirit of adention | A special gift of the Spirit, certifying us of our adoption, and whereby the elect be actually adopted to be Gods children. Rom. 8. 16. We have received the spirit of

adoption to cry Abba, Father.

"To mait for the adoption | Earneftly to look for the fruition and enjoying our adoption, in a full restoring at the last day.

Rom. 8. 23. We wait for our adoption. This is adoption compleat and perfect; to wit, glorification in heaven.

Albozaim] The strength of the Sea. A City, 2 Chr. 11. 9. Abozam, or Hadozam Their praise. David's Tribute gatherer, 2 Sam. 20. 24. Also Rehaboam's, 1 King. 12. 18. Also the Son of Jocktan, Gen. 10. 27. and of Tou King of Hamath,

T Chr. 18.0. Alborn To deck, drefs, garnish, beautifie: Spoken of,

1. An earthly adorning of a place, Luk. 25. 5. or an outward

ftate, Jer. 31. 4. 2. Corporal adorning, Ifa. 61. 10. 1 Pet. 3. 3. 3. A moral adorning with virtues, 1 Tim. 2. 9. 1 Pet. 3, 4, 5. 4. A Christian adorning Religion by a good conversation, Tit.

5. A spiritual and heavenly adorning, as the Spouse of Christ,

aloozning whose adorning, 1 Pet. 3. 3. that is, their chief adorning. For Paul 1 Tim. 2. 9. permits Women also a decent or comely habit; but Peter reproves here all immoderate and too curious adorning (to which the female fex is oftentimes inclined) and all pride and vanity in the ordinary and otherwise allowed adorning. Dutch Annot.

Adramelech The greatness, power, or counsel of the King. The Son of Sennacherib, 2 King. 19. 37. Also the name of one of the gods of Sepharvaim, 2 King. 17. 31.

Angampttium A neat commonalty. A City of Mysia, in a

thip of which Paul failed, Act. 27. 2.

Adzia) The Adriatical Sea, whereon Paul failed as he went to Rome. Act. 27. 27.

Abjuel] The flock of God, 2 Sam. 21. 8.
Albhance To lift up the head, Gen. 40. 13. To promote, Numb. 22. 17. To make high, Deut. 26. 19. To exalt, I Sam. 2. I. Toraife up, I Sam. 2. 8. To increase in glory, Plal. 49. 16. To set over, Heb. 2. 7. To make, I Sam. 12. 6. marg.

'Alabantage] Gain, benefit. or profit, either spiritual or earthly, Phil. 1. 12. Chrift is to me advantage.

Alobenture | Heb. caft his life, Judg. 9. 17. marg. Mo advantage To profit, make gain. Luk. 9. 25. For what is a man advantaged, if he gain the whole world, and lose himfelf, or be cast away? compared with Mat. 16. 26. For what is a man profited, if he shall gain the whole world, and lose his own oul? To gain the world with the loss of the foul, is so far from

being advantagious, or profitable, that it is irrecoverably, irreparably prejudicial. ' Moverlary Either Satan, or the wicked, which be the instruments by whom he worketh, 1 Pct. 5. 8. 1 Tim. 5. 14.

Such are they that affiidt; Exod. 22. 22. Stand against, Numb,

22. 22. Provoke to ill, 1 Sam. 1. 6. Do mischief, 1 King. 11. 14. Abhor others, 1 King. 11.25. Plot mens ruine, Neh. 4. 11. Reproach and blaspheme, Psal. 74. 10. Would hinder peace, 2 Sam. 19. 22. Craftily pretend friendship to do evil, Ezr. 4. 1 2. Seek for hurt of another, Pfal. 71. 23. Are haters, Pfal. 81. 15. Speak against, use words of hatred, and fight against. Pfal. 109. 2, 3, 4, 20.

Satan is our adversary before God (and therefore called 100. Exteos, enemy, avlineiune fet againft us) this he expresseth by accusing (to which Rev. 12. 11. refers) or impleading, and thence he is called and some of Judieature, 1 Pet. 5. 8. This he doth failty sometimes, as in the case of Job, ch. 9. 11. (in which respect he is called did son of a catimes truely, upon the real commission of some sin; to which purpose he is said as an Explorator or Searcher for faults, to go up and down, to and fro when the earth, Job. 1.7. When he hath any fuch accusation against any Brother, Christian professor, or pious person, then (as perhaps it was in the case of Peter, Luk. 22. 31.) he is said ¿gallíou au, to require him of God, demands to have him delivered up to him, as to a Lietor, or Executioner, ouvidous to fift and shake him terribly; and that perhaps is the meaning of his feeking whom he may devour, I Pct. 5. 8. Dr. Hammond Annot. on 1 Cor. 5. 5. f.

Adversary: Heb. the man adversary, Esth. 7. 6. marg. Adversary: Heb. the man adversary. Etth. 7. 6. marg.

White aboversary Heb. the master of my cause, sia. 50.8. marg.

Aboversity Evil, trouble, affliction, Pial. 10. 6. Answorth.

Distrestes, Pial. 31. 7. Liem Heb. batting, Pial. 35. 15. marg.

Bread of adversity, sia. 30. 20. or, of thraights. A proverbial

speech, importing thort of forty fare or diet, such as those use to

have allowed them that are shut up in Prison, and such as those are put to in time of a Siege, that are mured up in some City, the are put to in time of a original are mutching in tonic city, the cafe of Samaria, 2 King, 6, 25, and of finifalem, Jer. 38, 9, & 52. 6. Annot. Gods judgments on the ungodly, 2 Chr. 15. 6. Heb. 13. 3. Suffer adversity, or, evil intreated, or, suppose your filves to be the fame, who are afflicted.

Advertise To council Numb. 24. 14. I will counsel there what thou shalt do (Numb. 31. 16.) I will counsel there to cause them shumble or fall, and I will teach thee what evil they shall do unto Moab. Aynfw.

To reveal in the ear. Rom. 4. 4. marg.

Abbite Counfel, Judg. 19. 30. 1 Sam 25. 33. Confent, judgment, approbation, 2 Sam. 19. 43. A grave or found fentence or counsel, briefly shewing what's to be done, or what hath usually been done, 2 Cor. 8. 10.

Alonife To confider and weigh throughly what's to be done abbited recentled and weight amonging what's to be done in a buffiels, 2 Sam. 24. 13. To give counfel, 1 King, 12. 6.

3. out the well expert, wife. Prov. 13. 10. with the well

Applifement | Conference or consultation had one with another, 1 Cor. 12. 19.

Aldullam | witness; or, an ornament to them. A City, Josh.

abullamite Gen. 38. 1, 12, 20. One belonging to the City Adulla n. Moulterer Properly a man that abuseth his body by adultery,

Job 24. 15. Heb. 13. 4.

Figuratively, such a lover of this world, as his mind is aliena-

ted from God, Jam. 4. 4.

Adulterels A wife that goeth afide to another in stead of

her husband, Num. 5. 29. Eft. 16. 32. Moulterous One that committeeth adultery, Prov. 30. 21.

Adulterous generation, Mat. 12. 35. A baffardly brood, Hof. 1.
2. No true children of Abrabam, Joh. 8. 39. because so much degenerate from his faith and farfity. So he called those that for-look God by Idolarry, which is a spiritual fornication, Rev. 17, 2. or fuch as the Apostle, Heb. 12. 8. called bastards. Annot.

abultery Rev. 2. 22. Time that commit adultry with her. Them that following her Idolatries, do commit fpiritual whoredom, and ear of her Idolatries. In the Scripture whoredom is taken in a Scripture meaning for idolatry, as Deut. 39. 16. Judg.

'Adultery 1. Uncleanness about the act of generation between two persons, whereof one at the least is married. Heb.

13.4. Adulterers God will judg. Joh. 8.3. A woman taken in

See To fin against the body; fornication.

2. All manner of uncleanness about defire of sex, together with the occasions, causes and means thereof, as in the seventh ' Commandment , Exod. 20. 14. Thou shalt not commit adultery. A Synecdoche.

Of this fin one may be guilty many ways:

First, of ignorance, Gen. 20. 2. Secondly, in heart and defire, Gen. 39, 7. Prov. 5. 20. Thirdly, in looking, Mar. 5. 27. 28. Fourthly, in using allurements, Prov. 7. 13.

Fifthly, to occasion the fin, Mat. 19.9.

Sixthly, to partake with the adulterer, Pfal. 50. 18.

Seventhly, to act the fin, Joh. 8. 4.

3. The immoderate love of pleasures and worldly profits more than God, James 4. 4.

4. Idolatry, which is called spiritual Idolatry, as corporal adultery is no less than covetousness a spiritual Idolatry, Col. 2. 5.

a Dummim ] Earthly, red, John 15. 7.

\*Alobocate ] 1. One that pleadeth for another at any Bar of Justice. This is the proper fignification.

(2. One that pleadeth the cause of believing finners at the

Ear of Gods justice. Christ alone performs this office by the everlasting merit of his death. 1 Joh. 2. 2. We have an Advocate with the Father, Jesus Christ the righteous. Here fall down the multitude of Advocates fet up in the Romish Synagogue, to Christ his great dishonour, who only is our Advocate, because he alone is our Propitiator or Reconciler. All words which concern Christ his mediation, are to be understood exclusively, shutting out all creatures.

Advocate: παεάκλητ . The true force of the word Paracletus, is Advocatus, (not the Noun, but the Participle) one called to, fent for, invited to come, upon what occasion, or for what end soever it be; maper shews he should be near us, one

It fignifieth also one that beseecheth, an Exhorter, Comforter. Doctor. Leigh Crit. Sac.

### E

Aentas The proper name of a man, Act. 9. 33. 200 78 zive . praile-morthy.

agenon] The name of a Town near Salem, not far from Jordan where John did baptize, Joh. 3. 23. It fignifieth a little fountain from the root , an eye.

### Α

Afar This word joyned with off, is put, 1. For space between place and place, Gen. 37. 18. 1 Sant.

26. 13. Luk. 16. 23. 2. To be absent, Psal. 10. 1.

3. To estrange ones self from another, Psal. 38. 11.

4. To be strangers, none of the visible Church, Ephel.2.13.17. Heb. 11.13. Having feen them afar off-even Gods promise touching the land of Canaan, (a type of heaven) whereof their posterity had not the possession, till above 400 years after, Gen.

Rev. 18. 10. Standing afar off. Though they loved her and wished her prosperity to continue, yet they durit not come near to help her, left they should be destroyed with her by them that befieged her, who would take fuch as came for friends to the whore, and deftroy them, as Jehu did Abaziahs brethren, 2 King. 13. 14. Or, they were afraid of being burned, as they were, that cast the three Jews into the Furnace, Dan. 3. 22. the slame was so great. Thus the Israelites fled, when the earth swallowed Dathan

and Abiram, Numb. 16. 34. Annot.

Affairs Matters, bufinesses, and things which concern one, Pfal. 112. 5. Dan. 2. 49. Eph. 6. 21, 22. 2 Tim. 2. 4. Things,

I Chr. 26. 32 marg.

Affert To foul, or flubber; to affect with grief, moleft, trouble, or make work. To ftrip, or glean. To rob, or prey upon. To waste away.

Mine eye affecteth (wasteth away) my soul, Lam. 3. 51. that is, I am even consumed and wasted away; or clean worn out, and spent with weeping; or, I am so faint with continual weeping, that my

foul is even gone, my firits are clean spent.

They realously affect you, Gal. 4. 17. or, are realous over you. He compareth the falle Teachers to realous Wooers, who can by no means endure a corrival; therefore faith the Apoftle, they exclude you from me, and from my doctrine of faith which I have delivered unto you, that you may be wholly theirs, and I have no part in you. Annot. The word hath an emphasis, and signifieth, To be earnest with heat and fervency. Leigh Crit. Sac.

"Affertion 1. Passions which affect the mind with some grief or pain, especially when they are strong and vehement. Rom. 7. 5. The affections of fin wrought in us. In the Original text it is read, the passions of sin.

'2. More entire feeling, and hearry love. 2 Cor. 7. 5. His inward affection is more abundant to you.

6. Inor-

Affection: 1. Natural, Rom. 1.31. as of Parents to children, Gen. 21. 15, 19. Grand-fathers, Gen. 48. 10. Brethren, Gen. 42. 24.
2. Pious for Religion, Ruth 1. 16.
3. Chriftian act, Act. 4. 32. Gal. 4. 15.

4. Heavenly, Col. 2. 2.

5. Corrupt and vile, Rom. 1.26.

6. Inordinate, Col. 3. 5.
It's put for the Mind, Col. 3. 2. the Will, 1 Chr. 29. 3. Unnatural lusts, Rom. 1. 26. Passions, Gal. 5. 24. Inward and hearty love, 2 Cor. 7- 15.

Affectionated | Be bindly affectionated, Rom. 12. 10. His meaning is, that we should improve the natural affection we hear towards any to a higher pitch, even to Christian charity.

Affectionately | Bring affectionately definous of you, 1 Theff. 2. 8. With such an affection as of a parent or friend.

Affinity This is by marriage, 1 King. 2. 1. 2 Chr. 13. 1 which must not be with Idolaters, Ezr. 9. 14.

Affirm) It's sometime after a bare manner, Rom. 2. 8. Sometime with confidence, Act. 12.15 and conftancy, Tit. 2.8. It's put for to teach, 1 Tim. 1.7. for to maintain as a truth, Act. 25.19.

Affiri Cruelly to vex and oppress, Gen. 15. 13. Grievously to punish, Pfal. 55. 19. To be grieved and humbled, Ezr. 8. 21. To humble, Judg. 16. 5. Rav Incl. To melt, Job 6. 14. marg. Afflicto] Heb. 11-37. Ausaret. 10 meir, 100 6. 14. marg. Afflicted] Heb. 11-37. Ausbucrot, wringed, pressed, appressed;

Afficien Any trouble, grief, or evil whatfoever, that happeneth either to foul or body, name, goods, or estate, for correction of fin, or for tryal, as it doth to the godly; or for punishment and vengeance, as to the wicked. Rom. 2. 8. Anguish, Af-

fliction. Also ch. 5. 3.

Affliction is the evil of punishment, and with respect unto the life to come is put for external torments, Rom. 2.8,9. With relation properly, and that either largely for any evil of punishment; or more flrictly.

1. For oppression, in jury, vexation, Gen. 26.11. Exod. 4. 31

2. Perfecution, Act. 12. 19. Mar. 4. 17. Rev. 7.10.

3. Extraordinary calamities, Mat. 24. 21.

4. Famine, Jer. 28. 8. and poverty, Ifa. 58. 10. 5. Sadnessand grief of mind, Neh. 2. 2.

6. Marriage troubles and cares, 1 Cor. 7.28.

Less properly, and so it's taken for fasting, Ezr. 9. 5. Whence these phrases, we afflict our souls, Lev. 16. 29. To afflict our selves before God, Ezr. 8. 21.

This is spoken of God afflicting Man, Numb. 11. 11.

Of Man afflicting Man, Heb. 11.37.

Of Man afflicting himself, Isa. 58. 3.

Affliction; or, tears, Heb. eye. 2 Sam. 16. 12. marg. Iniquity, Job 5. 6. marg. Oppression, Isa. 30. 20. marg. Breach, Amos 6.

305. marg. Vanity, Heb. 3-7. marg.

Affiliations Heb. 10. 32. a great fight of afflictions, (the word παθηματα, fignifieth passions, which with great force affect the foul) or wrastlings of afflictions, whereby Satan fought to overthrow their faith. The Apostle alludes to the custom of wrastlers, who feek to trip up one another. Annot.

· Afflictions of the Gospel] Persecutions raised against

\* Alfflittong of the Coolpil | Perfections railed against Christians for the profession of the Gospel, 2 Tim. 1.8.

Alffo20 | Render, yield, Pial. 144. 13.

Alffright | were affrighted, Heb. laid hold on herror, Job 18. 20. marg. The word signifies such a fright as makes a mans hair frand on end, Job 4.15. Ezek. 27. 35. & 32. 10. The meaning is, by inversion of words, that horror hath taken hold on them, Isa. 13. 12. & 21.3. Annot.

To be fore amazed, and aftonished with fear, Mar. 16.4. Ter-

rified, firicken with fear, Rev. 11. 13.

2 foot Mar. 6. 33. Act. 10. 13. On their feet, not making use of Horses, Asses, Mules, &c.

Afo28] 2 King. 20. 4. Pfal. 129. 6. Before. Afozehano] Mar. 14.8. Come beforehand, hath by haftening

Alfozetime | Before them, Job 17.6. marg. Formerly, Dan.

6. 10. Joh. 9. 13.

Afraid of Gods presence, Gen. 3. 10. Voice, Mat. 17. 7. Anger, Deut. 9. 19. Punishments on others, 2 Sam. 6. 9. Threatnings, Jer. 26. 16. Divine visions and dreams, Dan. 4.5. & 8. 17. Dipleafure, Jonah 1. 5. Of our lives, John 9. 24. Death, Jer. 26. 21. Mocking, Jer. 38. 19. Great mens countenances, Ezek. 2. 6. Evil mens malice and envy, Gen. 31. 31. Peril, Gen. 42. 28. A powerful enemy, Exod. 14. 10. A gloril, Gen. 42. 28. A powerful enemy, Exod. 14. 10. A glorious countenance, Exod. 34. 30. Ill news, I Sam. 28. 20. Ungodly men, 2 King. 22. 5. The majefty of a King, Neh. 2. 2. Authority, Adt. 22. 29. Troubles forecast, Job. 3. 25. A spirit, Mar. 6. 46. Destruction, Job 5. 21. Angels, Mat. 28. 8. At a miraculous work, Mar. 5. 15. At an heavenly light, Adt. 22. 5. To run together, Amos 3. 6. marg. Terrified by the approach

of the enemy, Ifa. 10. 29. Annot.

Heb. 11. 23. And they not afraid of the Kings commandment,

that is, not so much as others. Annot. This is spoken comparatively, not simply: they did not so fear the Kings commandment, that they should banish the commandment of the King of Kings out of their mind. The King faid,

drown the child; God faid, fave the child from drowning-

AFresh ] Heb. 6. 6. Seeing they crucify to themselves the Son of God afrest. Seeing they are so spitefully set against Christ, as that they could find in their hearts to crucifie him again, if it lay in their power. Jones.

They crucifie him afrelb fo much as in them lyeth: and if Christ were upon the earth again, they would be as malicious enemies unto him, as ever any were. Annot.

After On, Gen. 7. 10. marg. As when, Judg. 16. 22. marg. At the end, 2 Chr. 18. 2. marg.

After a godly manner; or, according to God, 1 Cor. 7. 9.

Mfter him, Heb. at his fiet, 2 Sam. 15. 16. marg.

It's put for according, Act. 15. 1. When, Act. 5. 4. To follow, Act. 20. 30. And noteth order of time, Mat. 3. 11. In growth, Mar. 4. 28. Of things done, Act. 13. 15. Of dignities, Cor. 12, 28.

Heb. 7. 16. Who is made not after the law of a carnal commandment. That is, not as those legal Priests were by outward purification and fanctification, confifting in outward anointings, washings, offerings, and the like, which ferved only for the fanctifying

of the person from legal pollutions. See chap. 9. 13. Annot.

"After those days" The time of the old Testament being fully expired, when that fulness of time promised to the Fathers was come, Heb. 10. 16. This is the Covenant that I will make with them after those days.

" To come after one ] To be manifested, and to have his Ministery or Prophetical office made known in time after the baptism and doctrine of John. Mat. 2. 11. He that cometh after me. Christ was before John by his Divinity or Godhead, but he was born man, and shewed himself in his Ministery after 70hm who was born before Jesus, and began to preach and baptize fome half year or thereabout before him.

Afternoon Judg. 7. 8. Until afternoon, Heb. till the day declined, marg.

Aftermard This noteth that which fucceedeth what went before; either,

1. Forthwith, Gen. 38. 30. Deut. 13. 9. Mat. 4. 2. Or,

2. Shortly upon, Exod. 11. 1. Mat. 21. 19. & 25. 11. Or,

3. Some years after, Gen. 32. 20. Act. 13. 20. Or,

4. Many years to come, Gen. 15. 14. After thee, Deut. 24. 21. marg.

### G

Algabus \ A locuft, grass-hopper, or lobster. Also, the pleasantrefs or, joyfulness of the Father; or, from the Syriack, DIR A Commiffary, or one who is in office. A Prophet, Act. 11.28. AGRO A garret, or upper room. The King of Amalek, 1 Sam. 15.8.

Agagite | Efth. 3. 1, 10. One that came of Agag. 'Again 1 1. As before; to wit, when by the preaching of the Law the Spirit wrought fervile fear in your hearts, Rom. 8. 15.

To fear again, Heb. 6. 6. that is, the second time, or any more. 2. Backward; whereas ye ought to have held on forward unto the mark of perfection, ye have frept back from Christia-finim to Judaitin, Gal. 4.9. How turny again to impotent radiments? This cannot be meant in the former fignification (but by an hard Catachrelis) because the Galatians had been converted from Paganism, not from Jewish Pharisaism.

Again: Double, 2 Sam. 20. 10. marg. About, 1 Chron. 13. 3. marg. From above, Joh. 3. 3, 7. marg. Now, 2 Cor. 3. 1. Often,

I Theff. 2. 18 Against | It's put for, Toward, Act. 8. 26. Before, Numb. 25.4. With, Gen. 14. 2. Contrarily, Gal. 2. 7. Over against. Act. 20. 15. Adversary, Mat. 12. 30.

Against: Before, Deut. 31. 21. marg. Concerning, Ifa. 23. 11. marg. Over, Math. 10. 1. marg. Within, Luke 7. 30. marg.

Upon, 1 Pet. 3. 12. marg. With, 1 Chr. 12. 21. marg. 'Arginff Chaiff Haters of Christ, and open blasphemers. Mat. 12. 30. He that is not with me is against me.

'This place and that in St. Luk. 9. 50. He that is not against us is with us, feem to be contradictory, but yet confidered in the fame matters, they are propositions convertible. The Pharifees were not with Christin affection, but yet in company they were; the other fpoken of, Luk. 9.49, 50. was not with Chrift in fel-lowfhip or company, but yet he was in affection.
Or in the first place, and in Luk. 11.23. we must under-

' 1. A positiveness of power in the person to do good.

'2. A privation or negation in doing of it. '(i). He that can, and will not, or doth not do me good, is

In the other place, Luk. 50. we must understand,

'1. A position or affirmation of power in the person to be aegainst Christ.

• 2. A negation or privation of abuling that power.
• (i). He that can be, and yet is not against me, he is with me. They were not against Christ, which did think reverently of him, and make open profession him; but such as reproached him, his doctrine and works, are here faid to be against him. As appeareth by comparing together the 30, 31, & 32. verses of the 12 Chap of St. Matthew.

'Against thee Thee only being privy and conscious; or offended and scandalized. Mat. 18. 15. If thy brother trespass againft thee.

Arar | Mount Sinai, in Arabia, Gal. 4. 25.

Mat A precious stone, whereby the wearer shunneth dangers, hath his strength encreased, and becometh eloquent. Exod.

Alore It's put for time, Job 8. 8. Time apt for conception, Heb. 11.11. Time of life or days, Pfal. 39.5. Years, Josh. 22. Oldness, Gen. 48. 10.

Age: Hoariness, 1 King. 14. 4. marg. Multitude of days, Zech. 8. 4. marg. Stricken in age, Heb. come into days, Josh. 13. 1. marg.

'Df age One capable of more perfect Doctrine; or a man whose senses are exercised in the Word, Heb. 5. 14. Strong meat belongs to them who are of age. When the was past age, Heb. 11.11. Gr. beyond the fit time of age, the being ninety years old before the conceived, Gen. 17. 17. Annot. She was now by the course of nature past conceiving of feed; for a Woman as Pliny observeth.

for the most part is past child-bearing at fifty. Jones.

Aged Such as are full of days, Jer 6. 11. Their duty, Tit. 2.2.3.

Aged A valley, or deepnels. The Father of Shammaah, 2 Sam.

23. 11. 'Ages] fignifie,

1. Times which are or have been, or be to come, succeeding times, Eph. 3. 5 & 2. 7.

'2. Men which live in those times, Luk. 1. 48. All ages shall

call me bleffed.

Algree 1 Sam. 9. 20. Mat. 11. 21. Ere this.

algone 1 Sam. 30. 13. Since.
'algone 1. Any fight, conflict, wreftling, or ftrife.

The deep foul-forrow, and extream anguish of Christ, wrest-ling, and striving not only with the terrour of death, but with the ' infinite justice and wrath of God, highly displeased with our fins, Luk. 22. 44. And he was in an Agony, &c. If any think this ago-

ony did arise meerly from a fear of natural death in Christ, they think too unworthily of Christ his excellent fortitude, of his · Fathers infinite justice, of mans most horrible and execrable fins.

Agree Rev. 17. 17. And to agree, &c. or, to do with one confint; or, to act that one fentence, v.13. that is, to submit themselves to the Popes tyranny no longer than for a time fee by God. Annat. Agree with thing Adversary, Mat. 5. 25. Confent, or think the fame things, bear him good will, compound, fee thou come to an

agreement, be defirous of his friendship, accord, make a full agreement, atonement, be friends. Ligh Crit. Sac.

To be of one mind, harmoniously consenting together as voices or instruments in Musick, Mat. 18. 19 To bargain with, Mat. 20. 2, 13. Tobelike, Mar. 14. 70. To conspire, resolve, determine. Joh. 9. 22. To approve, or give consent unto, Act. 5. 40.

"Acreement | See Communion, One, Unity, Indifferent, Confent,

Agreement, in punishing sin, Judg. 20. 1. Exalting and serving up a good king, 2 Sam. 5. 1. Helping the distressed, 1 Sam. 11. 7. Setting up the place of Gods worship, Ezr. 3. 1. The exercifes of Religion, Neh. 8. 1. The open profession and performance of the duties of Christianity, Act. 2. 46. & 4. 32.

Agreement: Rights, Dan. 11. 6. marg.

Agreement: Rights, Dan. 11. 6. marg.

Agreement: Rights, Dan. 11. 6. marg. imprisoned Peter, Act. 12. 1.

So called from the painful travail of his Mother in child-birth, for that not his head, but his feet came first out; as if he should have been named Agricoa.

Act. 27. 41. On the ground.

Ague Il appoint the burning Ague, Lev. 26. 16. or Feaver. The Greek here translateth it the Jaurdise, but better in Deut. 28. 22. the feaver, or ague, which hath the name originally of burning. This difease Christ cured on such as were ready to die therewith, Luk. 4. 38, 39. Joh. 4. 47, 52. Ayusworth.

The Original word fignifiesh the disease (which Latine Authors

tall the Kings-evil) that is called the Jaundise, which ariseth from a diffempered head, and turneth colour of the eyes. Annot. Agur] A ftranger, or gathering, or gathered together. The Son of Jakeh, Prov. 30. 1.

'Alij Indignation or grief of one exclaiming for injuries and abuses done against him, Isa. 1. 24. Ah, I will case me. It's also of joy and defire accomplished, Psal. 35. 25. As is Aba,

Mal. 35. 31. Ahab | The Brothers Father. A wicked King of Ifrael, I King. 6. 28, 30.

Aharah A smelling Brother; or, a sweet savouring medow. The on of Benjamin, I Chr. 8. 1.

Aharhei] Another hoft, or, the leaft hoft. The Son of Harum.

Ahasai The Son of Meshilemoth, Neh. 11. 13. Alhasbai ] Trufting in me; or, Brothers compassing. The Son of Maachathi, 2 Sam. 23.34.

Thashtarai The fon of Naarab, 1 Chr. 4. 6.

alhafuerus | Ezr. 4. 6. Heathen Historiographers call this man Xerxes, the Son of Darius by Atolla, and so by his Mother the Grandson of cyrus, called thus, because he was an bereditary Prince; for he was born after his Father was actually King, and of a Mother heir to the Kingdom by lineal descent. This word is compounded of Und great, 1 & 77 head. Annot. A Prince or Head.

It was a name given to fet forth the dignity of a man, rather than a proper name to diftinguish him from others. Annot. on Eft. 1. 1.

The Ahafurus mentioned Dan. 9. 1. is thought to be the same with Artaxerxes, or Cyaxares. Annot.

Ahaba An effence, being, or generation. The name of floud.

Alias 1 Taking, apprehending, possessing, or seeing. A King of Judah, 2 King 16. 1. Also the Son of Micah, 1 Chr. 8. 53.

Ahagiah | An apprehension or possession of the Lord. A wicked Athan | The Son of Abiliary 1 Chr. 2. 29.

The Father of Ir and Hulbim, 1 Chr. 7. 12.

alhi | My Brother. The Son of Shamer, 1 Chr. 7. 34. The Son Added, I Chr. 5. 15.
Adjath] The Lords Brother. One of Solomon's Scribes, I King.4.

athiam Brother of the Mother. The Son of Sharar, 2 Sam 23.

3. A Son of Jerahmeel, 1 Chr. 2. 25.

Thian A brother of wire. The Son of Shemida, 1 Chr. 7.19. Thieser | Brother of belp. A Prince of the Tribe of Dan, Numb.

1. 12. A chief man that came to help David, 1 Chr. 12. 3. Ahihud | Brother of vanity. The Prince of the Tribe of Alber, Numb. 34. 27. The Brother of Uzza, 1 Chr. 8. 7.

Ahijah] Brother of the Lord. One of David's Worthies, I Chr. 1. 36. The Father of Baziba. 2 King. 9. 9. A Prophet 1 King.

Ahikam A Brother arifing. The Son of Shaphan, Jer. 25. 24. Athiluo A Brother born. The Father of Jehosaphat , David's Recorder, 2 Sam. 8. 16.

Altimaa3] Brother of counfel. The Father of Abinoam Saul's Vice, 1 Sam. 14. 50. Also the Son of Zadoc, 2 Sam. 15. 27. Alhiman A prepared Brother. One of the Sons of Anak,

Jumb. 13. 22. Alio a Porter of the Temple, 1 Chr. 9. 17. Ahimelech | Brother mine the King. The name of a Prieft, Sam. 22.9. called Abiash, 1 Sam. 14.3. Also the Son of Abia-bar, 2 Sam. 8. 17. called Abiashesh, 1 Chr. 18.16.

Abimnoth A Brother of death. A Son of Elkanah, 1 Chr. 6.25.

abjinabab A willing Brother. The Sono Iddo, I King. 4.14.
abjincam The Brothers beauty. The name of Saul's Wife, Sain. 14. 15.

Alhio His Brother. The Son of Ahindab, 2 Sam. 6. 3. A Son Brith, I Chr. 8. 14. A Son of febiel, blid. 31. 8. 9. 37.

Thira Brother of iniquity; or my Brothers friend. A Prince of aphtali, Numb. 1. 15.

Ahiram | Brother of craft. The Son of Benjamin, Numb. 26.38. Ahiramites | Such as descended of Ahiram the Son of Benimin. Numb. 26. 38.

Ahisamach | Brother of Suffentation. The Father of Aboliab.

Hijiffahar Brother of the morning. The Nephew of Benjamin,

Ahithar Brother of the Prince. A Ruler of Solomon's Houshold.

Allitophel | Brother of ruine. David's Counsellor, 2 Sam. 15.12. alhitub | Brother of goodness. The Son of Phinehas, the Son of ili, 1 Sam. 14. 2. The Son of Amariah, 1 Chr. 6. 52. The Son Hushim, i Chr.8.11. A Ruler of the House of God, i Chr.9.11. Ahlab | An hearty Brother, brethren of the heart, milking, or fat. A City, Judg. 1. 31.

Alhlai ] Beseeching; or, Brother to me. The Father of Zabad, Chr. 11. 41.

Athoun Athifile, or thorn. A Son of Bela, 1 Chr. 8. 4.

and fitted to the present purpose in hand.

Abolab, fignifieth a manson, or dwelling in her self, meaning Samaria, which was the head City of the ten Tribes, Isa. 7.9, who having forfaken the Temple of God, had established a worship of God according to their own minds, 1 King. 12.16,28,31. and Abolibah fignisieth my mansion in her, whereby is meant ferusalem, where God's Temple was, in which the pure worship of God remained, 2 Chron.13.10,11. Annot.

Atholiab \ The Tabernacle ; or, the brightness of the Father. The Son of Abisamach, Exod.31.4.

Alholibah) My marston in her, Ezek.23-4.

Ī

Α

atholibamah] My tent, or famous mansion. The Wife of Esan, Gen.36.2. Alfoa Duke, 1 Chr. 1.52. Hinmai] A medow; or, Brother of waters. The Son of 74

bath, I Chr.4.2. Aliusam \ Their taking; or, poff fion; or, vision. The Son of

Naarah, 1 Chr.4.6.

Abunas Possession, apprehension, collection, vision. Abimelech's friend, Gen.26.26.

A I

Ali ] An heap. A City, Josh. 7.2.

aliah] A Vultur, or Riven. The Son of Zibton, Gen. 35. 24. Alio the Father of Rivpah, 2 Sam. 3.7.

Aliath ] An hour. A City, Ifa. 10.28. alid To help, affift, or itrengthen ones hands, Judg. 9.24. marg.

Alija ] An heap. A City, Nch. 11.31. Alijalon] An Oak; or, firength. A City, John. 19. 42. Alfo, a City built by Kehoboam, 2 Chron. 11. 10. Alfo, a vailey,

Tofh. 10.12. Nijeleth Shahar, Dth, Battchachar] Pfal. 22. the Title.

Or, the hinde of the morning, marg. This was the beginning of forne known Song, or Canticle in those days, to the tune of which this also was appointed to be sung. Annot.

Some hold it to have been a mufical inftrument, whereon this Pfalmwas to be played. There are some which render it, in or gainft the power, or shrength of the day-break, being of opinion that this excellent prophesse of Christ his sufferings, death, resurrection, &c. was given unto the Priests and Levites to be sung every morning in the house of God by break of day. Others apply it to Chrift, who is compared to an Hart, Cant. 2.9, 17. & 8.14 and rose up very early in the morning out of the grave, according as the Resurrection is termed the morning, Pfal. 49.15. D. Annot. A Hinde called in Hebrew Aijeleth, hath the name of promess, or fortitude, as in the 20. verse of this Psalm, and so it may be understood for the strength or fortitude of the morning, that is, the help and power of God to raise up Christ from the dead; which may be the meaning of the Greek translation, for the morning

belp. Aynsworth.

Ali What aileth thee now? Isa. 22. 1. Heb. What to thee? that is, What is the matter? What hath betided, or is befaln thee?

So Judg. 18.23. Pfal. 114.5. Annot.

Ain] An eye ; or, fountain. A City, Numb. 34.11. Air Properly fignifieth, that hot and moift element between the heaven and the earth, which is heavier than the fire, lighter than the water and earth; wherein the birds flie, and the evil Angels refide, Eph. 2.2. But myftically, the Church, which is enlightned by Christ, as the air is by the Sun, Rev. 9.2.

To beat the air, is to labor in vain, 1 Cor. 9.26. To speak unto the air, is, to speak unprofitably, without fruit or edification, 1 Cor. 14.9.

Air : Heaven, Job 28.21. marg.

· As it fignifieth,

'1. That Element wherein we breath, called the Air, which fpreading it felf over the earth and water, doth compass them in on every fide:

So doth it. '2. The dominion and power of Satan, the (Prince that rules in the Air) upon the which, and namely upon that part of it which is the Kingdom of Antichrift, Almighty God towards the end of the world will pour out a most grievous vengeance, and also an universal wrath, which shall most fearfully strike the whole body of Antichrift, so as he shall not have so much as the air for him to breath in, otherwise then as a creature armed asgainst him for his destruction. Rev. 16.17. And the seventh Angel · poured out his vial into the air.

Into the Air, where Satans throne is, Eph. 2.2. who upheld the Beast and salse prophet all this while, and used his utmost endevour to uphoid them in the last great battel. Annot. The changeable estate of things. Napier. The air is that Element whereby the life of all things, either vegetative, sensitive, or rational is conserved. It is the most absolutely necessary of all the four, or fuch whereof we are least able to endure the want ( take away for a short space the breathing in the Air, and the creature perisheth) yea, therest of the Elements serve not without it (Fire burns not without Air, the Water putrifies and rots without Air, the Earth buds not without Air) fo that here a total and univerfal end of all living creatures is fignified unto us. Comper-The Lord will fend forth fuch a bright and clear knowledg of his Chrift, and Church, and Saints, and holy things, which will prevail so far as to dispel all the mists of darkness in all the world-

On the Air: that is, on the power of the air; or, on Satan. Mede. Hereby Turner the Separatist in his Epistle prefixed unto his Catechifin, understandeth Airy humane learning.

Rev. 9.2. And the Sun and the Air were darkened: As by the Sun, Christ is to be understood; so by the Air, the Church. There is a light that giveth light unto others, as the Sun; and there is a light that receiveth light, a passive light, as the Air. As the air is illuminated by the Sun, fo is the Church by Christ. Comper. Or by the Air we may understand the holy Scriptures, or the Ministery of the Church, as whereby the hearts of the faithful are enlightned. Pareus.

Akan Troubling. The Son of Ezer, Gen. 36.27. Alkhul The print or mark of a foot where any creature hath gone. A Son of Eliopnai, 1 Chr. 3.24. One of the Porters, 9.

17. One that causeth the people to understand the Law, Neh. 3.7. Akrabbim] The name of a place, Numb. 34.4.

> Α Τ.

Allabaffer | Mat. 26. 7. A vessel made of Alabaster to keep fiveet oyntments in, which will keep them uncorrupted: Baseov, of a privat. & rafeiv, as hard to be held, for flipperyness, e being added by a Pleonasmus; or, of a & Aash, an ear, or handle, as not having any. Leigh Crit. Sac.

Aliamelech The Kingdom, or counsel of God. A City, Josh. 10.26. Alameth A hiding; or, youth. A City, 1 Chr. 6. 60. called Almon, Josh. 21.18. Also the Son of Becher, 1 Chr. 7. 8. Also the

the Son of Farath, 1 Chr. 8.26.

Alamoth | Pfal. 46. the Title. It may be a Pfalm for the Wigins to fing at Solomon's wedding; Or, on the VirginsI, Inftruments which Virgins plaid on; Or, to be fung to the Treble tune, 1 Chr. 15. 20. which is shrill like a Virgins voice. Annot. For Alamoth fignifieth also Virgins, Cant. 1.2. The Original word Alam fignifieth bid; whereupon the Greek translateth it hidden ones, or hid things. If it be not referred to the Mufick, it feemeth rather to intend the hid counsels of God appertaining to his Church in Christ. Aynsiv.

Others will have it to be the beginning of a known fong, I Chr. 5.20. Pfal.46.1.

Allarm | when we blow an Alarm, Mumb. 10. 5. or, a broken ound. In Heb. Trugnah is generally any loud broken noise, either with Trumpets, as here; or, with mens Voices and shoutings, as in I Sam. 4. 5. and this either a joyful shout and triumphant noise, as Numb.23.21. Psal.47.6. Ezek.3.11, 12. or a mournful cry, Gen.20.16. Aynfiv.

The Alarm of war, Jer. 4. 19. or rather, the Shout of battle, as the word is better rendred, ch.20.16. For the alarm is properly that found or noise by which men are roused up, and called upon to betake themselves all to their arms; whereas that here inten-

ded is the shout that is made in joyning battle, or in assaults. Annot.

Alas A fuddain passion of the sorrow of the heart, Numb.

12.11. Josh. 7.7. Judg 6.22.
"Alas, Alas A voice of lamentation, and exceeding great grief of heart is fignified thereby, in respect of great loss unto the great City, &c.

Albeit | Ezek. 13.7. Philem, v. 19. Although.

Alexander A frong helper. Of axego to help, and avine man, The Son of Simon the Cyrenian, Mar. 15.21. One of the kindred of the High-priest, Act. 4.6. Alexander the Jew, Act. 19. 33, 34. Whether the Copper smith mentioned 2 Tim. 4.14. who concerning the faith had made shipwrack, 1 Tim. 1.20. is uncertain, but very probable.

Alexandria | The Metropolis of Egypt, called of old (as some think) No, built or re-edified by Alexander the Great, whose body by Ptolemeus Lagi was there intombed in Gold. It was a Seatown, Act. 28.11.

Allerandzians Act. 6.9. Of Alexandria.

Zirum] ξύλον θύινον, Heb. [12] κ; Algum, A kind of most excellent wood, growing both in Lebanon, 2 Chr.2.8. and in

Ophir, 1 King. 10.11,13. 2 Chr.9.10. Ravanel.

Of the Thyine (or firett, marg.) wood, see Rev. 18.12. If the Etymologie be taken from the Grail tongue, The of older it sheweth that it was an odoriferous wood. It feemeth to be made of Thyia, a Tree to the which Theophrastus attributeth great honour, reporting that the famous buildings of old Temples were made thereof; as another, that with this timber Temples of old were adorned. Leigh Crit. Sac.

Altiah] A Duke of Edom, 1 Chr. 1.31. Altiah] High. A Son of Shobal, 1 Chr. 1.40. called Aluan, Gen. 36.23.

Aliant] A stranger, no more regarded than a Traveller in a

rein Countrey, Job 19.15. Annot. A foreiner (namely, in their estimation) Pial. 69.8. Ay spa. forein Countrey, Job 19.15. Annot.

Allien A foreiner, Deut. 14. 21. A ftranger, Isa. 61. 5. One afar off, Act. 2. 39. One having no right nor title to a thing, Eph. 2. 12.

Mitenate To loofe or disjoynt, Ezek. 23.17. marg. To alter, estrange, turn from, Eph. 4. 18. Where's implyed both the happy condition wherein man was, and miferable, wherein he is. To put away or transfer ones right, Ezek. 48.14.

'Alliens | Foreiners, strangers, of another Countrey and Reeligion, Heb. 11. 34. Turned amay the Army of the Aliens. This wasfulfilled, Judg. 7,

Alike All menare alike: In the frame of the heart, Gen.8. 21. Common cafualties and events, Ecclef. 9. 2. Their natural ral effate, Ephef. 2. 3. Death, Job 21. 26. It's put for both, Prov. 20. 10. No difference, Rom. 14. 5. After one manner, Pfal. 33.

15. Compared, equalized, Pfal. 27. 15. al little It was but a little, that Isaffed from them, but I found him whom my foul loveth, Cant. 3. 4. or, a very little: meaning either time, or distance of place. She would not stay where her Beloved was not, but continued feeking other where; for neither the fociety of Brethren, or Church or Ministers, can comfort the afflicted conscience, unless Christ himself be apprehended by faith. Aynfworth. Or, how little was it! All is but little that we do for Christ, as it is said of Jacob, Gen. 29. 20. And though he do not contract to appear prefently in all finch means as we use to find him, left we should ascribe too much to means; yet it is not long, but he will manifest himself to them, that seek him with all their heart. Annot. The fruit of fedulity and constancy in feeking Christ; it will not be long ere we find him. To defpife pleasures, bestow pains, manfully and couragiously to undergo dangers for the obtaining of Christ, are most certain signs of his dwelling in us; though he feem to our thinking, and in our opinion to be far from us; nor want these our endeavours certain and constant promises that he will come unto us, and dwell with us. Tomfon. We must stay but a little with them that cannot tell where Christ is to be found, by what means he is to be found, and what it is to find him, yea the least time is too much. Such are the worldly wife; who are in the world for their worldly wisdom in high repute. Just. Episcop. As good health is more acceptable to them who have recovered of a disease, than unto them who were never fick: So things long defired delight more, than fuch as are dayly enjoyed. Strigelius. Whileft there's a relying on men and their inventions, whether our felves or others, there's no finding of Christ, but when those shall be rejected, denyed, and Christ alone sought after, it will be but a little ere he be found. He never returned the defires of his fervants empty. Of whom (Christ) when I had almost left hoping for comfort, that gracious Saviour, who would not fuffer me to be tempted above my measure, presented himself to my foul. Hall. Paraph.

Allive Jaruph.

"To be made alive in Christ To have our dead bodies quickned by that divine power of Christs whereby his members 's shall be raised at the last day, I Cor. 15. 22. Even so in Christ · shall all be made alive.

Rev. 1. 18. I am alive for ever. Though I once died for your fins, yet I am now alive again, to appear for you, and shall live for ever to protect my fervants, Rom. 6. 9, 16. Annot.

Rev. 19. 20. These both were cast alive into a lake of fire. Put to horrible torments, being taken alive; whereas the Kings and their followers shall be slain in the battle, vers. 21. An allufion to Numb. 16. 31, 32. An extraordinary defiruction is fignified, to terrific others from milleading Gods people, Pial. 55.

15. Annot.

\* [311] Every one, and then it is put universally, and absorbed Surely, Rom. 5. 12. Death went over all, 2 Cor. 5. 10. we must all appear, that is, all and every one.

'I. It fignifieth whole, I Chr. 13. 2. 2 Tim. 3. 16. Exod. 32. 3. compared, 1 Cor. 10. 7.

2. Many or the most, and greatest part, Phil. 2.31. 1 Tim. 6. 10. Mat. 3. 5. Joh. 10. 8. & 11. 48. and then it is put referved-'ly or diffinctly for all of one fort.

3. Some of all, but not the greatest part, and then it is put indefinitely, 1 Tim. 2. 2. God will have all to be faved, Mat. 3. 5. '& 4.24. And he healed all difeases: that is, some of all forts and kinds, Joh. 6. 45.

'4. Every one, and all universally, but yet only conditionally, 'as I Tim. 2. 2. 1 Pet. 2.

These and such like places therefore are evilly cited in favour of universal election to prove that all and every one were cho-'fen; and that the cause of their damnation which do perish, is, because they refused offered grace, which they might have · received if they would.

6 5. Plentiful and perfect, Rom. 15. 13. All joy, 1 Cor. 13. 2. This particle [All] is used by Scriptures in divers forts.

. I. Most largely, for every one; as Rom. 5. 12. All have sinned. Also, Rom. 2. 23. and elsewhere often.

'2. Sometimes it is put restrictively, with limitation and determination to certain persons there meant, as Rom. 10. 12. God is rich to All, which hath his limitation added, who call upon him: & Rom. 11.32. That he might have mercy on all. This is reffrained, Gal. 3. 22. That the promise should be given to all that believe. Thus restrained [all] in 2 Pet. 3. 9. Would all men come to repentance: that is, all us (Peter and other believers)toward whom

Likewise, where Christ is often said to die for [all] take it restrictively, spoken with reference to the chosen, according to that, Rom. 8. 33. Who Shall lay ought to the charge of Gods chosen? It is Christ which died, rose again, makes intercession for

' 3. It is somewhere used distributively, and serves ad tollendum discrimen nationum, sexus, conditionis, &c. as 1 Tim. 2. 5, 6. Who will have all to be faved : that is, some of all degrees, and of all languages, some both Jews and Gentiles, as Rom. 10.12. For there is no difference between Jews and Gentiles; but Act. 10. 35. In every nation, &c. Therefore 1 Joh. 2. 2. Christ is faid to have made propitiation or atonement for the fins of the whole world, which is expounded of some out of every nation and kindred, people and tongue, Rev. 7. 9. Gal. 3. 26. 28 are all-whether Jews or Gentiles believing. All may be understood either fimply or univerfally, for every kind, or person, but it is to be often contracted and limited unto the present matter, as I Cor. 1.5. [all knowledge] is meant, not skill in Mathematicks; Physick, Metaphyficks, &c. and in Arts, not in all Grammar, Logick, Rhetorick: but the Apostle speaketh of all knowledge and speech needful for Christians. So 1 Cor. 13. 2. [all faith] contains not every kind of faith, but perfection of miraculous faith. And again, 1 Cor. 1, 3, 7. Charity suffereth all things, &c. it is to be thus restrained: all things which may be suffered, believed, hoped, and endured with truth, and reason, and with a good conscience. See 1 Cor. 8. 1. & 9. 25. & 10. 33. & 15. 22. In all which places all is restrained to the present matter and thing which is there handled. Alfo, I Cor. 10. 23. & I Cor. 6. 12. All: The multitude, Job 4. 14. marg. Every, Psal. 6. 6. marg.

Fulneß, Jer. 8. 16. marg. Ezek. 12.19. marg. Rev. 13. 8. All that dwell upon the earth. The greatest mumber, as Luk. 2. 2. Rom. 11. 26. So that the reft were so few in comparison of the Idolatrous Christians, that they are of no rec-

koning. Annot.

Verf. 16. And be caused all. All forts of men, small and great, &c.This sheweth the largeness of his dominion; and also his care, not only to oblige the great ones to him, that might be most useful to establish his kingdom, but also the meanest, for he knew that mean ones may raise great stirs in a state, as a little spark may set on fire a house; and Cities are taken often, where men least

fuspect; so are States ruined. Annot.

3411 fair The absolute and perfect spiritual beauty of Christ his mystical body the Church, by imputation of his perfect holi-'ness, covering all deformities, and by fanctification of the Spirit, renewing the Church, and every member in all parts of foul and body, though imperfectly, Cant. 4. 7. Thou art all fair, my love.

All fair: A type of the new Church, to which also these things are fpoken. Mercer.

Our holiness now imperfect and mingled with so much corruption shall be made persect, that no spot or wern shall be left in us. S. H. Finch. observes on Solomons Song.

Thou art exceeding beautiful, O my Church, in all the parts of thee, for all thy fins are done away, and thine iniquity is covered. [1]1//.

Christ here advanceth his own work of Justification and Sandification, as a perfect compleat archievement. Regeneration is an entire work of the whole man, and renders him all fair.

Hereby let the godly firiving with their own weakness sustain themselves, for although in this life we are disfigured through manifold evils, and as yet carry about us much uncleanness, yet Christ loveth us, and pronounceth us all fair. Stripel

Whatfoever is in thee is beautiful and lovely in my fight. That this is true of the Church triumphant, is most certain, but how can it be faid of the Church militant, wherein there are bad as well as good, and the good not without their faults and failings? It's not spoken according to that we are of our selves, or according to that which is found in us of our felves, but according to the estimation of his mercy, and that which he worketh in us and for us, according to his good pleasure, having washen us throughly from our fins by his own bloud, whose righteousness is also imputed unto us. Titleman.

From hence, as it feemeth, St. Paul draweth his speech, Eph. 5 24, 25, 26, 27. Such a glorious myfical body is meet to be joyned with fo glorious a head, and if there were any deformity remaining, how could it be united unto him? Giffar 1.

Τ.

Hereby Christ comforteth her against her fears and infirmities,

that in him she hath perfect beauty. Aynsw.

Α

By nature we lie in our bloud, Ezek. 16. 1, 2. There must be a beauty put upon us; we are fair with the beauty we have out of Christs wardrobe. The Church shines in the beams of Christs righteouineis, the is not born thus fair, but new born firer. It is hid fometimes from the Church it felf, who fees only her deformity, and not her beauty; her death, but not her life, is hid, Col. 3.4. Here is a mystery of Religion. The Church is never more fair, than when she judgeth her self to be most deformed. Dr. Sibs on Cant. 5. 9. pag. 301.
This is spoken of the Christian Church which immediately

fprung up after the Resurrection of Christ, and from that time

is propagated till this very day. Brightman.

In these words we have a description of the estate of the Church (oon after Chrifts Ascension, gathered and built up by the Ministery of the Apostles, which they call the Apostolick or Primitive Church. The fairness of the Church was acknowledged before, but never till now the perfect fairness. All compleat fairness or beauty standeth in these three things.

1. In the integrity of all the parts and members of the body 2. In the fymmetry or fit proportion of all the members one to

3. In the good complexion or colour of them all. All these are found in this Church in comely proportion.

1. Their Doctrine was free from all error, fo far as it was di spensed by the Apostles, Prophets and Evangelists of that time; and was compleat, even the whole counsel of God, and was dispensed in powerful simplicity.

2. Their worship, wherein the purity of Gods Ordinances without mixture of humane inventions, order, decency, edification of all, aimed at in all the duties administred, frequency and

fervency in prayer and fasting.

3. Their Christian Communion, wherein unity one with another, love and large-heartedness one towards another, especially to their Ministers.

4. Their Discipline, where you may see the Apostles, Prophets, Evangelists, Pastors, and Teachers, teaching, exhorting, ruling, preaching, writing, privately conferring, being good examples; the Deacons providing for the poor; both chosen by the Church, Excommunications dispensed, Synods imposing no other but necessary things either in themselves, or for the present use of the Church. Mr. Cotton on Cant. 4. 7. pag. 114, 115, 116, 117.

All manner of pleasure | To wit, fruits, Cant. 7. 13. al manner of pretious things, or dainties; all manner of delightful graces, all forts and degrees of them, none being wanting, who therefore out of the abundance of her own store could supply the Countrey with all fit helps to her further gathering and cftablishing. Cotton, pag. 229. Unto them that are in Christ, shall be plenty, abundance of all good things. They that abide in him, and he in them, the same bring forth much fruit, Joh. 15. 5. No good thing will be withhold from them that walk uprightly, Pfal.

84. 11.
"All men] fignifies all the Brethren, or all Christians which
knew him, 3 Joh. 12.

"There are three forts of all men mentioned in the Scripture. « I. All humane reasonable creatures on earth, Rom. 3. 23

"2 Pet. 3. 9.

"2. All Nations, though not all perfors in them, 1 Tim. 2.4.6. "3. All godly people, or all that repent and believe the Go"fpel, Rom. 10. 12.

The first is a generality of persons, according to their matter "or essence; their quality, state, age, sex, time, &c. "The fecond is a generality of perfons, according to their place

" or country, as also their kindred. "The third is a generality of persons, according to their mo-" ral and spiritual qualities.

"The first is according to the state of creation or nature. "The fecond according to the state of outward profession in " this world, and of glory in the next.

"The first is to take away the distinction or difference of mens "natures in the case of fin, as being common to all forts of

"The second is to take away the difference of Nations, viz-" Jews and Gentiles in the case of Gods grace, which is offered " to both forts, and given also to, and received of persons of either

"fort of Nation, 2 Pet. 3. 9.
" The third is to take away the difference of all worldly re-"fpect in the case of salvation, and eternal glory, which is com-"mon to all the godly, Act. 10. 34, 35.
"All things" All creatures both reafonable and unreafona-

ble, in heaven and in earth, and sea. Col. 1. 16. All things made

by him, Joh. 1. 3. where it fignifieth fuch creatures as have be-

L

ing only '2. All reasonable creatures only, especially men, Prov. 16.4. God made all things for himfelf.

'2. All persons, men and women, and whatsoever cometh from them, Gal. 2. 22. Eph. 1. 10. -

'4. Those new works which God alone worketh in his elect at their Regeneration, or new birth. 2 Cor. 3. 18. All things are of God: These things here meant be a Calling to Christ, Faith, Remillion of fins, Justification, Hope, Love, Repentance, Peace of confcience, Joy in the holy Ghoft, Perfeverance in grace.

'5. Both the works of grace in the new born Children of God.

and the works also of creation and divine government. Rom.

11.36. All things are of him, by him, &c.

6. Publick Ministerial duties of all forts, both of Teaching, ministring the Sacraments, Prayer, Censures by word and deed: all which must be directed to the building up and furtherance of the faithful in godlines, 2 Cor. 12.19. We do all things for your

6 7. Private duties (as well as publick) both of general and special vocations; Ecclefiaftical, Civil; in performance whereof love must govern us, as Paul faith, Do all your things in love. Also matters propounded of their Teachers, 1 Theff. 5.21.

6 8. All people both Jews and Gentiles, without difference of Nation, Ephel. 3. 9. 1the created all things by Jefus Chrift.

'Generally observe, that [ all things | must be interpreted (secundum determinatam materiam) according to the matter handled in the place where it is read; or elfe to be taken hyperbolically, by an excess of speech, Gen. 22. 11. Enough of all. And Gen. 50. 7. All is used for a great multitude of them: as Mat. 2. All Judea, for many of them.

'All things | Throughout in every point; for nature, affections, and infirmities; fin always excepted, Heb. 2. 17. In

all things it behoved him to be like to us. All o 14.5.

All things: I Cor. 12.7. The word mirra, though it be an universal, is not to be taken in the utmost extent, but according to the use of the like phrases in all languages, wherein the universal fign affixt, either to persons, or times, or places, or things, fignifie only a greater number, but not all without exception. So when Pfal. 14. 4. it is faid of the children of men, they are all out of the way, all become abominable; it is manifest that it is not spoken of all men without exception, for verse 8. there is mention of Gods people, and verse 9. of the righteous. So for things. Joh. 14. 6. not absolutely all, but all that were useful to their office, are to be understood. So I Cor. 10. 23. All things are lawful to me, i.e. Many of those things which are unexpedient, or all indifferent things. So Phil. 4. 13. I can do all things, is determined to the things there spoken of, to want, and to abound, &c. and so here the covering, and believing, and boping, and enduring all things, is the concealing and burying in forgetfulness many confiderable injuries, and evils of other men, believing, and boping, and enduring very many things, which they that have not this divine grace of charity will never do. Dr. Ham. Annot. i.

Mileda To propound a thing to clearly (by bringing forth causes, reasons, testimonies, proofs,) as if we saw it with our eyes,

\* Allegozp] A fentence confifting of fundry ftrange and borrowed speeches, which found one thing, and covertly shew forth another. Gal. 4. 24. Mat. 7. 6. & Mat. 3. 10, 11. afford us examples hereof.

'Allegozies' be either continued Metaphors, whereof many examples are in Scriptures, befides those here named : or a drawing of some words plainly uttered at first, from their natural and proper meaning, to a strange sense for better instruction of our minds in some points of faith or manners, as that in Gal. 4. 24. Here a bare hiftory or plain narration of a thing done, is used to shadow a great mystery, even the two Covenants, Legal and Evangelical, of Works and of Grace. Touching the latter kind of Allegories, it is a fafe thing to tread in the steps of the holy Ghoft, not making Allegorical fenses of Scripture where the Spirir harb made none.

Milelujah] Praise ye the Lord, Rev. 19. 1. Thus begin and end Palms 146, 147, 148, 149, & 150. It is used first in Pal. 104. 35. A little after these words, Let the sinners be confumed out of the earth, and let the wicked be no more; So here first upon the destruction of the man of lin, the word is used, and that four times. Broughton on Rev. 19. 1. It seemeth the Christian Gentiles, after the fall of Rome, shall sollicit the Jews to come in to Christ, and to joyn with them in praising him for Romes fall.

Allied To be a friend unto one, or a Coufin by marriage, Neh. 13.4. which may be true, even in this last sense of Eliashio and Tobiah, if either there was alliance between Eliashib and Shecaniah (whose Son in law Tobiah was, Neh. 6. 18.) or between Tobiah and Sanballat, to whom one of the Grandions of Eliashib was Soninlaw, Neh. 13. 28.

Allon Oak, or strong. A mans name, 1 Chr. 4. 37. Also a

City, John 19. 32.

Alion bachuth] The oak of weeping. The place where Debo-

allion To consent unto, and take the patronage of, Luk. 11 48. To admit, receive, expect, Act. 24. 15. To approve, Rom.

Allowance] A certain Proportion of provision allotted for

ones maintenance, 2 King. 25. 30.
'Allowed of God Effected and judged meet of Gods meer favour, 1 Theff. 2. 4. 2 Cor. 3. 5.

Atlure] Spoken,

1. Of God. Hof. 2. 14. I will allure her, namely by my benefits, in offering her grace and mercy, I will challenge her mind sweetlv. Annot.

2. Of Seducers, 2 Pet. 2. 18. who allure with fair promifes, as men lay baits for fishes. Annot.

'Alms A relief given to the poor out of a pitiful heart. Mat. 6. 1. When thou givest thine alms, &c. It hath affection of ' mercy, and effect of fuccour; the heart touched with pitifule ness, and a hand reached out to give, if we have wherewithal. See 2 Cor. 8.

"Alms must be given,

' I. With Discretion.

c 2. Justice. ' 3. Compassion.

4. Cheerfulness. 5. Simplicity.

Alms: In the Original exemplosium, Mat. 6. 1, 2, 3, 4. It is translated alms, but fignifieth mercy and pity; therefore all our alms must proceed from a merciful and pitiful heart. In the Syriack it is, when thou dost thy justice; to teach, that alms should be of things well gotten; and that it is a righteous thing, and that

or tings well gotten; and that it is a registers thing, and that which is juff, to give atms. It denotes not only the gift, but the affection of the giver. Ligh Crit. Sac.

Alim Deeths Works of mercy, Act. 9. 39.

Althington One of infinite power, able to do whatfoever he will, and to hinder whatfoever he will not have done, by his re-' spective power; and by his absolute power, able to do more than he will: fuch an one is God only, 2 Cor. 6.18. Saith the Lord

God Almighty, Rom 9. 19. Who hathrefiled his will?

'The Papirts reason soolidly from Gods Almightiness, to prove the real presence of Christs body in the Supper, whereas they should rather prove it his revealed will to have it so, which they can never do. We may affure our selves that God is able to do, and doth whatfoever he is willing to do, but not on the contrary, that he will do whatfoever he can do.

Note further, that if God could do things against his nature, or things contradictory, or against his Word, it would bewray impotency and weakness, not omnipotency and almightiness.

Almighty: God himself, Psal. 91. 1. who can work without means, Heb. 11.3. Above means, 1 King. 19.7, 8. With weak means, Josh. 6. 20. 1 Sam. 17. 49. Against means, Dan. 3. 23, 25.

\* Almighty: One of infinite power, most able to defend his \* poor Church, and to break down and destroy the power of the o Dragon, of Antichrift, of Sin, of death, even of all our enemies.

Revel. 19.6. The Lord God Almighty hath reigned.

Able to do all things, Job 42. 2. or, having power and authority over all. See verfe 5, 6. Plal. 103. 19. Annot.

Itinobao The measure of God. The Son of Joktan, Gen. 10. 26.

Itinobao The Measure of God. The Son of Joktan, Gen. 10. 26.

Almon Diblathaim ] Hidden in an heap of fig-trees. A place where the Ifraelites incamped, Numb. 33. 46.

Almond It flowereth before any other tree, Jer. 1. 11,12. and pleasant to the eye, whose fruit is most precious.

Almost A nighness, but yet in desect, Psal. 119.87. The perfection of it is, Altogether, Act. 26. 29. Quickly, Pial. 94. 17.

Heb. 9. 22. Almost all things are by the law purged with bloud. Some refer almost to the verb purged, all things are by the law almost parged with blood. Not wholly, but in part, almost; because the bloud of the beasts did but purge the stells, not the heart, and conscience. But by the Grammatical construction it is rather to referred to the noun mail a, almost all things, for there were some things purged by water, fome by fire, Numb. 31. 23. Annot.

Alimnetrees 1 King. 10. 11. These were other than the Algum-trees mentioned 2 Chr. 2. 8. (though that name be applied to these, 2 Chr. 9. 10.) for the Algum-trees grew in Lebanon, the Almug in India. The Algum-trees were to be had again, the not fo, as appears in the next verte. This Almag was such as is mentioned in Revel. 18. 12. if not the same.

Aloes] The juice of a certain herb used in medicines. It's precious, Cant. 4. 14. Odoriferous, Pfal. 45. 8, 9. Preservative, Joh. 19. 39.

Aloes: The faithful, which like this most pleasant plant Aloes do bring forth most delectable and savory fruit, Cant. 4. 14. Myrrh and Aloes.

Aloes; or, lign. Aloes. It was used also to perfume with, for the fweet finell thereof, Numb. 24. 6. Pfal. 45.8. Prov. 7. 17.

It is a tree or plant growing in Arabia and India, which giveth a fweet odour, and is like the Thying wood mentioned in Revel. 18. 12. and is used to fignifie the good same of the Church, and report of her graces, which is as a sweet smell. Aynsworth on Numb. 24. 26. It is faid there of it, which the Lord hath planted, which fignifieth the excellency of this tree above others, and the growth in the natural place, where it best prospereth; Is not the Lord the planter of his Church? Jer. 2. 21. Shall the not be like a tree planted by the Rivers of water, that bringeth forth his fruit in his season? Pfal. 1.3. This is also good to preserve from corruption or putrefaction, wherewith the bodies of the dead were wont to be anointed. Mercer.

Aloes also cleanse tough flegm and choler, dry up raw and cold humors, preferve the reft from putrefying, open obstructions, Brengthens the stomach strongly. Sutable hereunto persecution breedeth and flirreth up in the faithful, graces of like efficacy, to heal the coldness, hypocrifie and rottenness of their fpires, to ftay diffillations of cold raw matter, to firengthen appetite to the Word, to comfort the faint hearted. Cot-

'Allone | Either one which is fafe without enemies, and so it is 'a bleffing: See Deut. 33. 28. Numb. 23. 9. Pial. 4. 10. Or elfe, one folitary left without friends, and then it is a note of affiidtion, Pfal. 102. 7. Jam. 1. 1.

Alone: for fingle without another, Gen. 2. 18. None befides. Alone: for ingic without another, Oct. 2. 18. None bettles, Pfal. 86. 10. Solitary, and apart, Mat. 14. 23. without help and affiffance, Exod. 18. 14. Ey it felf without a concomitant, Jam. 2. 17. Not one more of that number or company, Joh. 6. 22. Only, Joh. 17. 20.

Along Exod. 2. 5. & 9. 23. Into the length. Minshew Dict. Alloof Pial. 38. 11. Far off.

Alloth | The name of a Country, 1 King. 4. 16.

Alloud) With a great voice, 1 King. 11. 27. margin. To be heard, Nehem. 12. 42. marg. With might, Dan. 3. 4. marg. Alpha] That which is first among the Greek letters, as Ome-

ga is that letter which is last; whereby is meant that Christ is both beginning and ending. Rev. 1.11. I am Alpha and Omega, the first and the last.

salpha: Christ that most mighty and eternal Son of God, who gave beginning to all things (for all things are of him) and at his pleasure can put an end to all things. Rev. 22. 13. I am Althis picture can put and critical and the last, the beginning and the end. Alpha, one of the first Greek letters; and Omega, one of the laft, be here expounded to be that first and last, beginning and 'end; that one eternal and Almighty God, which never changeth ' his mind, and is able to perform what he promifeth. Such an one is Chrift, therefore worthy to be believed when he speaks of things past, or to come. See ch. 1. 8.

The sense is, I was before all creatures, and shall abide always, though all creatures should perish. Or, I am he from whom all creatures had their beginning, and to whom they are referred as their uttermost end. Chap. 4. 11. Prov. 16. 4. Rom. 11. 36. An-

Allpheus] from All A Captain. The Father of James, Mat. 10. 3. The Father of Matthew, or Levi, Mar. 2. 14. or, The thousand, or learned.

Aireadp Long ago, Eccl. 1. 10.

Already: Rev. 2. 25. But that which ye have already hold fast till I come. That true and Apostolical doctrine, and fincere Religion, which ye have received, hold fast to the end. Hall.

alfo It affirmeth one thing after another, Mat. 24. 27. 1 Joh. 1. 3. and is put for likewife, Luk. 11. 45. Verily, Mar. 14. 67.

Moreover, or withal, Phil. 1. 29.

\*Alfufficient\* One God most able to perform all promised good things, and to keep away all threatned evils, Gen. 17. 1. I am God al-Sufficient, God is named thus, not only of his power to go thorough with all things, but for wasting his enemies at the drowning of the world, Ifa. 13.6. Joel 1. 15.

'Altar] The doctrine of free falvation by Christ crucified : or the sacrifice of Christ his death, Heb. 13. 10. We have an Altar, &c. The meaning of this place is, that such as remain (after due 'instructions) in the observations of Legal sacrifices, shall not partake in the facrifice of Christs death, once offered on the Cross. What is this to Popish Altars, whereon to sacrifice Christ again in an unbloudy manner for fins of the quick in earth, and of the dead in Purgatory? Also the worship spiritual of the New Testament, Isa. 18. 10.

'2. The facrifices and oblations flain and offered at the altar. c 1 Cor. 9. 13. They which serve at the altar, are partakers with

Both the worship of the altar, or there performed to God; and alfo, God, and Christ of whom the Altar was a token, being confecrated to God, and appointed to be a figure of Chrift, CICOT. 10. 18. Are not they which eat of the Sacrifice partakers of the altar? That is, by that their act of eating of the facred things, they all do profess a society in the worship of God, yea with God, to whom it was dedicated, and to Christ, of whom it was a fign.

Α

Τ.

There three forts of Altars.

1. Religious and lawful, as for Burnt-offerings, Exod. 29, 38. and the altar of Incense, Exod. chap. 37. vers. 25.

2. Idolatrous and unlawfu!, being of an idolatrous form, 2 King. 16. 10. and to an idolatrous end; as, to a false God, 1 King. 16. 22. To the true God in false representations, 1 King. 13. 1, 2. Or to the true God, but ignorantly fet up to him by Heathen Idolaters, Act. 17.22.

3. Civil, not for the worship of God, but for another end, Josh.

In the New Testament it is taken properly, Luk. 1. 11. Figuratively, 1 Cor. 9. 13. Mystically, Rev. 6. 9. Spiritually, Heb.

Heb. 12. 10. We have an Altar, understand hereby Christ's Divine Nature, whereby his flesh, or humane nature, was fan-Rified, and qualified, to be a sufficient Sacrifice to make an atone ment for the fins of the whole World; and this was typified by the legal Altar, which fanctified the gifts which were offered upon it, Mar. 23. 19. Or, Christ may be called our Altar, because we must offer up our prayers and thanksgivings unto God by him, vers. 15. Rev. 6.9. & 8. 3. Or, understand by Altar, the Sacrifices offered upon it; that is, the flesh, or humane nature of Chrift, which is the true food of the foul, Joh. 6.55.35.

I saw under the Altar the souls of them that were slain. Rev. 6. 9. that is, under Christ's protection and custody; under the shadow of his wings, in a fure place, free from danger, 1 King. 1. 50. Leigh. Annot. Or, upon the ground at the foot of the Alter, like facrifices newly flain. Mede. See Exod. 29. 12. Meafure the Altar, Rev. 11. 1. All that was in the inner Court, or Court of Priefts. To flew, that they whom these typified should remain hallowed and appropriated still to God. Annot.
Golden Altar: Christ his Priesthood and Mediation, which

was shadowed under the figures of the Law, whereunto this Scripture alludeth. Therefore here is no ground for Popish Priefthood, Sacrifice, and Altar; for the which, feeing there is ono Scripture at all, neither is there any allufion in Scripture to fuch things, as the Rhemists foolishly dream upon this place, Rev. 8. 3. Another Angel flood before the Altar, and upon the golden Altar, the felected company of Saints, or the company of most holy men. The former is the more received fignifica-

" Altar of Gold Christ's mediation for his Church, whereby they and their prayers are presented to God as sweet Odours, Exod 40. 2.

Hereby is fignified (faith Gerhard) that Christ as the only Priest of the New Testament, doth execute his Priestly office in Heaven. Heb. 7. 22. Ligh. Annot. What the typical High Priest did in figure, in the fimilitude of the true Sanctuary, that Jesus doth indeed in the true Sanctuary, which is Heaven. There he flandethat the right hand of his Father to make intercession for us. See Heb. 7. 25. Comper.
"To build an Alfar | That profession of godliness, and the

whole exercise of Religion which stood in instruction, prayer, practices, facrifices, according to those times, Gen. 7.20. & 12. 7. & 12. 18.

"Altar of Burnt-offering The brazen Altar standing in the open Court for all to see, whereupon the dayly facrifices sieguring Christ's death and sufferings were burned, to lead the expectation of his body to be offered for us, and our bodies by him unto God, Exod. 40. 29. Heb. 10. 4, 6, 7. Rom. 12. 11.

"Ho din down (Bod's Altars") To overthrow the true wor-'ship of God, and instead thereof to bring in and set up the service of and Idols Idolatrous worthip, Rom. 11.3. They have digged down thine Altars. A Synecdoche.

"To offer oz bzing our gift to the Altar To do and perform the duties of godliness, which are unto God as an Oblation or Sacrifice. Mat. 5.22,23. Therefore if thou Shalt bring thy gift to the Altar, &c. It is a speech borrowed from those times, when the Temple, and Altars and Sacrifices were in ule.
Therefore the Papifts deal abfurdly, that upon these words would build their Altars for Masses, and their Purgatory: woful Interpreters of Scriptures.

Alter To change, Lev. 27. 10. To reverse, not observe, seek to hinder, Ezr. 6.11. To pass away, Est. 1. 19. marg. To pass, Dan. 6. 8. marg. Not to be the same that was before, Luk. 9. 29.

alltathith | Pfal. 57.58,59.75. The Title. Deftroy not. marg. Corrupt not, or bring not to corruption, or pardition. It fometimes importeth corruption of faith and manners, by fin, Pial. 14. 1. Sometimes perdition, or atter destruction, the punishment of sin, Pfal. 78.38.45. Gen. 6.13. & 9.11,15. It is a more vehement word. than killing. Ezek. 9.6,8. Aynfw. This some do hold for the beginning of a certain Song well known among the Jews at that time, according to the tune whereof this Pfalm was to be fung-Others are of opinion that it is a short Summary or argument of the Contents of this Pfalm. Wherein David declared more at large, that in his great diffress he was wont anxiously and frequently to call upon God, in these few words, Destroy not, Conume not. D. Annot. It shews the subject of the Psalm, A deprecation of perdition. Others there be, who think thefe words have reference to those, I Sam. 26.9. Destroy him not, being Davids words to Abishai, forbidding him to kill Saul; for the same word is there, as is here. Annot.

Although | Exod. 13.17. Josh. 22. 17. Albeit, notwithstand-

alitogether | It's put for at once, Exod. 11. 1. Nothing elfe,

Numb. 23.11. Wholly, Pfal. 39.5. Fully, Act. 26.26.

Altogether: Alike, Pfal. 62. 9. marg. In one, or at once, Jer. 10. 18.

He is altogether lovely, Cant. 5.16. Every whit, wholly, all, nothing but lovely; or, he is her whole defre, the act being put for the object, as is usual with other Authors: or all of him is desires ; or, he is wholly desirable, most to be defired. He, he is the desire f Nations, Gen. 49. 10, 25. Hag. 2.8. and all that is perfect in heaven and earth, is but a dim fhadow of his excellency. Annot.

If all of him be defires, defirable, much to be defired; should not all, with all their defires, be defirous of him? The godly fee, find nothing in Christ, or in the profession of his Name, but what is wholly defirable. Even the rebukes of Christ feem greater riches unto them than the treasures of Egypt. And must not he be altogether lovely, whom so many (of every fort some) love, of whose love so many are desirous? The chaldee expoundeth, all his Commandments are to be defired. Avnfm.

alivah | His rifing up. A Duke of Edom, Gen. 36.40. Alipan | Higher, or aloft. A Son of Shobal, Gen 36.22.

alith) A mingling together. A place wherein the Israelitts encamped, Numb. 33.13.

There end of the World, so long will Christ be

present with faithful Pastors to direct and protect them, Mat. 28. v. last: Also Mat. 25.10.

2. A very long time, even fome thousand years, though nor for evermore and without an end, Rom. 11. 10. Bow their backs always. The strength and might, both spiritual and temporal, as touching power, will, and endeavour to do good; and concerning the Temple, Religion, Order, and Form of the Church and Civil government, was taken away, as the ftrength of ones loins, for an exceeding long time, but not everlastingly, for they must be graffed into the true Olive, because God is able, and hath promifed it, Rom. 11. 23, 24, 26, 60. Howbeit, without reflitution of Israel to a Common-wealth, ( for ought that I can fee ) though nor without being restored to the Common-wealth of Israel, that is, the Christian Church, from which the Tews have been cast out now Sixteen hundred

It's taken also for the time of our life, Deut. 5. 29. At all times and feafons, Job. 27.10. Continually, Exod. 25. 30. Night and day, Mat. 5. 5. Upon all occasions, Luk. 18. 1. Constantly, Gal.4.18.

Am] Existence, or self-being, Exod. 3. 14. I am that I am 5

' 1. I have my being from my felf, and from no other.

6 2. Continue for ever and fail not.

43. Am the same and change not, and am the cause of being to all things that be, both my words that they be performed, and all the creatures that they be not reduced to nothing.

'I am: I will be; so is the Hebrew Ehei, that is, I that give being to all things, and to my promises, I will be to them indeed what I am and was in promises. I will be their deliverer out of Egypt, and cruel bondage; I will be God manifested in the flesh, their great deliverer from eternal wrath. In a small difference this name is repeated, Rev. 1. 4. & 11. 17. & 15. 5. He which was, which is, and which is to come.

2. Representing orresembling. Joh. 15.1. I am that vine, that is, I represent, and am like unto a vine.

I am not, Job 7.8. that is, I can live no longer, marg.

Almad ] People of witnefs. A City. Joh. 19.25. Amai | Labour, or iniquity. The Son of Helem, 1 Chron. 7.35.

Amalek Alicking, smiting, or striking people. The Son of Eliphaz, the Son of Esu, Gen. 36.10,11,12

Jerusalem. Annot.

Gen. 10.28.

16. Aynsm.

Α

M

day of his power, Pfal. 110. 3. Sustained with a free (or Prince-

by) Spirit, Pfal. 51. 14. and receiving the word with all readings for willingnifs of mind, Act. 2.41. & 7.11. To such Christ is as Chariots by the Ministery of the Word, to help and ha-

flen them forward in grace, and to defend them from their ene-

mies, Ayasw.

A manifestation of the ardent and longing zeal and defire that

Christ hath to behold the flourishings and propagations of his

Church. His soul made him like the Chariots of Amminadas, that is, made him to hasten so, and so accelerate the returns of his fa-

your, as if he had come on the fwiftest Chariots: for as he is

I went down into the Garden, but thought of nothing less, than

of that which came to pais. I thought to have found an obstinate,

ceive me: wherenpon I was stirred up to be as chariots unto

them, whereby they might be speedily carried into the Church,

that through the defire of my foul I took no notice that I was like

the chariots of Amminadab. So swiftly was I carried thither, that

afterward I feemed to my felf (but not thinking) to be the very

chariots of Amminadab: But of his chariots there is no mention

scended of Ben-ammi the Son of Lot, by his younger daughter,

Alumonite] Deut.23.1. Ammonites, Ibid.2.20. Ammonitels] Such as descended of Lots younger daughter.

Amnon Faithful, true; an Artificer, Nourisher, Sebool-master.

amon | Faithful, true. The Son of Manaffith, 2 King. 21.18.

The Governor of the City of Samaria, 1 King. 22.26. Alfo, ano-

ther mentioned, Neh.7.59.

Imong, or Imongit In the midft, Job 1.6. marg. In, Rom.

1.13. marg. For, Ibid. 11.17. marg. By, 2 Tim. 2.2. marg. Which

Among the Lillies | Cant. 2. 16. & 6. 3. It is not faid, that

Among thorns: Cant. 2. 2. As the Lilly is above thorns, so is

the Church above other people; and as the Lilly is pricked with

thorns, fo is the Church afficted and pricked with them. The

lilies among the thorns are harmless, we must be innocent as

Sheep among Wolves, as Doves among ravenous birds, Mat. 10.

The Church is furrounded and galled with many sharp and cruel

thorns, even as her Beloved who was crowned with them. We

Among the trees of the Wood: Cant. 2.2. The glory and dignity of Chrift, who as much as a fruitful and well grown apple-tree, that is

laden, and almost oppress with its own delicate fruit, exceedeth the barren trees of the wild desert, (which have either no fruit,

or elfe fowre and unwholfom, fitter for Swine than men, and fo

to be cut down rather than preserved ) And as much as the

choicest apples surpass Acorns or Crabs, or men that feed on them

are more noble, than hogs and beafts that devour the other; fo

much, and infinitely more, doth he transcend the chiefest of the

Women. Whereby is meant more fair than other women, or fairest of

women kind; as the Mother of our Lord is called, Bleffed among

women, Luk.1.28.42. that is, most bleffed, or more bleffed than other

women; So the Lyon is faid to be firing among beafts, that is, strong-

est, Prov. 30. 30. Annsw.

The Church had dispraised her self ( terming her self black)

vers. 5. 6.) Christ recompenseth humility; when we most abase

Fairest among Women, Cant. 1.8. Heb. fair (or beautiful) among

are befet with them on every fide. Annot.

Sons, or, the young men. Annot.

our felves, he will exalt us. Annot.

he feedeth on them, but among them. Where two or three are gather-

ed, he is in the midft. Lillies grow in great plenty and numbers,

and fuch unity Christ loveth, but hateth teparation and wranglings.

Ammon A people, or the Son of my people. A people that de-

With that fwiftness went I (the Church ) into the Garden,

and be numbred amongst the Citizens thereof. Brightman.

in Scripture, nor who this Amminadab was. Mercer.

Amok ] A valley or depth. A Prieft, Neh. 1 2.7.

is among you, 1 Pet. 5.2. or, as much as in you is, marg.

i King. 14.21. A woman of Ammon.

The Son of David, 1 Chr. 3.1.

a stubborn people; but found a prompt, a ready people to re-

faid to come with his Chariots like a whirlwind to render venge-

Amaiekites | Gen. 14. 7. Numb. 13. 29. Such as came of

Almam ] Mother, or fear of them. A City, Jofb. 15.26. Almana Faith, truth; or, a nurfe. A Hill in Cilicia, Cant. 4. 8.

Amana | Look from the top of Amana, Cant. 4. 8. This word fignifieth faith, or truth, or a nurse. Top of Amanah, or head of Amanah, which was a mountain in Syria, the valley and river in it, was also called Amanah, and Abanah, in 2 King. 5. 12. and so the Chaidee here expoundeth it, the heads, that is, the Princes of the people that dwell by the river of Amanah, shall offer a gift unto

Aimariah The Lord faid ; or, the excellency of the Lord. The Father of Abitub, 2 Chr. 6. 7. A Son of Hebron, 1 Chr. 23. 19. The chief Prieft. 2 Chr. 19.11. One that was fee in trust to distribute the Oblations of the Lord, 2 Chr. 21.15. Of the Sons of Bani, Ezr. 10.42. One that fealed the Covenant, Neh. 10.3. The Father of Zechariah, Neh. 11.4. One that went up with Zerubhahel. Neh. 12.2. of whom Fehohanan, Ibid. 12.

Almafa | Sparing the people. The Son of David's Sifter, I Chr. 2.17. Alfo, the Son of Hadlai, 2 Chr. 28.12.

Amafai | Strong. A Son of Elkanah, 1 Chr. 6.25. A chief Captain, Thid. 12.18.

almassail The gift or present of the people. The Father of Ma-bath, 2 Chr. 29.12. The Son of Agareel, Neh. 11.13.

Almassial The strength of the Lord. The Father of Joshua,

Amafiah The burden of the Lord. The Son of Zichri, 2 Chr.

Amazen at some strange, unseen, and unheard of great work and judgment of God, Exod. 15.14,15. Ifa. 13.8. Apparent and present destruction to themselves, Judg.20.41. Unexpected abilities in another, beyond their own expectation, Job 32.15. Luk. 2.48. The working of wonders and miracles, Mat. 12. 22, 22. Rare gifts, Act. 2.12.

Amazed: Wonder, Ifa. 13.8.marg.

Amazement Act. 3.10. A great aftonishment, Mar. 5.42. In a trance, Act. 10.10. & 11.5. & 22.17. as the Original Exercise is rendred. It's when one is as it were gone out of himself, forgetting himself, perceiveth not what is done, but hath his mind wholly taken up with such things as are inwardly presented unto him. Leigh Crit. Sac.

Almaziah The burden of the Lord. The Son of Jehoalh, 2 King. 12.21. The Son of Hilkiah, 1 Chr. 6.45. An Idolatrous Priest of Rethel. Amos 7.10.

Almhaffador] 1. Civil, about affairs of the World, fent from Kings, 2 King. 10. 12. 2 Chr. 35. 21. or some State, Josh.

2. Spiritual, concerning the Kingdom of Christ. Such were the Apostles, 2 Cor. 5.20. Eph. 6.20.

Ambassador: Interpreter, 2 Chr. 32. 31. Messenger, Isa. 18.2.

we are Ambassadors, 2 Cor.5.20. It is but one word in the Original (per (Super)) and of a precious Emphasis, for the word of action ignifying the office, tells us, that those officers must be men of action, so Eph. 6.20. Leigh Crit. Sac.

Ambaffage Luk. 14.32. The word is rendred meffage, in Luk.

Almher As the colour of Amber, Ezek.1.4. or, a most lively colour, as of the purest burning brass; so rather, as of red, bot, stery, burning coals, vers. 12. whence Angels are called Straphim, 112. 6. 2,6. as fiery and burning in the speedy and fervent execution of God's Will, Pial. 103. Annot.

Thus Christ is presented in a stery way, when acts of wrath and judgment, are to be executed upon a people, to shew that God and Christ is a consuming fire to his enemies, Deut.4.24. Heb.12. 20. Rev.6.17. Annot.on vers.27.

Ambush | By men against their enemies, Josh. 8.2. 2 Chr. 13. 13. By God against his Churches enemics, 2 Chr.20.22. 2 King. 3.20,22,23,24.

Ambushment ) 2 Chr. 12.12. Men lying in wait.

"Amen In the end of a fentence, or prayer, a wishing that it may be fo as we ask, and a trusting that it shall be so: Gal. 1.5. To whom be glory for ever, Amen.
2. Vehement asseveration (in the beginning of speeches)

when a thing is earneftly and strongly affirmed. Mat. 18.3. Amen, 'I (ay unto you, Joh. 6.26. Also, where the word Amen is doubled, he doth much commend and urge the thing to uttered, to their attention.

'3. Certain, constant, or most firm, 2 Cor. 1. 20. Yea and · Amen.

'4. Truth it self, or rather Christ himself, Rev. 3.4. These things 'saith Amen.

' Amen is sometimes the title of God himself, and of Christ, because of his faithfulness and truth, in performing all promises, 'Rev.3.14. Ifa.65.16.

"Also the word is Hebrew, and is not translated by the Apofles into Greek, but is used in all Languages, for the honor of " the Hebrew tongue, to which it is proper. "2. Of the truth which it fignifieth. Vide August. Trastat. 41.

Amen | So be it, Jer. 11. 5. marg. Or, Let it be fo, Revel.

It is, 1. A note of Affirming, or Confirming a thing to be, 1 Cor. 16.28. Rev. 1.18.

2. Of Wishing, Jer. 28.6. Rev. 22.20.

3. Both of Confirming and Wishing, Rom. 1.25. Gal. 1.5. Eph.

4. Of testifying our consent both in a thing to be consumed and wished, Jer. 11.5. Ravanel.

Sometime it is the same with and so, as appears by comparing Luk.9.27. with Mat.16.18. & Mar.9.1. Sometime it hath the same sense with utinam fiat, Mat.6.13. Sometime the interpretation thereof is fet down, as appears by comparing Mar. 13.43. with Luk.21.3. Leigh Crit. Sac.

Say Amen, 1 Cor. 14. 16. The word Amen is an expression ordinarily used by the people, by way of allent to the prayer made by another before them. For as Maimonides faith, "Twas a custom in their daily prayers, that he that had not skill or ability to pray himelf, should say, Amen; but he that had ability, should pray himself. (See Deut. 27.15, &c.)

The Talmudists mention a three-fold Amen.

I Amen pupillum, when one prays, and another that understands not what he faith, gives answer to him.

2 Amen surreptitium, a stolen Amen, when it's before the end of the Prayer.

3 Sectile, when he cuts it into two parts, A-men, as he that yawns, or is a doing or minding fomething elfe. Dr. Ham. An-DOL. A.

'Amen The conflant truth, even Christ faithfully fulfilling 'his promiles, which are ail yea and Amen. Rev. 3. 14. These things (aith Amen.

"Moamend To redress and reform faults. It is put for Repentance. Mat. 2. 8. Act. 26. 20. Bring forth fruits worthy of Repentance (or amendment.)Repentance is as the root, Amendment as the fruit. First there must be a change of the heart from evil to good, by the gift of repentance put into it of God; and then will follow an amendment and redress of our ways and man-

"See to Break off fins, to Cast away the old man, to Change, to Con-

Amends | Lev. 5.16. Recompence, give fatisfaction.

Ametre or mulct, fine him, Deut. 22. 19. Amethyff Exod. 18.29. Rev. 21.20. A precious flone which prevents drunkenness, from a privat. and medico drunken, from idu wine.

Ami ] Mother, fear, people, Ezr. 2.57. Amiable Lovely, worthy to be beloved, Pfal. 84. 1.

Amithud People of praise, or Ammibud. The Father of Elishama, Numb. 1. 10. The Father of Shemuel, Numb. 24. 20. The
Father of Pedabel, Ibid. 28. A King of Gestur, 2 Sam. 13. 37. The
Son of Laadan, 1 Chr. 7. 26. The Son of Omri, Ibid. 9. 4.

Aminadab The Son of uzziah, 1 Chr. 15.10. Amithaddai The people of the Almighty. The Father of Abieer, Numb. 1.12.

Amile | Evil. 2 Chr. 6.37.

Amittai] True; or, fearing. The Father of Jonah, 2 King. 14.

Amigaban The dowry of the people. The Son of Benaiah, 1 Chr.

Ammai) His people. A Hill, 2 Sam. 2. 24.

Ammedatha, or Dammedatha Troubling the Lam. The Father of Haman, Est. 8.5.

Ammi] My people, Hof. 2. 1.

Ammiel ] The people of God, or God with me. The Son of Gemalli, Numb. 13.12. Also, the fixth Son of Obed-Edom, I Chr. 26. 5. Also, the Father of Bathshua, Solomon's Mother, I Chron. 3- 5. Alfo, the Father of Machir, of Lodebar, 2 Sam. 9.

Ammihuo] (See Amihud) the Father of Shemuel, Numb. 34-20. The Father of Pedahel, Ibid. 28. The Father of Talmae, 2 Sam. 13.37. The Father of uthai, 1 Chr. 9.4.

amminadab] A free people. The Son of Ram, 1 Chr. 2. 10. The Son of Kohath, I Chr. 6. 22.

Like the Chariots of Amminadab, Cant. 6. 12. or, Set me upon the Chariots of a willing people, (the word Amminadab fignifieth a free people, or a vorning people, a noble people, or Prince of people) not that any thing cometh at unawares to Christ in his own person; but

because to his Ministers, that in his Name shall go into the Garden of Nuts; the Jews shall appear unexpectedly to embrace Christs calling: They shall find the Jews as Chariots of willing people, ready to march with them, whitherfoever in Christs

"Mhich is among you Either, as much as in you is, as in you lieth; or, which doth depend on you. 1 Pet. 5. 2. Feed the flock which is among you. The full meaning is, that the flock com-'mitted to their trust should be greatly cared for, according to

name they shall call; where also is intimated the willing readithat, Act. 20.28. For, not a Dominion and Kingdom, but a charge ness of a willing people among the Gentiles, to convey the Jews and care is committed to Paftors, 1 Pet 5.3. Mat. 20. 25. 1 Tim. into their Country with Chariots, and Horses, and Dromedaries.

Amozite, Amozites A people, Gen. 15. 21. descended of Emori, the Son of Canaan. Gen. 10. 15, 16. It denoteth the people of Christ, which are voluntaries in the

'It is put either for a diffinct people, or this one people is generally used for all the Heathen (whereof they were the worst and wickedest) which possessed the land, Gen. 15.16. Josh. 2.10.

The word fignifieth, bitter people, cruel rebels, great pratlers, or

Amos Aburthen. A Prophet, Amos 1. 1. Also the Son of Vaum, Luk. 3.25. Amos] Strong, or mighty. The Father of Isaiah, Isa. 1. 1.

Amphipolis A compassed City; of augi about, and minis a ity: A& 17.1.

Amplias | Make more; Paul's friend, Rom. 16.8. derived of implies, large, great.

ance on his enemies, Ifa. 66. 15. So will he be as expedite and as forward to fave and perferve his people, whom in verf.20. he pro-Amran A high people. The Father of Moses, Aaron, and Mi-riam. Exod. 6.20. The Son of Dishon, I Chr. 1.41. called Hemdan, miseth to bring upon horses, and in chariots, and coaches (as the Gen. 36.26. The Son of Bani, Ezr. 10.34.

Amramites Numb. 3. 27. They defeeded of Kohath. marg. there, for litters) and upon swift beasts to his holy mountain

Amraphel | Speaking destruction, or ruin. King of Shinar, Gen. 14.1.

Am3i | Strong, or mighty. The Son of Bani, 1 Chron. 6.46.

### N

Alnab ] A grape. A City, Josh. 15. 50. Anah The Son of Seir, Gen. 36. 20. The Son of Zibeon, I-

Anah) Answering, sinning, afflicting, or poor. The Father of

Abolibama, Gen. 26.2. Anaharath | Drynes, burning, wrath, neighing, hearsness, A Ci-

ty, John 19.19.

Altasiah] One that fealed the Covenant, Neh. 10. 22.

Anaki A Giant, Numb. 13. 23.

Anakims Deut. 1.28. in Greek and Chald. Giants. Applyworth.

Anameleck ] An answer, the song, affliction, or poverty of the ing, or of his Counsellour. The god of Sepharvaim, 2 King, 17.21. Anamim The Son of Migraim, Gen. 10.13.

Anan | A cloud, prophesse, or divination. A mans name, Neh.

Anani Acloud; or, gracious. A Son of Elioenai, i Chron-

ananiah] The cloud; or, divination of the Lord. A City, 11.

32. A mans name, Neh. 3. 23.
Ananias The grace of God. The Husband of Saphira, Act. 5. 1. A Disciple, Act. 9. 10. The high Priest, Act. 23.2.

Anath] An answer, song, affliction, poverty. The Father of Shamgar, Judg. 3-31.

\*Anathema] One which is accurred, or an execration, fepa-

rate, and removed from the fellowship of the faithful: Sometime also from the Grace of Christ, and hope of salvation. Anathema Maranatha is one accurfed for ever and a day, or eternal execration, 1 Cor. 16.21. If any love not the Lord Jesus Christ, let him be Anathema Maranatha. Anathema belongs to all obstinate 'scandalous offenders. Anathema Maranatha belongs only to blasphemers of the holy Ghost. Gal. 1.9. Let him be Anathema, accured. Rom. 9. 2. I could wish to be Anathema for my kinfmen, &c.

'Note, that Anathema by use of Scripture, is either that which by separation from profane use, and dedication to God, is become holy and dreadful: or contrariwife, that which is rejected from God, as accurfed and detefted.

'2. A thing separate from common use, and given unto God to ferve for holy uses, as being consecrate thereunto. Luk. 21. 5-6 And with consecrate things, the word is Anathena in the Original and fignifies Donaria, or gifts hanged upon the pillars of the Tem-ple for ornament of the place, and to the honour of God. "Is may seem strange that one word should be put not enly in a diverse, but quite contrary signification.

" Some think it is because the vero whence it cometh, hath divers acceptations.

"Others think the word which signifies things confecrated in Luk.
"chap. 21. to be writ with (H) and this word with (E) But 1 "think they both are called thus of separating or setting apart, either " to destruction, as the former; or to honourable use, as the latter.

Anathema] Accurled, 1 Cor. 11.3. marg. This the Apostie pronounceth againft.

1. Such as preach another Gospel than he had preached, Gal.

2. Such as love not the Lord Jefus, 1 Cor. 16.22.

45. Aynsworth.

Anathoth Answers; or songs. A City, Jer. 1. 1. A Son of

Becher, 1 Chr. 7.8. Ancestozs or, of the first. Their ancient Fathers, Lev. 26

Zincient ]

D 2

Ancient : Put for very old men, Job. 12. 12. Men of former times, 1 Sam. 24.13. Governors, Ifa. 13. 14. Political and Ecclefiaftical. Jer. 20.7.

\* Ancient ] Aged, such as be old and in years, who are flow of speech: Or (as others will) such as be asleep and dead in sin, whose lips the Gospel doth open, to sound forth the praises of God, Cant. 7.9. And causeth the lips of the ancient to speak. Of these two expositions the latter is most fit to the Text.

"Ancients of the people | Magistrates, Judges, and Governours of all forts, which for the most part were chosen out of them which were ancient in years : thence Rulers called Ancients, and to put them in mind of gravity fitting for elder men.

\* Hai.3.14. The Lord will judg the Arcients of the people.

\* And or, and sometime But, Gen. 2.6. or there went up a

mist: some read it (But:) The former better, Exod. 21. 15. · He that Smiteth Father and Mother, &c. for Father or Mother : and is diffinctive, and fometime exceptive, but mostly a copu-· lative particle.

And: Because, 1 Cor. 8.4. Col. 1. 14. Here it is a particle caufal, as Mark 9.49. And every facrifice, &c.

. It is a note of fimilitude, it is used for ( But) Psal. 55. 13. and in flead of ( For ) Pial. 1.3. Gen. 12.19. Ifa. 39. 1. 2 King.

20.12.

12. Therefore, Mar. 10. 25. And they were much more afternished.

'Here it is an Illative particle, 1 Cor. 15.43. Rom. 15.6. Gen. 4 31.44. 2 Sam. 5.9. 1 Chr. 11.7.

4. That is to fay; or even. Eph. 1.3. Bleffed be God and the · Father, &c. Col.1.2. Rev.21.22. as it is in 2 Cor. 1. 3. Gen. 13. 15. 1 Chr. 21.2. 2 Sam. 17.12. Here it is a particle exegetical.

5. For the most part it is a copulative particle to couple words, and fentences together: Also it is put disjunctively, Eph.4.11. · Ifa.7.6. And this word noteth paffion of mind, and is often used to fignifie earnest affection of defire, joy, indignation, and the like, Gen. 47.15. Pfal. 2.6. Act. 23.3. Mar. 10.26. 2 Cor. 4 2.2. 2 Sam. 24-3-

"6. It is put exegetically or expeditively (by the figure " Evaluation for [that is to fay or note of explication, as Mat. 3. " 11. Joh.3.5.

7. It is put for an adversative conjunction. But yet, never-" thelefs, & Toh. 7.20.

Ainnight Very firong, or manly. An Apostle, Luk. 6. 1, 14.

Andzonicus] A victorious man, of avne ardess, a man, and vien victory. A man's name, Rom. 16.7, Anem] An answer, or song of them. A City, I Chron. 6.

73. Aner An answer, or song of the Candle, or light. A man's name, Gen. 14. 24. A City, 1 Chr. 5.70.

Anethothite | 2 Sam. 23.24. Of Anathoth. Angel A messenger, or one sent of God. In this general fense Christ is called the Angel of the Covenant, Mal. 3. 1. The · Angel of the Covenant whom ye defire. Judg. 2. 1. Likewise in Act. 12.15. it fignifies a mortal man sent as a messenger from Peter; for the Church there affembled could not be fo ignorant, that an Angel heavenly could not enter in without having the door opened, this were very abfurd. Angel likewife is put for God, as Gen. 22.11. (the Angel) for he speaketh as God, vers. 12. · fweareth by himself, and is called 7though, which is the proper name of God, verf. 16. wherefore this Angel was the Son of God, Chrift himfelf, Gen. 16.7. & 18.2.

2. A Minister of the Gospel authorized and sent by Christ to publish the highest and most gladsom message of reconciliation between God and Man, Rev. 2.1. The Angel of the Church of · Ephefus, 2 Cor. 8.20. Any Interpreter of the will of God is cale led an Angel, Judg-2-1. Mal 2-7.

. '3. A created good spirit, sent forth of God to minister for the good of the elect, and for the punishment of the wicked. Heb. . 1.7. Of the Angels, he faith, he makes the Spirits his Meffengers :

'also vers. 14. 2 King. 19.15.
'4. A created wicked spirit; for such also God fends as mesfengers to do his will, for probation of the Godly, and for plagueing the ungodly, so oft as he pleaseth, Mat. 25-41. Prepared for the Devil and his Angels, Job 1-8,9. The Sadduces denied the being of Angels, faying, There were none.

Others held they were but motions. Angels bread, tongues of Angels. See Manna and Tongue.

. Angil: Put also for a Prophet, Judg. 2. 1. Good Instruments raifed up for the Church, Rev. 15.7. A Satanical Instrument,

" Angel ] A created Spirit, or spiritual substance, which is called a man, because it assumed and took the shape of a Man. Rev. 21.17. By the measure of Man; that is, of the Angel. This fame is understood of the Ministers of the Gospel, which do nothing in their service after their own pleasure, but (as Angels of God ) in all things do respect the will of God.

'2. The Minister of the Word, which is God's Messenger. fent to declare his Will to some Church, over which he is set by the holy Ghost, Rev. 2. 1. unto the Angel of the Church of Enbe-

'3. The Lord Jefus Chrift, our King and Saviour, who maketh intercession for the Saints, with God the Father, offering up their Prayers (as the Calves and facrifices of their lips) Rev. 8. 3. Then another Angel came. By the mediation of this Angel, the Church is kept safe amidst great dangers, and receiveth many heavenly gifts. Some by this other Angel, understand a certain man, after the use of Scripture; to wit, constantine the Great. Others take the word properly for a created Spirit: the first is the most received exposition.

Angel of the bottomless pit, Rev. 9.1 1. Some take it to be fooken of the Devil; others of the Commander of the Saracens, the Devils great Agent. Annot.

'Angel of the Covenant | One fent with authority to preach reconciliation with God, and to merit it, Mal 3.1. 2 Cor.

His Angel, Act. 12. 15. It may fignifie here no more than a Messenger from St. Piter. So the word is, Mar. 11.10. Mar. 1. 2. Luk. 7. 24, 27. & Luk. 9. 32. And so the Angels of the Churches. were not those immortal (pirits, Rev. 1.19. But as the Apostles sent Messengers to several Churches, who were to do according to their appointment, and some in their stead to rule and govern there; fo were these the Rules of the Churches appointed by the Apoftles. So the Hebrew 77 fignifies indifferently any who hath any command or message from a Master, and is rendred mass, 1 Sam. 25.42. a Servant, ωρεσβύς, a Meffenger, or an Embaffador, Numb. 21.21. & γιλώ, is rendred ων ελΘ, 2 Sam. 15.13. from nunciavit; yea, and 7.39, Servus, Minister, is rendred ay [ελ Θ, Ifa.37.14. Dr. Hammond Annot. e.

Their Angels, Mat. 18.10. Whether the ay sea & av av here, be to be defined fingular Angels, peculiarly defigued to particular persons, is not here distinctly affirmed, only that they are as God fees fit, employed in fervices for the benefit of thefe little ones. i. e. of christians; and of that there is no doubt. Idem Annot. 4.

'If I or an Angel Suppose, or put the case, that I Paul, or a Celestial spirit should corrupt the doctrine of salvation never so little, a curse should hang over our head, Gal. 1. 8. If I or an Angel from heaven, &c. All Ministers or others, learn how holily and inviolably the doctrine of the Gospel is to be kept, fithence God will be severely revenged upon even the least corruption thereof; therefore all are to beware of this fin, and by teaching and professing the truth, fincerely, constantly, and throughout, to glorifie God.

"Angel of light] A good and holy Angel: or one which doth counterfeit himself to be so, and is not, 2 Cor. 11.14. For Satam

bimfelf is transformed into an Angel of light.
'Another Angel | Christ Jesus, who is another, differing from the common Angels, not only in number, but in Essence, Office, and Operation, exceeding all Angels, being an eternal Angel or Word of God, Mediator of the covenant. Rev. 7. 2. I fam another Angel come up from the East. So is another Angel taken; ch. 8. 3. & 10.1. But others do understand that other Angel, ch.7.1. of Constantine the Great, who came out of the East-parts, and succeeded Dioclesian in the Empire. Howbeit, sithence it is Christ alone, who hath the feal to fet upon all the elect; therefore the former fignification is to be received, in mine opinion.

'2. A created spirit, throughly furnished with power, and with light of glory (as the enfign of power) deputed and appointed to this service of ruinating Babylon. Rev. 18.6. I (aw another Angel. This is to be noted through this book, that the Angels, both holy and unclean fpirits, according to the nature of the work to be done, are the administrers and executioners of Gods decree and counsel, both for fafety of his true flock, and for the overthrow of the false Antichristian Church and Turkish conventicles affembled againft Christ.

'3. The Ministers of the truth, which lived in the succeeding age; whereof John Huffe and Hierom of Prague were chief, mightily striving against the Primacy of the Pope, Rev. 14. 8. And there followed another Angel.

"An Angel Standing in the Sun | An heavenly Spirit, Minister, and Proclaimer, even in the Sun; that is, openly, and in the fight of all (as Proclamations are wont to be made by one flanding in some high place, where he may be heard) of a glo-rious conquest and victory, which Christ and his Church, should have and get over the Beast, and the falle Prophet his strong enemies. Rev. 19. 17. And I law an Angel stand in the "Sun. Yet some Divines interpret this of some particular man,

which should be a member of some particular Church, brightly flining above other Churches, in purity of heavenly doctrine, and light of the holy truth. By comparison with Rev. 12. 1. this rare Man should rise out of the Western Church, to call Christians of the West into battel, or rather to take the spoil of the Beaft and the false Prophet, being subdued in war. The former exposition is of Interpreters more commonly received, eyet both may fland together, for Chrift the author and giver of the victory over the Antichriftian Army, and his infirument whofoever are not contrary.

N

Α

"Angels are described, Isa.6.1. with faces and feer, and wings to cover them, and to fly with, to fignifie their reverence to God before whom they minister, in consideration of his great Majesty, and their own weakness compared with him, Job. 4-18. & 15. 15. And also their readiness to execute Gods Com-6 mandments.

'Angels defire to look into them] The greedy defire of Angels to know the myftery of Christ, as it is in the Gospel re-. vealed. I Pet. 1.12. Which things the very Angels defire to look into. This is an allusion to the Propitiatory or Mercy-lid upon the Ark, whereupon two Angels, Cherubins did abide with their faces one toward another, and their eyes bent down to the Arkward, to fignifie and figure, that in Christ (whereof the Ark was a type) all the treasures of knowledge and wisdom should be hid, to be manifested in the Gospel; the very Angels coveting once and more to pry into fuch fecrets. Such manifold and admirable wildom doth the Goipel contain.

Because of the Aingels That Women ought to use a de-

cent habit upon their head in the publick meeting of the Church, in respect and for reverence sake towards the Ministers of the Word, and of God speaking by them; (as by his Messenegers) who be very often called Angels, both with addition of God, or Jehovah, as Hag. 1.13. Mal. 2. 1, 27. Eccl. 5:5. Lev. 27. (where it is given to the High-Prieft) and absolutely without e fuch addition, as Rev. 2: 3. And here, where the plural number is used (Angels) because through the abundance of gifts in the Primitive Church, divers Churches (as at Corinth, Philippi, and elsewhere had divers Teachers belonging to one Assembly. I Cor-\* 11.12. Therefore a woman ought to have power on her head because of the Angels. Such as understand this of bad spirits, do therein not well, without any good reason. With some more reason it may be taken of good Angels, who are prefent with, and prefident over (as Countreys, fo) Churches, beholding and liking the good order therein, disliking all unseemliness and disorder : by the confideration whereof, it is likely Paul would perswade Women to comely and reverent behaviour, left they offended the Angels, but chiefly to shew fear to God, speaking in his Ambassadors: and to Christ, who is elsewhere waited upon by his Angels.

" Hour Angels | Four unclean Spirits, or Devils of hell, as appears by this, that the Plagues which these four Angels must execute, are spiritual, tending to the destruction of souls, such as Devils do execute, Rev. 7. 1. I fam four Angels stand upon the four corners of the earth. These four Angels were four wicked Spirits.

' I. Of Contention.

6 2. Of Ambition.

43. Of Herefie.

4. Of War. Also ch. 9. 14. by four Angels is meant the four chief Heads or Authors of the Turkish Government, ruled by Devils; as ch. 16. 12. for they were divided into a Tetrarchy, under four

 Sultans, of Afia, Aleppo, Damaleus, and Antioch. Annet.
 Others understand this of good Angels, appointed by God,
 either to hold back or let loose the winds of Wars and Troubles, that from all parts of the world might fall in upon the Koman Empire, Jer. 18.17, & 49. 26. & 51. 1, 2. Dan. 7. 2, 3. Annot.

Somen Aingels | So many created Spirits, as Servants and Ministers of God. being always in readiness (which is meant by flanding pefore God) to execute his heavy judgments upon the wicked, ramely Antichrist and his members. Rev. 8. 3. I saw feven egels which food before God. These Angels whether good or back it appears not by the Text.

anger A defire of being revenged upon the person of our Neighbour, either by our words or deeds. Matth. 5. 22. He that is angry with his Brother, &c. Here it is taken in ill part.

"2. A displeasure, not against the person, but against the sin of our neighbour, or against our own fins. This kind of anger if it be moderate, and joyned with compassion, it is an holy affe-\* Rion. 2 Cor. 7.11. In that ye wire godly ferry, what anger hath it wrought? Eph. 4.21. Be angry and fin not. Here it is raken in good part. In Gen. 4. 5. & 45. 5. Anger is put for grief and dif-\*pleafure: and in the latter place, Joseph would have his brethren moderate their forrow for their fin in felling him, by confideration of Gods providence turning it to good.

'3. In God, it is his just displeasure against fin and finners: or the punishment which proceeds from him displeased, Psal. 2. 12.

Less he be angry, Pial. 90. 7, 8. God is angry when he doth such works as angry men do: who punish and take away signs of favour from such as they be angry withal. Anger in the Hebrew, cometh from a word which fignifieth the Nofe, by which one breatheth; and it importeth anger, which appeareth in the fauffing or breathing of the Nofe, as Saul is faid to breath out threatnings, Act. 9. 1. Pfal. 2. 5.

'4. The decree and threatning of God to punish men, Pfal. 2.

"There are two degrees thereof,

"I. A lesser against lesser sins, and such as are repented; "this harh an end.

"2. A greater against great fins, especially if they be conti-"nued and not repented; this turneth into fury, Jer. 10.

Anger; Judg. 8. 3. Spirit, marg. Sorrow, Eccl. 7. 3. marg. singer; Jung. E. 3. Spirit, marg. "Sorrow, Eccl. 7: 3. marg. Great ang.", 2 Chr. 25. 1c. beat of anger, marg. It's flewed in the counterance, Gen. 4. 5, 6. & 31. 5. Dan. 3. 19. 1915, Mar. 3. 5. teetb, Act. 7. 54. tongue and fireth. Gen. 37. 4. & 42.7. Judg. 8. 1. Ifa. 39. 20. words, Prov. 21. 19. Eph. 4. 31. deads, Pai. 2. 5. Act. 9. 1. And is both finful, Prov. 27. 4. Eccles 7. 9. and lawful, Eph. 4. 26. and that for fin, whether in our felves or others. It's spoken of God, Exod. 4.14. Numb. 25.3. Isa. 5.25. of Chrift, Mar. 3.5. of the Devil against the Woman, Rev. 12.12. of Men against Men, Est. 5.10. Act. 5.33. Rev. 11.

Ho anger | Rom. 10. 19. To provoke to wrath, D. Tran-

Antred Caused fervent wrath, Pfalm 106. 32. Ayaf-

To be anary To fmoak, Pfal. 8c. 4. marg. Nor angry with your selves, Gen. 45. 5. Heb. Neither let there be anger in your eyes,

Any mothers children were angry with me, Cant. 1. 6. fought aexinft me, or railed at me: It frets the wicked to fee Sion prosper. Tobiah and fuch as he, are galled to fee her ruines builded up, and her waste places repaired, Neh. 6. 1. Annot.

Angry with me; or, incensed against me; or, inflamed in me, to wit, with wrath; to refift, fight, and war in me and against me, as the Greek version saith, fought in me, (or against me) so this phrase is used, Isa. 41. 11. & 45. 24. which being spoken there of outward enemies, may also be applied to our inward luss, as in James 4. 1. 1 Pet. 2. 11. Aynfm.

Angle] Heb. Hook, as Job 41. 1. Hab. 1. 15. There being two kinds or courses of catching fish most commonly used, by Hook, or by Net, both here pointed at. Annot. on Ifa. 19. 8.

'Anguish' A narrow straight, or perplexity, when one knows not what counsel to take, or which way to turn himself. Rom. 8. 35. Shali angui h. &c.

Not only in extream pains which accompany finners in this life, but eternal torments in hell. Rom. 2. 9. Trivulation and anguish upon the foul of every one who doth evil.

Anguish: Shortness, or straightness, Exod. 6.9. marg. Anguish is come upon me, 2 Sam. 1.9. or, my coat of male (or, my embroidered coat) hindered me, marg.

Aniam] A people, or the ship, sorrow, or strength of people. A Son of Shimida, 1 Chr. 7.19. Anim | Answerings, fingings, afflicted poor. A City, Josh. 15.

Anker Taken properly for the anker of a ship, Act. 27. 30.

figuratively, for hope, Heb. 6. 19.

Anker of the foul: The hope of life eternal, which is like an an-

ker, Heb.6.19. whereby the foul in time of trouble lays hold upon Christ the rock of our faivation. Annot.

Tinkle | Ezek. 47.3. That part of the leg which joyneth to Ankle bones Ad. 3. 7. The bones belonging to the

Anna] Merciful, taking reft, gracious. The Daughter of Pha-

Annas as Annah ] An high Prieft, Luk. 3. 2. alnnis An herb, Mat. 23. 23. Its feed is of a good fmell, and

profitable against many diseases. Amoint] 1. To pour oyl upon, Gen. 31. 13. with 28. 18.

King 19.16. 2 King 9.6.

2. To appoint and ordain, 1 King. 19.15.

3. To take unto himfelf, make ready, If1.21.5. Mar. 14.8. with

4. To use spiritual means to get divine understanding, Rev. 3;

To make fat, Pfal. 23. 5. marg.

6. To smeer over with clay, Joh. 9. 6.

Anoint: To furnish with authority, and answerable gifts to do the work of a Mediator, Heb. 1.9. He bath anointed, &c.

Rev. 3. 18. Anoint thine eyes with eye-faive. As in Christ the remedies against all miseries are to be had, so he hash the Spirit of light, the spirit of all true wisdom, which doth open and illuminate the eyes of our fouls which are utterly blind. Gyffard.

The fight and eye-salve is spiritually taken (as in Christ's parable, Mat. 7-3,4,5.) for the judgment and forefight of the mind, and helps thereof, such as study, diligence, and exercise, which lead us the right way of falvation, and therefore can no ways be literally imputed to the corporal fight. Napier.

Anoint thine head, Mat. 6, 17. The interdict of unction and lotion among the fews, belongs only to days of Mourning and Humiliation; nor are they Festival Rices, but usual at all times. fave only of Fasting, Dan. 10. 3. 2 Sam. 12. 20. & 14. 2. So that which Christ here commands, under the phrase Angint. and walls, is no more than this, that in those private Falts of theirs. they should appears in their ordinary guise, and not seem to men to fast; not that they should appear to feast at that time, Dr. Ham. Annor, i.

Anointed Ordinarily, Extraordinarily:

Ordinarily, the bodies of men and women, or some particular parts thereof. Alive, Ruth. 3.3. 2 Sam. 12.20. Ezek. 16. 9. Dead, Gen. 50.2. Kings, 1 Sam. 10.1. Prophets, 1 King. 19.16. Priefts,

Exod. 29.7.

Exod. 29.7.

Extraordinarily: The Tabernacle, Altary &c. Exod. 40. 9.

Cyrus, Ifa. 34.1. Christ, Pfal. 45. 7. Isa. 61. 1. The fick, Jam.
5.14. All Christ's faithful members, 2 Cor. 2. 21. 1 Joh. 2.

Anointed ] put for Christ, 1 Sam. 2.35. Pfa. 2.2. Saul, 1 Sam. 12. 3,5. One to be anointed, 1 Sam. 16.6. David, Pfal. 84.9. & 132.10. Prophets, Pfal. 105. 15. One ordained and appointed, Ifa. 45. 1. A King, Lam.4.20. Made great and glorious with power and virtue of the holy Ghoft, Act. 4.27. & 10.38. Heb. 1.9.

Anointed ones, Zach. 4.14. Son of oyl, marg.

How God anointed Fesius, Act. 10.28. The custom of anointing. notes the folemn entertainment of any one; and the anointing, or pouring byl on the heads of the guelts, is the highest expression of acknowledging and testifying the greatest joy (and so called the oyl of gladness, Psal. 45.8.) that is to be found among them. From hence it came to denote the preserving one before another, and fo became the ceremony of conferrating to any special office, and fo was ordinarily used in the installing men to offices of any eminency: Whence the word cometh to be used metaphorically, for any that is preferred before or fet over others. Thus Abraham, and the Patriarchs, that must not be toucht, in the Psalmist are called God's ano. "ted, i. e. persons by God preserred and advanced before others, taken into his special care, and so signally testified by God's dealings towards them. And so the anointed of the Lord, are those whom God hath set over other men.

Agreeable to this is it that that eminent person prophesied of by Moses, whom God should send, and whom they were to hear, is generally known by the name of T'UD, the anointed, the Mesfias, or chrift, because he was thus preferred by God ( Pfal. 45. & Heb. 1.9.) above his fellows, men and Angels themselves, Isa. 61.1. & Luk.4.18. i. e. the Lord hath preferred me before others, and fet me apart, to this office, as he hath no other man. So Act. 14.27. Thy Son Fefus whom thou haft anointed, i. e. marked out to be that beloved Son of thine, which was done at the Spirits coming down upon him; which must therefore be resolved to be the meaning of anointing him in that place: and fo'tis evident in this place, How God hath anointed him with the holy Spirit, and with power; i. e. whom God by these two means (the descent of the Spirit upon him, and the power of miracles, as by priviledges and marks of prilation) preferred and dignified be-vond all others that ever were in the World, and demonstrated him to be that promised Messias. Dr. Ham. Annot. d.

Anointing | 1. The act of confecrating by Oyl, or anointed Lev. 7.35.
2. The holy Ghoft, I Joh. 2.27.

3. The work of him in us, vers.20.

Anointing him with oyl, James 5. 14. That anointing with oyl was a ceremony fometimes used by Christ and his Apostles, in working their miraculous cures, healing diseases, and casting our of devils, appears, Mar. 6.13. whereunto Prayer was added, as the more effectual and substantial performance. It was ordinary (while those extraordinary gifts remained in the Church) for diseases to be cured, and health reftored to the fick, without the use of any other means. It was indifferently either used or not used by them, and many cures were wrought both without it, and the imposition of hands. See Act. 3.7. & 9. 34, 40. & 14.10. & 16. 18. & 19. 12. & 20.10. From whence it appears,

1. To what end this unction was used, precisely to that of miraculous healing, or recovering the fick to health; and that not through any virtue or efficacy in the oyl, but directly the contrary, as touching the eyes, laying on the hands, and faying the word, were used, none of which have any natural force in them, nor were used on other design, than to demonstrate the miraculousness of the work, which was wrought without any contribution of means.

2. That this usage as a bare ceremony, was not instituted by Chriff, or any way commanded to be continued by the Aposiles of their Successors in the Church, even while the gifts of Healing did continue among them, but was by the Apostles themselves very frequently omitted in their working of cures.

3. For that use of *inition* or *inoling*, as a viand to those that depart out of the world, there being nothing said of it here (but on the contrary the whole use of it, in order to the recovering of the fick) there is no colour of ground for afferting it, nor obligation to the use of it to be met with in the New Testament, and therefore it is strange how it should come to be esteemed a Sacra-

4. That even in order to the recovering of the fick, it is not now a ceremony of any propriety, or fitness for use, the gift of miraculous healing being not now pretended to in the Church. Dr. Ham. Annor, f.

Anon | Immediately, straightway, Matth. 13. 20. Mark 1.

another | fignifieth either many, or any of many, indefinite-

ly, Joh. 5, 43. & 4.37. 1 Cor. 12. 8. It's put for a second, a third, a sourth, 1 Cor. 15.39. Diverse, or different, 1 Cor. 12.9. When one goeth with it immediately together, it noteth a mutual reciprocation in the thing, Joh. 13.14,34.

Another: One, Judg. 16. 7. marg. Companion, Eft. 1.19. marg. A stranger, Job 19. 27. marg. Fellow, or Neighbour, Zach. 11.9:

'Another Geaff The Ecclefiastical Dominion and Kingdom at Rome, exercised with tyrannous and beastly fury and fierceness. It succeeded the politick power of the Emperors, being now to be found refident in the corporation of the Pope and his false Prophets, and forgers of false Doctrine. This dominion and power Ecclefiastical though it be the same with the former Politick power of Emperours, in nature and conflictation both being bloudy and beaftly, yet it is called another beaft, because this power had another Original and beginning. For the former Beaft with seven heads came out of the sea: this other beaft came up out of the earth; that is, his authority was increased and raised up even above Lay-men, not exempting the Emperour himself, which became underling and Vaffal to the Pope, having before great authority over the Clergy alone. This happened in the time of Gregory the fecond. Hence it is, that the Monarchy and Dominion of the Pope, was both the seventh head of the former Eeast, described in the beginning of the 13 chap. and also a Beast of himself, even in respect of the double power, which this second Beast did challenge; that is the highest power Civil over all Emperors and Kings: also, the highest power Spiritual over the Faith, over the consciences and souls of men. Rev. 13.11. And I beheld another Beaft coming up out of the earth, &c. It is usual in Scripture, by Beast, to understand Kingdoms and Dominions ruled in a beaftly fashion. As in Daniel often, and in the Revelation. Or thus;

Either the fame in another shape, if both be meant of the Pope. as some think, because there is but one Beast mentioned, chap. 17. 8. but here represented by two Beafts: the former in regard of that temporal power; the latter, in regard of that spiritual power he challengeth to himself. Or else, the former is the French or Germane Emperor, ruling over many Kings; and this is the Pope or falle prophet, chapa 9.20. One the Political Beaft, the other the Ecclefiastical. Annot.

Where the holy Ghost saith there is one Beast, and another Beaft, it is too much for man to fay, that both these beafts are one and the same. What Satan cannot do by one instrument, he assayeth to do by another, such is his restless malice. comper.

The Pseudo prophetical, or, Pseudo-ecclesiastical Beast, which the Pope of Rome with his Clergy make up. For the Pope by himfelf and alone, though he may be termed a false Prophet, yet he maketh not up the Beaft, except his Clergy be joyned with him: Since the Beast doth signific a company of men composed of a certain order of members, like as a Beaft hath. Mede.

Answer] Desence, or Apologie, 2 Tim. 4. 16. Words, Judg. . 29. marg

"An answer in Logick is made three ways, viz. either

" 1. By denying the proposition; or,

"2. By granting it : or,

"3. By both together; which is called Diffinction, or Limitation: which is the granting of it in one part or fense, a denying of it in another part or sense.

An Answer in Law to a presentment, or accusation of absence, ರ್. is made either

" 1. By excuse of the answerer : or

"2. By traverse and desence of the matter: or, "3. By submission to the mercy of the Judge.

He gave no answer, Cant. 5.6. This is one of the greatest temptations, that God feemeth not to hear the prayers of his people, though they call day and night, Plal. 22. 3. Lam. 3. 8.

But here the Spoule hath measure for measure; because he called and the would not obey, the also calleth and bath no answer. Howbeit. his ear is not heavy that he cannot hear, Ifa. 59.1,2. Aynfw.

N

Α

It is admirable counsel, Heb. 12.25. Not to neglett him that Beabeth, not to shift him off by any frivolous or idle excuses, for to the Greek word there win magail none imports. The Spirit of God is gracious and patient, but yet just and sensible of affronts, and therefore not to be grieved. If we be deaf to his voice, his ear will be heavy to our prayer; either to punish our former disobedience, or else to illustrate more his own grace, which like other Tewels become most esteemed, when most difficult to obrain. Annot.

When it falls out thus with us, 1. We must believe against belief, (as it were) hope against hope, and trust in God.

2. Labour for an absolute dependence upon Christ, with a poverty of spirit in our selves.

3. Stir up our graces, fet them on work (it is a fige of future victory, when we are discontent with our present ill estate.)

4. Have recourse to former experience.

Wait Gods leifure, for he hath waited ours. Dr. Sibbs.

The Hebrews (in their chalder paraphrase) apply the affliction here prophetical of to the fins and captivity of 16 sel, mentioned 2 King. 17.6. 1 Chr. 5. 25, 26. at what time, though the Priests (as they fay) offered oblations, and burnt incense, yet were they not accepted. Aynfw.

Others refer it unto the time of Jestah, who though a good King, yet could not obtain the reversion of the decree touching Fud ahs going into captivity, Mercer.

Mr. Cotton refers it unto the times from Constantine till the restoring of the Gospel, and reforming of the Church by the Mini-

firy of Luther, pag. 141. "To antimore it. To reply to fome question propounded. Luk. 2. 3. Fefus answered them.

42. To witness a thing, Gen. 30.33. My righteousness shall answer for me. Answering is for witnessing both for and against one, Isa. 59.12. Exod. 20.16.

'3. The hearing and granting our prayers, Ifa. 58. 9. Thou Shalt call and the Lord Shall answer.

4. The beginning of any speech, when no question or speech went before. Mat. 11. 25. At that time Jesus answered and said, 6 Mat. 17.4. Joh. 2.18.

This is an Hebraism, the reason whereof is, because such as begin to speak, do either answer the necessity of the matter, or the defire of the hearers: sometime this word answer is su-

\*perfluoufly added, as Job 3. 2. Mark 11. 13. Dan. 2. 29.

\*5. The obedience yielded to Gods commandment, when that is done indeed which was given in charge. 112.65, 12.
I spake, ye would not answer, (that is) ye would not o-

6. Any divine oracle or direction, either by dream or other revelation, as Mat. 2.11. Heb. 11.7. Rom. 11.4. but more especially and properly the Oracle of God given in the Tabernacle, from the Mercy leat.

'7. Lastly, such answers, whereby Converts at their baptism witneffed their faith in Chrift, 1 Pet.3.21.

To answer To speak, Job 3. 2. marg. To make one know, Job 38. 3. marg. To return, Ifa. 41.28. marg. To witness, Heb. 2. It's fpoken,

1. Of God, and fignifieth to punish, Ezek. 14.7,8. who is faid to answer out of the joy of his heart, Eccles. 5.26. that is, answereth all his labour with joy, giveth him such joy of heart as a full com-pensation for all his labour. Annot.

2. Of Man.

3. Of a mans righteousness, and so put for Testifie, or Witness, Gen. 30. 33. Ifa. 59.12.

4. Of money, which is faid to answer all things, Eccles. 10. 19. is the measure of all things, will feed, cloath, harbour, purchase, and extend as a civil instrument to all secular provisions. Money can command all things which are measurable thereby. It's profitable for all things which may be bought therewith. If men have money, that ordinarily can procure fuch things for them as they defire. Annot.

fiot to answer ] Not to fulfil the defire of the Godly foul. or not so soon to grant her requests as she would. Cant. 5.9. called him, but he answered me not.

Answerable | Proportionable, agreeable unto, Exod. 38.

Ant A small weak creature, yet in the summer provideth for the winter, Prov. 30. 25. And that rather of the grain of Wheat than of Barley, layeth it up fafely left either the Winds should scatter it, or the Fowls devour it: and if at any time the Rain wet their store, they bring it forth and dry it in the sun; and left the grain should grow and so rot in the heap, they first bite off the ends of it. Hereunto Solomon fends us to learn wildom, Prov. 6. 6, 7.

'Antichziff' Every one who is an adversary to Christ, fight ing against his Doctrine by mouth, pen, or sword. I John 2, 18 Ye have heard that Antichrift (hall come: Even now are there many Antichrists.

"Antichrift (if the notation of the word be followed) fignifies either the vicar of Christ, or one instead of Christ.

· Places where the prepofition (anti fignif. for, or in flead, Mat. 2. 22. Act. 13.7. & 18. 12.

'Secondly, a false Christ which boasteth himself to be Christ, and is an emulus of Christ, as many have done, according to that prediction, Mat.24.

Thirdly, one that is an adversary to Christ, whereof some be professed to the name of Christ, as Turks, Jews, Pagans: some and other Hereticks, among which there is one chief one, nor individually or personally, but by succession and order, having an Universality and Kingdom whereof he is head successively; and is called the Man of fin, the Sou of perdition, the second Beaft, the Apollata, the King of locults, that Antichrift, who under pre-tence of preaching Christ shall be contrary unto Christ, so as Christ be denied even then when he is believed to be preached.

as faith Hilary. Antichrift; is fure no fingle person considered alone, but in conjunction with his followers; and in this latitude proper names of persons are prophetically used to signific people; Jezabel, for the herefie of Gnoflicks, the whole fet of them, and many the like.

Dr. Hammond on 2 Thess. 2. 3. Annot. e.
'Arlixess, may be (most literally) rendred a Counter-Christ, and that is a Pjeudo-chrift, or falle Chrift; and fuch was Simon Magus, who professed himself to be Chrift Jesus, who appeared to converse among the Tems; and the Gnosticks, or followers of Simon, were bitter opposers of Christ, and all the orthodox Christians, denyed Christ to be come in the slesh, and persecuted all that afferted it, and so were Antichrists beyond all that ever any Christians were, or can be imagined to be. Idem on 1 Joh.2.18. Annot. c.

'That Antichrift: One fingular and special enemy of Christ, who pretending himself to be Christs Vice-gerent, doth in a notable, strange, and disguised manner, impugn and strive against 'his Gospel and glory. This is now revealed more fully than ever, 'to the Papacy (that is) the head and body of that (commonly, but fallely fo called) Romish Catholick Church. 2 Theff. 2. 8, 9. I Joh. 2. 22. The fame that is Antichrift. All the marks of Antichrift, as they are fet down, 2 Theff. 2. and in the Revelation, do not agree unto any other, fave to the Bishop of Rome and his Clergy, who are the Ringleaders of that general apostasie and desection from the faith, which should reign, and now long hath reigned in the Kingdom of Antichrift. How therefore be Papifts deceived, which will have Antichrift to be one man; a few, of the Tribe of Dan, and that he shall come but three years and a half before the end of the world, and shall kill Henoch and Elias, who should return again to live here in the world: with innumerable other fabulous and false things, wherewith their eyes being blinded, they cannot perceive themselves to be Antichrift, though they do all the parts and offices of Antichrift.

Antioch For, or, in stead of a chariot, or, maggon. A City in Syria, Act. 11. 22, 26. and in Pissaia, Act. 13.14. It's derived of and for, or, in fread of, and ox &, a Chariot, or

Antipas For, or, against all. A faithful Marryr, Rev. 2.

Antipas: Rev. 2. 13. A name contracted of Antipater, as Artemus of Artemidorus, Tit. 3. 12. Epaphras of Epaphroditus, Col. 4. 12. Phil. 4. 18. Demas of Demetrius, 2 Tim. 4. 12. Silus of Silvanus, Act. 15. 40. 1 Theff. 1. 1. The name of some godly Minifter of Chrift, in likelihood, who gave his life for the teltimony of the truth. Annot.

Antipatris | For, or, againft the Father. A City, Act. 23.

Antiquity ] Ifa. 23. 7. or ancient days, or times,

Intothijaij Anjwers, or jongs of the Lord. The Son of Shafhak, Chr. 8. 24.

Antothite] An answer, song, affliction, or poverty. Abieger thus named, 1 Chr. 11.28.

anub ] A grape. The Son of Coz, 1 Chr. 4.8.

annil | Ifa. 41.7. A Smiths Stithy, that whereon the hot Iron is beat by the Hammer, and framed for such uses as the Smith pleafeth.

The Original cometh of a word to shake, or disturb, and trouble, Gen. 41.8. Pfal. 77. 4. Dan. 2. 1, 3. Whence a term for a bell, Exod. 28. 33, 34. but it is most commonly and frequently used for a course, or a turn, Gen. 18. 32. Josh 6. 3. This passage, him that (mote the Anvil, may be rendred, the smiter by course; that is, him that wrought at the forge. Annot.

'Ann See All.

Any man 1. A general word belonging to all men good and

6 2. A less general word belonging to one fort of men, as 6 obstinate and wilful persons in their ignorance and fins, as 1 Cor. 4 14.38. Rev.22.

'3. A particular word, belonging to some one of many, or to 'many of all.

It's joyned with many words, as more, thing, time, wife, while,

Sc. whereof the meaning is plain.

\* Most any None of the elect and believing perfons, whom

\* Peter fevereth, and diffinctly divideth from these (coffers, meant vers.3. 2 Pet.3.9. Not any perish, not any of us, the godly which fear his Word, and look for his coming, all fuch he will have 'faved by repentance.

### Α

Alpace | Swiftly, speedily, Psal. 68.12. Jer. 46.5.

Apart | Mar. 14.23. It's all one with Alone, afide from, afun-

To fet apart, Exod. 12.12. Cause to pass over, marg. To sever, Lev. 15.19. Separate, Lev. 18.19. Marvelloufly to separate, Pfal. 4.

To lay afide, Jam.1.21.

Alpe Hereof mention is made, 1 King. 10.22. & 2 Chr. 9.21. called in Hibrer of the from and of its volubility, not continuing long in one place, but going about. It's a fubrle, ironical, ridiculous and unprofitable beaft; whose flesh is not good for meat, as a sheep, nor back for burthen as an ass, nor commodious to keep an house as a dog; termed of the Greeians person made for laughter: in many parts of its body, it resemblesh a mans body; firiveth to imitate men in their actions and carriage; but rather the evil than the good. Its defire to imitate men usually bringeth it into bondage; for men before it washing their eyes, bringeth it into bondage; for men before it walning their eyes, putting on their fhoses, &c. after their departure it walheth is eyes with glew or inney left for that purpole, putteth on fhooes, also full of glew or fuch futfit, whereby it's soon caught. By hard embracing of its young ones it often killeth them. In its flight, it carryeth one in its forepart which it loveth beft, the other on its back, which it less respecteth; but being hardly pursued, it's forced to throw its beloved one, and so escapeth safe with the other. Herein resembling Parents, who often love that child best who cometh to least good; that child less, who proveth best. It's malicious, harmful, luftful, revengeful. If the young ones want any thing, the male punisheth the female. By eating hereof the Lyon is cured of his Feaver. Flatterers may be fitly compared hereto. And the Devil may fitly be termed God's Ape, as whom he endevoureth to imitate in what he can.

Apiece | Luk.9.3. Joh.2.6. Each one. Apelles | The proper name of a man, Rom. 16. 10. It cometh of a & means or man. black, or smart; not black; or of the Lating word apella, which fignifieth circumcifed, or dark, from DN; or, the ruler of wrath, from DN &

Apharlites, Apharlathkites, Apherlachites Dividing, or tearing in pieces, Ezr.4.9. & 5.8.

Aphet | Strength, vigour, or a river. A City, Jofh. 12.18. Alfo apheca, Josh. 15.53.

alphia | Speaking, or blowing. The Sun of Becorath, I Sam.

Aphik] as Aphik. A City, Judg. 9.31. Aphikath] Mic. 1.10. Duli. A City. Aphica] A Priest, or Levice, i Chr. 24.15.

Apollos A defroyer, or defroying, and as απολλύει, from defroying, wasting (whence Apollonia a City, Act. 17.1.) A Jew born in Alexandria, Act. 18. 24. Apollyon fignifieth the same,

Apolionia | Perdition, or destruction. A City of Macedonia not far from Theffalonica, so named, and To anchaver, from defiroying, wasting, Att. 17.1.

Apolipon A destroyer, destroying. Rev. 9. 11. See Abad-

don.

"Apportie" One that is fent as a Messenger about any affairs. \* lippians; being sent by them unto Paul to carry their benevolence, Phil.2.28. Even your Apolite; also chap. 4. 18. 2 Cor. 8. '23. Rom. 16.7.

2. A Minister immediately sent from Christ to preach the Go-'spel, in the whole World. Hereof there were at first 12. Mat. 10.1. & 28.19. Gal.1.1. This is the strictest sense. Paul and Barnabas were added under the 12 Apostles, whose charge was to plant Churches by preaching Christ.

3. Any Messenger or Interpreter of God's will unto his 'Church. In this large sense Christ is called an Apostle, Heb. 3.

i. Confider the Apostle Fastes Christ.

Note: as the Tabernacle was a figure of the publick Assem-

blies; fo Bezaleel and Aboliab, two chief work-men about it. filled with wisdom and understanding, the one to find out curious Works to work in Gold, and to carve in Timber: the other to make the reft of the parts of the Tabernacle, Exod.31.4,556, '7,8, %c. did figure the Prophets and Apostles of Christ as Archbuilders and Mafter-workmen, 1 Cor. 3-10. upon whose foundation the Church is faid to be built, Ephel 2.20.

There were two forts of Apoftles.

1. Holy, Eph.3, who were all of equal authority, 2 Cor. 11.

In their election by Christ, Act. 1.2. In their names, all Apoftles, Mat. 10.1,2. In their miffion, Mat. 28.19. In Christ giving the same Spirit, Joh. 20.22. and the same gifts of the Spirit, Act. 2-3,4. In the same power of binding, loofing, Joh. 20.23, In Paul's judgment who being an Apostle, did equal himself with those, which were accounted chiefest, 2 Cor. 11.5. whose office was to preach the Word, Mar. 3. 14. plant Churches, 1 Cor. 3. 6. ordain elders, Act. 14.23.

2. False Apostles, 2 Cor. 11.12. Rev. 22.

Heb.3.1. Confider the Apolle, that is, ponder with all your heart and mind, the dignity and excellency of Chrift, (whom God hath fent as his Ambailador, to make known his will unto you) that fo he may adhere unto him, and obey him. Annot.

Commandment of the Aposties | The Doctrine of Repentance and remificant fins, committed to the Apolles of Christ to teach the Church, which in chap.2.21. is called a Commandment delivered, viz. a written tradition, 2 Pet. 3. 2. The Commandment of us the Apolles.

Luk.6.13. Whom also he named Apostles. This title which is here Luk.0-13. Whom also rename appries. In some which is the by Chriff faid to be given to the twelve, is a name of power and dignity, and authority in the Church being now feeled on Chriff (as hath been foretold, Isa.9.6.) whom his Father had sent, Joh. 20.21. Isa.61. It to be the Teacher and Lord of his Church. or Disciples, Joh. 13.1 and as the High-priest of our profession; to the Apolte, Heb. 3. 1. the great Pattor of his fheep, Heb. 13. 20. and the only Bishop of our fouls, 1 Pet. 2. 25. What was thus conferred on him, was also personally exercised by him upon earth, whiles he remained here. He preached the Gospel. inflituted Rites to continue in his Church for ever, called Difciples, gave them Commands, used their Ministry, defigned some to certain Offices; sent out Seventy as Heralds before his face, gave them power to cure Difeases, and so committed to them tome, though but a temporary Office or Mission, which ceased at their return to him, Luk. 10. 1, 9, 17. On others he re-folved to inftate a larger, and more durable power, to send them as his Father had fent him, to make them his Successors on earth, endued with that power by Commission from him, which he here executed, Joh. 20. 21. Solemily, and with Committion, in that notion of fending, wherein the Procurator or Procondition of the Committion of the Committee of the Committion of the Committee of the Commi in that notion of fending, wherein the Frocurator of Frocur-ful is fent to his Province, or wherein Mofes is fent to the Ifia-elites in Egypt, or wherein Kings and Judges, and Saviours are every where in the Old Testament said to be sent, when they are by God advanced to any government.

Thus, as the Father jent the Son, Joh. 5.24. & 17.18. fo the Son ent the Apostles, Joh. 20. 21. and what the Father gave to the Son, Joh. 5.22. Mat. 10. 6. Iia. 22. 22. Rev. 3. 7. Mat. 19. 28. & 21. 42. the Son in effect gave to the Apostles, Mat. 19. 28. Luk. 22.30. 2 Cor. 10.6. Joh. 20.23. Mat. 16.19. Eph. 2.20. Dr. Ham.

Among the Apollies, Rom. 16. 7. Apollle fignifies primarily that Office whereunto the twelve were fet apart by Christ immediately; and fo that of St. Paul and Barnabas fent immediately by the appointment of holy Ghoft, Act. 13.2. Secondarily, it belongs to fome others, who after that received the like commission from the tweive, or from St. Paul. Thus is James the Bishop of Jerusalem, often called an Apostle. See also Phil. 2. 5. Idem An-

Rev. 2.2. Which say they are Apostles and are not. Such as feigned themselves to be sent immediately from Christ, but were not, I Cor. 11.13. Annot.

Rev. 18.20. Rejoyce over her, ye holy Apostles and Prophets. Minifters, their fucceffors. God accounteth these like those eminent

persons. A great comfort to them. Annot.

"Apostieship | Not only the function of an Apostle, but the 'ability from God, worthily to execute it to the edification of the Church, Rom. 1.5. By whom we have received grace and Apo-(lleship: that is, the free gift of being an Apostle, and of ability

Apothecarp] Perfumer, Excd. 30. 25. marg. Whose work was to compound Oyntment, Ibid. to make a perfume or confection, Ib. 35. to prepare spices for sweet odours at Funerals,

Appaim A countenance, or face. The Father of Ishi, 1 Chr.

Apparently] In vision, or by fight and appearance, Numb.

Apparel ] Confidered in respect

1. Of persons, as Mans, Deut, 22, 5. Womans, Told, Virgins, 2 Sam. 13.18. Widows, Gen. 38.14. Harlots, Prov. 7. to. Chafte matrons, 1 Tim. 2.9. Ecclefiaftical persons who had both common garments, Lev.6.11. and fuch as they put on in administration of holy things, Lev.6.10. called Priests garments, Neh. 7. 72. which being used to the true God, were called screed or holy garments, glorious and beautiful, Exod. 28.2. but to Baal and false gods, vestments, 2 King. 10.22. Civil persons, and of them, the vulgar and meaner fort, whose apparel is called cloathing, or clothes, and meaner fort, whose apparer is caused cloatening, or ciones, covering, Job 24.7. Exod.12.34. Those of better efteem, whose clothes are faid to be goodly, defirable, Gen.27.15, gay, Jam. 2.2. The highest rank, whose rayment is said to be royal, Est.6.8. glorious, Ifa.63.1.

Α

p

2. Of matter, as of skins, Gen. 3.21. Hair, Mat. 3. 4. Woollen. Lev. 13.59. Linnen, Deut. 22. 11. Fine linnen and filk, Gen. 41 42. Silk and purple, Prov. 31.22. Needle-work and wrought gold

Pfal. 45:13,14.
3. Of the colour, White, Act. 1.10. Dyed, Ezek. 23. 15. Red, Ifa. 63. 2. Blew, Eft. 8. 15. Purple, Luk. 16. 19. Scarlet, Dan. 5, 7. Divers colours, Judg. 5.30.

4. Of time, mourning, 2 Sam. 2. 14. Wedding, Mat. 22.11. Apparelled 2 Sam. 13.8. Luk. 7. 25. Clothed.

Appeal To decline from the sentence of one, and call upon another for help in extremity, Act. 25.11.

"Mo appear | To come before one, to be prefent, to answer unto matters objected. Thus men appear before men.

2. Not only to be present, but to be enquired into, and laid open, and made manifest to our selves and others, what we have been, and what we have done. 2 Cor. 5. 10. We must all appear. 'Thus we shall appear before God.

'3. To present ones self as an Advocate or spokesman, by his intercession to appeale God for us, so often as we do any sin of weakness. Heb. 9. 24. He is entred into the heavens to appear in the " light of God for us. Thus Christ dayly appears before his Father, for the elect believers.

4. To shew a thing that it may be seen. Act. 2.3. There appeared unto them cloven tongues. Thus things visible and sensible ap-' pear to our eyes and fenfes.

5. To come into Gods presence in his Temple to worship him. Exod.23.15,16. None shall appear before me empty, chap. 34.

6. To come unto, and be with Christ in glory, Col.3.4. Appear: To be feen, 2 Chr.3.1. marg.

Appear: Cant.2.12. are feen, discovered, beheld, made manifest unto the view.

That appear: Cant. 4.1. & 6.5. Or, that appear smooth, that gli-fler, as the hair of fat cattel is smooth and shining. The Hibrem word Galahis not used but in this place, and again (in like sense) Cant. 6. 5. The Greek here translateth are revealed, or appear, but there, come up, Aynsw. The tender grape appear. Heb. open. Cant. 7. 12. marg.

Appearance | The face, 2 Cor. 5.12. marg. 1 Thesi. 5.22. All appearance of evil, & S. ..., which is ordinarily rendred appearance, fignifying also (as the Latine [pecies] among Authors) kind or fort; the meaning will be from all fort, or the whole kind of evil, from all that is truly so, be it never so small. Dr. Ham. An-

"Appearance of Chaiff ] The manifestation of Christ, either 'at his first coming in the flesh, 2 Tim. 1.10. or at his second com-

'ing in glory, Heb. 9.28. Tit. 2.13.
"Appearance of epil] That which in it felf is not evil, yet beareth a fliew of evil, and seemeth to be a fin, 1 Thess. 5. 22. · How much more ought Christians to avoid evil in it self, when ' they must shun the very shadow of sin?

"As the appearance of a man | One in shape and form of a man. Dan. 8. 15. Stood before me as the appearance of a man: This was Gabriel the Angel. See verf. 16. & chap. 10. verf. 16.

Appeale To pacifie, mitigate, asswage, abate, quiet, restrain, Gen.42.20. Act.19.35.

appetite] Life, Job 38. 39. marg. Soul, Eccl. 6.7. marg. appetite] Life, Job 38. 39. marg. Soul, Eccl. 6.7. marg. applia] Bringing forth, or encreasing. A godly woman, supposed to be the Wife of Philemon, Philem. 2.

Appli fozum | A Town of Italy diffant from Rome a days jour-

ney, where was a great market, Act. 28.15.
[Apple] Put for the fruit of the Apple tree, Cant. 7. 8. That which is made like an Apple, Prov. 25.11. Holy words and promises of Chrift, Cant. 2.5. The Apple tree here is taken for Chrift, Cant. 2. 3. and is commended for shadow, Ibid. for sweet fruit, Ibid. for delightfor fmell, Cant. 7. 8. and for the more variety of fruit, then any other trees bearing fruit: All to fet out Christ. Apple of the epe Taken,

1. Properly, being named in Heb. I'W'N, that is, a little man, for that fuch an image appeareth therein, (others interpret it black, or blackness) and is denoted by IVII, that is, the daughter of the eye, for that it is as a daughter water the eye, and the black in the midst thereof, is the principal thing therein.

2. Improperly, and that,

1. Synecdo: hically, for the whole eye, Lam. 2. 18. where the apple of the eye is said not to cease, when we weep always.

2. Metaphorically, for that which is most dear and precious. 2. Metaphorically, for that which is most dear and precious, Deut. 32. 1c. Pfal. 17. 8. Zech. 2. 8. (in which places the Metaphor is doubled, for that the apple of the eye is afcribed unto God) and fo, To keep a person or thing as the apple of the eye, is, Most carefully to preserve as most dear and precious. And, To touch the apple of ones eye, is, To be injurious unto him and harm him very much, which he cannot but take to heart. Ravanel.

Apple tree Cannot but take to make the excel-lency of Christ by the similitude of an Apple tree.

1. It's a tree of a low or middle stature, not tall as the cedars of Lebanon, or Oaks of Bahan, which may put us in mind of his hu-

2. As the Apple tree hath more variety of fruits, then any other tree that groweth, (it is not eaflet to reckon up the many fruits of Apples of different rafte) So Christ excelleth in variety of graces, which he bestoweth on his Church.

3. As it exceedeth the barren trees of the wild defert, which are either void of fruit, or that they bear, is sowre and unwholesome: So much, and infinitely more doth Christ surpass, transcend all others. God hath anointed him with the Cyl of gladnes above his fellows, Pial. 45. 7. He is full of grace and truth, John 1. 14. of whose fulness have all we received, and grace for grace, veri.

4. As the shadow is comfortable unto the weary traveller, so is Christ unto the weary foul. Not a shadow as Egypt, Isa. 30.2. as Habbon, Jer. 48.45. which mock and delude those that seek for shelter under them. But a shadow as good Princes are, Lam. 4.20. Nay, better then they, a broad, indefective, continual shadow, under which if we put our felves by faith, (which is a kind of dark fhadow too) and hope (for fitting is the poffure of attendance, as well as ease) we shall be secured from the slames of divine difpleasure, from the curses of the Law, and from all afflictions and judgments. Annot.

5. Both its leaves, buds, bloffoms, fruits, have an excellent and fweet fmell; oh how odoriferous is Christ! He is wholly delectable, his Conception, Incarnation, Nativity, Life, Death, Burial, Refurrection, Ascension, Mediation, his Word, Ordinances, &c. all finell sweetly. What is said of his Word, may be said of all the rest, How sweet are thy words unto my taste! yea sweeter than boney

6. Both its leaves and fruit are medicinable. And is not Christ that tree of life, yielding fruit, whose leaves are for the healing of the Nations, Rev. 22. 1. Mr. Cotton faith it implyeth an inferiour

Magifrate, as Geddlah, pag. 55,56.

Under the Apple tree Cant. 8.5. Christ, or the Church of the Jews, by his power raised up his Church by the means of some inferiour Magistrate, resembled here by an Apple tree. Cotton.

Faith as it hath wings to flie up to heaven to the very seat of glory, and there to apprehend Christ fitting at the right hand of his Father; so in his humility here it beholdeth that excellency which the world is not able to conceive. Finch.

The Apple tree of old time was dedicated to love. So that in this we may confider the love in which Christ resteth toward his Church: for were it not for that unchangeable love, which he beareth towards her, how should she find him, or where should the find him? Giffard.

The tree of life and grace, whose shadow and fruit had been delightful and sweet unto her, and to which tree Christ himself was likened, chap. 2. 3. So she by faith taking hold on the Covenant of Grace and promises of life in Christ, called on his Name in her forrows, and stirred him up for help and comfort. Aynfw.

The words may be applyed to Christ, whose grace alone, did and doth raise up his Church depressed and fallen under the Apple tree, that is, either lying in a poor unpitied estate, Ezek. 16.5. almost desolate and ready to perish, as Elijah under the Juniper tree, I King. 19.4. or else lying under the tree of offence after eating of the forbidden fruit, (which many will have after the old tradition to be an Apple tree) and not able to raise her self, until assisted by him, who bare her fins in his own body on the tree, I Pet. 2. 24.

Apples | Comfort me with Apples, Cant. 2. 5. or firew me with them, or fpread me, make me a couch, boulffer me up with the Apples, to keep me from finking, and to refresh my spirits, which languish: for Apples are fragiant and revive by their odour, especially those which grow on that tree, vers. 2. whereby is meant the comfortable doctrines and fruits of Christ, mentioned vers. 3. which the Chalder explaineth, the interpretation of the holy words, which are sweet like the Apples of the Garden of Eden. Anniw.

The fmell of thy note like Apples. ] Cant. 7.8. The Church and they that live in it shall smell a fragant favour of the good conversation of the people; the smell (not which the nose yieldeth, but) which is yielded to the noic, (to thy favory differn-

ing) shall be sweet and comfortable as that of Apples. Cotton.

Men do usually breath at the nose; then this is to declare that

the Church shall breath out nothing but sweetness. All that approach near unto her shall smell the savour of her sweet breath.

Apples have a sweet smell, whereby languishing spirits are much refreshed, which is also much available for the procuring of love.

Annies Defired, or infed | The fruits defired and hifted after, by a Syneedoche of the part for the whole. When it is faid here these are departed, it signifieth either that their desired and longed for harvest of all ripe and delicate fruits was perished, so as they had not their wonted ability; or else their wonted ted luft after such fruits (about which they spare no cost to pro-'cure them) was now extinct and quenched, which caufeth the friends of Rome to mourn. Rev. 18.14. And the Apples which thy · foul Lufteth after, are departed from thez.

The words are in our last Translation, the fruits that thy soul lusteth after. Gr. the autumn, or autumn fruit of the defire of thy foul, that is, defired fruit, as in fire of a flame, that is, flaming fire, 2 Theff. 1.8. This verse should be in a Parenthesis, as if those merchants should like mourners speak to perishing Babylon. Or it may be the speech of the Angel, the revealer, or John the publisher objecting gluttony to Babylon. These autumn froits were most dainty and pleasant to the taste, and goodly to the eyes, like the fruits of Paradile, Gen. 2.6. Of fuch Rome hath flore. Acros.

Apply ] we must our hearts to, Wisdom, Psal. 90. 12. Underfanding, Prov. 2.8. KEOwledge, Prov. 22. 17. Infiruction, Prov. 22. 12. Every good work, Eccl. 8. 9.

Apply : Cause to come, Pial. 90. 12. marg. Made ready, Hos. 7.6. marg.

"Ho appoint To decree, will, or purpose a thing certainly from everlasting, 1 Thest. 3. 9. We are appointed not to wrath, but to obtain Calvation.

'2. To set apart to some office, as Deacons, Act. 6. 4. Which we may appoint, &c.

"3. To determine or allow the good use, or end of an evil,

"which one doth not allow or appoint, Act. 2, 23.

It's also put for, to Ordain, Plal. 78.9. Assign, Numb. 4.19. Set over, Lev. 26. 16. Command and enjoyn, Mar. 27. 10. Allot, Luk. 2. 13. Promise and dispose, Luk. 22. 29. Set down and name, Act. 28. 23. Choose, 2 Sam. 15. 15. Lay, settle, Prov. 8.29. Set or place, Neh. 7.3. Limit, 1 Sam. 13.11. Give, Ifa. 61.3.

" See to Decree, to Choose, Predestinate, Priest. Appoint To choose, 2 Sam. 15. 15. marg. To say, 1 King. 5. 6. marg. To fend, Ibid.9. marg. To make, Heb.3.2. marg.

"To appoint: To decree by an unchangeable purpose, Heb. 9. 27. It is appointed unto men once to die.

2. To command according to his decree. Heb. 3. 2. To kim e who hath appointed him. '2. To prefix and separate determinately, Heb. 4. 7. He ap-

pointed a certain day.

Appointed Sanctified, John 20.7. marg. Girded, Judg. 18.11. marg. Commanded, 2 Sanc. 11.14. marg. Of his decree, Job 20. 29. marg. Appointed to death, Pfal. 102. 20. The children of death. marg.

"In appointed One prepared as by certain arguments and demonstrations: or by nurrure and chastisement, Gen. 24.14. Appointed time, Job 7. 1. Warfare, marg. Affemblies, Ifa. 14.21.

Appointment | Mouth, Numb. 4. 27. marg. 2 Sam. 23. 33. marg. Agreement, Job 2.11.

Rings, Agicement, 100 2.11.

Rings agicement, 100 2.11.

R part, Ibid.

Apprehend If that I may apprehend that for which also I am apprehended of Christ Jesia, Phili.2.12.0r, so be I may lay hold on, &c. that is, that I may catch, or receive that prize, to which very end it is, that Christ himself hath contended for me, as for a prize of bis, &c. Dr. Ham. Paraph.

Yet I cannot do it of my felf, it is Christs laying hold on me that will and must enable me thus to lay hold on Christ. B. Hali's Paraph.

I now follow hard to overtake and lay hold on Christ, who when I before wandered and fled from him, apprehended me, and laid hands on me by his grace, Pfal. 119.176. Annot.

Approach It's put for, to go nigh to, 2 Sam. 11.20. Marry, Lev. 18.5. Lie with one, Lev. 18.19. Commit filthiness, Lev. 20. 15. Worship God, 2 King. 16.12. Isa. 58.2.

"Ho approach to none near of kin To marry or take to wife none which are within the degrees exprefly forbidden, or by comparison and proportion from them be found unlawful Lev. 8. 6. None of you shall approach to any near of kin unto them. Whether Coufen-germans be of that kin which one may not approach unto, it is a question which hath not only exercised the

pens of the learned, but the consciences of the unlearned and weak : for my part, howfoever, I cannot fee it to be prohibited either exprefly or by analogy, and it seemeth to be warranted by that example of Zeloghehads Daughters marrying the Uncles fons by Gods appointment, Num. 36. 11. Also fundry learned men judge it lawful, and godly persons have done it as a thing lawful; yet it were expedient to keep further off, and to laurch our ship into a channel where there is sea-room enough; for it is vicinum malo.

R

Α

"Ho approve To declare and shew himself indeed to be fuch an one as he is taken for, and should be, 2 Cor. 6. 4. In all things we approve our felves as the Ministers of Christ.

It fignifieth alfo, To accept, Eccles. 9. 7. Allow, Luk. 11. 48. Like, Amos 4. 5. Commend, Gen. 12. 15. Confere to, Gen. 34.22.

Incline to, Judg. 9.3.

Approved To delight, Pfal. 49. 13. marg. To fee, Lam. 3.
36. marg. To try, Rom. 2.18. marg. To commend, 2 Cor. 6.4.

Approns Things to gird about, Gen. 3.7. marg. Such as Women and Artificers wear.

Apt ] Fit, meet, 2 King. 24. 16. 1 Chron. 7.40. One endued with the faculty of teaching, and fit to teach.

Aquila] An Eagle. The Husband of Priscilla, Act. 18.2.

### R

It] Arrabing up, or watches, or an adversary. The Metropolis of Moco. Num.21.28.

Araj Coffing, or feeing. A Son of Jether, 2 Chr. 7, 38.
Araj Lastrofring, spring fedicion; a liar in wait, a window, or locale. A City, John 15, 52.
Arabia J The plain, John 18, 17. The margin.
Arabia J Evering, iw. etness, a crow, or desert, from IV waste.

A Countrey in Afia the greater, between Judea and Egypt; wherein dwelt the Moabites, Ammonites, Idumeans and many others, Ezek. 27. 21. 2 Chron. 21. 16. Beside the stony and desert, there was also Arabia the happy, where the Sabeans dwelt, 2 Chron. 9-14. where Paul preached, Gal. 1. 17. From those Countreys the Inhabitants were named Arabians, which were a people that kept in tents, wherewish they removed from place to place, as they met with pasture for their cattel, Jer. 49.29. Annot. on Isa. 13.

Brad A wild As. A City, Judg. 1. 16. Also a mans name,

Atali A way, or a traveller. A Son of ulla, 1 Chron. 7.

aram] Syria, as Migraim Egypt, and Cush Athiopia, Gen. 22. 21. and often eifewhere.

Aram : Highnes, sublimity, deceiving; or their curse. The Son of Shem. Gen. 10.22. The Son of Kemuel, Gen. 22. 21. The Son of Shamer, 1 Chr.7.34. The Son of Efrom, Mat. 1.3. The name of a place, Numb 22.7.

aramites | 1 Chron. 7.14. A Woman of Aram. aran] An ark; or, their malediction. The Son of Diffan, Gen.

Ararat A malediction of tremisting. A Mountain, Gen. 8.

Araunah] An ark, song, rejoycing. A mans name, 2 Sam. 24.

Mrap | Used properly for to put on cloaths upon the body, 2 Chr. 5. 12. Figuratively, for taking and carrying away spoils, Jer.

aray It's spoken of, and applied unto, 1. Such as after a warlike manner fit and prepare themselves by battel to subdue their enemies, 1 Sam. 4. 2. & 17. 2, 8, 21.

2. The terrors of God. Job 6.4. The terrors of God let them-felves in aray against me. God shews that he fights against me, in that he hath fet so many terrible things (like Souldiers) in battel aray against me, all ready to destroy me. Annot.

Alrba Four. The Father of Anal, John 15.13. A City called Hebron. Gen. 35.27.
Althathite 2 Sam. 23.31. Abialbon thus named.

arbite | 2 Sam 23.35. Patai thus named. 'Archangel' | Prince of Angels (as Archipoimen the Prince of Paffors) Jude 9. Yes Michael the Archangel. This is Christ Jesus, who is strong as God; as also the doubling of the Greek article

Archelaus] The Prince of People, apples Law. The Son of Heod, Mat. 2.22.

Archers 7ofeph's enemies; as his Brethren that hated him. and fold him into Egypt: also his Mistress which tempted and falfely accused him; and his Master that imprisoned him, Gen. 49. 23. Gen. 39.7,17,10.

Used properly for those that use the Bow, Jer. 51.3. Figuratively, for all other Souldiers, Judg. 5.11.

Archer o' Shooters with Bows, 1 Chr. 10.3. marg. Bows, Ifa.

R

21.17. marg. Arches Galleries, or Porches. Ezek.40.16.

Archevites | Ezr. 4. 9. They (with others) were adversaries to the fews.

Archiataroth | (Some read Archi to Ataroth) The longitude of crowns, or circles. A place, Josh. 16.2.

Archite | 2 Sam. 15.32. Hulhai thus named.

A.

Archippus | A Prince ; or, Master of horses, apròs im muy. A

Arturus The original wy or wy fignifieth a gathering together, from Wiyto be gathered together. It's a ftar by the tail of ursa major, or Charls main, and is of the first magnitude, Job 9. 9. And for that being a great star, it is still joyned with leiler stars, whom it conducteth as a Father doth his children; hence is that phrase (as I take it) Canst thou guide Arcturus with his Sons? Job

Ard | Ruling; or, descending. The Son of Benjamin, Gen. 46.21. Arvites | Numb. 26.40. Who descended of Ard.

Ardon | The Same; or, the judgment of malediction. The fon of Caleb, 1 Chr.2.18.

Cales, 1 Unr. 2.18.

"Are J Reprefenting, or betokening, or being like. Gen. 41.

26, 27. The feven good kine are feven years of plenty, &c. The like bhrase in Rev. 17.10. & Rev. 1.10.

Alfo, having their being, 1 Cor. 1.2, 8. Come, or have authority and guidance, 1 Joh. 4. 1. Held, reputed, judged, esteemed, 1

Are here \ Gen. 19.15. Heb. are found, marg.

Are lighter | Gen. 19.15. Inco. are journs, marg.
Are [backet, Heb. 12.27. or may be [b. ken, marg.
Are bailt, 1 Pet. 2.5. or, be ye bailt, marg.
Are bailt, 1 Pet. 2.5. or, be ye bailt, marg.
The Epiftles to the fewer Churches which were then in being, Chap. 2.3.
Rev. 1. 20. The fewer Stars are the Angels, that is, do fignifie, as

the bread is Christs body in the Sacrament. So Gen. 41. 26, 27. Dan. 2.38. & 7.17. Mat. 13.37,38,39. Luk. 8.11,15. & 17. 9, 10, 12, 15. Annot.

Areli | The Altar light, or fight of God. The Son of Gad. Gen.

Areoparite.] whereby Dionysius is denominated, as who in likelihood belonged to that Court of judicature, called Arcopagus,

Arelites Numb. 26.40. Who descended of Areli. Areopagus | Mars hill. The highest Court in Athens, Act. 17.

It was their Senate or Court of Judicature, fitting in Marsfirest in Athens, by whose Laws and Orders, any new gods were received among them; and therefore as foon as they conceived that Paul was a promulger of new strange Deities, they bring him to the Areopagus, to have him examined, what Gods they were, that he thus preacht. Dr. Ham. Annot. d. Aretas Vertuous. A King of Damascus, 2 Cor. 11.32.

Arrob The Region of the Kingdom of Og; which was called,

The Land of Giants, Deut. 3. 13. Also a mans name, 2 King. 15.

25. Arguing ] Job 6. 25. This contains both replying and answer.

Arguments Job 23.4. The word includes both disputation and represention, a defending of himself, and accusing his friends.

Aradai One of the Sons of Haman, Eft. 9.8,9.

Ariathjah] Another of Hamar's Sons, Ibid.

Ariethj One that conspired with Pekah against Pekahiah, 2

King. 15.25.
Alriel The altar, light, lyon of God. A mans name, Ezr. 8. 16. Alfo, a City, Ifa.29.1.

Alright | Thus ought the conversation to be ordered, Psal. 50.

23. Thus the heart set, Psal. 78. 8. Thus knowledge used, Prov. 15.2. Thus our speeches directed, Jer. 8.6.

Arimathca] A little bill; of the Syriack, NIDT with & Artifiction of A dead yon, of 'NR a lyon, and NN to die. A City of the Jews, Luk. 23.51.

Artioth A long lyon. The King of Ellafar, Gen. 14. 1. The Captain of Nebuchadnezzar's guard, Dan. 2.14.

Airifai One of Haman's Sons, Eff. 9.9.

Airife It's put for a word of encouragement, and to fiir upone to a thing. Gen. 14. 18. 18. 18.

one to a thing, Gen. 13.17. & 27. 19. Come forth, Act. 20. 30. Shew spiritual life and grace of conversion, Eph. 5. 14. Be raised and comforted, Amos 7. 2. Is begun, Mat. 13. 21.

Arise: To continue, stand, 1 Chr. 20.4. marg.

To rife againft, Act 27.14. or best, marg.

Arife: Cant. 2. 13. Shake off all that dull fecurity wherewith thou hast been held. Hall.

Rife I fay, I command thee by vertue of my authority. Thomfon.

The more these things excel, the more we must enforce our selves to follow after them: to pursue them speedily, to go out of our selves, and to come to Christ. Finch.

The building her arise plainly pointern at the Gentiles estate, who did set in darkness and the shadow of death, Luk. 1. 79. As our predecessors, so do we naturally sit in sin, and that which the whole Church is called unto, the Apoffle calleth every particular foul to, Arife from the dead, and Chrift shall give thee light; Eph. 5.

Christ redoubles his call, knocks, and knocks again until we open. So testifying.

1. His own great love by these importunate iterations.

2. Our duty and concernment in it, which is ever to be arifing and getting forward.

And 2. accusing our dulness and unwillingness to hear his voice.

Sitting or lying still fitteth not with a Christian in this life. who is called to run the way of Gods Commandments, Plal. 119. 32. And to follow the Lamb whither foeur he goeth, Rev. 14. 4. By our own default and negligence we want the comforts of Christ and his Communion. Aynju

Ariffarchus] The best Prince, of des & bist, des Prince. One of Fazil's companions, Act. 19.25.

Aristobilus The best Counsellor, of Leis & best, and Essin counel. A mans name, Rom. 16.10.

'Ark A cheft, or coffer, wherein to keep things fure or fecret, Exod.2.3.

2. The great vessel or ship wherein Nosh and his family lived fafe during the flood, Heb. 11.7. Gen. 6.14.

'3. The Church of God, which hath in it (as the first and tvpical Ark) the rod of Discipline for finners, the pot of Manna for repenters, the table of the Law for ail.

'4. It may fignifie the heart of a godly person which is in the Tabernacle: that is to fay, the Church of God, and in which 'Ark is the Covenant of God; that is to fay, the fanctifying and 'faving grace of God, mentioned Jer. 31. 33. Ezek. 3. 15,17. &c Heb.8.10. & 10.16,17.

The Ark made in the wilderness by Bizaleel, Exod. 37. 1. is called, The Ark of God, I Sam. 3.3. The Ark of the Lo.d., Josh. 3. 13. The Ark of the Covenant of the Lord, Numb. 10. 33. The Ark of his strength, Plal. 132. 8. The Ark of the tistimory, Num. 4.5. The Ark of the Testament, Rev. 11.19. The glory of Israel, 1 Sam. 4. 21,

'Ark of the covenant or testimony A cheft wherein were put the two Tables of the Law, containing the arricles of the Covenant between God and his people, Exod. 26. 3. Aprol's 'rod and pot of Manna also, Exod. 25 21. This Ark, with the Mercy-feat upon it, did represent Christ, being made man: both because the Godhead was after a fort inclosed in him (as in an 'Ark) and at the beholding of him, God is become propitious to us: And laftly, by him the Covenant with all the articles thereof are established.

'Ark covered Exod. 40. 21. that is, hid, the veil hanged before, a figure of Christs flesh veiling the divine thing in him, Heb.10.19,20.

Rev. 11.19. And there was fen in his Temple the Ark of his Tellament. Not the Temple alone, but the Ark also which was thut up from the eyes of men in the Old Testament, 1 King. 6. 19. and feen feldom, and by the high Prieffalone, was now opened; that is, the mysteries of Religion, formerly hidden, were now reveal-

ed. Ann t.]

Christ the true Ark of our Covenant, and atonement with God the Father, feen, known, understood, preached out, and constantly avouched. Napier. whereby the felicity of Saints, and that joyful and special fight

they shall have of Gods merciful face in Christ, is here expressed.

Arkite | One of the Sons of Canaan, Gen. 10. 17.

'Atm That part and member of the body which is strongest and readiest to do things withal. It fignifieth also great warlike forces, is in Dan. 11.22.31. Allo virtues, wildom, patience, cha-fitry, by which Joseph refifted all his enemies, Gen. 49. 24. Pill-

Arm | Cant. 8. 6. As the heart fignifieth inward love, so the arm of Christ fignifieth his outward manifestation of love, by helping, bearing, and supporting her in all her infirmities through his power, Pial. 77.16. & 89.11. Ha 40.10,11. Aynjw.

As a feal upon thine arm, Let me be continually in thy fight and remembrance. And because the mart is the sear of the will, and the arm of strength, therefore she desireth his deep affection and mighty strength and power always to be present with her, for her comfort and peace. Cotton.

Keep me fure in thine arms, as that which thou holdest most precious. Hall

She defires to be most nearly joyned unto him as a precious jewel, both in his heart and upon his hand, so that he may always

mind her, and have her in his fight; for we know that whatfoever a man loveth with the greatest love, that he desireth to be near unto, vea even fastened unto it. Giffard.

He hath us always as a feat upon his arm, who can pull us from him? Being upon his 2rm, we are continually in his fight, his eyes are upon us always, and his providence watcheth over us, wherefoever we do become; what evil can betide us? Finch-

She defireth to be joyned unto him, so to cleave and stick fast to him, as the type or figure doth, which the impression of the feal hath made. Brightman.

Arm: Taken,

1. Corporally, to be furnished and fitted for war, with weapons both offensive and defensive, Gen. 14.14. Num. 31.3.5.
2. Spiritually, to be furnished with spiritual armour, Eph.6.

Arm of flip: Most seeble and weak help, such is all help from 'man without God, Jer. 17. 5. Curfed be that makes fit his arm.

'arm of the Lord: The mighty power of God especially working in the Gospel for the conversion of the elect, Isa. 53. 1. To

whom is the arm of the Lord revealed ? 'The great power of God generally uttered, either for faving the good, or destroying the wicked, Psal. 93. 13. Mighty is thing

'arm, and frong is thy right hand, I King. 8.42.

Armagedon] Accurfed warrier, of 1777 and 71; or, a mountain of the best fruits, of 777 and 712. The name of a place,

Peter de Maubin, in his Book of the Accomplishment of the Promifes, faith, That Harmagaddon doth also fignifie the overthrow of the proud or haughty. Yea, and that the Hebrew 1773 7077 fignifies the Subversion of Rome. p.450.

The learned Grotius conceives it to be 17710 77, the mount of meeting to note the place and battel where the Armies of Conftantine and Maxentius met; and that this is here faid in reference not to the Valley of Megiddo, where Folias was flain, but to the Waters of Megiddo, Judg. 5. 9. where the Canaanites were flain by Barak; but Drufius faith that it is made up of 2016 & 17773, the excision or destruction of their Armies, as 73 in Heb. or their fortunes (all their former good successes) as 71 in Chald. fignifies. Dr. Ham. on Rev. 16.16. Annot. b.

Armagaddon: The Mountain of Megiddo, where Foliah was flain, 2 Chr. 25.22. as some think, or the destruction of an Army, as others think; a cutting down subtilly; or the Town Me-\* giddo, mentioned, Judg. 5. 19. where Debora and Barak with a finall number overthrew Sifera. Certain it is, that by this name is fignified the place of that unrecoverable destruction, given to ' fuch wicked Kings, and their forces affembled in battel, for that egreat Whore at Rome, against the Lord and his people, which affords a special comfort to Gods Church. Revel. 16. 16. And they gathered them together into a place, called in Hibrem, Armaegeddon.

The place hath this name given it from the future event, as Numb. 11. 34. Ezek. 39. 21. Some take it for an allufion to Baraks victory over Sifera by the waters of Megiddo, Judg. 4.15.& 5. 19, 20. The word may figuifie, Devoted to destruction, or De-stroyed by craft; that is, craftily brought thither to be suddenly deftroved.

It is spoken of in the Hebrew tongue, for that this shall befall the

Hebrew people. Leigh.

Trmed Marshalled by five, Josh 1.14. marg. Cloathed, 1 Sam 17.5. marg. Prepared, 1 Sam. 12.24. marg.
Armed men: Job 39. 22. Heb. Armour, marg.

Armenia In the Heb. Ararat. A Countrey of Alia, Gen. 8.4. 2 King. 19.37. Ifa. 37.38.

Armholes Jer. 38. 12. Heb. the hollow places of thine hands. Annet. Ezek. 13.18. or, elbows. Annot.

Armoni The Son of Riffah, 2 Sam 21.8.

'Armour Weapons, or warlike furniture for our own defence, and offence of our enemies. 1 Sam. 17.38. David put on

'2. Those strong and powerful lusts of sin, whereby Satan conquereth natural men, and holdeth them fast under his banner and 'dominion. Luk. 11.21. Woen a firong man armed keeps his Palace.

Armour | Spoil, 2 Sam. 2.21. marg. or, Jewels, (Heb. veffels) 2 King.20.13. marg.

Armour compleat: All manner of kinds of spiritual weapons ferving to fence the Christian Souldier on all fides, and to all ' purposes, Eph.6.11,12, &c.

Armour of God: Spiritual furniture of weapons, given us of God alone for our defence against our spiritual enemies, Eph. 6. II. Put on the armour of God.

Armour of light: The graces of the new man, fuch as accompany the effectual preaching of the Gospel (which is like unto light:) and these graces are called (armour) because they are our defence against the assaults of fin and Satan, Rom. 13. 12. Put on

afford us in our spiritual battel; See Eph.6. vers. 11;12,13,14,

Note, Graces of the Spirit are offensive and defensive both, as weapons and armour be.

' Armour of righteoufness: Uprightness or integrity of conscience, which is like armour or weapons, wherewith the godly Apofile Paul, and other his companions in labour, did defend themselves and their functions against Sarans malice, 2 Cor. 6.7. Armour of right:oufness on the right hand, and on the left.

"Armour bearer | Such a one attended Saul. 1 Sam. 16.21. & 31. 4. Jonathan, 1 Sam. 14. 12. Goliah, 1 Sam. 17. 7. Joah,

Sam.23.37.

A mourp] A place wherein to lay up armour, Neh.3.19. A Treasury, or Storehouse, not of Blessings, as Deut. 28.12. but

A Treatury or Stotetionics not or Berlings, as 25-dribury: Cant. 4. 4. Which was either a place for exercise of military discipline, or else for keeping all weapons of war. Annot. The Hebrew word Talpijoth used only in this place, seemeth to be derived of Toalah, to hand, and pijoth two edged fwords, meaning all inftruments to offend or wound the enemy, as bucklers and

hields after mentioned were to defend her felf. Aynfw. It seems Davids mighty men hanged up their shields in this Armory against times of War, and so in like manner all the Worthies of Israel. All the faithful before Christ hanged their fhields of faith upon Christ, in whom the faith of his Church was

as a strong armoury. Cotton. Here is meant the force and power of the whole armour of God. Eph. 6. which the Lord doth arm all the faithful withal, that they may be able to fland against all the assaults of the Devil. Giffard.

Here is fet forth the large and various exercises and trials of faith, in which every grace hath a part, and in which always our faith is victorious; for her shields will prevail against all the fhields of the earth, whose weapons when formed against her shall never prosper, but either be broken in pieces, or else taken and hung up as Trophees of her Conquests, as those were, 2 Sam. 8.7. Ezek. 27.10. Annot.

Army] An hoft of Souldiers. The Aray, 1 Sam. 4. 2. marg. Band, 2 Chr. 25.9. marg. The power of an Army, Ibid. 26. 13.

"Army with Banners | The Spoule or Church of Christ here upon earth, which being well conflituted, is ftrong and terrible to the host of Hell; even as an Army that is strong and marcheth with Banners and Enfigns, is very terrible to the adversaries. Cant.6.3. Thou art orantiful my Love, terrible as an Army with Banners.

The life of a Christian is a warfare upon earth, for the enabling of him to fight the Lords battels, God infuseth into his heart an Heroical and noble courage, for though he fall, yet he rifeth up again; though he be overtaken, yet he getteth out and recovereth his ffrength, which maketh Satan to fear the faith of a Christian, because he knoweth it is built upon that rock which the gates of Hell cannot prevail against. Finch.

Two Armies: Cant. 6.13. or, Mahanaim. marg. The awful Majesty and grace of the Church, which is like that of a well disciplined Army, or else the happy union and reconciliation of the two Churches (Jew and Gentile) which like two Armies joyned together, do with mutual consent and thankfulness sing to God praises and thanks of victory, going forth in the dances of them that make merry, as is promifed, Jer. 31.4. and more particularly, Rev. 5.9. 7.10. & 19.6. Others refer this fimilitude either to the spiritual lustings, and conflicts of the flesh and spirit, which are like Jacob and Elau, or (as the Text) like two Armies fighting in the Church; or elie to those many persecutions and afflictions to which she is exposed, which make her unfit to be looked upon or defired.

Ye shall see in me nothing else, but a certain terrible and wonderful Majesty, as may be seen in Armies set in battel array; or, as two Armies come to meet their King in companies, that they may receive him honourably, and he may march in the midst of them. Let them who defire to be joyned to the Church, know that there is therein as it were a perpetual strife against most powerful enemies, against whom she orderly goeth on, as a company of fingers or dancers, that she may be more terrible unto them.

Hereby is fignified both the deliverance of the Shulamites our of her miferies, and the joy of men and angels for her victory,

Luk. 15. 10. Pfâl. 348. Aynfw.

The Shulamite shall vindicate her self by arms from the power of her enemies whom she now serveth. Both Gog and Magog, Turb and Tartar, with all the wicked Mahumetans, shall be utterly destroyed by the sword of the converted returned Jews, Ezek. chap.38. & 39. Dan. 11.44,45. Rev. 20.9. Zech. 9.13. Brightman.

Look upon her, tell me how you find her. Is the not most brave, glorious, and gallantly attended? Verily when I do behold her, \* the armour of light. What these graces be, and what desence they and all her Troops coming forth to meet me, me thinks I

am in the midft of the Tribes of Israel, and of all those Worthies that skipping and leaping with fongs and dances, and all kind of holy merriments, came to receive David at Mahanaim, when God brought him back unto his Kingdom. Finch.

Α

R

The Legions of the Church digested into Troops with Banners. that is, the various gifts of divers members. for the edification and defence of the common body, being divided into their places and orders, not only do not yield unto any humane force, but are very formidable, unto the spirits of the air, and their Chief; yet is this our fight, but a play; warfare, a triumph; appearing not as fighters, but as a company of fingers, or dangers. Thomson.

The Jews at their convertion shall altemble for the establish-

ment of the Kingdom, and Throne of Christ among them, after they shall be brought to see their foul errors in casting off Christ

fo unworthily fo long a time. Cotton.

Armies: Heb. 11.34. The Original mageu Boan, fignifieth the place where fouldiers pitch their Tents, or Tents by them used in war, a Metonymie: put for Armies, as the word is here rendred.

Rev. 19. 14. The armies which were in heaven. Gods people being flusht with the fall of Rome, shall be in armies ready to destroy Antichrift utterly, when Chrift shall call them to that work.

Arnan The name of a man, 1 Chr. 2, 21. Arnon Rejoycing, or leaping for joy; or, their Ark. A flood,

Arod Ruling, or descending. Whence Arodites, Num. 26.17. Arobi | Ruling, or descending, or a domineering lyon. The Son

of Gad, Gen. 46. 16. Aroer | The watch of watches, or raising up of watches, A City

Deut. 32.34.

Alroprite] 1 Chr. 11.44. Hothan so named. Alroad A Giant, Redeemer, or Deliverer. A Region of Syria, 2 King. 18.34.

Arpharad Healing. The Son of Shem, Gen. 10.22.

Arribeo | Luk. 8. 26. Katenheuoup, navigaverunt, they failed, Act. 20.15. Came to.

arrogancy] shewed in looks, Prov. 6. 17. & 11. 4. Ifa.2.11. Gesture, attire, and train, Act. 25. 23. Speech, 1 Sam. 2.3. Judg.

Arrogancy: Hard, 1 Sam. 2.3. marg.

'Arrow An Instrument of war, which shot out of a bow, wound and pierce deep into the body, and generally the inftruments of Gods wrath and judgment, either to afflict his children, or to wound his enemies, Psal. 38. 3. Job 6. 4. Psal. 45. 6. &

2. Deep and most grievous calamities, which like sharp arrows pierce even the godly to the quick, for the probation and 'tryal of their faith and patience. Also for chastisement. Job 6.4. Thy arrows are in me; expounded, vers.2. Pfal. 38.2. Thine arrows · light upon me.

3. The effectual working of the Gospel, piercing mens consciences, either to their killing or quickning spiritually. Pfal. 45.5. Thine arrows are sharp to pierce to the heart, &c. Rev. 6.2.

4. Malicious flanderous tongues, which wound and pierce like arrows, Pfal. 120. 3, 4. & 64. 3. And foot for their arrows bitter

'5. The heavy judgments of God upon the wicked for their destruction, Pial. 64. 7. But God [hall | hoot an arrow at them,

'There be arrows of Pestilence, Psal. 91.5. and of Famin, Ezek.

'5.16. of Sickness, Pfal.91.5.
'Arrows are also taken for Thunderbolts, 2 Sam. 22. 15. Hailflones, Hab. 3. 11. with Josh. 10. 11. Hurtful means, Prov. 26. 18. Evils from milchievous intents and purpoles, Plal. 58.7 Arrow, or Knife, Ezek. 21. 21. marg.

Art ] Work, implying skill, Exod. 30. 25, 35. 2 Chr. 16. 14. Skill, cunning, Act. 17.29.

Curious Arts, Ad. 19.19. that is, Magick, as the Syriack and Arabick rightly render it. Whence the proverb Ephefia littera. Leigh Crit. Sac.

Artarerres A ftrong marrier. The King of Persia, Ezra 4.7. & 6.14. Some think that this was a common name to all the Kings of Perjua, as Cafar to the Roman Emperors.

Artemas ] uhole found, of agreuns. A mans name, Tit. 3.

Artificer ] Taken properly for one that uleth any art, trade, or occupation, Act. 19.24. whence Workman, Jer. 10.3. Occupier, Ezek. 27.27. Crafts-man, 2 King. 24.16. Chapmen, 2 Chr. 9.14. of which divers several kinds are mentioned in the Scriptures, as Bakers, Carpenters, Smiths, &:.

Improperly it may be applied to God, who is termed a Hufband-man, Joh-15-1. a Builder, Heb. 11. 10. So also unto such as are skilful to deftroy, Ezek. 21. 31.

Artillery Heb. Instruments, 1 Sam. 20. 40. marg.

Arnad] The name of a City, Ezek. 27. 8. The Inhabitants thereof came of Canaan, Gen. 10.15,18.

Arbabite The Son of canaan, Gen. 10. 18.

Aruboth | The name of a place, 1 King.4.10. Aruman | The dwelling place of Abimelech, Judg.9.41. High,

Araa | The Steward of a house to Ela King of Ifrael, I King.

S

'As | fignifieth Likeness in quality, and not in quantity, Mat. 5. 48. Be perfect as your Father is perfect, 1 Cor.3.15.

'2. Equally. Joh 5. 2. All should bonour the Son, as they bonour '3. The likeness of a thing, but not the truth of that thing, Mat.

'4. The truth of a thing, but not likeness, Joh. 1. 14. Eph

Both the likeness and truth of a thing, Heb. 2. 7.

6. The quality, but not the equality, Luk. 6. 36. Matth. 22

7. Because, Joh. 15, 12, & 17, 2.

"8. A Sight, not of proportion but of condition, Marth, 6, 12. Note: As is sometimes a sure affirmation. Gen. 27, 12. As a

deceiver, (i.e.) a very deceiver or mocker, Neh. 7.2. 2 John 1.

It's put also for While, Act. 29.9. Like, 1 Pet. 3. 8. According, Mat. 15.28. For, Mat. 6.12. With, Luk. 11.4.

As After the manner, Job 31. 33. marg.

As much as thou halt need, Heb. according to all thy need, 2 Chr. 2. 16. marg.

(3.5) Cant. 1. 5 & 2.2, 3. & 4. 1. is an adverb of comparison, pointing out the likeness of one thing to another, and is in effect the same with like, as Tremelius rendereth it. Cant. 1. 5. but it is to be extended no further then the circumftances in the Text will

'As by fire noteth no true fire, but that which hath resemblance with fire, that is, to make a thing certainly known like to

Ala A Phylician, or healer of fickness. The King of Judah.

Alahel The work of God. Joab's Brother, 2 Sam. 2.18. A Levite, 2 Chr. 31. 13. The Father of Jonathan, Ezra 10. 15. Maiah The Lord hath wrought. A Servant of Joseph, 2 King.

22. 12. A Simeonite, 1 Chr. 4.36. A Merarite, 1 Chr. 6.30. A Shilonite, Ibid. 9.5. Maph | Gathered. The brother of Heman, 1 Chr. 6. 39. The

Father of Joah, 2 King. 18.18. The keeper of the Forrest to King Artaxerxes, Neh. 2. 8. Mareel The beatitude of God. The Son of Febaleel, I Chr. 4.

16. Azarael a Priest, Neh. 12.26.

Mareiah The Son of Afaph, 1 Chr. 25.2. The bleffednes of

Alcend Spoken of God, Gen. 17. 22. Christ, Eph. 4. 10. Gods anger and wrath, Pfal. 78.21,31. Angels, Gen. 28.12. The foul out of the body of man, Eccl. 3.21. Vehement prayer, Exod. 2. 23. The mind to pierce into the heavenly light for spiritual understanding of the mysteries of God, Joh. 3. 13. Vapors, mist, and smoak, Jer. 10. 13. Gen. 2. 6. Stink, Joel 2. 20. Wickedness, Joh.1.2. It fignifieth also to grow and increase, Jer. 46.7. Vanish away, or come to nothing, Isa.5.24. Cease or leave off, 1 Sam. 14.

"Referred to men, fignifieth,

"First, to study, seek, and defire the way to heaven, Rev. 8.4. "Secondly, to go up in foul alone, or both in body and foul to heaven, Pfal.24.3. See Translation.

"Thirdly, to go up to an higher place or ftate on earth, Luk. · 18. 10.

Ascend: To go up, Psal. 104.8. marg.

"Moascend into heaven To go up into heaven bodily and visibly, Ad. 1.9,10. Eph. 4.9,10. When he afcended.

'2. To be perfectly indued with light of spiritual understanding. Joh.3.13. No man ascended up, &c.

"Ho afcend into heaven | After much labour taken in preaching the Gospel, and many reproaches suffered for it, to be raifed up to great dignity and honour here in the Church (which is called Heaven in this Book of Revelation) and after this life ended, to be made partakers of heavenly glory. This is the portion and comfort of all the faithful witnesses of Christ, as experience of all times doth prove. It was fulfilled to Luther, Melanethon, Peter Martyr, Bucer, and many others, Rev. 11.12. And they (ball ascend up to beaven in a cloud.

Others understand it of coming openly into the visible Church with a cloud or multitude of witneffes (as Heb. 12.1.) rejoycing and congratulating with them, and incouraging them, and helping like a cloud to advance them. Others take

f a gentle way of reformation, by the word, not a violent one. by the fword, as it were by a whirlwind. Others, for their imperfect knowledge, at the first, of those things which concerned Gods

publick wording. Amost.

'Afternoing' Gen. 28. 12. The Angels looking with defire 'into the mysteries of Christ, 1 Pet. 1.12. ministring to him, and through him to his people, Mark 1.13. Heb. 1.14. now in special 'guarding Jacob from all perils in his journey, see Gen. 32.1, 2.

'Angels asternoing and peternoing' The Angels ministring Christian Christian

firing to Christ in his doing of strange works, and unto the

Church for Christ his fake, Joh. 1.51.

'Afcending into heaven, and going down into the deep] That righteousness and falvation cannot any more be in us by the works of the Law, than either we are able to climb up into the heavens to fetch a thing which is there, or to go down to the bottom of the deep feas to fetch fomething that is there, Rom.

"Aftending lamps" Exod. 40. 25. To burn and shine, as vers.4, representing the seven spirits of Christ, whereby his Word ' fhineth to his Church.

'Afternfien | Christ going up into heaven in his manhood; or, an action of Christ as he is God, removing his manhood up 'into the third heavens, there to remain in most excellent glory and power, for the good of his Church, Eph.4.9,10.

Now that he aftended, &c. is the fame that descended.

\*Now that he aftended, occident that the enterested Affect ! An afcending or mounting up, Numb.24.4.
Affective To attribute, give, bestow upon, Deu: 32.3. Psal.68.

34. Afinath] Apiril, or thing unfortunate. Joseph's Wife. Gen.

41.45. Abashed, or one that is waxen pale and wan, as when the colour fadeth and withcreth: it noteth both disape pointment of hope, and confusion of destruction, Psal. 6. 10. Let mine enemies be abamed, &c. See Job 6.20. & Jer. 48. 1, 20. Isa. 1.29. When we look for help from whence we obtain none, then followeth shame: as Idolaters from their idols, and superflitious forms of worship: which in the evil day being not only unable to help, but pulling down much hurt and punishment, it caused such persons as trusted therein, to be ashamed of their temerity, impiety and obstinacy, especially if they have been

Ashamed we must be, not of Christ, or his Word, Mark 8, 28. the Gospel, Rom. 1.10. Affiction for it, Rom. 5.5. Believing in Chrift, Rom. 9. 33. Praifing a godly man, 2 Cor. 7. 14. Such as suffer for Chrift, 2 Tim. 1.16. Suffering as a Christian, 1 Pet. 4.16. The testimony of our Lord, 2 Tim. 1.8. But of sin (of what kind foever) Rom 6.21

Abaned: Confounded, Rom. 9.33. marg. Shall not be askamed: Rom. 10.11. Shall believe God, and confeis him publickly, as verf. 10. Dr. Hammond on Revel. 1. An-

Heb 2.11. He is not ashamed to call them brethren, Christ thought it no disparagement to his glorious Deity, to call men his brethren. Jones.

To reckonhimself among them, as one of the same nature and condition, for in the Texts afterward alleadged, he doth not in express words call them brethren, but only imply it. Annot.

Heb. 11.16. God is not ashamed to be called their God, that is, Accounted it an honour to be called their God, because by their faith they gave glory unto God, thereby acknowledging his power and faithfulnes; or, in an effecial manner to be called their God, though he were the God of the whole world, Gen. 24-3. Annot. Who should be ashamed of them, of whom neither God nor Christ are ashamed?

aifhan] Smoke. A City, Josh. 15.42.

alifibra 1 Chr. 4-21.

Alfibra 1 Chr. 4-21.

Alfibra 1 chr. 4-21.

The Son of Binjamin, Gen. 46.22. Of whom the Albbelites, Numb. 26.38.

Aspechna3 | Fire as it were a distilling, or sprinkling. The Son of Gomer, Gen. 10.3. Also a Countrey. Jer. 5.27.

Alligood Robbing of a Country, the fixe of the beloved, or of the Fathers Brother. A City, John 15.47. whence the Alphabites, Nch. 4.7. and Alphabites, John 13.3.

Alhooth Difgath] The Springs of Pifgath, or the Hill, Deut.

8. 17. marg.

[Altho] The name of a Tree. It's no where else found in the Scripture. By the Latins it is called Ornus, from the Greek openies, because it thriveth best on hills. It hath leaves broader than the ordinary Ash. It seemeth that Chests or Arks were usually made of it; for the names of either, this, and that of a Cheft, or Ark, in Hebrew are of the same stock, differ not much, Oren and Aron. Ifa.44.14. Annot.

Affer | Happy, the fon of Jacob, Gen. 20.13. Also the posterity of Alber, or Countrey where they dwelt, Gen. 49.20. Numb. 1. 13. Whence Asherites, Judg. 1. 32.

'aithes | A thing vile and brittle, being the remainder of

'some better matter, as wood or other stuff consumed by fire. 6 2 Pet.2.6.

Α

'2. The frailty and extreme vileness of man, being considered in comparison with his Creator, Gen. 18.17. And behold I am but dust and ashes, Job 13. 12. Your memories may be compared to ashes; that is, they shall be most vile, never to be remembred but with loathing.

To confume to affes That the Sacrifice which Christ offer red of himself, prefigured in those of the Law, was most grateful and acceptable unto God, Pfal. 20.4. And turn thy burnt Sacrifices

'The turning of the facrifices to ashes, was a fign of acceptation, that it had a fweet fmell, as turning of the facrifices to our

To become like dust and ashes: fignifieth a mans dejected conditi-

"Ho sat ashes To be cast down into a hase and miserable condition, fo full of forrow, as for excessive mourning, bread did relish no better than ashes, Psal. 102. 9. I have eaten ashes,

"Ho repent in affes To mourn and lament grievously in the sense of some sins against God, and for deserved judgment. Jon. 2.6. The King of Nineveh fat in ashes. Mat. 11.21. They had repented in fackcloth and afhes. It was the cuftom of Jews and Gentiles in any deep heaviness, to declare their grief by putting on fack-cloth, and sprinkling of ashes on their heads, or fitting in them, and after this fashion Gods people did witness their great abjection and vileness, when by fasting and prayer they extraordinarily humbled themselves before God to turn away fome vengeance; which of fome was done in truth and fin-'cerity, as Dan. 9.3. and of others in shew only, and in hypocrifie, as Abab.

Ashima The fire of the Sea; or, the offence. The Idols of Hamath, 2 King. 17.30.

Allikelon | The fire of infamy. A City of the Philiftims, 2 Sam.

Alfmah] Mutation. A City, Josh. 15.33,34. Alfhpena3] The Master of the Eunucles to the King of Baby-

Althaiel Toe beatitude of God. The Son of Manaffeh, 1 Chr. 7.

Alftaroth | Flocks, or riches. A City, Deut. 1.4. Alfo an Idol, i Sam. 7.2

Al fremoth The fire of divination, consummation, or perfection. Tofh. 15.50.

Alhterathite | 1 Chr. 11. 44. uzziah thus named.

Alhteroth-karnaim | Abtaroth fignificth flocks, or riches; kernaim, horns, meaning thereby the people of the City of Albtaouth, Gen. 14.5.

Afficogetti] called Afteroth, 1 King. 11.33. The Heathens call this Idol aftarte, which they worshipped in the female fexand was used for the common name of all their female goddesses, as Baal of the males, and is therefore here also expressed in the plural number; but more specially this was the Idol of the Sidonians, I King. 11.5,33. & 2 King. 23.13. and of the *Philiftins*, 1 Sam. 30. 10. which they worshipped in the form of a Sheep, and under

this some think they worshipped Venus; others, Diana, or the Moon. Annot. on Judg. 2.13.

Althuath] Doing, or making veflments. The Son of Japhet,

'Althur 1. The man fo called, Gen. 10.

'2. The posterity of Abur, or Assyrians.

'3. The Region or Countrey fo called.

4. The King of Afbur with his Army, Ifa. 10.5. Affinrim] wait-layers, blefs, eflow-goers, beholders, or lookers

on. The Son of Dedan, Gen. 25.3.

If Tribe of After.

Affia] Full of mire, or dirt, of asse dirt, slime; or of the Syriack word NDN he healed; accounted of old the third part of the world, and greater than both the others, Europe and Africa. This was the place of the first men, first Religion, first Cities, Empires, Arts; where the most things mentioned in Scripture were done. The place where Paradife was feated, the Ark refted, the Law was given, and whence the Gospel proceeded. The place which did bear him in his flesh, that by his Word beareth up all

The word is used in the New Testament sometimes for all the Leffer Afiz, Act. 19.26,27. & 27.2. Sometimes for some particular places thereof, Ad. 16.6. Ad. 2.9. & 6.9.

Affide Apart, 2 Sam. 3.27.

Afiel ] The work of God. The Father of Sergial, I Chron. 4.

"To ask To put a question, Luk. 20. 8. I also ask you,

'2. To move a petition, or to defire something in prayer,

When

When man asketh God, then it's put for, to enquire, and ask counsel, Judg. 20. 23. Pray for, and beg of God, 1 Sam. 1. 20. Jam. 1.7. Say, or tell, 1 King. 3.5.

Α

S

When of man, then it's put for, to impose upon, Gen. 34-12-Enquire as to learn of another, Deut. 32. 7. Crave, John 15. 18. Requeft, 1 King. 2. 16. Demand of, Joh. 5. 21. Learn of, 1 Cor. 14. 35. Propound a question, Mar. 22.46.

Whenit's spoken of Beasts, it's put for, to learn, Job 12-7. When it's applied unto God, it sheweth his offer both unto Christ our head, Pfal. 2. 8. and us his members, Mat. 7.7. and is his

questioning of man, Job 38.3. Luk. 20.3. "Moask amiss To pray they know not what, nor as they 'ought, without referring their prayers unto Gods glory, and charity towards their neighbour, Jam. 4.3. 12 ask amis.

Milep Corporally, Judg. 4. 21. Spiritually, Cant. 7. 9. Meant

also of being dead, 1 Cor. 15. 6, 13.

Cant. 7. C. Causing the liss of these that are essent to speak. Such shall be the sweet and powerful efficacy of the Doctrine of the Church, as sha'l cause the sleepy and drowsie profesiors, whether amongst Jews or Gentiles, to open their mouths, and speak plentifully to Gods praise. Cotton.

I will make, that whether they (Paftors and Eishops) conceive publick prayers; or publish my praises in the Asiemblies of the faithful, or preach my Word to my people, they shall (like most generous Wine) awake both their own and the fleepy fenfes of the whole Church, and make eloquent the tongues of them that are fleeping. Tompfor.

Able to put words both of repentance and prayer into the lips

of him that lies afleep in his fins. Hall.

Thy tongue (the Preaching of the Gospel) shall be as pure, strong, and pleating Wine, of the best smell and savour, sprinkling and leaping lovely, frisking in the cup; whereby even those that fleep, and are dead in their fins and trespasses, shall be awakened, and with new lips and words found forth thy praise. The preaching of the Gospel is that which raileth men out of the fleep of fin, and maketh them to fpeak with new tongues to the praise of the glory of God. Finch.

Great is the power and vigour of the Gospel, chiefly when it finks into the heart, and is there warmed and cherifhed by devout and holy meditation; like good Wine it will declare its vertue, and excite even those that were asleep before, to utter the great

things of God. Arnot.

By fleepers are here meant finners awaked and quickned by the Word Preached, as it is faid, Ephef. 5. 14. and was promifed Ifa. 26. 19. and Exikiel by prophefying raifed to life the dead bones of the house of Israel, Ezek. 37. (which also the Chaldee Paraphrash alledgeth in opening the place.) And not only dead men, which are faid to be assign, Dan. 12.2. but others also that live, and through negligence or fecurity fall afl.ep, (Cant. 5.2.) are enabled by this spiritual Wine to speak, for having drunk thereof, they forget their poverty, and remember their mifery no more, Prov. 31. 6, 7. See Ila. 57. 18, 19. Aynfw.

Alfnah Ezr. 2. 50. His children returned from the Captivi-

Mnapper] A great Noble man, who peopled the Cities of Samaria, Ezr. 4. 10. Assignating One of Haman's Sons, Est. 9. 7.

Alfp is a venemous and dangerous creature, having its eyes not in its forehead, but in its temples; so that it pursues its adverfary rather by its hearing and finelling, than by feeing, herein refembling the envious, who look afide on others, and upon hearfay or unwarrantable suspicion conceive harred against them. Its fellow being kill'd, it furjoully perfueth its flayer, fetting upon him whether he be alone or with others, without any regard unto its own danger; herein resembling the wrathful, who out of a defire of revenge, expose themselves to any danger. One kind killeth by thirst; thus doth Coverousness: Another by sleep; thus doth the Slothful flay their own fouls: A third by bloud, the parties flung therewith bleeding till they die; and thus do the luxurious destroy themselves by wasting their bodies. The wicked are ous destroy themselves by waiting their bodies. In the wirked are faid to have the gail of Alps whithin them, Job 20.14 to fack the posson of Alps, Ibid. 16. to have the fosson of Alps under their lips, Rom. 3. 13. Whereby may be perceived that they are malicious dangers. But the suching child shall pluy on the bole of the Alps, Isa. 11. 8. God will deliver his from the greatest dangers, and the ungodly when once converted to Christ, shall harm them no

Afriel The beatitude of God. Of him came the Afrielites, Num. 26.

um. 26. 31. Affault] Violence, force, Act. 14. 5. To affault] To invade, rife againft, fet upon. Act. 17. 5. They affaulted the house of fason.

a flay To tempt, Deut.4.34. This is not spoken of God trying his own strength, but proving the obedience of his people, and trying the strength of his adversaries. Ayniw.

To try, 1 Sam. 17.39. To make tryal of, Heb. 11.29.

Als Hercof frequent use is made in the Scriptures, which flow the manifold use thereof; as whereon men and women rode; Exod. 4. 20. Numb. 22. 21. Joh. 15. 8. or were drawn in a Chariot, Ifa. 21.7. which bare burthens, Gen. 42. 26. which was used in plowing the grounds, Deut. 22. 10. and grinding of corn in mills, Mat. 18.6. Luk. 17.2. The mil-stone there spoken of, was fuch (as the Original importeth) as was turned about by an Ass. Touching it, God commanded that it should rest on the Sabbath, Deut. 5. 14- be brought home if found going aftray, Deut. 22.2. And forbid his people to cover one anothers Afs, Exod. 20.17. It's a dumb beaft, 2 Pet 2.16. brayeth, Job 6. 5. It's a vile base beast, of small account; whence that phrase, To be but ried with the burial of an Al, Jer. 22. 19. Though firong, vet it is a lazie beaft, Gen. 49. 14, 15. It's unruly and fullen; hence, a bridle for the As, Prov. 26. 3. The Prophet hereby upbraideth the peoples ingratitude, Ila. 1. 2. Christ to shew his humility rade on an AB. Joh. 12. 15. By this beaft are fignified, men gnorant of manners, the immoderate riot of flubborn perfons, their impudence and shamelesness. Once an Ass spake, 2 Pet. 2. 16. and once an Affes head was fold at a dear rate, 2 King 6.

S

Of Ass: one once spake, 2 Pct. 2. 15. Some are young, Isa, 30. 6, 24. Some are fruitful, having Colts, Gen. 40. 11. Some wild, Job 5. 5. Jer. 2. 24.

Affemble | To come together, Num. 10.3. To gather up, Ifa. 11. 12. (as in Jcr.10.17.) Annot.

Affimble together, Att. 1.4. or, eat together, marg. To cry toge-Alli-more rogeriers, act. 1.4, or, ear rogerier, marg. 10 cry together, 1 Sam. 14.20. marg. To call, 2 Sam. 20.4. marg. To gather together, Jer. 4.5. To come fumultuoufly, Dan. 6.6.

Attembling Heb. 10.25. Not for faking the affembling of our selves together as the manner of some is; That is, the publick Congregation of the faithful, wherein the word of God is taught, the Sacrament administred, and Common-prayer, and thanksgiving made, (unto which God hath promifed a bleffing, Mat. 18.20. See Pfal. 27.4. & 122. 1.) which some do either out of fear, or negligence, or pride, self-conceit and singularity, or out of what causeless reason else. Annot.

Affembling Assembling by troops, Exod. 38.8. marg.
'Affembling) A place for solemn meetings, either Civil or Ecclefiastical, Mat. 23.6. The chief seat in Assemblies, Isa. 4. 5. where it fignifieth facred ministeries and meetings.

'It is also used for a multitude of people, Gen. 28.3. Ezek. 23.

This is done either by command of authority, as Num. 1. 18. 2 Sam. 20.4,5. or voluntarily; which is, either lawfully, Judg. 20. 1. or unlawfully, Pfal.48.4. Act. 4.27.

Affembly: Secret, or Council, Ezek. 13. 9. marg. Synagogue, Jam. 2. 2. marg.

Solemn assembly; a reftraint, 2 Chr. 7.9. marg. Day of restraint, Joel 1. 14. marg. Holy days, Amos 5.21. marg.

JOCI 1. 14. IMAIR. PIOLY BATHS 5. 21. IMAIR. 2015 PAIR 2. 2. ENERGY OF GROUND ALL FOR THE PROPERTY OF THE PROP

1. By the acceptation of persons, partiality, ver. 1. which especially respects Judicatures.

2. By the footstool, ver. 3. which was proper to great persons, Princes on their throne, or Judges on their Tribunal.

3. By the words ver. 4. Te become Judges.

4. By the mention of Judicatures, ver. 6. which clearly fignifie fuch confisions, 1 Cor. 6. 4.

And laftly, by ver. 9. where their partiality, particularly that of preferring the rich to a better place than the poor, is faid to be a breach of the Law, Dr. Hammond Annot b.

Heb. 12.23. To the general affembly; that is, to the whole number of the elect in general. Annot.

"Maffers of the Affemblies | Pastors or Teachers which govern Assemblies, Eccl. 12.11.

Affent ] 2 Chr. 18.12. With one mouth, marg.

Ho affent | To give sentence, Luke. 23. 24. marg. To agree ogether, Act.21.9.

Affign | To allow, constitute, appoint, Gen. 47. 22. To give or let out for a special use, Josh. 20.8. To put, or set, 2 Sam.

Affir ] Bound, or imprisoned. The Son of Kerah, Exod. 6. 24.

The Son of Jeoniah, 1 Chr. 3. 17.
"To Antit To minister aid or help, as it were to stand to one in his danger, 2 Tim. 4.16,17. No man affiliad, yet the Lord af-

Ard me-Affociate To combine, to conspire, plot together, Isa.

Affoon as Gen. 18.33. & 27.30. & 44.3. So foon as.

Affor A. coming near to. A City, Act. 20. 13. "Affurance That infallible certainty which an elect foul hath."

by faith of her own falvation, and of the promife of grace, that it is true, and belongeth to her felf. Heb. 10. 22. Draw near in 'affurance of faith. Rom. 4.21. Being affured, &c. The Papifts are enemies to this assurance: they grant a probable and conjectural, but deny infallible assurance; because mans will (say they) is mu-'table, whereas our affurance depends upon the unchangeable will

2. Charitable perswasions of other mens salvation, 2 Tim. 1.5. · I am affured it is in thee.

of God-

Affurance is either Corporal, concerning the bodies fafety, Deut. 28.66. Spiritual, teaching the fouls fafety, Heb. 6.11. Which is of understanding, Col. 2. 2. The divine truth of the Gospel, 1 Theff.1.5. Hope, Heb.6.11. Faith, Heb.10.22. or mixt, partly

Corporal, parely Spiritual, IIa. 32. 17.

Affurance of faith] A certain perswasion of such things as faith apprehends, Heb. 10-22. Draw near in full affurance of faith; that is, with a stedsast faith without wavering or doubting, vers. 23. Jam. 1. 6. Some are of opinion that here and in other places there is an allufion unto ships under full sail, and then the Tranflation may be this, viz. With the full fail of faith. Faith is that grace whereby we either do, or may approach unto God with full assurance of acceptance. Annot.

' Full affurance A certain and strong perswasion of our 'own falvation by Christ, Rom. 4.21. Being july affured, Col. 2.
'It is a speech borrowed from ships which be carried with full

fails.

Given affurance, Act. 17.21. Offered faith, marg.

Affure To perswade, 1 Joh. 3.19. marg.
It shall be assured to him, Lev. 27.19. that is, shall stand unto him, be bis. Aynfro.

Affured peace, Jer. 14. 13. Heb. peace of truth, marg. Hast been

Assured of, or trusted with, 2 Tim. 3.14.

#fured of, or trusted with, 2 Tim. 3.14.

#furebly | Certainly, furely, verily, without doubt, or peradventure, 1 Sam. 28.1. 1 King. 1.13. Act. 16.10. In truth, or

16. 5. 4nnot.

3. 4nnot.

Affyria A most fruitful and sertile Countrey, Isa. 36.17. called allo Afhar, Gen. 2.14. & 25. 18. from Afhar, the Son of Shem: The inhabitants trafiqued in the Fairs of Tyrus, Ezek. 27.23. were rich and defirable, Ezek. 23.6, 17, 21. were proud, Zech. 10. 11. were a formidable people, Ifa. 18.2,7. were injurious unto all, Neh. 3.19. were Idolaters, Ezek.16.28.

Affprian Heb. After; put for the King of that people and Countrey, and more specially for Senatherib, as vers. 24. Ezek. 21. 3. Annot. on Ifa. 10.5.

Put also for the Egyptians, Ifa. 52.4.

Affonied Amazed, wondered, confounded and troubled in mind at terrible judgments, Ezek. 26. 16. & 27.35. Great fins committed after extraordinary deliverances, Ezr. 9. 3. The exraordinary humiliation of most excellent men, I(a. 52. 14. Job 2.13. The Churches forsaking of God, and following idols, Jer. 2. 12. The obstinacy of Gods people while they be under the heavy 12. The obitinacy of Gods people white they be under the nearly wrath of God, Ezek, 3.15. A firange deliverance, Dan. 3. 24. Some fearful judgment foreseen, Dan. 4.19. Some wonderful fight. Dan. 5.9. Great and admirable gifts unexpected in one, Mat. 7. 28. Supernatural acts, and miracles wrought, Mat. 28. 4. Mark 5.

Affonishment] Wonder, Jer. 5.30. marg.

Affrap] Taken Corporally, Mat. 18.12. Spiritually, Prov. 5.

23. The wicked do so from the womb, Pfal. 58. 3. The godly of infirmity, Pial. 119. 176.

Aftrologers, Aftrologians, Heb. Viewers of the beavens. Not such as view to as David did, Pfal.8.3. and as Gods people and others are willed to do, Isa. 40. 26. to confider and contemplate the incomparable glory, wisdom, power, and providence of God, discovered and brightly shining forth in them, Psal. 8.1. & 19.4. & 104. 1--4. Rom.1.21. But that gaze on them, to read the fates and fortunes, (as they term them) of men, and States. persons and people in them, and to foretel thence, what good or evil shall betide them. And the Hebrew Doctors therefore affirm the term here used to come from an Arabick word that fignifieth to decide, and to denote, such as take upon them to decide and to determine things of future contingence, by the view of the Sky. Annot. on Ifa.43.13.

This name at the first was and might be taken in a good part, though afterwards (through the abule of Men and Arts) the name

grew infamous. Annot. on Dan. 1.20.

Affroincers | They were of old held in high efteem with the Babylonians, Dan. 1.20. & 2.2. & 47. & 5.7, 11, 15. with other Nations, Dan.2.10. and with the ungold fins, Ila. 47-13, 14, 15 which whom they did consult about their weighty affairs. They took upon them to prognofticate of things to come, and are mentioned with Star-gazers, Monthly Prognosticators, Ifa.47. 13. Magicians, Sorcerers, Chaldeans, Dan. 2.2, 10. Southfayers, Dan. 4.7. Wife-men, Dan. 5.15.

Mfunder | This followeth the words Break, Burft, Cleave, Cut, Depart, Divide, Part, Pluck, Put, Rent, Sawn, whereby the meaning thereof may be plainly perceived.

Assurption The counfel of Elders; or, gathering, 1 Chron. 26.

assession Lev. 24.16. Both.

Alfpucritus | incomparable, of a & of yneil G, and this of où & neivo, to dissern, judg. A man's name, Rom. 16.14.

At Between, Judg. 5. 27. marg. Towards, Ifa. 26. 11.

At band, ready, near, in presence, Jer. 23. 23.
At tan A Bramble, Psal. 58. 10. It seemeth this floor was seefet with brambles, and thereof had the name. Aynsworth on

Altarah A Crown. The wife of Ferabmeel, the Mother of Onam, 1 Chr.2.26.

Altaroth | crowns; or, a quil to make one drink. A City, Numb.32.34

Attarotipadder ] The name of a place, Josh. 16.5.

Ate Rev. 10.10. I took the book and ate it up; that is, by fluly and meditation he digested and settled it in his heart. Perkins. The sweetness of honey cannot be shewed by discoursing, nor by reading, it is only learned by tasting; so it is with the sweet consolations of the word. If any man will learn them, let him come and see; let him taste and then consider how gracious the Lord is, and then shall he find as David did, the Word sweeter

unto his mouth, than the honey, or honey, comb. Comper.

This was the inauguration of John; there was imposed upon him a charge of receiving from Christ, and bringing into the knowledgof the Church, another yet, and a more noble prophefie by much, and which should run over the same space of time with the former. Mede.

Ater | The left hand, Ezr. 2.16.

Althach Thy hour, or time. A City, 1 Sam. 20.20.

Athaiah The hour, or time of the Lord. The Son of Uzziah.

Athaliah] The hour, or time for the Lord. The Mother of Aharish, 2 King. 8.26. The Son of Jeroham, 1 Chr. 8.26.

Athenians] The people of Athan, Act. 17.21.

Atthens A most noble City of Grecia, called 'A Shrat, and 'A Shrus, of Minerva, the builder or Patroness thereof, Act.

Athirff Spoken,

1. Of Bodily thirst, Judg. 15.18. Ruth. 9.2. Mat. 25.44.

2. Spiritual, Rev. 21.6. & 22.17.

"Athirst: One who feeling a great want of waters of life ( the graces of the Spirit ) doth highly value them, and earneftly cover and feek after them, never giving over till he be farisfied-Rev. 22.17. Let every one that is athirft come, Rev. 21.6.

The Prophefie may kindle this thirst in good men; the performance will quench it; elie were the expecters miserable, Prov. 13.12. 1 Cor. 15.19. Because good men cannot hear of these excellent things, but they will long for them, he addeth, I will give, &c. Rev. 21.6. Annot.

Athiai My hour, or time. A mans name, Ezr. 10.28.

Atonement | Reconciliation, Rom. 5.11. So the word is ren-

dred, Rom. 11.15. 2 Cor. 5.18,19.

Attonement was either Mosaical under the Law, which was typical, and made for fin, Exod. 29.36. Souls, Exod.30.16. Per-ions, either generally, for all the Children of Israel, Lev.16.33. Specially, for some, as the high Priest and his house, Lev. 30. 33. The Levites, Numb.8.11. or particularly, for the Ruler, Lev. 4. 22. One of the common people, Ibid, 27. A man, Lev. 1. 2, 4. A woman, Lev. 12.7. Places, and things, as the Tabernacle, Lev. 16.16. The Altar, Ibid.33. Being made by the high Prieft, Exod. 30.10. with facrifices of beafts, Ibid. & 32.30. Lev.6. 7. which being accepted for the party offering to make an attonement, Lev. 1.4. Every fin was forgiven, what ever it was, Lev. 6.7. Or evangelical, under the Gospel, made by our high Priest once for us all, Rom.5.11. Col.1.20. Heb.10.12,14. & 9.28.

"Mo make attonement] To declare one to be purged from his fins, and reconciled to God. Lev. 5. 10. The Priest shall make attonement for.

Atroth | as Ataroth. A City, Numb. 32. 5.

Attai | My hour, or time. The Son of Farah, 1 Chr. 2. 35. "Ho attain To lay hold on, or receive, Rom. 9.30. They attained righteoufness; a Metaphor or speech borrowed from a bodily hand apprehending a gift offered, fo faith apprehends Christ 'as he is given of the Father.

'2. To hold out till one come to the mark or goal. Rom.9.31. They attained not the law of righteousnes: A metaphor or speech borrowed from such as run in a race, and faint or fail in the middle course ere they come to the end; so did these Jews fail of righteouf-

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W A

righteousness, whereunto they strove (as runners) to come, because they could not exactly keep the Law, and withal contemned the grace of Christ, being pussed up with pride of their own good works.

Attalia] Encreasing, or nourishing. A City of Pamphylia, Ac. 14.25. It may feem to be thus named of [11] y an boar; or time to the Lord, of I'V and '7 the article of the Dative cale, and 171 which uleth to be put for 71 which feems to be abbreviated of the proper name of God 7771.

'Mo atteno | Earnestly to bend the mind unto a thing, ta-'king great care of it, and heed unto it, Act. 20.28. Attend there-

fore to all the flock, whereof the boly Ghoft, &c.
So we must attend to wisdom and understanding, Prov. 2. 2. The words and fayings of wildom, Prov.4.20. The Preachers of the Gospel, Act. 16.14. The speech of the wife, Job 33.31. Wife men in great authority, Job 29.21. The Teachers of the Word, Neh.8.3. Luk.19.48.

To attend upon, Est. 4.5. Heb. Set before, marg.

Attendance | Heb. Standing, 1 King. 10.5. marg.

Give attendance to reading, 1 Tim.4.13. Mind it, intend it, give heed unto it.

attend 2 Chr.6.40. Attentive, Neh. 1.6. The Original word iame in both places, attended, was more ove.

Extentibe ear? When referred unto Gad, importeth both his reading to hear, and his willingness and ability to answer our

deires, Neh.1.6. 2 Chr.7-15.

When unto Men, both their readiness to hear that which is good, and their resolution to obey the same. Neh. 2. 3. The people

were attentive, or banged on bim, marg.

Attentively Diligently. So it's rendred in Job 13.17. Heb. Hearing hear; mark and attend to it, hear with the ears of their mind, carefully to observe God's great power, that spake so ter-

ribly as no man could, Joh 37.2. Annot.

2 that? One that holp to make David King, 2 Chr. 12. 11.

The Son of Reboboam, 2 Chr. 11.20.

Attite Apparel, garnishing, decking, trimming, bravery, Prov.7.10. Her attire, Hell ber bindings. The Greek and Latin, her breaft-band, or stomacher; but it would rather be her beadbands, Ter.2.32. Annot.

Atticed Covered, Lev. 16.4.

Alba ] Iniquity. A City, 2 King. 17. 24. Abail To please, satisfie, give content, Est. 5. 13. To help, profit, be effectual, Gal. 5.6. & 6.15. Jam. 5.16.

Audience | Ears-bearing, Gen. 23.10. marg. So, To give audience, is, To hear, Act. 15.12.

**3ben**] Iniquity, called Heliopolis, the City of the Sun. Ezek. 30.17. Also an Idol, Hol 10.8.

Abenge | Spoken of God, with relation unto his people. Luk.18.7, Prophets, 2 King.9.7, Himfelf, Jer.49.10. His anointed, 2 Sam.22.48. his Covenant, Lev.25.25. His foul upon his own people rebellious againft him, Jer.5.9. & 9.9. The house of John, Hol.1.4. Spoken of men lawfully in God's quarrel, Numb. 31.2. Defence of themselves by warrant of authority, Est.8.13. In a just war, Josh. 10.13. Unlawfully, in a man's own private quarrel, Lev. 19.18. Rom. 12.19.

Avings: To fave, 1 Sam. 25. 26. marg. To give judgment.

2 Sam. 22.48. marg. Pfal. 18.47. marg.
<sup>6</sup> To avenge: To recompense unto the wicked after their merits. e penishing justly the cruel injuries done by them to the Saints, for the name of Christ, Rev. 19.2. And to avenge the blood of his fer

Avenged him of his enemies, 2 Sam. 18.19. Judged him from the hand of his enemies, marg.

Rev. 18. 20. For God hath avenged you. Gr. Judged your

Judgment; that is, confidered the wrong done to you, and punished her for it, Chap. 17. 1. Pfal. 9. 4. Mic. 7. 9. He hath avenged the death of your predecessors; or the wrongs done to you by her, Jer. 51.25.36. Or, it may be an Anofrophe to those in heaven, shewing what cause of joy they had, if they were here to fee the fall of Kome. Annot.

Abenger | Self-avenger, Pfal. 2.2. Aynfworth.

Spoken of Man, Pall44.16. 31 God, 1 The 1.4.6. 2 berte] Men averse non war, Mic. 2. 3. Peaceable men, neither minding, expeding, nor being provided for hoffile vio-

augment To add, encrease, multiply, Numb.32.14. Augustus | Se Basos, luckie, worfbirful, worthy to be reverenced. The furname of the Roman Emperors, Luk.2.1.

Abim | Wicked, or perverse. A City, Josh. 18.23.
Abims | Deut. 2.23. The ancient inhabitants of the Philistian

Countrey, Join 13.3. Aynfworth. Abites | A people whose god was Nibbaz, 2 King 17.31. abith Wicked; or perverfe. A City, 1 Chr. 1.46.

aunt | Lev. 18. 14. The Chaldee explaineth it. Thy Fathers

Abouch | Haft avouched, Deut. 26. 17. or, haft made to fav.

that is, to promise; in Greek, bast chosen. Aynim. Aboit To remove, depart, go away, 1 Sam.18.11. To withdraw, or turn from, reject, forfake, Prov. 4. 15. To etchew, Rom.16.17. as it's rendred, 1 Pet. 3. 11. To decline, beware, as Mariners tack about to escape a danger, 2 Cor. 8. 20. To turn

afide from, 1 Tim.6.20. To refule, shift off, 2 Tim. 2.23. To Authors One that exacteth to the utmost, and more than right, a cruel, hard, unreasonable man, Luk. 19.21,22.

right, a cruei, hard, unreatonatole man, Lux. 19.21, 22.

\*Autho2] The beginner or first inventer and maker of a thing.

'Heb. 12.3. \*Jesus the author of our faith.

It's spoken of God the Author of pract, I Cor. 14. 23. \*Jesus Christ the Author of our ternal falvation. \*Heb. 5.9. Faith, Heb.

12. 2. Life, Act. 3. 15. Men, such as be the beginners of any thing lard 6. Far. 4 or the began and chief filters recover. thing, Judg. 6.9. Ezr. 5.4. or the head, and chief firrer, mover to a thing, Act.24.5.

Author: Beginner, Heb. 12.2. marg.

"Authozity | Good estimation and opinion gotten by wisdom and well doing.

'2. Lawful power enabling to do some publick works. Luk. 20. 2. Tell us by what authority thou doeft thefe things. Mat. 20.25. Luk.7.8.

'3. Majesty, power, and efficacy, Mar. 1.22. He taught them as

one that had authority.

'4. Jurisdiction, dominion, or power, both lawful and unlawful. 1 Cor. 15. 14. All rule, and all authority, and all power. Some interpreters do largely construe these words, of all good and lawful degrees, distinction of orders, dignities, and authorities in this World, whether Occonomical, Political, or Ecclefisftical: all which shall cease at the last resurrection, and be wholly abolished; There shall be no more any difference of Husband and Wife, Mafter and Servant, Father and Children. King and Subjects; Doctors, Pastors shall no more bear such office as now they do in the Church: the like is to be faid of all Officers and Governors, of all Honors and Powers, which ferve only for the preservation of this life, and therefore be temporary. Yea, it may reach unto the principality of the good Angels and their office, fo far forth as they be our Ministers to look unto private perfons, or whole States; yea the powers of heaven, to wit, Sun, and Moon, and Stars, and other celestial creatures at the end of the world shall lose their functions which now they have, as to chase away darkness, to cherish and comfort inferior bodies, to expel cold, &c. Howbeit (though all this be true, and the place by this general exposition may comprehend all lawful powers and authorities ordained of God ) the fitteft interpretation is to understand it more strictly of all rule, authority and power which is contrary to Christ; namely of Tyrants, Perfecutors, Hereticks, wicked enemics, yea of Sin, Satan, Death: All which now wrestle and rise up in arms ( as it were) against the Kingdom and glory of Christ, at whose coming (their fubstances still remaining) yet their power and au-thority shall be quite taken away, as they shall never be able any more to assail and hurt the people of Christ: and thus to expound it, I am induced by comparing the verf. 24. with verf. 25, 26. where Paul limiteth these authorities and powers to the enemies of Christ, naming death as the last; either for that at the fall of Adam death came in the last of all, Satan tempting, Man consenting, fin acted going before, and death following after as a flipend of fin: or else it is said to be last, because of his continuance and durance in respect of the rest of the external enemies of Christ, who by raising up the bodies of the Saints from bodily death, did so overcome death in the last

It's either Domestical, Mar. 12.24. Political, Supreme, 1 Pet-2.13. Subordinate, Ibid. 14. or Ecclefiaffical, humane, and of men, Act. 9.14. Divine, from God, 1 Cor. 9.18. Heavenly, itt Chrift, in Word, by Preaching, Mar. 7, 29. Commanding, Mar. 8, 27, as alfo in executing judgment, Joh. 5, 27. Antichriftian, and 60 Diabolical, 2 Theff. 2.4. Rev. 13, 2.

Authority: In authority, Prov. 29, 2. or increased, marg. In emi-

ing manner from the Lord.

"To amake To come, or get out of fleep, Mat. 8.25.

'2. To come out of the fleep of fin by repentance, as he that comes out of bodily sleep by awaking. Eph. 5. 14. Awake thou that Acepest, and arise from the dead.

'3. To be prompt and ready with a watchful mind to perform

egood duties, Pfal. 108.2. I my felf will am te right early, Pfal. 139.18.

4. To minister and give present succour after it hath been long kept from us, as though God had been afleep and forgotten us, · Pial.7.6. Awake for me, O Lord.

'5. To rife from death as from a fleep, Pfal. 17. 15. Dan.

It's spoken Corporally, of the living, Gen. 28.16. Of the dead restored to life, Joh. 11.11. Mentally, when the spirit is made cheerful, Pfal. 108.2. or the mind brought to a ferious confideration of that it should think upon, Joel 1. 5. Spiritually, to leave fin, Rom. 13. 11. It's spoken of God figuratively, Pal. 7. 6. Of Christ mytically, Cant. 2.7. Of other things also improperly, as of the tongue or foul, Pfal. 57.8. Infruments of musick, Pfal. 108.2.

The fword, Zech.13.7. Wood, Hab.2.19.

#imake | Cant.2.7.& 3.5. & 8.4. To provoke Chrift to exercise his Church by any change of their estate till it shall please himself. To disturb the peace of the Church, and to provoke Christ again to leave them desolate. Cotton.

Either through idleness, or disorderly walking and following after finful pleasures to grieve the Spirit, and to give Christ cause when they may have and hold him to disjoynt himself from

To drive away Christ from his Churches embraces. Exightman. The Gentiles are adjured; and all they who boaft the micives to be of the Church, that they diffurb not its peace, which is a work fweet fleep, which the Bride taketh with Christ her Bride-goon, left they rend the Church and spoil its Ministery and o.der. Mercer.

He folemnly forbids all that have relation to her, that they take heed (as they will answer it ) of troubling her place or truck which the had received by any take novelties of doctrine, or uncharitable contentions. Annot.

Take heed how you vex and disquiet my merciful faviour, and grieve his Spirit, and wrong his Name with your vain and lewd conversation, and do not dare by the least provocation of your fin, to interrupt his peace. Hall.

The Lord is faid then to flir up or awake, when he delivereth his Church out of troubles, Pfal. 78.65,66. and the Church then firreth up the Lord, when it earnestly prayeth for such deliverance, Pfal.44. 24, 25. The Chaldee Paraph. and other Hebrews understand it so here, but apply it to the deliverance of Irael out of Egypt, which might not be until the time appointed of God. And if we take it in this fense, the daughters of Janualien are charged to suffer affication, for and with Christ, in faith and patience unto the coming of the Lord, Jam. 5.7. & I Pet. 5.6,7. and not to provoke him by murmuring or otherwise, through fear or unbelief; a figure whereof may be seen in Christ sceping in the storm, and the Disciples awaking him, Mar. 4. 37. 40. But it may be applyed unto the flirring and provoking of Christ by fin, for which he often departed from his people, and chaftned their transgressions, Exod.22. 20, 21. Ifa. 59. 2. & 63. 10. that they should by no means grieve the holy Spirit of God, Ephel.4.30. Ayafw.

Awale O North-wind, Cant. 4. 16. für up, or raile up, (thy felf) thou North-wind. Though the North and South winds be of contrary qualities, as cold and hot, moift and dry, yet are they both fitting for the Church her estate, which sometime needeth sharp reproof, and sometime calm and gentle consolation. Aynfor.

He never denyeth his Spirit to those that ask it with a true faith, but is ready to grant the defires of his fervants to make them fruitful and abundant in every good grace. Finch.

See North-wind.

Amare Are not aware, Luk. 11. 14. Know not, take no no-

Alware Or ever I was aware, Cant. 16. 12. Heb. I knew not, marg. He knew not, neither was aware of the forwardness of his people, which was beyond man's expectation. Aynfin.

But did not Christ know what the study and cheerfulness of this people would be? These things are spoken historically, that their conversion would be beyond expectation, Isa. 49. 21. Brightman.

The words excellently note the affectionate hafte and defire. wherewith Christ was carryed on in a kind of insensible manner to re-visit his Church, and restore comforts to her. Annot.

So earnestly did I long to re-visit thee, and to restore comfort

unto thee, that I hasted I know not which way. Hall. "To fand in awe To be moved with fear of the anger of 'God, who is wrathfully displeased with all unjust dealers, Psal. 4. 4. Stand in awe. Some Interpreters thinking this to be spo-ken to the godly Israelites, take this to be the meaning, that in 'their anger against wicked persecuters they should not exceed "measure, lest they finned; and indeed the translation of the Septuagent is, Be angry and fin not; which Paul followed, Eph. 4. 26. following not the genuine fense, but the common Greek verfion, as Piscator judgeth, upon this reason, because the course

'and order of David's words shew this speech to be directed to the Counfellors and Courtiers of Saul.

Α

Away Let us alone, Luk. 4. 34. comp. text with marg. By the words thereto joyned its meaning is plain.

Almi Exod. 21.6. Deut. 15.17. Such as Cordwayners do use.

'Are ] An inftrument to hew or cut down trees withal. '2. The Word of God, (which as a spiritual Axe) cutteth down fpiritual wicked men and hypocrites, like rotten and bar-rentrees. This is it which is elewhere meant by plucking up, deftroying, hardning, binding, retaining fins, making the ears cheavy, and the heart fat, &c. Mat. 3.10. Now is the Axe laid to the root of the trees, &c. Some expound this, not of spiritual judgments threatned in his Word against unrepentant sinners; but of the power of the Romans, which were the inftruments of God, to deftroy utterly the unfaithful and wicked generation of the Jews with a worldly destruction. The former is the berter exposition.

'3. King of Affyria, who was an Axe in the hand of God, to use as he would; yet was flout, and spake proud things against God. I'a.10.14. 2 King.19.22.

Zarehead Heb. Iron, 2 King. 6.s. marg.

2 r [ Trees ] 1 King. 7. 32, 33. The wood whereabout the wheels turn.

Ital Strength, or a goat. The Father of Bela, 1 Chr. 5.8.

3311 The name of a place, Zech.14.5. a sailsh | The Father of Shaphan, 2 King. 22.3.

a zaniah | Heark ning; or, the meapons of the Lord. The Father † b.a. Neh.10.9.

Alarael | Brother to Zechariah, Neh. 12.36.

A 31 Ett | The help of God. The chief of the eleventh order of Lingers, 1 Chr. 25.18. One of them that marryed strange Wives, Ezr. 10.41. The Father of Amashai, Neh. 11.12. Azariel fignificth the fame, 1 Chr.27.22.

Asariah Help of the Lord. The Son of Amaliah King of Fu-, 2 King. 14. 21. called also Uzziah, 2 Chr. 26. 1. and Ozias, Mat. 1.3. A Prophet, 2 Chr. 15.1. An high-Prieft, 2 Chr. 20.17. Divers others also are thus named.

Mariei] One that came to help David, 1 Chr. 12.6. The Son

ferohan, veri.7. & 1 Chr.27.22.

Algagiah] An Overseer, 2 Chr. 31.13. Algania | The Father of Nehamiah, Neh. 3.16.

2326 A City, Josh 10.10,11.

23tm A City, Joh. 15.29. 23tr (See 45m) Ezek. 11.1. The Father of Faara. 23gao A firong hoft. The Father of Johanan, Ezr.8.12.

Alsiel A Mufician, 1 Chr.25.20.

23138 ] Strength. The Son of Zattu, Ezr. 10.27.

Alamabeth, or Alamebeth A firong death; or, the firength of death; or, a Buck-guat. The Son of Adiel, 1 Chr. 27. 25. The Son of Jehoadah, I Chron. 8. 36. One of David's Worthies. 2 Sam. 23.31.

Alamon Bone of a bone, or our ftrength. A City, Numb. 34.5. Anoth Haboz ] The ears of election, purity, contrition, or brea-

king. A City. Jofn. 19.34.

2302] A helper, entry, or court. The Father of Sadoc, Mat. 1.13. It fignifieth also a girdle.

Algotus ] A City , Act. 8. 40. In Hebrew , Ashdod, Josh.

Agriel The help of God. A man's name, 1 Chron. 5. 24. The Father of Jerimoth, Ibid. 27. 19. The Father of Serajah. Ter. 26. 26.

Arritam Help, rifing up, or revenging, or void-firength. The Son of Neareab, 1 Chr.3.23. The Son of Azel, 1 Chr.8.38. The Son of Halhabiah, 1 Chr.9.14. The Governour of King Ahaz his house, 2 Chr.28.7.

Azubah Forfaken. The Wife of Caleb, 1 Chr. 2. 18. Tehofahat's Mother, 2 Chr.20.21.

alaur Holpen, or helper. The Father of Hannaniah, Jer. 28.1. and Jaazaniah, Ezek. 11.1.

A33ah Strong; or, a buck-goat. A City, Deut.2.23.

Assasiah The strength of the Lord. A Musician, 1 Chr. 15.21. The Father of Holhea, I Chr. 27.20.

233ur] Holpen, or belper. One that fealed the Covenant, Neh. 10. 17.

Baal

### В Α

Α

В

Ball A Lord, a Master, Husband or Patron: It was a com-2 King, 1. 2. Judg. 8. 33. and fo If rael also called their true God, 6 Hos. 2. 16. But for the shameful abuse of Gods worship, the Scriptures turn (B2al) a Lord, into (Bosseth) a Shame, Psal. 106.

28. Hos. 9. 10. and so feremy calleth Idols a shame, or consustance.

con, Jer. 3, 24. & 11.13.

The Idol of the *Zidonians*, 1 King. 16. 31. which had his distinctive titles, and different rites of worship, sometimes occasioned by the place, where he was worshipped, sometimes from the Benefits ascribed to him by his worshippers. Also the name of a place, 1 Chr. 4. 33. And of two feveral men, 1 Chr. 5. 5.

Basiah | Ruling him, his Idol, Subjected, or possessed. A City in the Tribe of Judah, Josh. 15. 9. Another in the Tribe of Dan, Josh. 19.44

Baalath | Ruling him, or his Idol; or, Subjected, or possessed. A

Datatul | Interes verne | Anne verne verne

Baale] A place of Judah, 2 Sam. 6. 2.
Baalegad] Toe Idol of fortune, or felicity. A Ciry under

Mount-Hirmon, Josh. 11. 17.

Baal-hamon | The Master of a multitude; namely, of mine. and so a place abounding in wine, for that Solomon had a vineyard there, Cant. 8. 11.

A place not far from ferufalem, fay fome, a Valler, or plain, or Lord of flore, to wit, of wine, The Greeks fay, or sport mande, en reloxi oxxis, where the comprehention of people, that is, of planty, was. Indeed to populous is the Church of Christ, that the marvelleth at her increase of children, and asketh in the Prophet, who hath begotten me these? Is. 49. and the children cry, the place is too straight for us. Her beginning was at firusalem, but being thence abandoned, migravit non periit, she travelled, perished not: Pulsa de civitate, ab universitate excipitur, being ex-pelled the City, she is received of the whole world. Dr. King's

It is by interpretation the master (or owner) of a multitude; meaning hereby either the world among the multitude, whereof Christ hath his Church; or in respect of the much fruit it yieldeth unto God, or should yield being situate in a fertile place. which he had bleffed with his grace, fuch as in Ifa. 5. 1. is called the born of the Son of oyl, that is, a very fruitful hill. Aynfro.

A place fo fruitful, that for excellency it was called, the Lord of

a multitude, or the owner of a great increase.

Baal hanan A King of Edom, Gen. 36. 38. One of Davids

"Gaal-hermon ] A possessor of destruction, or of a thing cursed,

dedicated, or confectated, viz. to God. A Mount, Judg. 3. 3. 26aali My Idol, Master, or Lord over me, or governing, possessing me. Hof. 2, 16.

Baalim The names of certain Idols, 1 Sam. 7. 4. 2 Chr. 21. 2. Jer. 2. 23. Hereby in general are fignified the tutelar and lesser Gods, or all the Gods, and all the Idols of the Nations which bordered upon the Ifraelites, Jud. 2. 11, 12. & 3. 7. & 8. 33. 1 Sam. 7. 3. 4. & 12. 10. Hol. 11. 2.

Baalis | A rejoycing Lord. A King of the Ammonites, Jer.

40. 14. Baal meon The Lord, or Master of the house. The name of a

Baal peor The Idol, or Lord of Peor. An Idol. Numb. 25.3. supposed to be the beastly Priapus.

Baat perazim | The Idol of divisions, or governing, possessing, divisions. The place of breaches, where David overcame the Philistins, 2 Sam. 5. 20.

Baal-fhalifha] The threefold, or principal Idol. The name of

a place, 2 King. 4. 42.

Baal tamar ] The Idol of the Palm-tree. A Village, Judg.

Baal 30 bub ] The Lord of flies, fo called, either of contempt of his Idolatry; or rather of the multitude of flies which attended the multitude of his facrifices; or for that he was their larder-god to drive away their flies; or for that form of a flie 'in which he was worthipped: at Acaron, a City of the Philistins he was adored for their God, 2 King, 1. 2. By this name the Prince of Devils (to whom all impure fpirits are fubject, as the elect be to Christ the head) is called, Mat. 12.25. He was to them of Ekron their Asculapius or physick God, as appeareth in 2 King. 1.2. For the King fent to confult with him for his fickness.

Baal zephon The South, or hidden Idols. A City, Exod. 14.2. Baans In afficiency or answering. The Son of Abitud's I King. 4. 12. The Father of Zadok, Neh. 3. 4.

Baanah] In affiction, or answering. One of Ishbosheth's Captains, 2 Sam. 4. 2. The Father of Heleb, 2 Sam. 23. 29. Al-Capianis, 2 Sain, 4. 2. Inc. Failt. of Green, 2 Sain, 25, 25, 11, 16 one of Solomon's officers, 1 King, 4, 12. Another, Neh. 7, 7, 18 arra] A flame, or purging. One of the Wives of Shaharaim,

Chr. 8. 8 Baasha] In making, or pressing together. A wicked King of

Ifrael, 1 King. 15. 17. Baafrah | fignifieth the same with the former word. The

Son of Milchiah, 1 Chr. 6. 40.

Esbe | Spoken of one in the womb, Luk. 1. 41, 44. One newly or lately born, Exod. 2. 6. A young child of one or two years old, Mat. 2. 9. Children older or younger, Pfal. 17. 14. Childish persons, Isa. 3. 4. Such as are weak in the knowledge of spiritual things, Heb. 5. 13.

\* Babe: One to whom principles belong, being weak in the knowledge of God, and therefore uncapable of perfect doctrine; Heb. 5. 13. For he is a babe.

Babel | Confusion. A City, Gen. 11. 9.

'Eabes] Infants, whilest they be young and tender, unweaned from the brest, Mat. 2. 22.

Such as be weak in faith and knowledge, whether they be newly regenerated, or long fince. 1 Cor. 3. 1. Even as unto Bubes in Christ. Heb. 5. 13. Every one that ujeth mill is a babe; that is, one who is not ripe in knowledge.

'3. Infolent, reproachful, and icornful men, Iia. 3. 4. Eabler | The Mafter of the tongue, Eccl. 10. 11. marg. Bafe

fellow, Act. 17. 18. marg.

Hhat will this Babler fay? Act. 17. 18. Σπερμολόχ @ properly fignifieth a fort of Bird that was wont to be about the lireets, picking up the feeds; from whence the Attick Writers applyed the word proverbially to those that do spend their time in the streets, at Fairs and Markets, i.e. very idly; and from hence (fay they) it comes to fignifie mean vile perjons that are worth nothing. Dr. Ham. Annot. b.

Babling Much talking to no purpose, Prov. 23. 29. Vain babling: A clamour about empry words, vain talk, tittle tattle, to no purpole, no edification, new forms, and unuled words, and unheard of kinds of speaking in the Church, 1 Tim. 6. 20. Leigh Crit. Sac.

Babylon A famous City in Affyria, where Peter wrote his

first Epistle, 1 Pet. 5. 13.

2. Rome, even the Ecclesiastical Rome, where the Pope sits as head. Rev. 18.2. It is faln, Bahylon that great City. In Rome are found the vices which were in Babylon: Therefore by refemblance bears the name of Babylon. Metaphor. See fallen.

'The Papists in their Testament printed at Rhames, (to prove Peter to be at Rome) do take Babylon, in 1 Pet. 5. 13. to be Rome (myffically) for refemblance to Babylon in Idolatry and cruelty, yea and confess also, that Rome is meant by Babylon, in the 16, and 17. of the Revel. Therefore must needs be the Sea of Antichrift, even by their own confession.

Babylon and Babel, fignific, confusion, mingling, or translation. The Church which is at Babylon, 1 Pet. 5. 13. Rome is thus called, either because of the great splendor of that City, faith Occumentus; or else beause of the great confusion of Idolatry which St. Peter found there. Dr. Ham. Annot. d.

Babylon: The City of Rome, and the Roman power, exercised there by the Pope and his Clergy. For Rome the Western mystical Babylon, was to the Christians in respect of tyranny and cruel persecution, what the Eastern Babylon was unto the Jems; being 'also like to that Babylon in Assyria, for Idolatry, superstition, and worship of Devils; as it must at last be like it for searful events, in a grievous ruine and downfal; and for likeness sake, Popish Rome bears the name of Babylon. Rev. 14. 8. Babylon that great city is fallen; also ch. 17. 5. 19. 18. Where it is plain in him that will understand, that by Babylon is meant Rome; this being the only City in the world, which in St. John's time was seated on feven hills, and which reigned over the Kings of the Earth, and by a strong hand, or cunning enticements, compelled Kings and Nations to admit her Idolatries and herefies, which is to commit fornication with her, as it is faid in chap. 17. vers. 2.

This Babylon is not that real Babylon of Chaldee, but Rome.

1. It is called mystical or figurative Babylan.

2. Old Babylon was destroyed long before St. John wrote this; but this Babylon even when St. John wrote, reigned over the Kingaoms of the Earth

3. This is faid to be fet upon feven bills, and therefore it is Rome, which is by the Poets termed Seven-billed. (The feven hills being thus named, Palatinus, Celius, Tarpeius, (or Capitolinus) Aventinus, Quirinalis, Viminalis, and Esquilinns.)

4. Rome is called Babylon, as heir and fuccessor to Baby-F 2

5. In respect of their resemblance in all vices.
6. By use and custom of ancient and learned writers, Rome is very often called Babylon.

7. All they that would prove St. Peter to have remained at Rome, say that by Babylon in the end of the first Epistle of Peter, is meantRome, from hence he wrote. Nor is this to be understood of old Rome, but even of Rome now that refts to be destroyed. Napier,

Babplonians \ Ezr.4.9. Eft.23.15. The Natives or Subjects,

of the Babylonian Empire.

Babylonith ] Josh. 7.21. Made in Babylon, or after the fashion

Bacha ] Mulberry tree, Pfal.84.6. Bachzites ] Such as came of Becher, Numb. 26.24.

Tachhuth Allon ] Gen. 35.8. The Oak of weeping, marg. Back That part of mans body wherein confifts the chief

ADALM THAT PAIL OF HOME SOME WHEELER COMMES THE CHIEF 'ftrength, especially in his thighs and loins adjoyning to the back. 'The spiritual might of the soul, the power of God, enabling both reason and will to conceive and choose good things; also the Temporal strength of good laws, Magistrates, Civil authority, and whatsoever else is famous, or flourishing, or of force in the Common-wealth, to make it glorious, and ftrong or unconquerable: all this the Tews loft for their unbelief and contempt

of Christ, Rom. 11.10. Bow their backs always, Plal.69.23.

Put for that part of the body behind, 1 Sam. 10.9. The place for correction, Prov. 16.29. Behind, Gen. 19.17. To forget, Ifa. 32.17. Subjection and flavery, Pfal. 69.23. Neglect and contempt, Neh. 9.26. A low and dejected effate, Pfal. 129.3. Out of remembers, Pfal. 129.3. brance, Isa.38.17. Displeasure, Jer,18.17. Wilsul contempt, Jer.

Back: Neck, Josh.7.8. marg. Jer.32.33. marg. Shoulder, Psa.

21.12. By the words joyned unto back, as fent, kept, bring, take, hold,

By the words joyned unito made, as given, series, stage, was some for, the meaning of fuch places is plain.

Backbite] Pal. 15-3. Backbiteth not, or flandreth not, defanction.

The Hebrew word \$27 (from whence Regel, a jost, is derived) properly noteth a going to and fro, prying, and flying, and carrying tales and rumors, and is used for defaming or calumniating by craft and guile, 2 Sam. 19.27, and here generally for all crafty, decitful, or malicious abuse of the tongue. Aynsw.

Backbiters and Whisperers after the manner of spies, go up and down, differnbling their malice, that they may espie the faults and defects of others, whereof they make a malicious relation to fuch as will give ear to their flanders; fo that Backbiting is a malicious defamation of a man behind his back. Downham on Pfa. 15.3.

Backbiter] He differeth from the whifherer.

I. In that he speaketh evil openly of another, whereas the other doth it privately.

2. In the end; the Backbiter intendeth to separate friendship, the other to hinder ones fame, Leigh. Crit. Sac.

Backbiters] They which by falle, or true reports, bite the credit of their Neighbour in his absence, and behind his back.

Rom.1.30. Backbiters. Bad, See Evil.
Satkhitings 2 Cor.12.20. Or, Evil speakings, for so the
Original is rendred, 1 Pet.2.1.

Back bone Lev. 3.9. The ridge or chine of the back. Bark parts | So muchof Gods glory, as in this life we are able to fee, Exod.33.23. Thou shall seemy back parts, but my face thou shalt not see, that is, (suth Luther) Here we behold God in his words, and in his creatures, and in the face of Christ Jesus our Mediator: But when this body is dissolved by death, then we · Shall see him face to face, and know him as we are known, I Cor.

'13.9,10,12.
Back five Exod.3.1. Behind. Aynsworth. Rev. o. 1. On the out-fide, ¿ξωθεν.

Backfliber] One that falleth away, revolteth, turneth afide, goeth backward, forfaketh, departeth from the Faith. And that in heart and affection, 1 King 11.9. Rev. 2.4. Doctrine, Gal. 5.4. The worlhip of God, Gal. 4.9. His words, Mat. 10. 33. Life and convertaining, Prov. 2.13. But fome are thus only in part, and for a time, as Peter, Manafies, &c. Some wholly and finally, 2 Pet. 2.

1, 21. Heb.3.12. & 6. 6. & 10. 39. Prov. 1.4.4. The back-flider in heart, that is, he that is averse in his heart, or that turns his heart back, or away, to wit, from Widom, and her summons or invitations, as chap. 1.24.32. He whose heart

is averse from good counsel. Annot.
Backfliding Revolting, Jer. 3.6. as it is rendred, chap. 5.

Backflidings Revolts, Jer. 3.22. Annot.

Backward Gen. 9.33. & 49.17. By the words joyned here

with, the meaning hereof is plain.

26a0] Evil. Spoken both absolutely, as Gen. 24.50. Num. 24. 13. 2 Sam. 13.22. and with relation both unto Man, Mar. 22. 10. and other things, as a Beaft, Lev. 27. 10. House, Ibid. 14. The Tythe of the Head, Ibid. 23. Land, Numb. 13. 19. The City of frequent, EZT. 4.12. Figs, Jer. 24. 2. Fishes, Mat. 13. 48. Works, 2 Cor. 5. 10.

Badnels ] Gen.41.19. Evilnels, that is, leannels, evil-favour. edness, deformity. Aynfw.

Babner It fleepeth in the day, and cometh abroad in the night; and hence it's called Lucifuga. The Fox, in her absence having laid her excrement at the entry of her den, causeth that the forbeareth to enter into it as noisom, whereupon the Fox makerh use of it. The skin was employed for the covering of the Tabernacle, Exod. 36.19. And of the Ark of Teftimony, Numb.4.5,6. So the Candleftick and his Lamps, &c. ver. 8, 10, 11, 14, 25. It was also imployed for Shooes, Ezek.16.10.

Hang Veffel, 1 Sam. 17.40. marg. Bang which war not old Heavenly treasures which perish

not as earthly goods do, but endure always, Luk. 12.33.

"To put wages in broken bags To be unable to keep what one earns or gets, no more than one can keep what he puts in a bag which wants a bottom, or is full of rents and holes. Hag. '1.6. Te put your wages in a broken bag. It is a proverbial speech,
to signifie that ones substance wasteth suddenly in a mo-

'Bahurim ] Choice, warlike, valiant. A place in the Tribe of Benjamin, 2 Sam. 3.16.

Bahurimite, or Barhumite | Of Bahurim, 1 Chr. 11. 22.

Baith ] A boufe. City of the Moabites, Ifa. 1 5. 2.

Dakhakker] A Levite, 1 Chr. 9.15.

Bakbukal] A narrow-monthed bottle. A Nethinim, Ezr. 2.15.

Bakbukial] A Levite, Neh. 11.17.

Bakbukial] Bead leavened, Lev. 23.17. Unleavened, 1 Sam. 28.

23. Cakes, 2 Sam. 13.8. In a pan, Numb. 11.8. Oven, Lev. 2.4. On

the hearth, Gen. 18.6. On the coals, 1 King. 19.6.

Baken bread I sa 44. 19. that is, baked dough, to make bread of it, or to make it bread. So Lev. 26.26. as grind meal, for grind grain or corn whereof to make meal, or that by grinding may produce meal, ch. 47.2. Annot.

Bake-meats ] Gen. 40.17. Meat of Bakers work. Aynfw. Baker | Gen. 40. 1. A Bread-baker, about which not only en were imployed, but Women also, 1 Sam. 8.13.

Balaam] The antiquity or ancient of the people, the devourer or struction of them. A confused people, without the people. The Son

of Bear, a falle Prophet, Num. 22.5,6.

Balaams Dourine The doctrine taught by the Nicolaitans, touching the lawfulness of Fornication, and of eating things offered to Idols, which doctrine to make it more odious, is here called the doctrine of Balaam, who gave counsel to Balak, to incice the Israelites to Fornication, so as afterwards they might 'more freely commit Idolarry. Rev. 2.14. Thou has they make maintain the doftrine of Balaam. Other divines do diffinguish be'tween the doftrine of the Nicolaitans, which was touching bodily Fornication, in the promiscuous use of women; and the do-ctrine of Balaam, which beside the desiling of the body, tended to the polluting of the mind by Idolatry. And thus it feemeth to me, the holy Ghost doth distinguish them in this Epistle to the 'church at Pergamus, speaking of them severally; of the one, 'verf. 14. of the other, verf. 15. The Church of Ephelia was troubled with the error of the Nicolaitans, chap. 2.6. This Church of Pergamus, with the doctrine of Balaam that Curfed Charmer.

Baladan ] Without rule or judgment, or ancient in judgment.

King of Babylon, 2 King. 20.12.

Balah] Old, worn. A City, John 19.3.
Balah] Covering or destroying. The King of Moab, Numb. 22.

Bald Lev. 13.40. There are two forts of Baldness, as the He-

brew Doctors do explain them,

1. Kararchath, the baldness behind, from the crown toward the

2. Gabbachath, the fore-boldness, vers.41,42, which is from the rown of the head towards the face. The former is by the Greek termed Phalacroma; the latter, Anaphalantoma. Aynsm.

The bald locust, Lev. 11.22. the locust Soleam, which hath the name of Solein, the rock on which they keep. The Greek calleth it Attakes, the Chald. Rishona, and Reshuna. It is only here menti-

'Baloness All rokens of mourning, Isa. 1 5.2. Isa. 3.24. This may be by a Difeate, Lev 13. 42. Age, 2 King. 2.23. Cutting or shaving off, Jer. 16.6. which in some cases was forbidden, Lev. 21. 5. & 10.27. Being practifed of the Heathen, Jer. 9. 26. & 25.22. & 40. 22.

Ballance | Even. Job 31.6. and just, Prov. 16.11. Commanded, Lev. 19-26. as being the Lords, Prov. 16.11. and wherein he delighteth, Prov. 11.1. The falle, Prov. 20. 13. Wicked, Mic. 6.12. Of deceit, Hol. 12.7. being an abomination to the Lord, Prov. 20.

Even ballance, Heb. ballances of justice, Job 31.6. marg. \*\*Ballance: The tongue, beam, ftalk, or handle of the Ballance, and by a Syneedoche of the part, the whole Ballance: an infurument apt for weighing of victuals, as it is used to be done in time of great famine and dearth, represented here by the black Horse, and the Ruler, with Ballances in his hand. Rev. 6. 7. He that fate on him had ballances in his hand.

Some make this an embleme of justice, which is wont to be so desiphered, as weighing out and disposing things according to due and exact proportion, and to intimate a severe execution of juflice; the blackness of the Horse being a fign of severity; which they suppose to have been fulfilled under Alexander Severus, a man in that kind exceeding ftrict. Annot.

Pareus hereby understandeth a scarcity of the word, as Amos 8. The which was in the days of Constantine an Arian Emperour and fome others.

Ballancing The ballancing of the clouds, Job 37. 16. How God makes them bigger or lesser, higher or lower, according as he means to use them for the good or hurt of the creatures, and that so exactly as if he weighed them in a ballance in every change.

Ball Isa.22.18. or a Bowl, which being toffed from a ftrong

hand, runs on end forward. Annot.

nand, runs on end norward. Annot.
Daltm! A precious healing oyl, which was carryed by Merchantsimo Egypt, Gen.37.25. Sold in Type, Ezek.37.17. Sentfor a prefent by Jacob, Gen.43.11. Ufed by Phyficians for healing, Jer.8.22. Whereof the best was in Gilead, Jer.46.11. It's put figuratively for means and remedy of recovering a State to her for-mer glory, Jer. 8.22. & 46.11. The bark of the Balm tree being pierced with an iron, out of the wound fo made the oyl is uch: If it be not sophisticated, being put in water it presently sinketh to the bottom. It's most odoriferous, preferred before all other odours. It bringeth forth the dead birth, keepeth dead bodies from corruption: Is good against the bitings of venemous

Balm: Rofin, Ezek 27. 17. marg.

\*\*Bamath] \*\*An high place. A place of Idolatry, and unlawful worship, which yet they continued, with the name of it, declaring thereby that they vaunted themselves of their Idolatry, and were not ashamed thereof, Ezek.20.29. Annot.

Bamoth \ The high places. One of the manfions of the Ifrae-

lites, Numb.21.19.

Bamoth baai (or, the bigh places of Baal) Josh. 13.17. A City.

16ano] Put for the restraining power of authority, Jer. 5. 5. The means by which the people are miserably kept under, Lev. 26.13. Ifa. 58.6. Kindness of love, Hos. 11.4.

Band: spoken of men, 1 Sam. 10. 26. Rovers, 1 Chr. 12.21. Souldiers, 1 Chr.7.4. Locusts, Prov.30.27. Wicked, Pial. 119.

Mo band To affemble together, Act. 23.12.

Bands | Caprains, or Men, Heb. heads, 1 Chr. 12.23. marg. Companies, Pfal. 119.61. marg. Binders, Zech. 11.14. mar. By bands, Prov. 30.27. Heb. gathered together, marg.

Bands of wickednes, Ifa. 58.6. that is, oppression. Banas of Mercanep, 116-56.0. Ulat 18, opprefion.

Bani Sons. One of David's Worthies, 2 Sam. 23. 36. The Son of Shamir, 1 Chr. 6.49. The Father of Rebum. Neh. 3. 17. The Father of Uzzi, Ibid. 11.22.

Banished One driven to exile by the Law, or who having fled out of his Countrey for some notorious crime, dares not return till pardoned, 2 Sam. 14.14.
Banishment Rooting out, Ezr. 7.26. marg.

Bank 1. The shore-side or bank of a River, Gen. 41.17. Deut.4.48. Heb. lip. 2 King.2.13. marg.

2. A fortification made by an enemy (of ftones, earth, turf. &c.) when he befiegeth a place, that from or upon it, his Souldiers may fight with, and beat off them that defend the wall 2 Sam. 20.15. 2 King. 19.32. 3. The common flock of Bankers, which made profit of money.

by exchange, and lending out for interest. Luk. 19.23. Annot.

Banner | Put for a Standard, Ifa. 13.1. Victory, Pfal. 60. 4

Love, Cant. 2.4.

'Banner: The love of Chrift, dying for the Elect, and in his Word preached, drawing them to faith in him, to be washed and justified, and fanctified by him, even as bands and companies of Souldiers are gathered to their Captain under their coclours, by Banners spread and displayed, Cant. 2.4. Love was his banner over me.

His Banner : Or bis Standard, a Flag or Ensign spread abroad; . a warlike fign, as in chap. 6.4, 10. the Church is faid to be terrible as an army with Banners. And the Banner lifted up, is a fign of fighting with joy and victory, as in Plal. 20.6. We will shout joyfully in thy salvation, and in the name of our God we will set up the banner. So Christs banner over her, fignified his defence, and the victory which he giveth over all her enemies, fin, Satan, and the world: also the lign, that as all Souldiers do come under their own Standards, Numb.2.2. So fhe under the Gofbel, the Enfign of Christs love towards her. Aynfw.

The use of Banners is notorious both in the march, in the Battle, and in the Triumph, in all which they are respectively either di-

rections, or encouragements, or trophies: and so is Christ himself the Ensign of his Church, Isa. 11.10. to gather, to conduct, to animate, to glorifie them, and to lift up his Standard against their enemies, that is, to chase them and put them to flight, Isa. 59. 19. In this Enfign the Motto or device is nothing else but love. Annot.

Above all care is taken for the fafe keeping of the Banner. Up-on the beholding whereof, the Souldier though over-maftered, despaireth not, but retireth thither for shelter : keep Christ, have recourse unto him when thou findest thine enemies too strong for

Banquet ] Gen. 23. & 29.22. It is a word which com-eth of drinking, both in Hebrew and Greek, because large drink is used in banquets. Hereupon it is called, The banquet of wine, Eft. 5. 8. 7. 7. And the King and Haman came to drink with Quen Efther, that is, to Banquet, Eft. 7. 1. & 3. 15. Such we call a Bride-ale: a marriage is sometime used for a banquet or feaft, Luk. 14.8. So the Syriack turneth it.

To banquet | Heb. to drink , Eft.7.1. marg.

Manquetting house Cant. 2. 4. Heb. House of Wine. marg. Or treasures, by which some understand the Scriptures, others the publice Assembles, and Ordinances unto which Christ, like a liberal house-keeper, invites, and even compels, (when we deserve rather dungeons, and houses of bondage) and whose conduits and channels run with the bist wine, that is, with purest joy and comforts, by which the heart is revived and made merry, and so transported, that as if made drunk with wine, they were derided by those that beheld them, Act. 2. But chiefly the Spoule in this place glories how her beloved delivered to her the unfearchable riches of the Gospel, and gave power in the manifold offices and adminifirations of it, to dispense them, 2 Cor. 12. 7. Eph. 3. 8. An-

Hereby may be understood either the wine-cellar, the place where Wine is kept; or rather the Banquetting house where Wine is drunk : for cellars are called the Treasuries or Store-houses of Wine, in 1 Chron.27.27. Wine, besides that it slaketh thirst, cheareth also the heart of man, Pla. 104-15. causeth him to forget his sorrow and misery, Prov. 31.6,7. comforteth the fick, by cherishing and augmenting the vital spirits. By this the Church fignifieth increase of grace from Christ, as the fruit of the Vine excelleth the fruit of the Apple-tree, and is more comfortable unto the heart. And as her troubles and temptations were encreased, so was his grace towards her for spiritual consolation, 2 Cor. 1.5. Aynsw.

Such is the nature of Messahs love that it is a continual grower, rifing like Nilus, and Jordans waters, over their banks. A well of water fpringing up to eternal life, Joh. 4.14. This Banqueting house also teacheth us the variety of his love. Love may be enlarged, by nlarging one and the same gift: but when this love enlargeth it felf by distribution of fundry comfortable gifts; so much the more it is lovesome. He brings not the faithful to his storehouse, for adding only faith to faith, but also to faith patience, to patience experience, &c. Jam. 1.3. Rom. 5.3,4,5. Gal. 5.22,23.

Christ useth, as it were, certain degrees in sanctifying his Church: as first he affords her his presence, then bestoweth on her some sweet kisses; feedeth her eyes with his view, delighteth her ears with his speech, thereafter admitteth her to his Table; (by bringing her into his banqueting house.) Tomson.

Wine-cellar, is a low vault under the ground, dark, cold, raw, and gloomy; yet replenished with vessels of liquor, which refresheth and enlargeth the heart, and openeth the mouth. This house to the Church was Babylon, whither God brought his people into captivity, which at first view seemeth doleful and heavy, but afterwards yieldeth to them many sweet tastes, yea deep draughts of Gods favour. Cotton.

Banquettings] 1 Pet. 4. 3. or, Drinkings, D. Tranfl. as whereat frequent and immoderate bibbing was used.

'Baptism Is to be two ways considered, either as it is the seal of Justification, and remission of sins, Act. 2. 38. or of Sanctification and inherent righteousness, Rom. 6. 3, 4. but our whole Sanctification is given in this place of Paul, not to Baptism, which is but the seal of it, but to the death and resurrection

'It is the Sacrament of our Initiation or first entrance into the Covenant of grace: not that then we first begin to be of the Covenant, but our being in it, is thereby fealed and affured, Rom. 4. 11. Circumcision is a seal of the righteousness of faith. It is an error in Popery, to hold that in Baptism we are first made partakers of the Covenant, or that natural concupifcence is taken away, not only touching guilt, but touching corruption too, to

'More fully thus: it is the folern dipping into, or washing in water at the commandment of Christ, in the name of the bleffed Trinity; by this outward fign of washing with water, to assure us of our entrance into fellowship with Christ, for our Justification, and Sanctification by his death and Spirit, unto eternal ٠.\_

falvation, in heaven, Rom. 6.23. 1 Cor. 12. 13.

Baptism without faith in the party baptized, doth not work Grace, Act. 8.36, 37. Neither doth it become effectual by a-'ny vertue inherent in the fign, or action, or Minister, but by the power of Christ, who is made all things to the true believers. 'even without baptism, as well as by baptism; for Christ being a most free agent, is not tyed necessarily to his own Ordinance; which we have need of, and may not contemn upon pain of damnation. But he may give grace by it, or without it, as he

Baptism: Dipping into water, or washing with water, 1 Pet.

2. 21. Whereof baptism, &c.

22. Pouring out, or shedding abroad the gifts of the Spirit, Adt. 11. 16. Te iball be beptized with the holy Ghoft, Mat. 3.11. Act. 1. 5. To baptize with the Spirit, is to bestow the graces of the Spirit.

2. Ministry and doctrine of John, Act. 19.3. unto John's baptism. Baptilin of repentance, Act. 19. 4. So called, because repentance with faith was required before the administration of Baptilm in all of ripe years, Act. 2. 38, 41.

Heb. 6. 2. Of the doctrine of Bartisms. But why doth he speak of baptisms in the plural number? when as Eph.4.5. there is but One bastifm? Not becau e men were wont oftentimes to be baptized :

But 1. (according to some) because divers kinds of persons were wont to be baptized, infants and elder folk.

2. ( As others ) because certain times were appointed to bautilm, as Eafter and : bitfantide.

2. In regard of the three immersions, that were used in baptifm to fignifie the Trinity.

4. Because there was a baptizing into Christ to come, which form used, and a baptizing into Christ already come, which the Apollies used after Christs Ascention.

5. Because the Apostle alluding to the manifold baptisms, or washings in the law, calleth the Christian Sacrament bastism too, which last is preferred before the others by Mr. Janes.

Baptisms, or baptizings : the plural number for the fingular, (as Sacrifices for Sacrifice, ch. 8. 22,23.) because in those times many baptisms were administred at once, there being fer days appointed for it. Annot.

The people were to be taught to put difference berwixt autward baptism by the Minister, which an hypocrite may have. and the inward baptism by the Spirit, which Christ bestowerh upon his own cleck; Also in the nature of this Sacrament, and the lignification thereof, yea and of the baptim of suffering affliction for the Gospel, whereunto the outward Sacrament of baptism obligeth. Dilson.

Bautist 7 John the Son of Zachariah, so called, Mat. 3. I.

because he was the first that was sent of God to baptize, Joh. 1.

33. Annot.
And to diftinguish him from John the Apolle: As also (faith Mallonate ) because he baptized Christ.

"To Eaptize ] To dip into water, or to plunge one into the water.

2. To plunge into affiictions or dangers (as it were into deep waters. Mat. 20.22. Can ye be baptized with the baptism wherewith "I am baptized? that is, Can ye suffer afflictions."

'3. To sprinkle or wash ones body Sacramentally. Thus the Minister baptizeth. Mat. 3. 11. I baptize you with water, that

is, outward Sacramental washing.

4. To wash the Conscience spiritually, purging it from the guilt and corruption of fin, by Justification and Sanctification. that it neither reign nor be imputed. Thus Christ baptized. Mat. 2. 11. Christ fail baptize you mith the holy Ghoft, and with fire. This is inward spiritual washing.

'Christ is said to baptize with the holy Ghost generally,

because Baptism is made effectual by his holy Spirit : but

more especially these two wayes, both by the extraordinary egifts of his Spirit, which he miraculoully in a vifible manner opcured down upon his Disciples on the day of Pentecost, Act. 12. 2, 3, 4. and upon others, as Act. 10. on Cornelius, and Act. 19. Also by effectual regeneration of the Spirit in the ordienary Ministry of the Church, whereby the Father and the Son, by the Spirit, which proceedeth from them both, doth work effectually to the falvation of the elect.

'The Minister baptizeth by sprinkling with water, God baptizeth by bestowing the gifts of his Spirit. The baptism of · John and Christ were all one for Ceremony, Action, Subflance, and Effect : difference was in the persons; Christ being man and God, who could from hinfelf give the thing betokened in Baptifin; so could not John to whom did appertain the administration of the outward fign.

Where the Word is truly preached, and Baptism purely administred, we may be sure there is a Church; there is also 'Christ, remission of fins, the holy Ghost, and eternal life; 'and none of all these be where the purity of the Word and

Sacraments be not; for Christ and his things are no where to be fought or found, but, where he doth manifest himself in his Word and Sacraments. To fay there is no Church where these be received, is to say, it is not day where the Sun shineth, or no man where the body is quickned with a foul. For Baptism is a Symbole and pledge of Christ and his benefits, remifion of fins, regeneration, and erernal life, Mar
1. 4. Therefore fohn faith, that he came baptizing, to manifest Christ to Israel, viz. to the lost sheep of Israel, Joh. 1.31.

Baptize | The word, though it be derived from Edwiw, tingo, to dip, or plunge into the water, and fignifieth primarily such a kind of washing as is used in Bucks, where linnen is plunged and dipt; yet it is taken more largely, for any kind of washing, rinsing, or cleansing, even where there is no dipping at all, as Matth. 3.11. & 20. 22. Mar. 7. & 10. 38. Luk. 3. 16. Act. 1. 5. & 11. 16. 1 Cor. 10.2. Dr. Featly against Anabap.

"To be baptized in the cloud, and in the fea | Their communion with Chrift, fealed to the *Ijraelites*, by that extraordinary Sacrament of being under the Cloud, and paffing through the Sea, as the same grace is sealed to Christians ' by baptism, 1 Cor. 10. 1,2, &c. See Exod. 12. 21, 22. Numb. 9.10.20.21.22.

"Ho be baptized for dead | Not, for the Dead, or over the graves of the dead, but as dead even to destroy and mortifie fin, which is the true end of Baptifin, and necessarily proveth the hope of the refurrection; for it were loft labour to crucifie fin, if no refurrection. 1 Cor. 15. 29. Which are baptized for dead.

There is another fignification, as if washing or ablution of dead bodies were there meant : (as Theodoret, Beza, ) it is certain that baptizing is put generally for washing, Mark 7.

4. And that mortual ablution was common to Jews out of charity and hope of refurrection, and Gentiles out of superfittion, yea, and that it was already received of Christians, Act. 9. 37. Now if no refurrection, this ceremony and labour had been in vain. The opinion of Baptism over the graves of Martyrs : also that it is understood of such as were baptized at the point of death; or, in flead of the dead; or upon profession of the Article of the resurrection of the dead, be not to be liked of; leis for mortal fins, or prayer for the dead. Luther, Epiphan. Ambrose, Aquinas, Stapleton.

Or thus .: Baptical for the dead, 1 Cor. 15, 29, that is, afflicted, perfecuted (as the Apostle speaketh of himself) every hour flanding in jeopardy, or. as it were daily dying for the hope of the refurrection of the dead; without which hope all fufferings were in vain.

Or thus : Why are they then baptized for the dead? I Cor. 15. 29. Why have they in their baptism made profession of their belief of it, (Scavers. 14. 17.) it being certain that the dead, or the refurrection of the dead, expressed here for brevity under that word the dead, is one of the Articles, and that a prime and special one, to the belief of which they were baptized, and to which baptism (being the putting in, and taking out of the water) doth refer, as a fignificant embleme, first of christs, then of our resurrection from the grave? And therefore to what end did these men in their baptism, profess their belief of this Article, if they believe it not? To be a baptized Christian, and not to believe the resurrection, is a strange ridiculous thing, an hypocriso which they will never be able to answer to God or men, and that which actually deprives them of all benefits of baptism; and yet such are they, if they make doubt of this. Dr. Ham. Paraph.

Or thus : If there be no resurrection of the dead, what Shall they do ! that is, What shall become of them? In what misera-ble condition are they who are haptized, viz. with their own bloud? and not only suffer grievous torments, but even death it self, for the dead, that is, for the cause or quarrel of the dead, or instead of the dead; for whose sake they chose rather to suffer death, then they would detect them to the Heathen, or betray them into the hands of their bloudy perfecutors; or who willingly undergo the baptism of bload, for the faith of them that are now dead; and in special, for maintaining this very Article of the resurrection of the dead; for which, as St. Paul, Act. 22. 6. fo many hundreds of Christians more were called in question, put to tortures, and persecuted even to death. Annot.

"To be baptized into the death of Chaiff ] To receive baptism as a testimony of mortification, and as an instrument of the holy Ghoft, for the extinguishing, and the killing of fin by the death of Chrift, Rom. 6. 3. Have been baptized

\*\* To be baptized with the holy Ghost ] To receive the gifts of the holy Ghost, which sometime were in a visible manner bestowed in the primitive Church, before or af-' ter baptism, Ad. 1. 5. Ad. 10.44. & 19. 5.

Tobe baptized unto John's baptism, Act. 19. 3. that is, unto John's doctrine, which was to believe in Christ Jesus unto salvation, whereof John's Baptism was a seal.

doctrine and law delivered by Moses, as we by Baptism are bound to the doctrine of the Gospel.

Α

B

Baptized in the name of the Father, &c. Mat. 28. 19. that is. To be dedicated and confecrated into it, of the Father, as his Sons; the Son, as his redeemed ones; the holy Ghoft, as his fanctified ones.

Baptized into one body, 1 Cor. 12.13,27. that is ingraffed spiritually into the mystical body of Christ, which is his Church.

Baptized for the remission of fins, Act. 2.38. that is, in witness that our fins are remitted.

Barabbas \ The Son of the Father, or, of confusion, reproach. A murtherer, Mat. 27.20.

Barachel Bleffing, or, speaking well of God, or Bowing the knee to God. Father of Elihu, Job 32.6.

Barachiah The fame. The Father of Zechariah, Zech.

Barak | Lightning. The Son of Ahinoam, Judg.4.6.

Barbarian | One rude and unlearned. Rom. 1. 14. To the Grecians and Barbarians.

62. One which so speaketh, as he is not understood, I Cor. . IA.II. Shall he a Barbarian to me.

Barbarous Act. 28.2. The Greeks and Romans wied thus to call and account of all other Nations, either in regard of their rude language, or for that they did inhabit defert places, and lived after the manner of wild beafts. Leigh Crit. San

Barbed irong ] Job 41.7. Heb. with thorns, that is, with iron darts sharp like thorns. Annot.

Barber | Ezck. 5. 1. One that shaveth or clippeth off mens hair, trimming their heads and beards. Bare | Make bare, put for, To ftrip and uncloath the body.

Ifa 32.11. Stretch out, Iia.52.10 Violently take away, Jer. 13.22. ma g. Deprive of outward comforts, Jer. 49.10.

Bare Spoken of grain that is fown, 1 Cor. 15.37.

Barefoot | Ifa. 20. 2. or unshod, the habit ( when affithed )

of mourners, 1 Sam. 15.30. when enforced, of captives, Jer. 2.25. Annot. Barhumite | See Baharumite.

Bariah] A fugitive; or, a bar to bolt the door. The Son of Se-

maiah, I Chr. 2.22. Bar-Helus | The Son of Joses, or Joshua. A falle Prophet,

Act.13.6. Bar Jona The Son of Jonas, or of a dove. Peter thus named

by Christ, Mat. 16.17. Mo bark ] To give warning, by reproving the people for their fins, and fore-warning them of fuch evils, as would befall them for the same, unless prevented by repentance. Ifa. 56. 10.

Barken mp figetrer! Joel 1. 7. Heb. laid my fig-tree for a barking, marg. Made it clean bare, so that its branches became

Barkos] A mans name, Ezr. 2.53.

Bar Put for that which is made as a rafter to fasten boards unto it, Exod. 26.26. That by which doors and gates are made faft, Neh. 3, 3, 12, Rocksin the Sea, Jonah 2.6. The boundary of the waves of the Sea, which it cannot pass, Job

Bar Whatfoever Chrift teucheth, though mean (as a bar of a door, or handle of a bar) he filleth with abundance of his grace. Cant. 5. 5. My finger dropt down Myrrh upon the bandies of the bar. See locks according to the last Tran-Glarion.

Mo bar Tomake faft, Neh.7.3.

Barier Thereof made, Numb. 5.15. Loaves, 2 King 4.42. Cakes, Judg. 7. 13. It was the most usual and common bread. 2 King. 7.1. 2 Chr. 2.10.

Barnabas | The Son of confolation, Act. 4.36. or, if compounded of I & Lill, it fignifieth, The Son of the Prophet.

Barn | A place to put Corn in, Gen. 41.35. taken for heaven,

Mat. 13.30.

Barrel A vessel either for meal and dry things, 1 King. 17. 12. or for water (and other liquid things) 1 King. 18.33.

'Barren | Either a Woman which hath no husband, nor child: or a forfaken City without a Prince and inhabitant or the Church of the Jews, being less fruitful in begetting children to God, than the Church of the Gentiles, Gal. 4. 27. Ifa.

Spoken of Land, 2 King. 2.21. Cattel, Deut. 7.14. Trees, Luk. 13.7. Women, Gen. 11.30. and 25.11. And figuratively, of the Church, Ifa. 54.1. of Christians, 2 Pet. 1.8.

Barren | Caufing to miscarry, 2 King. 2.19. marg. Barren land, Job 29.6. falt places, marg.

' Barren | Unfruitful, unprofitable, and empty of graces and good works, Cant. 4.2. None is barren among them.

Barren : Is that which beareth not, Ifa.54.1. But the word here used fignifietheither miscarrying in the birth, or loss of that which

Rabtized unto Moles, I Cor. 10.2. that is, To be observers of the [ is brought forth, by robbery, death, or the like. So this denoteth the stedfastness of every tooth in his place, after it is brought forth. Avalor.

The Pastors of the Church should be faithful guides to others both by their life and doctrine, that so there may be no abortions, no miscarriages in the Church; that none of her sons may be fnatched out of her hands by any power of wickedness.

Annat. So the Apostles and the Seventy were fruitful in bringing home many lambs to Christ. Cotton.

Barrenness Pfal. 107.34. Heb. faltness, marg.
Barrenness of Ta & Mall, the son of vest, or of Ta &
Mu, the Son of conversion. fornamed Justice, Acti. 1.23.

Barthelemeto of 71 177 & D'D, a son dramine maters. An Apostle, Mat. 10.3.

Bartholometa | Whether Nathanael was chosen to be one of the Apostles, under the name of Bartolomer, who is mostly, and in the Gospels, constantly joyned to Philip, and may be but the expression of Nathanael, by figuifying him the Son of Tholomee, as Simon is called Bar, i.e. Son of Jonah or John, it is not

certain, though that he was fo 'tis very probable by Joh. 21. 22. where Nathanael of Cana in Galilee, is named with the reft of the Disciples, who were all Apostless Dr. Ham. on John. Annot. s.

Bartimeus of 72& 200, the Son of the melean; or, of the Syro-chaldaick 20 the Son of mourning. A blind man,

Mar.10.46. Baruch Bleffing, or bending the knee. Feremiah's Scribe, Jer.

Baraillai As hard as iron. The Father of Chimbam, 2 Sam.

Bale | A foot or prop fuftaining any thing, 1 King. 7,27, 28. A feat, or place, Zech. 5. 11.

Ease So indeed, Job 30. 8. Isa. 3. 5. So in some mensaceum, though not so indeed, 2 Cor. 10.11. So in mens own eyes, 1 Sam. 15.17. Spoken of men, Dan.4.17. Kingdoms, Ezek.17.14. Things, r Cor. 1.28.

Base men ] Job 30. 8. Heb. men of no name, marg. Vile, or contemprible, Heb. of light efterm, 1 Sam. 2.30. & 18.23.

Annot. on Ifa. 2.5. Low, Ezek. 29.14. marg. Lewd fellows. of the baser sort, Ad. 17.5. o'zogaioi, idle maiters in Markets, to tell or bear news; the vile or raical fort, who will do or fpeak what one will for money.

Baffian In the tooth, ivory, fleep, flumbering, confugor, or flunder, Deut. 1.4.

Bafferiath Things aromatical, confusion of death; or in de-Colation. Efau's Wife, Gen. 26.34. being the daughter of Elon. Alfo another of his Wives, the Daughter of if east, Gen. 35 3.

Easket | Put for that wherein things are carryed, as meat, Mat. 14. 22. First fruits, Deut. 26. 2. Wafers, &c. to the high Prieft, Exod. 29.2,22. And for the whole provision of food, Deur.

Baffith Nch. 7. 54. His Children returned from the Cap-Rafmath | See Bahamath. The Daughter of Solomon, I King.

Bafons | Or Cups, 2 Sam. 17. 28. marg. Bowls, 2 Chr. 4. 8.

Bassons: There were, for common or civil use, 1 Sam. 17, 28. for facred, or holy uses, Exod. 27. 3. both of filver, 1 Chr. 23. 17. and of gold Ezr. 1.10. & 8.27.

Baffard | One begotten in whoredom, Deut. 23. 2. Such as God fuffers to run on in fin, without his fatherly chaftifement. Heb.

'Baftard: One who is no natural child, but begotten befide and against the ordinary course of Nature, in fornication or adultery.

'2. One who is not the child of God by grace of adoption, but is either a wicked person or an hypocrite, Heb. 12.8. Then are ye bastards, not sons.

Bath A measure used among the Jews, for liquid things, as wine and oyl, Ezra 7.22. It contained four gallons and a half.

Bathe | Spoken, properly for throughly washing, Lev. 6. 46. figuratively of the fword, when it's all over blood, Ifa.34.5.

Batigo | Ifa.35.5. Embrewed in blood, as Jer. 46. 10. Heb. drunk, as Rev. 17.6. or, foaked, Ifa. 34.7. or fatufied, Pfal. 36.8. Prov. 7.19. Annot.

Bathrabbim | Daughter of many. A gate frequented of many, where it's like the Judges fate, Cant. 7.4.

Eathrabbim | Cant. 7. 4. or (as the Greek interpreteth it )

daughter of many.

Tremelius turns it portam frequentissimam, a gate most frequented, which other versions render, the gate of the daughter of the multitude, or, of the Nobles, Annot.

So that it was a gate frequented of many, and it may be a gate where the Judges fate; for publick judgments and affemblies were at the gates, Ruth 4. 1. 2 Sam. 19. 8. Lam. 5.24. Where-

В

fore if Helbon be not the proper name of a City, these pools may be thought to be at some gate at Jerusalem, where many people ailembled, as in Neh. 8.2. Chaldee applyeth it to the Governours that fate in the gate of the house of the great Council. Aynim.

So Mercer for the fignification of the word, and the reason thereof.

Bath-sheba The seventh Daughter; or, the Daughter of an oath, called also Bathshua, the Daughter of Nobility. The Daughter of Eliam, 2 Sam. 11.2. or Ammiel, 1 Cor. 2.5. The former name was given to her by David, who to comfort her, fware that Solomon should reign, i King.1.13.

16at A fordid blind creature loving darkness, which was not to be eaten. Deut. 18. Hence idols, as fordid, blind, and which are worshipped of the blind, are said to be cast into the Bats, Isa. 2.20. It shunneth the light, licketh the dust, hideth it self in the day time in the clefts of walls, feeth not by day, and is of a most cold nature.

"Battle ] Pur for War, I Sam. 17.12. The Army, I Sam. 14. 22. The fighting of the Armies, Deut. 2. 9. The affault. 2 Sam. 11.25. Victory, Ecclef. 9.11. Battles are either Mens, as, The enemies of God against his Church, Josh 8.14. The enemies one against another, Gen. 14.8. The wicked in the Church against her, 2 Sam. 17.11. or, The Lords, when his people go out against their enemies, 1 Sam. 18.17.

They joyned battle, 1 Sam. 4. 2. Heb. the battle was foread,

Set a battle in aray, I Sam. 17. 2. Heb. ranged the battle,

marg. 'Battle in heaben' That great strife and combate, either which Christ in his own person fought with the great Dragon the Devil, when Jeius spoiled him, and triumphed over him on the Cross, Col. 2. 15. whereof the Plainiff prophefied, Pfal.68.18. Or that which is in the militant Church fought continually between the godly and ungodly, elect and reprobate. under the conduct of those two great Captains, Christ and the Dragon. Or finally, that war which confanting the Great, as Christs champion, armed with his virtue, did make first upon Maxentius, the wicked Emperor, and after upon two other 'Tyrants, persecutors of the Christian Church, Maximines and Licinius. And fome Divines will have this battle in Heaven, to be that most dangerous endeavour and attempt of Satan, when he first (in the very spring of the Church) laboured to deftroy the eternal falvation thereof, being founded in Christ. Rev. 12. 7. And there was a battle (the last Translation faith mar) in beaven. Let the learned judg of these several fignifications; whereof the two first ( in mine opinion cannot be meant, because this part of the revelation is of things to come, and of particular events.

And there was buttle, or war in Heaven, Oc. to wit, while the woman was in travail; not after the was delivered as many take it; for it is certain out of the 14 v. that this war was waged before the flight of the woman into the wilderness. Mede.

Battie=are ] Jer. 51. 20. or Hammer, fo was the word rendred, ch.50.23. and it fignifyeth fuch a weighty one as is able to break stones, and make them rly asunder, as the root it cometh from properly fignificth, Pfal. 2. 9. Ifa. 27. 9. Thence also an infirument of diffipation, or destruction, Ezek. 9. 2. Howbeit fome suppose it here to fignish more specially such a warlike. weapon, or spiked Pole-axe, as Horse-men make use of in fight. therewith to batter and break the armour, helmet and harness of those they deal with. Annot.

Eattle=bow | Zech.9.10. & 10.4. Such were used in battels. 1 King 22.34. Ifa.5.28.

Batter To war, 2 Sam. 20.15. marg.

Battering rams, Ezek. 4.2. (or chief leaders, marg. ) namely to batter the walls, according to the ancient manner.

Battlement | Deut. 22. 8. In Greek a crown, which was to compais the roof of the house round about, to keep men from falling off, for in Ifrael the houses had flat roofs, on which men walked, 2 Sam. 11.2. and from thence they called and spake to the people; whereupon Christ speaketh of preaching and proclaiming upon the house-tops, Mat. 10.27. Luk. 12.3. The height of the battlement might not be less than ten hand-breadth ( fix of which made a Cubit) and it was to be ftrong, that a man might lean thereon and not fall. Aynfw.

The word rendred Battlements in Jer. 5. 10. is not found elfewhere used, bet of the branches of a vine, as Ia. 18.5. Battlements may be so named, because they shout up like branches above the main body of the wall, Annot.

Babai The Son of Benhadad, Neh. 2.18.

Bap] Tongue, Joih 1 5.2. marg. Bay | Strong, Zech.6.3. marg.

To apertre! A tree always green, both Summer and Winter; faid to be free from lightning. The wicked in respect of their flourishing estates compared to it, Pfal. 27.35.

Sazulth] Ezr. 2. 25. His children returned from the Captivity.

B D

Boellium An odoriferous tree, growing in the land of Havilah, Gen.2.12. Of whose colour the Manna was, Numb. 11.7. Some think it to be a kind of pearl.

" To be To be made, Mat. 19. 5. Shall be one flesh, Jer. 32. They Shall be my people.

'2. To be known and apparently feen. 1 Cor. 15.28. That God may be all in all, Luk.6.53. 12 shall be the children of the most high: that is, made known to be so. Rom. 14.9. Might be; viz. manifest and known to be; then a thing is said to be, when it is made

'2. To be efteemed and accounted fomthing: as not to be, fignifies to be vile, and to be had in no account. I Cor. 1.28. And things which be not to bring to nought things that are, or be.

' 4. To work effectually and immediately, or to shew his power and presence by working so, 1 Cor. 15.28.

' 5. It fignifies fomething not to be, but an objection, as though it were. So Joh. 20.17. Iam, &c. Rom. 6.16.

6. To continue in the former estate or dignity to be remembred : as not to be, is taken for decayed or forgotten, or of no reputation, Deut. 32.21.

There is to man a being,

' 1. In the predeftination or purpose of God, Rom. 9. 11. before he was born.

' 2. In our faith, hope, and defire. So the dead are alive, and they on earth are in heaven, Heb. 11.12. Rom. 9.24. Mat. 6.21. · Phil. 2.20.

'3. In deed, 1. in earth: 2. in heaven.

BE | Be brought in, Heb. 2.16. marg.

Be with Chaift ] 1. By faith and defire, or medi-

2. By fight and immediate prefence, Phil.1.23. this is perfonal and local

"Ho be the Lozds To confecrate or fet apart as holy to the Lord, Judg. 11.11. So was Jepthah his Daughter deale withal, as appeareth by verf. 29. and not flain, which the Law

" To be with one 7 To present, not only in general, but with special presence of favour, for affishing and prospering one in the work of his calling. Josh. 1.9. For I the Lord will be with thes whithersoever thou goest. Gen. 39. 2. The Lord was with Jofeph and he prospered.

That promise of God to Facob, Gen. 28.15. I will be with thee, it is by Jacob, in Gen. 32.9. understood, I will do thee good. See Exod. 22.15,16. and Gen. 46.4. Matth. 28.20.

' Pot to be in the wind, earth-quake, fire.] Jebovab not to have appeared and shewed his presence unto Eliah until the earth-quake, wind, and fire were ceased; to teach, that weak men cannot abide the presence of God in his full strength and majesty. 1 King. 19.11,13. and Jehovah was not in the fire.

Be with you all The continual presence of all spiritual bleffings, even unto the falvation of the Church, and every member of it. Rev. 22.20. The grace of our Lord Jefus Christ be with you all.

Beacon | Ifa. 30.17 Heb. a mast, or a tree bereft of branches or aghs, marg. Such a tall pole as our Maypoles, refembling a mast, erected on an hill, or fet up in some eminent place, for some special publick use, as from thence to give warning of the approach of fome hoftile Troops, or the like. Annot.

Bealiath] The God of an Idol, the Lord casting bimself down before it, or rosselling it, or in an Assembly, or in the Church. One of David's Helpers, 1 Chr. 12.5.

Bealoth] Caft under, or oppreffed. A City, John 15. 24.

a beam | Either some crime and great sin, or some less sins neglected, often gone over, and long dwelt in. Mat. 7.4. And haft t beam in thine own eye, first cast out the beam, &c.

Properly, it's put for a beam of a Weaversloom, 1 Sam. 17.7. Or, for some piece of timber to build with, 2 King.6.2. Beam: Rib, 1 King. 7.3. marg. Peice, or fastning, Hab. 2.11.

Beams] Or, the rafters; it meaneth the timber whereof beams or rafters are made, which are called by this name, when they are cut down in the wood, as in 2 King. 6.2,5. Aynfm.

The Holy Scriptures held forth by the Prophets and Apofles

are as the beams of the Church, principal and ftrong pieces: and those beams are like *tedars* which are the most excellent of trees for height, ftrength, sweetness, continuance, and all other noble properties. It is written by Pliny and others, that the Temple of Diana at Ephesis (which was 400 years before it was finisht) had doors and gates of Cedar, which looked then as fresh and beautiful, as if but newly made. This is nothing to the sta-

bility and glory of the Church, which shall never rot so, as to become subject to utter corruption, but her members shall flourish poylonous and corrupt humours shall be purged out. 13. All poylonous and corrupt humours shall be purged out. and shall be as a rock that cannot be shaken for ever. Annot.

These words set out the beauty of the Church in regard of the repairs of the Temple made by Josiah, saith Mr. Cotton; and be-

fore him, Mr. Brightman.

Ministers placed over their Brethren, should in spiritual, gifts, be taller than the people by the shoulders (as one alludeth to Sauls talness.) They should herein also resemble the Cedar not to admit of any worm, (worm of conscience) for that was it that confurned Balaam, Judas, Demas, specially the covetousness, whose nature is to bore through, 1 Tim. 6. 10. But fast they must stand in the saith, and being strong sustain the infirmities of others; yea (Cedar-like) their Ministry is of nature to kill the quick, and to quicken the dead, that is, by the power of the Law to mortifie the proud Pharise, who in his conceit liveth and is righteous, but with the doctrine of faith (or Gospel) to quicken the poor Publican that feeth and confesseth himself to be dead in fins and trespas-Ses. Clatham.

Beams of Cedar] The great strength, continuance, worth, and commodity of the Church (that house) and every faithful foul, wherein Christ dwels by his Spirit, as in his own · Temple, Cant. 1. 17. Toe beams of our house are Cedars. The Gedar is a precious, durable and commedious wood for build-

Geans 2Sam. 17.28. Ezek. 4.9. A kind of grain.
Gears The subject hereof both four-footed beafts, as Lions, and Bears, 1 Sam. 17.35. and men, as of Ama/a, 2 Sam. 20.9, 10. Aaron. Pfal. 133.2.

To consume the beard, Isa.7.20. To take it wholly away, to make an utter riddance of it, the hair whereof is deemed not an ornament only, but an argument of virility, which God therefore would not have to be defaced, Lev. 19. 27. and it was deemed therefore a contumelious usage of David's Servants, whom that Ammonite so disfigured, 2 Sam. 10.17. It's to reduce once into a condition full of calamity and misery. And as to shave the beard, was of old a fign of difgrace, I Chr. 19. 4, 5. So to cut it off a fign of grief, Ifa. 15.2. and that either by tearing it through extremity of grief, and impatiency of spirit, Ezra 9. 3. or, cutting and shaving it, which was anciently an usual practice in times of mourning and lamentation, Lev. 19.27,28. & 21.5. Deut. 14.1, Job 1.20. Jer.7.29. Ezek.7.18. Amos 8.10. Mic.1.16. and that because ornaments (as hair is accounted to a mans person) in mourning are laid afide as unseasonable, Exod.33.4,5.

To let ones spittle fall upon his beard, accounted a signe of madnes, 1 Sam. 21.13. as not to trim ones beard, a fign of forrow, 2 Sam. 19.

24. Kavan. Annot.

'A Bear | The Kingdom of Persia, called a Bear, for the barbarous and savage cruelty exercised in it; whence it is said to be like filver, as being of less esteem than the Babyloni'h Monarchy. which is likened to Gold, Dan.2.32. This Kingdom is faid to raise it felf, Dan.7.5. because out of ambition and restless desire to rule over others, it united to it felf, first the Kingdom of the Medes, and then of the Babylonians, forraging into the three coasts of the habitable world, as Dan. 8.4. which are termed three ribs in Dan. 7.5. Like to a Bear.

It's very strong, yet hath a very weak head. In the Winter time, fleepeth much, and groweth fat. The female is very libidinous, and greatly loveth its young ones, being then most fierce, especially, if any should take them from her, Prov. 17. 12. Hos. 13. 8. 2 Sam.17.8. It loveth lurking places; is wonderfully delighted with honey, being skilful for the getting thereof to climb the highest trees. Is revengeful, yet being delighted with mu-fick, doth often let go his prey. It's subtle, so entring into its den, that its footsteps are not discerned. It drinkerh not water as the Dog doth, nor after the manner as other creatures do, but doth greedily bite it when hunted: By its breath and vomit it often saveth it self from the Dogs and Hunters. It preyeth not usually on any thing that's dead. So that if a man can hold his breath, as if he were dead, it will not harm him. Forty and two children that mocked Elijha, were torn by two she-bears, 2 King. 2.

Rev. 13.2. His feet were as the feet of a Bear. Ravenous, like the Persian Empire. Dan. 7.5. Annot. Or, like the Monarchy of the Medes and Persians, who mightily marched forward, as on Bears feet, treading down all other Kingdoms. Natier.

This Beast is said to have the fest of the Bear, to express his crast

and cruelty, whereby he overcometh others. Comper.

This Beaft in the feet, by which her body is supported, with which it moveth and goeth, and the former of which in Beafts are in flead of hands and arms, for handling, fnatching and fighting, in feet, I say, doth exceedingly resemble the Empire of the Persians, fince as they did rely upon the counsels of their Magi, Wilemen the last state is governed by the authority of the Monks and Idolatrous Clerks, like to those Wise men. Mede.

En bear | To take away fins, by suffering the punishment of them. 2 Pet. 3.24. He did bear our fins in his body upon the tree, Ifa.
53.4. He did bear our infirmities, Mat. 8. 17.

2. To flay and keep a finner from falling, lovingly supporting his weakness by prayers, counsels, and exhortations. Gal. 6. 2. Bear ye one anothers burden, Rom. 15. 1. It is a Metaphor or speech borrowed from a burden or weight suffained by pillars or supporters.

It's also put for to bring forth, as women do children, Gen. 17. 17. Trees, fruit, Jam. 3. 12. Sustain, Gen. 35. 7. Be punished, Numb. 14.33. Undergo, for ruling, ordering, deciding, and peace-Numb.14-33. undergo, tor ruing, ordering, accioing, and peaceably keeping the people, Deut.1.12. Speak and utter, Deut.2.20. Tell, 2 Sam.18.19. Be answerable in payment, 2 King. 18.14. Suffain and support, Pal. 75.3. Patiently to dissemble and hide, Pal.89.50. Jer. 31.19. Safely to uphold, Pal.91.12. Light upon and receive punishment, Prov. 9.12. Quietly endure, Prov. 18-14-Undergo, Ezek. 14,10. Receiving punishment, Ezek. 23.35,49. Carry, Mat. 3. 11. Forbear, patiently suffering, Luk. 18. 7. Perform, Act. 15. 10. Patiently to tolerate, passing by, and pardoning, Rom. 15.1. Gal. 6.2. Take into ones hand for good use, Rom.

13. 4. It o beat To feed, Gen. 1. 29. marg. To take away, Joh. 1. 29.

Him they compelled to bear his coff, Mat. 27, 32. It was the cuftom in that punishment of Crucifivion that he that was to be executed, the cuftom that punishment of Crucifivion that he that was to be executed. should himself carry the cross. This, it seems by Joh. 15.17. Christ carried himself, but it being so great a burthen, and perhaps not well supportable by all that were to suffer, they used to press some body elfe, as a Porter or Burthen-bearer, to carry it after or near the person that was to suffer, that so he might have the solemn disgrace, though not pain of it. Dr. Ham. Annot. e.

\* To bear his Hungment] To have punishment certainly and justly laid on him by God, Gal. 5.10. Judgment or punishment for fin, is often in Scripture compared to a load or burden, heavy and weighty, prefling down him that beareth it, as many sheaves press a Cart, or as a weight pressent down the ballance. See Ifa. 13.1. & 15.1. and often times also David in the Pfalms complaineth thereof, especially, Pfal. 38. 4. The reafon is, because afflictions being grievous in themselves, Heb. 12.11. they also draw with them the conscience and remembrance of fin committed, (as in Joseph's Brethren) which is an heavyer burden that the pain which cometh of it, as Heb-

"Mo bear their names befoze God That Christ always hath in remembrance his Church and all the members of it, ever appearing for their takes before God, Exod.28.12. Heb. 7. 25, 26. & 9. 24. The same thing fignified by setting us a scal on his heart, Cant. 7.11. and by setting Zerubbabel as a fignet, Hab. 2.

23. " To bear up all To sustain and uphold, that it fall not and perish. Heb. 1.3. He bears up all things with his mighty word.

Bear Heb.9.28. to bear the fins of many, or carry up the fins of nany upon the cross, there to make satisfaction for them, by the facrifice of himfelf, 1 Pet. 2. 24. Or, tale up fin; that is, the guilt of our fins upon himfelf. Annot.

Heb. 6.8. That which be areth thorns and bry ars. Such as after all the pains bestowed on them, in stead of bringing forth good fruit, bring forth the briers and thorns of vices; unthankful wretches, which cast off, make no account of such gifts as they have had from above; and which willingly, and of malice fall away from the known truth. So in effect Pareus.

Heb.13.13. Bearing his reproach, denying our selves, and taking up Christs cross and following him.

Our reproach, if it be for Christs sake, is Christs reproach. If we fuffer with him, we shall be glorified with him. Jones. Oh, what a priviledge is this! Phil. 1.29. 2 Tim. 2.12.

Whose shooes I am not worthy to bear, Mat.3.11. that is, to remove, or carry away. Dr. Ham. Paraph.

By the words joyned herewith, as fruit, iniquity, judgment, record, rule, fin, witnes, &c. the meaning of such places is plainly to be perceived.

Bear twins | Cant. 4.2. As fruitful Ews bring forth twins of equal bigness, so the teeth are set in double ranks one answerable to another. Aynfw.

The doctrine of those that chew and prepare that heavenly food for thy foul is never in vain, but is still answered with plentiful

encrease of souls added to the Church. Hall. The seventy being sent out and two endued with equal both power and gifts, to preach the Gospel, returned again with joy,

aying, Lord, even the Devils are subject to us through thy name, Luk. 10.19. To whom our Saviour, I beheld Satan as lightning fall from heaven, vers. 18. as if at the voice of the Gospel by a certain force he had been thrust out of his Kingdom. What hope was there or Wizards in managing their affairs, so the Roman kingdom of not of an happy bringing forth, that being destroyed which was

formerly wont to cause untimely birth? Brightman.

This declares that a true Palfor cannot be barren, yea that all his delight, treasures and riches are in the fruitful and happy encrease of his flock. Tomson.

As sheep are fruitful, and many times, bring forth twins, so should both the Pastors of the Church and all other Christians, they fhould encrease both in contemplative and in practical duties they should abound in all holy exercises of charity, both towards God and man, and befaithful guides to others both by their life

Theatres 2 Chr. 2. 18. Porters.

After bearing Gen. 29. 35. Heb. Stood from bearing, marg.
Ceafed to bear, was not withchild.

\*Beatf, or beatfs] All wild creatures which are upon the land, Pfal.8.7. And beafts of the field.

'2. Some one ravenous or cruel beaft. Gen. 37.33. Some evil beaft hath devoured him. 3. One of bruitish understanding, having no more reason than

\*a beast. Pal. 73.21. I was a brast before thet, &c.

4. Men of bruth and beastly qualities, like unto beasts for fierceness, uncleanness, and obstinacy. 1 Cor. 15. 32. I have fight with braffs at Ephiffs. Some expound this place literally, that Paul for defence of his life, did encounter with wild beafts, 'as Bears, Lyons, &c.' by the sentence of the Magistrate, to satisfie the cruelty of the people: for under the Romans, as some were cast to beasts naked, Daniel by the Persians, Ignatius by Tyrants; fo others were condemned to fight armed with · Wolves, &c. Howfoever the Text be taken (figuratively or literally) it figuifieth the extreme difficulties which Paul did 'undergo for the hope of a bleffed refurrection, otherwise he had loft his labour in striving. See Act. 19. 19. Tit. 1. 12. A "Metaphor.

5. Fierce, savage, and unpure Heathens and Nations, Psal. 80.

13. The wild heaft of the fild bath raten it up.

6. Civil Rome, cruelly perfecuting the Saints: also Ecclefiastical Rome, treading in the fleps of that barbarous crucky, Rev. 17-18. The least which thou hast fein was and is not, Rev. 13-14. 17. In which place it fignifies Kome, as it is reftored by the Pope, 'unto the Idolatry and tyranny of the superstitious persecuting Emperours, and made the feat of Antichrift.

'7. Empires and Kingdoms raised up and maintained after a beaftly manner, with oppression, cruelty, war and bloodshed,

Dan. 7. 3. 17. And four great beafts came up, &c. (31 Beaft coming'out of the bottomlefe pit) Antichrifti. an Kingdom and power, which in the spiritual combate shall be inferiour to the witnesses or servants of Christ, but not so in the bodily and carnal war, wherein Antichrist shall prevail. He is faid to come out of the bottomless pit, not to signife (as some other think) that the great Antichrist should be a Devil but because the heastly power of Antichrist should be given him of the Devil but because the beastly power of Antichrist should be given him of the Devil but because the beastly power of Antichrist should be given him of the Devil but because the beastly power of Antichrist should be given him of the Devil but because the beastly power of Antichrist should be given him of the Devil but because the beastly power of Antichrist should be given him of the Devil but because the beastly power of Antichrist should be given him of the Devil but because the beastly power of Antichrist should be given him of the Devil but because the beastly power of Antichrist should be given him of the Devil but because the beastly power of Antichrist should be given him of the Devil but because the beastly power of Antichrist should be given him of the Devil but because the beastly power of Antichrist should be given him of the Devil but because the beastly power of Antichrist should be given him of the Devil but because the beastly power of Antichrist should be given him of the Devil but because the beastly power of Antichrist should be given him of the Devil but because the beastly power of Antichrist should be given him of the Devil but because the beastly power of Antichrist should be given him of the Devil but because the beastly power of Antichrist should be given him of the Devil but because the beastly power of Antichrist should be given him of the Devil but because the beastly power of Antichrist should be given him of the Devil but because the beastly b vil; as chap. 13.2. and exercised for the Devil, to establish his Kingdom of darkness, by fighting against the true doctrine of Religion (with the faithful followers of it) for the upholding of cherefie and Idolatry. Rev. 11.7. And the beast that came out of the bottomlespit, shall war against them, and bill them. In chap. 9. 11. he is there called the Angel of the bottomlefs pit.

Antichrift, or the Pops, who is compared to a Beaft, because of his inhumanity, cruelty and thirst after mens bloud. And he is faid to come out of the bottomles pit, that is, out of the Sea, as chap. 13. 1. 07, out of the body of the earth, as chap. 13. 11. 07, out of bell, as chap. 9.2. He aftendeth, that is, beginneth now to aftend in his instruments or fore-runners, 2 Thes. 2. 6. 1 Joh. 2. 18.

(2) Eraffrifing out of the Sea The Romans Empire, or Civil Monarchy of Rome, which should be a main instrument of the Dragon; to make war against the Church. This Empires 'likened unto a Beaft, because it should in a surious brutish manner persecute Gods people. It is said to come up out of the Sea, to fignific that at first it did arise out of the contentions and divisions of other Nations (which are as a raging Sea) and that the rule and Kingdom of the Emperour, should be turbulent, tempestuous, various, and unconstant. Of this Empire, the estate, acts, effects, and use, for instruction of the godepire, the citate, acts, effects, and they for instruction of the god-ely, are deforibed in chap1.3.10. where beginneth the Hiftory of another Beaft, the Ecclefiaffical and Prophetical body, or cor-ruption; to wit, the Pope of Rome, and his Clergy. Others ex-pound this Beaff of that Antichrift, and apply to him the things here fpoken: but the former is plained and founded; for ha-tering in chap, and deferhed the cash creaming the the Clerkving in chap. 12. described the arch-enemy to the Christian Church, to wit, the Devil, good order required the two princi pal inftruments, to wit, the Civil and Ecclefiaftical effate of Rome, fhould be opened, which is done in this 13. chap. Rev. 13. 1. · And I fam a Beaft arise out of the Sea, having seven heads and ten

He that (chap.9.) was called a fallen flar, having the Key of th bottomles pit, is here called the Beast that some out of the bottomles pit. Comper.

ing about the Throne of God, being most vigilant servants, full ready with all expedition, to serve God in the government of the world, and of all creatures; which are here expressed by four most noble Creatures amongst others; to wit, a Lyon, Calf, Man, Eagle; to fhew, that over those, and all other creatures (even to the least) God ruleth by the Ministery of his Angels. Or else, as some will have it, the Lyon resembleth the noble courage of Angelical spirits; a Calf, their strength; an Ox being the strongest of beasts, as a Lyon is most couragious; a Man representeth their wisdom and great understanding, wherein Man excelleth all inferiour creatures; and an Eagle which foareth aloft, fignifieth their knowledge of high and great fecrets. Howbeit, fome there be, which think these four beasts to be all such servants of God, as have employed their labour faithfully in delivering unto the Church the truth of doctrine, and in administring other holy things. The first fignification is most commonly embefore and behind; the fifth beaft was like a Lvon. They doerr, which apply these four Beafts to the four Evangelists.

Beafts is a barbarous translation, four weights, living creatures, Sa, men full of knowledge, of Lyons courage, of Oxes patience to facrifice, of mans quiet and humanity, and Eagles high flight; Martyrs; Polycarpus was a Lyon for courage, an Ox for patience, a man indeed for wit, an Eagle for high flight proclaiming the Gos-

pel, Eroughton, Requi. of Concent. By four feveral forms of Beafts is meant (aith Pareus) the col-

ection of the Church of Christ in the four quarters of the world, and divers Nations, Peoples and Tongues. Leighs Annot. These represent the Ministers of the Gospel, comprehended as

it were in the four Evangelists, chap. 5. 8, 10. Annot.

The four beafts (faith Napier) are the four Evangelists (or Gosocis) with all the true Writers, and professors thereof. Propos.

They represent the Christian Churches through the four quarters of the world, and they answer to the four Camps of Israel bearing in their standards the same Beafts. Mede.

'Hhat Beaff | All the Heathen Emperors of Rome, with all them that joyned with them in the persecution and murder of Gods servants, Rev. 20.10. where that Beast and that false Prophet

'Here note, that false Prophet deing diffinguished from the Beast, signifies the Pope with his Clergy. All these shall suffer eternal pains together with the Turk, for corrupting the Word with lies, errors, superstitions, and destroying the Saints.

Some hereby understand that the Pope, as by the false Prophet,

the Popes Clergy. Annot.

Beat ] put for, to Bruise, or bray, Exod. 30. 36. Make thin, Exod. 39. 3. Smite or strike, Deut. 25. 3. Batter, Judg. 8. 17. Get victory, 2 King. 13. 25. Trample upon, overcome, Pfal. 89. 23. Thresh, Ruth 2.17. Turn, alter, make one thing into another,

Eeaten Down Heb. broken in pieces, Jer. 46.5. marg.
Beauty Applied to the face and countenance, Pov. 6.25.
Attire, Exod. 28.2. Gray head, Prov. 20.29. A royal feat, Ifa. 13.

10. Princely magnificence, Ifa. 33. 17. Great persons in a state, 2 Sam. 1.10. Place of Gods worship, 2 Chr. 20.21. Churches grace

in her spiritual happiness, Ezek. 16.14.

Beauty | Delight, Pial. 37. 4. marg. Strength, Pial. 49. 14.

In the beauties of holines, Pfal. 110.2. or, in the comely honours of the Sanctuary, meaning either the comely (or honorable) places of holiness (or the Sanctuary) as Psal-29.2. that is, the Church, or rather in the beautiful ornaments of holiness, that is, holy graces and virtues, wherewith Chrift and his people are adorned, as the Priefts and Levites of old with urim and Toumnim, and holy garments, Exod. 28.2,40. Ifa. 52. 2. Aynfw.

Beautifie Pfal. 149.4. or adorn, make glorious. So Ifa.60.7,

,13. The Greek faith Exalt. Aynfw. To glorifie, make magnificent. Annot. on Ifa. 60.7.

Brautiful ] Applyed to the countenance, Gen. 12.14. Good

works, Eccles. 3.11. Garments, Ia. 52. 1. Flocks, Jer. 13.20. A rod, Jer. 48.17. Jerusalem, Pfal. 48.2. A crown, Ezek. 16.12. The Temple and house of God, Isa.64.11. The feet of faithful Preachers, Rom. 10. 15.

Beautiful : Ifa. 4. 2. Heb. beauty, marg. Of a beautiful countenance: Heb. fair of eyes, 1 Sam. 16.12. marg. Good of countenance, Eft.2.7. marg.

Cant. 6.4. Thou art beautiful, O my love, or, art fair, as being beautified with manifold graces, for which Christ doth here commend her. Avnira.

True repentance washeth away all the spots and deformities

that our fins bring upon us. Finch.

If Christ justifie, who shall condemn? They whom the world fleight, despile, disesteem, censure, condemn, Christ loveth,

and be of him so accounted, it's no matter how we appear in the eyes of others, how others account, respect, esteem of us.

Beautiful ffeps ] Ways and works, feemly and right, fuch as be the ways of the godly, whereas the ways of the wicked ones be crooked and unfeemly, Cant. 7.1. How beautiful are thy goings

Bebai Void, or empty. The Father of Zechariah, Ezr. 8.

Because Implyeth the reason of a thing spoken of, Gen. 2 23. & 3. 14, 17. and may be rendred, For, 1 King. 7. 47. marg. In, Zeph.3.11. marg. How, Mat.7.14. marg. That, Rom. 8. 27. marg. Bether Toe first begotten, or first fruits. The Son of Benjamin,

Gen. 46.21. The Son of Ephraim, Numb. 26. 35.

en.40.21. Inc son of Epirasm, Numb.27. 35. Becognit] The lame. The Son of Appliah, 1 Sam.9.1. Becken By some fign with the hand to call, Luk.5.7. or, to obtain silence, Act. 21. 40. or to ask athing, Joh. 13.24. or, to

Speak, Act. 24.10.
Become Made, Gen. 3. 22. Being shall be, that is, shall surely be, Gen. 18.18. Ajnsw. To be turned, Job 31.21. marg.

Becometh | Is agreeable, beseemeth, besitteth, is meet for,

fuitable to, fo as it graceth withall, Pfal. 93.5. Mat. 3.15. Rom. 16. 2. Phil. 1. 27. Tit.2.3.

1820] Taken for that wherein they did lie, and sleep in the night, I Sam. 19.13. A couch on which they rested in the day time, 2 Sam. 4.5. That whereon they did eat in flead of a table, Efth. 7.6. The lawful use of wedlock, Heb. 13.4. Punishment, Rev.

Dur Bedis green] The Procreation of children unto God, in Christ, in that spiritual birth, by the immortal seed of the Word. For the Church is fo a Virgin, as the is the Mother

of all Gods children, Cant. 1.16. Our bed is green.

The house of God was the Temple, the bed in the house were the Ordinances of God wherein God was wont familiarly to embrace his Spouse and she him. These in Josiahs time flourished in greatest purity, so that there was no Passover like unto his. It is an allusion to the Spring-time, when the Worship of God began to flourish again, after a winter time of mire and dirty pollutions.

From this our mutual delight and heavenly conjunction, there ariseth a plentiful and flourishing encrease of thy faithful ones in

all places, and through all times. Hall.

The place of spiritual conception, wherein by bed (the place of conception) affirmed to be green, is intended the Churches fruitfulness by converting with the spirit of Jesus, by whose overshadowing a spiritual seed is begotten, alluding herein to a green flourishing tree, which either hath fruit upon it, or at least ministreth hope of fruit in due season; because such greenness is a testimony of a vegetative spirit of life within it, Psal. 1. 3.

The Church being won by Christ, and all things as she thought being ready for the folemnizing of their marriage, she now sues unto him for this spiritual conjunction that she might be made fruitful by him. Hereby the Church fignifieth that by her Communion with Christ (whether by the similitude of bed or board) the became flourishing and fruitful; as it is faid of them that are planted in the Lords house, Pfal. 92.13,14. which is agreeable unto the nature of the Gospel, where it is received by faith, Col. 1.6, 10.

Bed by night Drowfie fecurity and coldness, in which all natural men do neftle, and all Gods children (according to the 'flesh, so far as they be unregenerate) could be content to be qui-'et, were they not moved by another Spirit, Cant. 3.1. In my Bed

Bed: Which is Solomons, Cant. 3.7. Christs bed here seemeth to mean the hearts of the elect, (as in chap.1.13. the Spouse said, he should lodge between her breasts) in whose hearts Christ dwelleth by faith. Eph. 3. 17. and there taketh his repose and rest. And this habitation or lodging was figured by the Tabernacle and Temple of Solomon, 1 Cor.6.19. Therefore the Chaldre paraphrast, (who saw not Christ but in shadows) applyed this bed to the Temple which Solomon built. Aynfw.

I am ascended; and lo how glorious is this place where I shall eternally enjoy the presence and love of my Saviour! Hall.

For the fafety, price, preciousness of the matter, and work that exceeds the matter, this goes far beyond Solomons wedding bed, though it were most curious. Finch.

Or, more excellent than Solomons. Here is a rare allufion and comparison, wherein (as some think) the future glory of heaven, which we are exhorted to behold, and contemplate by faith, or rather the present beauty and spiritual riches of the Church, and every member thereof is resembled to the wealth and splendor of Solomons bed. Annot.

Let us know, that under the name of Solomon is defigned unto

approveth, commendeth. If we appear beautiful in Chrifts fight | us the true and only Mediator between God and his beloved ones, termed therefore the Prince of Peace, Ifa. 9. 6. whose bed is now the whole world, wherefoever the Lord is in his Elect, (whom he hath called from the four corners of the world) is acknowledged and worshipped, as was fignified unto Peter, Act. 10.

The 18:10 | Sometime fignifieth tribulation, Rev. 2. 22. which may be also implyed here, that the Church sought and maited for the Lord in the way of his judgments, Ila. 25,8. Aynfw.

It is night many times with the Church, Ifa. 50.10. and fo dark, that like that tempest. Act. 27.20. The can see neither Sun nor Stars: vet in these sad desertions Christ is pleased to preserve some defires after him, so that the Eclipse is not total, and when we are most secure he infuserh memorials of him, and awakens us to seek him, so that places of rest and sleep become unquiet without his presence. Annot.

Here is the use which we should make of being private: and this is an holy spending of our time, when we imploy it in stirring up our fouls to be affured of the mercies of God in Christ: not (as the world for the most part doth) in studying how to wreak our malice, or to compass other wicked defires, neither yet in idle and fruitless pastimes. Finch.

In my bed, that is, in the place and duties of Gods Worship,

the Temple and the Ordinances. Cotton.

There is no time, place, when and where Christis to be fought, by day, by night; when up, when in bed, we should not rest, give fleep unto our eyes, or flumber unto our eye-lids; till we fearch after him to enjoy his presence. What are pleasures, profits, rest, eafe, all in comparison of him?

Heb. 13 14. And the bed undefiled, that is, The matrimonial act is not pollution, but chaftity and purity, as being a lawful and honeft remedy appointed of God, against all impurity, pollution,

whoredom and adulteries. Pareus,
As the Bridegroom and Bride be put together in the Church: fo they may meet together in the bed, for the procreation of children; but they must take heed they be not drowned in the pleafures of marriage. Jones.

That which is in it felf lawful and warrantable through abuse

and excess, may become finful and punishable.

'Bed: Not for pleasure and delicacy, but affliction and calamity, as the punishment of adulterous doctrine, Revel. 2.

As there is a bed of ease and pleasure, Amos 6.4. So of languishing and disease. Psal-41.4. The latter is here intended, but with allufion to the former. Her punishment shall be like her fins. Adulterers often lie long fick of foul diseases, Job 20. 11. Prov. 5.11.

Benechamber | The place of rest and sleep, the private

room in the houle, Exod. 8.3. 2 Sam. 4.7. 2 King. 6.12.

[Bodal] Solitary. The Father of Hadad, Gen. 36.35.

[Bedaiah] The only Lord, or door-bar of the Lord. The Son of Ea-

ni, Ezt. 10.35.
13evan In a Judge, or Judicature. The name of a Judge,

1 Sam.12.11.

'Beds of Spices ] The Church, where graces (like fwect Spices in a Bed) do grow. Cant. 6. 2. He is gone into the Bed of

God hath two gardens, the Church Catholick is his garden, and every particular Church are Gardens and beds of Spices, in regard that many Christians are sown there that Christs soul deights in, as in fweet spices. Sibs.

My well-beloved Saviour is to be fought and found in the particular Assemblies of his people, which are his Garden of pleasure, wherein are variety, of all the beds of renewed fouls, which both he hath planted and dreffed by his continual care, and wherein he walketh for his delight. Hale.

Companies of believers in whose hearts (as in good earth) the fweet and precious Word of the Gofpel was four. Mat. 13.8, 23. For these beds are by Apaila a Greek Interpreter translated Prasses, which word is used in Mark.6.40. for ranks of people, fitting down to be fed of Christ. Avaire.

Spiritually these are to be expounded either of the many and several Congregations and Assemblies of the Church, which are compared to many beds in the same Garden, or else of particular believers and faithful fouls, whose prayers and services are like the sweetest spices, breathing an acceptable odour upon Christ, who redeemed them, and hedged them in as a Garden unto his Father, Rev 5.8,9. Annot.

26td-fftad ] Of Iron, Deut.3.11. Belike wood was not ftrong enough to bear his weight and strength, in stretching and turning himself upon his bed. Some take this repository not for a Bed for ordinary fleep, but for a Sepulchre, the Bed of the fleep of death.

Bee] The Bus have a well ordered Common-wealth, whereof the King is the chief, the rest are his obedient Subjects, the King is not chosen by voices, lot, succession, but

being of more beauty, greatness, mildness, attaineth this dignity who though he hath a sting (as most hold ) vet useth it not Chufing rather to rule by gentleness than by force. He overfees the reft, and encourageth them by his presence in their work, whereunto he appointed them. Till he go before, the reft go not out of their hive; whom when old and weak, they help with their wings. He is content with his own portion, taketh not from the rest what's their due. The King excepted, all the rest trom the reit what's their que. The range excepted, an unit tent wear one livery, no ftrange apparel amongft them. They are diligent in their work, abroad in gathering, at home in difpofing what they have gathered from the trees and flowers. Each provides for its own cell, and fills it with honey. The Kings cells are highest built, those next being for the aged, as his Counsellers; the reft for the younger and fronger. Whileft the King lives, fo long the Hive profpers. Upon his death, troubles arife. They are much addicted to cleanness, and neatness. They are courageous in battle against their enemies; nor can endure that any of their number should be lazy and idle. They molest not any, till molested; but then are very revengeful. They are naturally Geometricians, Musicians. Their Hive being full, they fend out their young, to provide for themselves. They delight in sweetness, and drink of the purest fountains, cannot abide bitter herbs; cannot abide fuch places as fmell fat, or of oyntment; are called home by beating on a bason. In Summer they provide for Winter. The Pfalmift complaineth, that his enemies compassed him about like Bees, Pfal. 118.12. And Mofes faith, that the Amorites came out against the Israelites, and chased them as Bees do, Deut. 1. 44. And hereunto the Prophet Isaiah compareth the Churches enemies,

Beeliada An open Idol, or Master of knowledge. The Son of

Devila, 1 Ctr. 14-7.

Beelgebub] The fame with Baalgebub. The Prince of the Devils. Mat. 12-24.

Beelgebub] Mat. 12-24. In Heb. 77 Ill is rendred by the Greek of the Old Testament, Beach, pulsage, the Prince of the Devilage of the Old Testament, Beach, pulsage, the Prince of the Devilage of the Old Testament, Beach, pulsage, the Prince of the Old Testament, Beach, pulsage, the Old Tes the flie, or flies, the god of Ekron, 2 King. 1. 2, 6. being indeed an Idol that the Inhabitants of that City in Palestine worshipped, and conceived to have power over all hurtful flies, and to drive them out of their Region. That this was the Heathen Jupiter, is not improbable, the title of μι/αι μυώδη, ἀπομῦς, ἐπομυμαῖς, μίμοςς, & μυοδήκος, being befrowed on him by the Heathens; i. e. he that caught, or drove away flies. See Plin. Nat. Hist. c.28. lib. 10. This is here called Prince of Devils, i.e. one that hath power over them (as 'twas it seems believed) able to throw them out of those that were possess with them (whole legions together) like swarms of flies, which with their Prince or Chieftain fly about in the upper or middle Region of the air. This gives the reason of this speech here, why they conceived Christ to cast our Devils by Bieleghub, because Bieleghub they thought to have that power, and therefore to have the name of Ruler or Prince of Devils; and Christ visibly casting them out, they thought he operated by his power. Dr. Hammond. Annot. f.

BEET | A well; or declaring, Numb. 21.16.

Beera | The fame. The Son of Zophah, I Chr.7.37.

Beerah The fame. The Son of Baal, 1 Chr. 5.6. Beer selim | The well of Elim, Ifa. 1 5.8.

Beeri ] A well explaining, or declaring. An Hittite, Gen. 26. 34. The Father of Hofea, Hof. 1.1.

Beer-lahai-roi ] The well of him that liveth and feeth me. Gen.

Berroth | Wells explaining, or declaring. The name of a City, Josh. 9.17.

Becrothite ] 2 Sam 4.2. Of Beeroth.

Beer-sheba ] The well of the oath, Gen. 26.33. A City, Josh. 19. 2. The utmost bounds of the holy land towards the South and West, as Dan was towards the North, 1 Sam. 2.20.

Beeffteerah A City, Jofh. 21.27.

Regtle Lev. 11.22. This word is not found any other where. The Greek translateth it Ophiomaches, that is, the Serpent fighter; and that there are Locusts which kill Serpents, Pliny mentioneth. lib. 11. c.29. Chazbuni interpreteth the name Chargol, as friving mith the feet to skip with them. Aynsw.
Beeves Bullocks or Near, used for Sacrifices, of which

the whole Burnt-offering was to be only of the Male-kind, Lev. 1. 10. The Peace-offerings, Lev. 3. 1. and Sin-offering might be of the female, Lev. 4. 32. & 5. 6. Annot. on Lev. 22.

Befal] To happen, chance, fall out, come to pass. Spoken of one possessed with the Devil, whom our Saviour disposiessed, Mark 5.16. but especially of evil and trouble, either feared, Gen. 42. 4, 38. foretold to come, inflicted, Deur. 31. 29. Lev. 10. 19. Esth. 6. 13. or which might come to pass, Act. 20.

Befailen ]. Numb. 20. 14. Heb. found. marg.

Befoze] Applyed to time past, or long fince, Joh. 8. 58. Time, a little before, Mark 1. 2. The order of time, Gal. 1. 9.

The order of dignity, Joh. 1.15,27. The order of place, Luk.22.

Before; To, 2 Sam. 22. 24 marg. According, 1 King. 7. 6. marg. At the prefence of, Eft. 7. 6. marg. With, Pfal. 18. 23. marg. At the pretence of, Ent. 7.00 marg. With 1 and 10.25 Mic. 1.6 marg. In, Plal. 18. 24 marg. Not in, Eccl. 7.17 marg. Like unto him, Rom. 4.17 marg. Under, 1 Tim. 5.19.

As before, Gen. 31. 2. Heb. as yesterday, and the day before, marg. Before one Eccles. 2. 26. In his sight, marg. Est. 2. 17.

Befoze God, or in his fight In his presence, 2 Cor. 5. 10. We must all appear before Christ, Rev. 20. 13. I faw the dead stand before God. It signifies before the cloud, a token of Gods presence, Exod. 18. 12. 2 King. 22. 19. Eph.

2. Sincerely, so as God doth allow of us in mercy. Luk. 1.6. They were both just before God ; that is, upright, though not perfect. Gen. 7.1. Noah an upright man.

'2. Perfectly, fo as God may allow of us in his strict justice, Pfal. 143. 2. None living Shall be justified before thee, or in thy fight,

4. As God can witness. Here it is the form of an oath, Gal. 1.20. Before God, I lie not; that is, I call God to witness, that this is truth. See God, Gen. 27.7. it fignifieth in his presence, by his authority and power, and for ever: and being done a little before his death, it was with more power, care and reverence, and by his last Will and Testament, Gen. 27. 7. 1 Sam. 26. 19. Deut.33.1.

Note: All teachers which make themselves or others the door whereby to enter into the Church and Kingdom of God, these come before Christ. Therefore this concerneth not Moses and the Prophets, who made not themselves the door, but rather flewed to the sheep Christ, to be the only door, by whom we have access and entrance to God.

To pray before the Lord. Zech. 7.2. Heb. to entreat the face of the

Lora, marg.

"Before one] Without him, Joh. 10.18. All that come before me are theeves; that is to fay, without me, or not by me, who am the only door; or without a calling, not fent of God; also in presence, Dan. 5. 1. Also one being alive and present, Gen. 11.

22. First, in order of time. John 8. 58. Before Abraham was, I am. Rom. 16. 7. And were in Christ before

'3. Of greater dignity and more honourable place, though in time he be after me, Joh. 1. 27. 38. Also before one, fignifieth, with one, as a Leader and Protector, Gen. 24. 7, 40. Also, free for him to chuse where he liked, and to possess it, Gen. 13.9. &c

20. 35. & 34. 10.

\*\*Before hand Mark 13. 11. The meaning hereof may be understood by the words whereunto it is joyned.

Befoze time] 1 Sam. 9.9. Formerly, or in former time. Ben To crave and expect relief of others, Mark 10. 46. Act. 3. 3. To ask alms, Joh. 9. 8. To crouch for a piece of filver, and a morfel of bread, 1 Sam. 2. 36. To wander abroad for bread, Job 15. 23. This is caused by sloth, Prov. 20. 4. and is a punishment for fin, 1 Sam. 2. 36. Plal. 109.

Began to go up, Ezr. 7.9. Heb. was the foundation of the going up.

"Ito beget To perform to his child all things belonging to his education, Gen. 25.19. Abraham begat IJaac, &c. See the like in Gen. 20.23. Also in Gen. 3.16. Conception (by a Synecdoche, the part put for the whole) the whole care of a Mother in bearing, birth, bringing up, is contained.

It's spoken also of God, in respect both of his natural Son, Heb.

5.5. and his adopted children, Jam. 1.18.

'To beget: To manifest and to make Christ known to be his natural Son, and consubstantial. This was done when the Word was made flesh, also when Christarose from the dead, Act. 13.33.

Heb. 1. 5. This day have I begotten thee.

Bennar One begging by the way fide, Mar. 10. 46. or elfewhere, Act. 2.3. wandring abroad for bread, Job 15. 22. Avagabond, seeking sustenance, Psal. 109.10. None of which were to be fuffered in Irael, Deut. 15. 4. There are of divers kinds: some that are driven to beg by reason of the want of their fight, Mar. 10. 46. Luk. 18.35. Some through lameness, Act. 3.2. Some, because of grievous fores, Luk. 16. 20, 21. Some through weakness, fickness, &c. But the most are idle, lazy Vagabonds, of whom the Apostle may be understood, that if any would not work, neither bould be eat, 2 Theif. 3.10.

Bengarly] Wanting power to enrich with spiritual grace,

I serin? To go about a thing, enterprise, attempt; make entrance, Gen 11.6. Judg. 10.18.

"Xiginning" The time whence any thing hath its first be-

ing. Gen. 1.1. In the beginning God made the heavens and the earth. Ioh. 1. 1. that is, not from the first point or instance of the creation, but from before the creation, and therefore eternally. Also at the first, Prov.20.21.

2. That which is chief or most excellent: as Prov. 1. 7. • fear of God is the beginning of wildow, Prov. 4. 7. Wifdom is the beeiginning; that is, their chiefeft firength.

3. A principle of Religion, or Catechifing Doctrine. Heb. 6. . Leaving the beginning of the dottrine of Christ; that is, the plain familiar manner of teaching Christ.

4. An entrance into a thing. Gal. 3. 3. Are ye so fooligh, that after ye have begun in the spirit, &cc.

5. That which is the first, Exod. 12.2.

Beginning: The principal part, Prov. 1.7. marg.

Beginning A fundamental Doctrine, or Carechifing influction, fit for children in knowledge, Heb. 6. 1. Leaving the Doettrine of the beginning of Christ. Or, principles of the Doctrine of

Beginning Christthe eternal Son of God (in respect of his eternity) who himself is before all things created, and of whom 'all things which be made had their beginning, and without whose fustaining virtue, they all should quickly come to nothing. See 6 Joh. 1.1,2. also Col. 1.15,16. Therefore such as cover to be bleffed, must resolve to cleave to him out of whom there is nothing fave corruption and destruction, Rev. 1. 8. I am Alpha and Omega, the beginning and the end.

2. Christ in respect (not so much of eternity, as) of his preheminence and principality, which he holdeth over all things even as Mediator, God and man, having all things subject unto chim. See Eph. 1. 22. And bath made all things subject unto bim, · &c. Therefore all creatures reasonable and unreasonable, owe to him that whole entire obedience, as Phil. 2.10. That in the name of Jesus every knee shall bow, Rev. 3. 14. That beginning of the creation of God.

He that gave being to all creatures, Col. 1.16,17, 18. Joh. 1.2. Or, he that hath power over all the creatures, Mat. 28.18. Act. 10. 36. Rom. 9.5. or, the Author, Founder, and beginner of the new creation. Mat. 16. 18. 2 Cor. 5. 17. Eph. 2. 10. chap. 21.1.

Beginning of the book ] The book of the Law written sby Mojes, wherein were promites concerning Christ, his Priest-thood and Sacrifice, Heb. 10. 7. In the beginning of the book it

is written of me. Or, In the volume of the Book. Even from the beginning, Joh. 8. 25. The phrase & dgyn, is here without question adverbially taken, and fignifies a note of affirmation, even fo, or altogather, abfoluteity. And fo the fum of Christs speech is, that though they made doubts and disputes about him, what he was, yet he ftill made no feruple to ftand to his affirmations of himfelf; he ftill affirms, that its even as he tells them, all this while, abjolutely, so, and no otherwise, he hath not spoken any thing too high of himself. Dr. Han. An-

Beginning of my frength The first effect of the strength of my body, Gen. 46. 3. So are all the first born called, Deut.

"In or from the beginning Everlaftingly, before all time, Joh. 1. 11. See Prov. 8. 22,23,24, &c.

'2. From the first creation of man, Joh. 8. 7. for before the

time that man was, Satan could not be a Man-killer. '3. From the time that Marriage was first ordained. Mat. 19.

 8. From the biginning it was not fo.
 This phrase or kind of speech when it is referred either to Gods ordinances or creatures, doth include time, and doth point out the very point of time when fuch things did begin, as Mat. 19. 8. Joh. 8.7. But when it is applyed to God, or any Person in the Deity, then it doth exclude all moments of time, and lead our thoughts back unto eternity, beyond the world, and all space of time, as Joh. 1.1. I Joh. 1.1. which places are by Paul and Peter expounded, to note Everlastingness, Eph. 1.4. 1 Pet. 1.20. Therefore Servetus, Arius, and other Hereticks, which appoint 'unto Christ a beginning in time, and will not have him to be eterand or more ancient than the world, or then Mary (as Ebion and cerinthus thought) they do great wrong to the Son of God, who was, and had a being, ere he did appear in his work of creation, or was manifested in the womb of his Mother; he was always (Intus) in the Divinity (as in a bosone) Joh. 1. 8. before the shewed himself (Extus) in his operation or incarnati-

"That beginning of fubffance ] Faith, which giveth us being and fubfitance in Christ, by joyning us to him, to be one with him, which is the chief and principal benefit, even the foundation of the rest which follow, Heb. 3. 14. If ye keep sure unto the end that beginning of substance.

The Geneva renders the word thus, If we keep sure unto the end that beginning, wherewith we are upholden, our last Translation thus, If we hold the beginning of our confidence ftedfast unto the

end. Beginning, or, that faith which we had in the beginning of our confidence. The Original word fignifieth a foundation, or prop which upholds the building, hence faith is denoted thereby, because it is the foundation of all spiritual graces, and prop which upholds Christians in this vale of tears, Jude 20. Or by it we may understand expectation, it being by faith that we certainly expect things hoped for, Heb. 11. 1. Pfal. 39.

Begetten Properly and naturally, Mat. 11.11. Supernaturally, Heb. 11. 17. Spiritually, 1 Cor. 4. 15. Eternally, Joh. 1.

14. Áct. 13, 33.

Beguile] To go beyond, over-reach, defraud, 1 Thest. 4. 6. Deceive, 2 Sam. 3. 25. Deal treacherously, Es. 41. 2. Falsely, Jer. 8. 10. Subrilly, 2 King. 10. 19. Corruptly, Neh. 1. 7, which is done, by words, Gen. 3. 13. 18 fing. 22. 20, 21. 2 Cor. 11. 3. Deeds, Gen. 29. 25. Josh. 9. 22. Words and deeds, 2 Per. 2, 18,

Beguile vou ] Col. 2. 18. or, judg against you, marg. Behass ] For, Exod. 27. 21. Job 36. 2. Phil. 1. 29. Part,

Pet. 4. 16.

Behabe | Mentioned with wifely, Pfal. 101.2. Holily, justly, and unblameably, 1 Theif. 2. 10. not diforderly, 2 Theff. 3.7. And fo in good part. Also, with Strangely, Deut. 32. 27. Proudly, Ifa. 3. 5. Unfeemly, 1 Cor. 13. 5. Ill in their doings, Mic. 3. 4. Uncomely, 1 Cor. 7.36. In ill part.

Behave : To walk, Ifa. 34. 14. marg.

To behave ones felf wifely, I Sam. 18. 5, 14. Prosper,

Behaviour Heb. tafte, that is, his gesture, words, and carriage, whereby it may be discerned, whether a man be wise or foolish, mad, or in his right wits; as the taste discerneth of meats, whether they be favoury or unfavoury, Job 12. 11. & 34.3. Annot, on 1 Sant. 21. 13. Attire, carriage, gesture, Tit.

2.3.
The Original nardomica, fignifieth an isward habit and conflication besteming holines; for by this word Physicians properly express a constant state of body, or health, or a found constitution. Leigh Crit. Sac.

Of good behaviour, I Tim. 3. 2. or modest, marg. The holy Ghost calls modest behaviour nest, for so the Original word 2007 fignifieth, implying that such a one who is modell, is of a

clear or neat behaviour. Ligh Crit. Sac.
Beisead ] Spoken of an Heifer, Deut. 21. 6. Ishbosheth, 2 Sam. 4. 7. John the Baptift, Mat. 14. to. The Martyrs of Je-

fus, Rev. 20. 4. Behemoth ] Job 40. 15. or, the Elephant, as somethink, marg. In Heb. beafts. It is plural, as some conceive, to shew that it is fo great, that it is as it were conceived of many beafts, or in strength is equal to many. Othersfet the fingular before it, and read the beaft of beafts; that is, the principal beaft, as wisdoms, Prov. 9. 1. that is, the wisdom of wisdoms or chief wisdom. Like that title of the Canticles, the Song of Songs, that is, the most ex-

The Elephant is an high beaft, and being but one, may stand for many, to fet out Gods power, &c. It is the greatest beast on earth, the chief of Gods ways, vers. 19. and so most likely to be the beast here sooken of.

1. Because it is the greatest beaft.

2. Because the Elephant is not named any where in Scripture, therefore he gives unto him the common name of beafts by way of excellency, as Christ is called the Son of man. Annot.

Hereof see Geminian de Similit. Symsoni Hierogl. Francii hist. Animal Lauret. Syl. Allegor. Bercorii Reduct. Mora. With Purchas

Behind To come after one, also that which is done already, Phil. 3. 13, 14.

It's put for After, 2 Sam. 3. 16. Remain, Lev. 25. 51. Backward, Judg. 20. 40. At naught, Pial. 50. 17. Unexpected, Iia.

Behind: 1 King. 10.19. On the hinder part thereof, marg.

He ftandeth behind our wall, Cant. 2. 9. This fignifieth a more neer Communion with Chrift, then when he was further off, leaping on the mountains; yet not so neer, but there was still a wall between her and him which parted them : so the degrees of graces are here meant whereby Christ manifesteth his love to his Church, not wholly at once, but as he feeth good for us; that by beholding and delighting in his goodness, we may be drawn to follow him, calling us after him, vers. 10. His standing behind our wall, if it be referred to Christ himself, may be understood of his incarnation, when he dwelt in our flesh of clay ( as it is called in Job 4. 19.) and in our flesh, appeared, preached, suffered, &c. to draw us after him into the Kingdom of his Father, Joh. 1. 14. If it be referred to the wall which God hath made for his Church, it may mean his holy Ordinances (which in the time of the law, were a middle mall of partition, Ephch 2. 14:) behind which Christ standeth, speaketh, and sheweth himself, though more obscurely. But we may best apply it to our own ( wall, meaning of the heart, (as the Prophet speaketh of the walls of his beart, Jer. 4. 19. Which the Greek there translateth the of his neart, jet. 4. 19. Which the Gree there trainfacturing infess of his heart.) agreeable unto that, Revel. 3. 20. for the natural senses and understanding of our hearts are as a wall to hinder us from Christ, till they be pulled down, and reformed according to the knowledg of God, Numb. 24.17. i Cor. 10. 4, 5. dysf-

Such is the patience and long-fuffering of Christ, that he waiteth at the walls of our hearts, that is, at our outward tenfes and reasonings, and there knocks and summons us to admit him, and fometimes scales them, and breaks in forcibly. Annot.

These words are by Mr. Cotton, and Mr. Brightman, applyed unto Cyrus.

He ftandeth behind the mall, that is, laying fiege to the malls of Babylon. Christ doth not to come to our fenses as we defire he communicateth not his whole presence with us, but standeth as it were behind the wall, fo as there is a space between him and us to keep him from us. Finch.

If there be such sweetness in that little of Christ which we enjoy here, what will whole Christ, the all of Christ, be hereafter?

"Mobehold To look upon a thing, with our fleshly and bodily eye, this is the proper fignification.

2. To think upon a thing with confideration and due regard. Rom. 11. 22. Behold therefore the bountequinel's and leverity of God. Flook See.

There's a Beholding bodily, Deut. 3. 17. Mentally, with confideration, Luk. 20. 17. Deep meditation, Rom. 6.11. 22. Spiritually, by an holy rapture, Rev. 6.5. 11. Celeftially, Mat. 18.10.

'To behold: To confider diligently: and is referred either to God or men, Rom. 11. 22. Pial. 10. 14.

Gehold A wonder worthy the beholding, (as some think)

or (as others think) a thing commonly known, well may be, or 'should be known. Pfal. 51. 5. Behold I was born, &c.

A note of admiration, Ifa.7. 14. Joy and gladness, Mat. 21.5. Obedience, Ifa. 6. 8. Affeveration, Gen. 1. 29. Exhortation unto a provident charitable care, Joh. 19. 27. Attention, Mat. 12. 2. Luk. 1. 36. Suddenneis unexpected, Mat. 1. 20. Certainly, Mat. 23. 38. Luk. 1. 20.

Behold: Some rare thing worthy to be wondered at, being alfovery evident and plain, as this here mentioned; to wit, the excellent beauty of the Church, and every faithful foul, Cant.

4. I. Behold thou art tair my Love.

This word is used sometime by Christ unto the Church, as Cant. 1. 15. Behold, thou art fair my Love, and again in the same vers. Behold thou art fair, so in chap. 4. 1. once and again, Behold thou art fair my Love, Behold thou art fair, Sometimes by the Church unto Chrift, chap. 1. 16. Behold, thou art jair my beloved. Sometime by the Church unto others of Christ, as chap. 2. 8. Behold, he cometh leaving upon the mountains, and verf. o. Behold. be flandeth behind our wall, and chap. 2. 7. Behold his bed which is Solomons. And verf. 11. Behold, King Solomon, &c. Chrift admiring the beauty of the Church wherewith he himself had beautified it, calleth upon her to take notice thereof as well for her confolation, (when centured by others, when fentible of her own frailties, infirmities, deformity, that yet she was beautiful in his eyes, of him foefteemed) as to incite her unto true thankfulness for his gracious acceptance of her. The Church admiring the beauty of Christ, cannot but again and again make known, and that unto himself, how sensible she was of it, how much she took notice of it accordingly by acquainting others therewith, instructing such as were ignorant, putting in mind such as were unmindful thereof.

Behoved | Must, ought, Luk. 24. 26. Heb. 2. 17. Being ] Gen. 18. 12. Gal. 2. 14.

While I have my being, Pial. 104. 33. that is, while I am.

Have our being, Act. 17. 28. ἐσμέν, sumus, Are. Bekah Half a shekel, Exod. 38. 26.

Bel | a contract of Behel, which cometh of Bahal | A Lord. It was not only the particular Idol of the Babylonians, but a geof neral name to the Idols in the East, agreeing to all the Idols of the Gentiles, as some write, Jer. 19. 5. 1 King, 13. 25. It fig-

infieth, old, ancient, or nothing.

Bela Destroyang. A City, called also Belba, 1 Chron. 4. 29. Gen. 14. 2. Also, the Son of E.bar, Gen. 35. 33. The Son of Einjamin, Gen. 45. 21. The Son of Aza. 2 Chr. 5. 8.

Belaites of B.la, Numb. 26. 38.

Totali, Pal 59.7. They beled not with their mouth, utter, or well out, as from a fountain, or bubble, as Prov. 15. 2, 28.

This fimilitude is explained, Jer.6.7. As a fountain casteth out her waters, so she casteth out her malice. Aynsm.

Speak often of murthering me. Annot.

Belial wicked, Deut. 13.13. Judg. 19.22. Men of Belial, or wicked men. The word in the Hibrer noteth extreme treme wickedness, and most mischievous wicked men, 1 Sam.1.

It is also applyed to special fins and finners, Prov. 19. 28. One without a yoke, or who is not profitable to any, or without the most high.

'2. The Devil, that wicked one. 2 Cor. 6. 15. Christ with Belial. With Satan, faith the Syriack.

"To beliebe | To know the Scriptures to be true, barely and speculatively, Jam. 2. 19. The Devils believe and tremble, Exod.

4. 31. Thus the Devils believe.

'Also it fignifies to know a thing experimentally, Joh. 17. 21. 23.

2. To affent willingly, and with some kind of joy to the truth of the Scripture, when we read or hear it, because it comes of the Scripture, when we read or hear it, became it comes from God, and brings glad tidings, Act. 8. 13. He believed and did cleave into Philip. Act. 28. 27. Mat. 13. 20. They received the work with joy. Thus Hypocrites believe, 3. To put confidence in the Doctrine which we know and af-

fent unto our felves, Mark 16. 16. He that believeth shall be faved. Joh. 3. 18. He that believeth in the Son shall never be con-demned. Thus the regenerate believe. Gal. 2. 20. Christ loved me and gave bimfelf for me. Papifts deny application of the Do-ctrine to be any part of belief in God.

'Inholy Scripture, true belief or faith is put two ways:

'First, Absolutely, as it is occupied about the Word of God in general: or in particular (excepting the Word of promite, touching forgiveness of fins for the merit of Christ:) and being confidered as it is absolute, so there are three things belonging unto it,

'1. Knowledg.

'2. Affent.

'2. Alient.
'3. Perfwafion, and certainty, as appeareth by Rom. 14.
'where that which is called believing, in verf. 2. One believeth, &c.
'is in ver. 14. of the same chap, expounded by these two
'words of (knowledg and persuasion) I know and am persuaded.
'Therefore in the language of the Apossile, such do truly believe,
'as unto knowledg of the thing believed, do joyn assent with periwation.

Secondly, true belief, or faith is put and used with relation to the promise of Salvation by Christ, as in the Epistle to the Romans, Chap. 3. 4. & 5. and often elsewhere; and then it is by Divines called Justifying faith, which beside the three former, hath a fourth thing belonging unto it, and that is confidence (prepoithesis) Ephes. 3. 12. Hereof it is plain, that corrupt and falle is that definition of Bellarm. lib. 1. cap. 5. de Julif. defining Faith to be an affent only to the Word written, (and to the Word unwritten, Traditions of the Church) unto Apocryphal word, as well as to Canonical, denying knowledge and full affurance to appertain to Faith; so as with Papists, he is a Believer which only affenteth to the doctrine of the Church though he be ignorant of it, whence ariseth their implicit faith.

'To believe, fignifieth either to begin to believe, Rom. 13. 11. or, to grow in belief, Joh. 2. 11. Here the encrease, not the beginnings of faith is meant; and in the former place the beginnings of faith be compared with the increasings, so in Joh. 11.15. That 'ye may believe, (i. e.) that your faith may be strengthned and increased; for they were Believers already.

It's also put for, to Credit, Prov. 14.15. Trust, Prov. 26.25. Be perswaded thorowly, Psal. 27. 13. Rely upon, 2 Tim. 1. 12. Put confidence in, 2 Chr. 20. 20. Expect with patience, Ifa. 28.16. Receive for truth, Ifa.53.1. Rest and relie upon Christ for life, and falvation, Joh. 3.15, 15, 36.

Belief of the truth, 2 Thess. 2. 13. Faith which layeth hold, not upon lies, but upon the truth of God, which is the Gospel. Annot.

Believe: To obey, Rom. 11.30,31. marg.

Do not believe, Rom. 15:31. are disobedient. marg.
'To believe: To know and be perswaded, that God is, and that he is our God, and will reward freely fuch as feek him, Heb. 11. 6. Muft believe.

That believed not, Heb. 11. 31. That were disobedient.

Believed among us, Luk. 1.1. that is, which have been done acted, performed among us. Dr. Ham. Annot. a.

Believers | Act. 5.14. 1 Tim. 4.12. Such as believe.

Bell] Used upon the hem of Aaron's garment, Exod. 28. 34, 35. in number 72, which were hanged 36 on the one skirt, and 36 on the other, each of which had a clapper of gold. Aynsw.

The Bell was for found, and the Priests lips were to preserve knowledge, for the instruction of others, Mal. 2. 7. and he must not be mute, Isa. 65. 10. If he be, it is upon his utmost peril, vers. 33. And it must be a golden bell, for that it is the most precious and pureft of metals, such must his doctrine be, Prov. 3.15. Annot.

By the found of the bells was fignified the voice of thrift, which is heard of God in his prayer and meditation, and heard of the people in his teaching and instruction, Heb. 5.7. & 7.25. Deut. 33.10. Ifa.

B

58.1. Mat. 12.18. April Mar. 1 ving spoken of the Horses overthrow, vers. 15. he addeth to make up the measure, that all their spoils, even the very deckings of the furniture, if they were of metal, should be consecrated to God, to make Utenfils for his fervice; wherein he ferns to have relation to that which Gidio: did, Judg. 8. 26. The meaning is, God shall convert to his service in his Church, all things as before were imployed against him. Annot.

Beliow | Jer. 50.11. and bellow as bulls. The word here used fignifieth properly to neight, the peculiar note of Horfes, chap-5.8. & 13. 27. Job 6. 5. and the latter word here used, fignifieth as well Horses as Beeves, as well Steers as Bulls (See on chap. 46.15. & 47.3.) and it would rather be turned, ye neigh as steeds, or lusty

Reeds Annot. Bellows Jer. 6. 29. Hereby fome understand Gods chastistments, fome his Spirit; others, the Prophets tongue and throat, acments, some mis spirer, outcost in respects longue and toroat, according to that, Pfall 22. 15. & 69. 3. I flould rather fay, their lungs not unlike bellows, with much speech and clamour wasted.

"Belly Carnal pleasures, and all lawful honest pleasures of "life being inordinately loved. Phil. 3.19. Whose belly is their God. So are all pleasures, when men too much love them, and with simmoderate affections follow after them, as if all their felicity were placed in enjoying of them.

'2 The heart, as in Pfal. 4.8. Alfo Joh. 7. 3, 8. Out of his belly · [ballflow, &c. an Hebraism.

Belly: Spoken of, and applied to an artificial thing, 1 King. 7. 10. and to Hell, or place of destruction, Jonah 2. 2. Put for Bowels, Jonah 1.17. marg.

Belly: Put also for the place in the body, the reception of meat, Mat. 15.17. The place of the bowels, Ezek.3.3. The place of the Babe till it be brought forth, Luk. 1.11,44. The whole man, Tit. 1. 12. And is taken mystically, Joh. 7. 38. Cant. 5.

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Belly: His belly, Cant. 5. 14. Spoken by the Church, of Chrift.

The fecret counfels of his breaft. Hall.

His belly, or his howels, to denote his inward affections outwardly manifested. So the heart is said to be among the bowels, Pfal.22.15. and the liver is joyned therewith, Lam. 2. 11. where also the bowels are in Greek translated the heart. These bowels of Christ like burnisht Ivory, decked with Saphires, fignisie his hearty and heavenly affections, love, mercy, commiseration, &c. towards God, his Law, people, Pfal.40.9. 2 Cor.7.15. Phil.2.1. Luk.1.78. Phil. 1.8. Aynfro.

His tender mercies and compassions, and his kind affections and good thoughts towards his Church and people, which moved him from all eternity to visit them like the day-fpring from on high, Luk. 1.78. Annot.

The glorifying of his humane nature which he hath purchased

by his death and fufferings. Finch.

The billy is an hidden part of the body, yet such from which the rest is nourished, which fitly resembleth the Sacraments here, as also chap. 7.2. which being hid from those that are without, yet nourish the whole body as a heap of wheat. Cotton.

By the belly, then which nothing is fofter or weaker, may be understood the weak and frail humanity of Christ our Lord, which though weak and frail, yet was most chast and pure, as is fignified by the Ivery joyned thereunto, which is the Tooth of an Elephant, a most chast beast. Titleman.

The belle Can bear of wheat, fignific that her spiritual harvest being come, she was ready to bring forth store of good issue, as wheat, fit for the Lords Granary: And as the corn floors in Ifraei being in the open fields were hedged about for fafe defence, fo the belly of Christs Spouse, big and ready to bring forth fruit unto him, is befet as with an hedge of Lillies, for her further comfort and glory, so that her way was not hedged up with thorns, as was the Harlots, Hof. 2.5,6. but fet about with Lillies, denoting the graces wherewith the Spouse her self, and those about her are environed. Aynfw.

roned. Ayayw.

A metaphor of the Lords Supper, which like the belly is the flore-house of the Church, and supplies to every part, according to its proportion, full measure of strength and nourishment; but of which none are fit to partake, but those that are pure and clean, and fruitful as flowers and lillies, not scandalous and profane perfons, who are like stinking weeds, Pfal. 24. 3, 4, 5. Pfal. 26. 5, 6.

The fruitfulness of the Church in her blessed increase, that is, as an heap of wheat confifting of infinite pure grains. Hall.

Whereunto Lillies are fitly joyned, there being nothing more fruitful than they, every root for the most part producing fifty cioves. Brightman.

Bitter belly | The indignation and grief of godly Ministers, to see the doctrine of the Word despised, and errors preferred. Also the molestations which they are put to suffer for the publishing of it. Rev. 10.9. It shall make thy belly bitter.

Or. Though the revelation of these Mysteries will be very pleafing to thee at first, yet thou wilt be sad to find such heavy judgements there recorded, when thou half well confidered of them.

The fweet comfort of the word, is not without the fower bitterness of the cross. The word fights with the corruption that is in us; even as a healthforn medicine doth with vicious humors in the bodies. The word preffeth to cast out coruptiun, and corruption preffeth to reject the word. Betwixt these two riseth a battle in the foul of man, which is here figured by this bitterness. cow-

Or, bitter, for the obscurity haply of those allegories and types wherewith it is covered, it should much perplex the mind of the opener or searcher into the meaning thereof. Mede.

Slow-bellies, Tit.1.12. In these words the people of Cretz are by their Poet accused of habitual idlenessand intemperance, who howfoever to the duties either of the first or second Table, they were as heavy and flow as any fitail; yet in the feeding of them-felves, and following Exicusion his Trade, fo diligent and inflant they were, as every man feemed rather to be a belly than a man; and therefore doth the Poet by an usual figure of speech thus express them. And as the whole Hexameter, so much more was this part of it frequent among the heathens, who were wont proverbially to call such persons belies, as they saw addicted to idleness, gormandizing and intemperance. Taylor on Tit.

Beione To appertain unto, as ones peculiar right; as unto God, interpretations, Gen 40.8. secret things, Deut. 29.29. the fitteds of the earth, Pfal.47.9, the iliues from death, Pfal.68.20, mercies and forgivenes, Dan. 9.9, power, Pfal. 62.11. vengeance, Pfal.94.1. falvation, Pfal. 3.8. Unto thirly believers, Mat. 9.41. Unto the twelve tribes, their feveral Cities, &c. So by appointment, Eft.2.9.

The word fignifieth also, to fit, serve, conduce, Luk. 19. 42.

'Belowed] Chemost dear to God, by a most special love, for whose sake others be loved of God also: thus is Christ only beloved, Mat. 2.17. 1 Pet. 2.17. Col. 1.13. Eph. 1.6. Alfo very dear to his fervants, Ifa.5.1.

This is spoken of Christ. Mat. 3.17. The Church, Cant. 5.1. A wife, Deut. 21.15. One dear to God, Pfal. 60.5. Christian Saints,

1 Joh.4.7. Biloved: In Hebrew 717 Dod is written with the same letters that David, whose name also signified beloved. He was a figure of Christ, and his father after the flesh, Rom.1.2. and Christ is often called David, Jer.30.9. Ezek. 34. 23. & 37. 24. Hof. 3. 5.

Cant. 1.12. There it's rendred well-beloved elsewhere in this fong (if I mistake not) beloved. It's a friendly compellation often used (scarse any (if any) where in this Song more) by the Bride-groom and Bride, Christ and his Church, speaking to and of each other, you may read it in Cant. I. 14,15,16. & II. 3.8,9,10,16,17. And IV. 16. And V. 1,2,4,5,6,7,8,9,10,16, And VI. 1,2,3. And VII. 9,10,11,13. And VIII. 5. 14. Are we beloved of Chrift, his Beloved? Oh let him be beloved of us, be our Beloved. Such as entirely love one another, cannot but speak friendly one to ano-

And beloved, I Tim. 6.2. As this is the title of Christians every where in the new Testament, so 'tis also a title of Servants too, in that they affift their Mafters, in doing good, which is but the work of a wife to a husband, of one friend or beloved to another: Therefore Servants must not defire or pretend to any common liberty, upon this score, which was the doftrine of the Gnoslicks. Dr. Ham. Annor. a.

Belfhazzar ] without treasure, or a searcher of treasures. A King of Babylon, Dan.5.1.

Bel,hazzar : Bel-,he-azar, is ; Bell is be that floreth riches ; but in in Dan. 7. 1. his name is (by transposing one letter) Bel-eshe-azar, that is, Bell, is made by a fire by (God) the enemy, or on fire by the enemy (God.) Broughton on Dan. 5. 1. & 7. 1.

Beltefhaggar] Bell keepeth treasure, or keeping Bell's treafures. The name which the Prince of the Eunuchs gave unto Daniel, Dan. 1. 7. in Heb. TYNUDO, which was according to the name of King Nebuchadneszar his god, Dan. 4. 8. But in Dan. 10. 1. the name is altered, by displacing only a letter, being thus, 75 11 20 20 , which fignifieth, he braft out a fire upon the enemy, even the Chaldeans. Annot. Broughton.

Belp Jer. 5.12. They have belyed the Lord, or (as fome) denyed him, as Join 24.27. Job 8. 18. & 31.28. Prov. 30. 9. or, they give the Lord the lie, they make him a lyer, I Joh 5.10. See Ita. 59.12. Annot.

Bemoan To take pity upon, condole with, feek to com-

fort. Spoken of men, in relation to others, Job 42.11. To bewail, spoken with relation to ones felf, Jer. 31.18.

Ben A Son, building, or understanding. A Levite, 1 Chr. 15.

"Benaiah] The Lords building. The Son of Jeboiadah, 2 Sam. 8. 18. The name of another, 1 Chr. 4. 36. And 2 Chr. 31. Ben-ammi ] The Son of my people. The Son of Lot by his fecond

Daughter, Gen. 19.38.

Benches of Thoup? Ezek.27.6. or, hatches of Ivory well troden, marg. Ivory wherewith they covered the walls and floors of Chambers, and the decks of Ships, which shews their profuse riot and excess of delicacy. Annot.

Bend To bow or submit unto one, Isa. 60. 14. To apply to, Ezek. 17. 17. This word (in a different signification from Jet. 9.3. to Judab, whom God would use as his Bow, Zech. 9. 13. Bent. Hof. 11. 7. Set upon it, not hanging in suspence, or doubtful therein which way to take, but resolved, and obstinate.

Beneath | Put for the lowest part of a garment, Exod. 28.33. · Bottom, Exod.33.19. Under, Deut.4.18. Below, Deut. 4.39. A valley, Judg-7-1. And is applied to the carth in opposition to heaven, Exod 20.4. And to hell, Prov. 15.24.

Benesberak | Sons of lightning. The name of a place, Josh.

1945. "Benefators" Luk. 22. 25. בעביערים. The Hebrews called their Nobles, דובים, nedibim, liberal, beneficent, Pfal. 1. 113.8. & 47.10 from בחם, nadab, he gave willingly, or liberalhy; fowas testems King of Agynt filed Eugestrus, from his beneficence to the Cities of Greece. Being at first given to Princes and great Lords for their personal vertue; at last it became common to Princes and Lords, as Augustus, and other titles, whether in their persons they were such or not. The meaning of Christ here is, that he would not have his Ministers of the Gospel affect any high or ambitious titles of domination. Annot.

Benefit | Put for Gods favour, 2 Chr. 32. 25. Gods bleffings, Pfal. 68.19. The calling to Christianity, 1 Tim. 6.2. Favour, grace and acceptance, Phil.14.

Benefit: 2 Cor.1.15. Grace, marg.

To benefit ] To do good, Jer-13.10. Annot.

Bene-jaakam] The Sons of forrow, labour; or, builder up of

forrow, labor. The name of a place, Numb.33.41.

Genevolence] I. Good will, or readines of will, to help fuch as we may help, 2 Cor.9.5. And come of benevolence, not of enigardlineR

'2. The gift of Alms, which comes of benevolence, and is free-'ly bestowed. 2 Cor. 9.5. To finish your benevolence appointed be-

<sup>6</sup>3. All Conjugal or Marriage duties, but especially bed-com-pany between man and wife for just ends, in chast and sober manner. 1 Cor.7.3. Let the Husband give unto the Wife due bene-

Benhadad The Son of noyle, or a cry. The King of Syria. 1 King. 20. 1. Also, the Son of Hazael, 2 King. 13.3.

Tenhaei The Son of Grength, of an Army, of riches, or of grief. One of Jehosophat's Princes, 2 Chr. 17.7.

Benhanan] The Son of grace, godlines, or separation. The Son of Simion, I Chr.4.20.

Benjamin] The Son of my right hand. Jacob's youngeft Son.

Benjamite] Judg.3.15. One of the Tribe of Benjamin. Geninu Jons, or our builders. The name of one that fealed the Covenant, Neh. 10.13.

Zenui] Of the Sons of Bani, Ezr. 10-38.

Beno] His Son, or building. The Son of Jazieh, 1 Chr. 24.

Benoni] The Son of forrow. Benjamin so named by Rachel, Gen 35. 18.

Bengobeth The Son of separation; or, of that fear. The Son of Ihi, I Chr.4.20.

Beon In affliction; or, swearing. The name of a place, Numb.32.3. Beoz] A flame; or, mad. The Father of Balaam, Numb.

22.5.

Bera] A well shewing; or, declaring. The King of Sedom.

Beraiah] The Cherishing of the Lord. The Son of Shimhi, 1 Chr.8.21.

Berrachah] Blessing; or, Bending of the knee. The name of a man, 1 Chron. 12. 3. Also of a valley, 2 Chron. 20.

Berachiah] Speaking well of the Lord. The Son of Shimeah, I Chr. 6.39.

Berea] as if it were Lageia weighty, or Laduppoia a deep Aux. A City of Macedonia, Act. 17.10,13.

Bereabe] put for to Kill, Lam. 1. 20. Rob, Hof. 13. 8. Leave

B

destitute, ser. 18.21.

Berethiah] The Son of Ala, 1 Chr. 9.16. One of the doorkeepers for the Ark, Ibid. 15.23. The Son of Melbillemoth, 2 Chr. 28. 12. The Father of Melbillam, Neh. 3. 4. See 1 Chron. 3.

Bered | Hail. A City, Gen. 16.14. Also a mans name, 1 Chr.

Beri] My son, or pure, chosen, or my corn. The Son of zophah, chr. 7.36.

Zeriah] In fellowship, or in envy. The Son of 4sher. Gen. 46. 17. The Son of Ephraim, 1 Chr. 7. 23. An head of the Fathers of the inhabitants of Aelon, Ibid. 8.13. A Levite, Ibid.

Berpi] A precious stone, in fashion fix square, in colour, like oyl, or water in the Sea: It is faid to make a man valiant in battel, to produce a good wit, to heal moift eyes, to burn the hand of him that holdeth it, if opposed unto the sun beams; to procure love between the Husband and Wife, to make a man courreous and meek. Hereof, Exod.28.20. Ezek.1.16. & 28.13. Rev.

Cant. 5.14. His hands are as gold rings, set with the Beryl. His actions, and his instruments (which are his hands) are set forth with much port and Majesty, as some precious stone beautifies the ring wherein it is fet. Hall.

His handsare fet forth with all ornaments, precious and shining rings of gold fet with the Chryfolite, to note that not his person only, but all his actions (done by the inftrument of the hand) the whole Government and Administration of his Kingdom is full of Majesty and glory. Finch.

Hands are the inftruments of actions, Christs actions are precious, whatfoever he doth to the Church, nay even when he doth use evil men to affiird and exercise the Church, he hath a hand

there, a golden, a precious hand, Siling,

The hands of Christ likened unto, or adorned with, gold rings, whose hollow place or foil, is set or filled with the Chrysolite (in Hebrew Tarfhifn, which is a precious stone of a golden sea-green colour. Aynsw. And may fignifie any other kind of stone, as Carbuncle, Onyx, Jacynth, &c. And the same word fignifying the Sea too, any Sea-pearl in general, or any stone that resembles the Sea in colour, as they say the Beryl doth. Annot. Which cleareth moisture, and dim fight. cotton.) fignifie his precious, pure, and glorious works, acceptable and honourable before God and men.

As Christs bounty and love are called his bands, because they consist chiefly in action, so they are said to be like gold rings, set with beryls, because always so perfectly and accurately performed by him, that he was reprehensible in nothing. His enemies could find no just matter of fault in him, but confessed that he had done all things well. marg. 7.37. Annot.

Berites | Chofen men, 2 Sam. 20.14.

Berith | The Covenant. The Idol of the Shechemites, Judg. 9.

Bernice] Asage victory, or the weight of victory. The name of a Woman, Act. 25.13.

Terrotach The Son of death. The Son of Baladan King of Balon, 2 King.20.12.

Eersthah] Of a well, or purity; or, a Cyprest tree. A Town,

Terrothai] walls; or, a cyprest tree. A City, 2 Sam. 8. 8. Berries ] Yet gleaning grapes, &c. two or three berries, &c. Ifa.

7.6. The meaning is, that though God should cause them by whole multitudes at feveral times to be carried away captive by the enemy, and of those that they had left, some again to undergo the like calamity, yet he would not make an utter riddance of them, Jer 30-11. He would deal with them as he had enjoyned his people to do in gathering their grapes at Vintage. Lev. 19.10. Deut.23.20. Some few clusters should be left, chap. 65.8. A remnant should still be reserved for a Church, chap. 1. 9. & 6. 13. & 7. 3. & 10. 21, 22. For even those also that glean leave some behind them, Judg. 20. 45, 47. Jer. 49. 9. Obad. 5.

Belai] A despising, eggs, full of mire or dirty. A mans name, Neh. 7. 52.

Beleech] It's in effect the same with Intreat, make intercession, request, pray, require, &c.

It's spoken of men unto men, Exod. 3. 18. Of men unto God, Numb. 12. 13. 1 Sam. 23. 11. Neh. 1. 5. Pfal. 80. 14. So unto Chrift, Matt. 14.36. & 15.23. Mar. 5.23. & 7.26. Luk. 4.38. & 5. 12. Of God unto men, 2 Cor. 5. 20. Of the Devils unto Civift, Matt. 8. 31. Luk. 8.28. Of the Apostles, unto those to whom they wrote, Rom. 12.1. 1 Cor. 1.10. 2 Cor. 10.1. Philem. v. 9. 2 Joh.

Belet To compais round, Judg. 19.22. & 20. 5. Spoken by David of his enemies, Pfal. 22.12. who were so fat, proud, and cruel, that they were rather beafts than men,

And of God, Pfal. 139. 5. fignifying ftraitly to befiege and en-

E

close, hold straight, or form. Ayafa.

To keep within the compass of his knowledge, like a man that

B

will not let his Servant go out of his fight. Annot.

And by Hosea of the peoples doings, Hos. 7. 2. Their own doings have befet them about, like as it were with ropes and mares that they may no longer escape judgments, Psal. 5. 22. or, the punishments of their misdeeds have bound them; or, their misdeeds compass them on every side, wherein and whereof they boast themselves as men do of a guard about them. There shall be no way left for men to escape. And by the Apostle of sin, Heb. 12. I. which some understand of original fin, others of fin in general, either of which intangleth, or wraps about.

It's a borrowed speech, taken from a Net, or long garment.

Belet | Heb. 12. 1. The sin which doth so eafily beset us. As a pair of compasses that compais the whole circle; fo doth Original fin the whole man. It compaffes about our fouls and bodies, our eyes, ears, hands, feet, and is ready always to moleft, and ftop us in our race. Jones.

Beffine | put for Moe, Gen. 19. 12. Except, 2 Sam. 7. 22. By one, I King. 13. 31. Another, I King. 22. 7. More then, Pial. 73. 25. Other than, Ifa. 43. 11. But, Hof. 13. 4.

Befide or, befides Yet, or more, 2 Chr. 18. 16. marg. Beside himself, Mar. 3. 31. Mad. See Act. 26. 34.

\*Befine thee] Not after that form and manner of government which God had prescribed in mercy and truth; but with cruelty and injustice. Ifa. 26. 13. Other Lords beside thee have

ruled over us. Befiege To beset, beleaguer, compass about, inviron a place, or City, as Joab did Rabbah, 2 Sam. 11. 1. Omri, and all Ifrael. Tirzah, 1 King. 16. 17. The King of Affyria, Samaria, 2 King.

17. 5. The King of Babylon, ferufalem, Ib. 24. 10. To hem or keep one in a place, to the end he may be taken as Joab did Sheba in Abel of Beth-Maachah, 2 Sam. 20. 15. Regin and Pekah did Ahaz, 2 King. 16. 5. as Saul would have David

in Ziklag, 1 Sam. 23.8. Befieged ] 2 King. 19. 24. Fenced. marg.

A bisseed City, Ila. 1. 8. Heb. kept, matthed, as Ezek. 6. 12. or as some, masted, as ch. 65. 4. as desolate, in regard of the Countrey round about it : so in great distress it self, being so straitned, that none can go in or out in safety, 1 King. 15. 17.

2 King 6. 24, 25, & 18. 27, Jer. 4. 16, 17. & 5, 6. Annot.

"Beschmaiah] The counsel of the Lord. The Father of Meshal-

Theforme] put for Judgment, Ifa. 14. 23. Thefor] The wing, glad news, or incarnation. A brook, 1 Sam.

30. 10. The chief-eft and most commodious, Est. 2. 9. Principal, Gen. 43. 11. The fattest, Numb. 18. 12. and fairest, 15 am. 15. 9. Most set. 16d, Pfal. 39. 5. Seeming most upright and just, Mich. 7. 4. Most excellent, 1 Cor. 12. 31. Good. Rom. 8. 28. Very profirable, Phil. 1. 23. And is applyed to men, Mich. 7. 4. Land, Gen. 47. 11. Vineyards, and fields, Exod. 22. 5. Oyl, Wine, Numb. 18. 12. Fruits, Gen. 43. 11. Gifts, 1 Cor. 12. 31. Gold 1 King. 10. 18. A place, Eft. 2. 9.

Beffead] Ifa. 8. 21. See Hardly. Beffir thy felf 2 Sam 5. 21. See Harary.
Beffir thy felf 2 Sam 5. 24. that is, fet thy felf against thine enemies with all thy might and courage, being affured to prevail over them.

Beffoto] put for, to Give, Mar. 24. 38. Lay afide in some place, 2 King. 5. 24. Lay out, 2 King. 12. 15.

Bestow: To put on, 1 Cor. 12. 23. marg.

The telly a boule 1 con. 1 con. 12: 23: marg.
The telly a place, Josh 19: 25:
The telly a place, Josh 19: 25:
The telly a bouse passed over; or, house of anger. The name of a place, Joh. 1. 28.

name of a place, Joh. 1.28.

Beth-anath, Judg. 1. 33.

Beth-anath, Judg. 1. 33.

Beth-anath, Judg. 1. 33.

Beth-anath, Dudg. of obedience, afficition, of a fong, of the grace of the Lord; or, of a poor man, of ... 1128 Livy. The

The name of a place, John 15. 6.

Beth aram ] The house of height. The name of a place. Josh. 13. 27. Beth-arbel] The house of the strong ambushment. The name of

a place, Hof. 10. 14. Beth-aben The house of vanity and grief. The name of a

place, Hos. 4. 15. Beth-azmaveth] The house of deaths strength. The name of aplace, Neh. 7. 28. Beth=basimeon] An Idol of the dwelling place; or, the Lord

by fin. A place, Josh. 13.17.

Beth barati | The boufe of his Son : or , the chofen boufe. A place, Judg. 7. 2

Meth-biret] The bouse of my maker. A place, 1 Chron. 4. 31.

Beth-tar] The bouse of knowledg. A place, 1 Sam. 7. 11.

Beth-dagon] The bouse of wheat: or, of a scaled fish. A place,

fh. 19. 27.

Betty-oiblathaim Toe house of dry figs. A place, Jer. 48. 22. Betty-even The bouse of pleasure. The name of a place, Amos

"Bettjel] The house of God; for the religious house of that place at first, Gen. 28. 17. God himself approved of, Gen. 35. 1. afterwards called of the Prophets Bethaven, i. e. the house of iniquity, upon the monument of strange wor-Thip fet up by feroboam there, Hof. 4. 15. 1 King. 12. 28.

Bethelite | 1 King. 16. 34. or Bethel.

Bethemen The house of deepness. A place, Josh. 19. 27. Bether | Division; or, in searching, or, beholding. A place. ant. 2. 17.

Bether: All lets by fins or any thing elfe that might separate Christ and his Church, Cant. 2. 17. Mountains of Bether. See Mountains.

Bethetoap] The bouse of essuin, because thither did rain waters assemble from divers places, Or, the bouse of mercy; namely, which God there manifested on them that were discafed. A pool, Joh. s. 2.

Beth=e3el] My neighbours house, Mic. 1. 11.

Beth gadar | A house for a mouse. The Son of Hareph ,

Beth-gamui The house of a Camel. The name of a place, Jer. Deth-haccarem | Toe house of the vineyard. The name of a

place, Neh. 2. 14.

Beth-hanan The boufe of grace or mercy. A place, I King.

Beth haran The house of a hill. A City, Numb. 32, 25.

Beth-hogiah] A place, Josh. 18. 19. Beth-jefhimoth] The house of solitariness. A place. Josh.

Bethink themselves 1 King. 8.47. Heb. Bring back to their heart, or call their fins to mind. Annot.

Beth-lebaoth] Toe house of lionesses. A City, Josh. 19. 6.
Beth-lebaoth] The bouse of Bread. A City in the Tribe of Zebulan, Josh. 19. 15. Another in the Tribe of Judab, Luk. 2. 4.

Also the name of a man. The Son of Salma, 1 Chr. 2. 51. The Allo the battle of a main. In Com of Sammy 1 Sammy 2. Sam

Beth-marcaboth] The bouse of borsemen; or of bitterness

wiped out. A place, John. 19. 5.
Beth-meon] The house of the dwelling place. The name of a

place, Jer. 48. 23 Beth-nimrah | The house of rebellion. A City, Numb.

Beth=020n] The house of anger, or house of liberty. A City, Josh. 10. 10. & 16. 3, 5. Beth phelet ] The house of expulsion. A City,

Josh. 15. 27. See Neh. 11. 26 Beth=pa33e3] The house of contrition; or, of dividing asunder.

place, Josh. 19.21. Beth peo2 The house of Peor , which fignifieth, a gaping or opening. A place, Deut. 2. 29.

Beth phage The bouse of the mouth of the valleys; or, the house of unripe figs. A little village, Mat. 21. 1. Betherapha The bouje of health. The Son of Ehton, I Chr.

Beth rehob | The house of enlargment. A City, Judg. 18. 28.

Beth-faida The bouse of fishing, bunting ; or, of fruits. A Ciry, Luk. 9. 10.

Toth than ] The beufe of ivery, or altering. A City, I Sam. 31. 10. Beth bean figureth the same. A City, Josh. 17. II.

Beth-themeth ] The house of bondage, or ministery; or, the city of the Sun. A City in the Tribe of Judab , Josh 21. 16. Another in the Tribe of Iffachar, John. 19. 22. Another in the Tribe of Naphtali, Josh. 19.38.

Bethichemite 1 Sam. 6. 14. Of Bethibemelb. Beth-thittab | The house of the going out of the way; or of

horns. A place, Judg. 7. 22. Beth tappual) The boufe of an apple-tree. A City , Jofh.

Betijuel ] The measure of God. The Father of Rebekab, Gen.

22. 23. A City, 1 Chr. 4. 30. Bethul] A virgin. A City, Josh. 19. 4:

Bethzur

Betingur | The house of a rock. A City, Josh 15. 58.
Betimes | Scasonably, in due and convenient time. Prov. 13. 24. If thou wilt feek unto God betimes, Job 8. 5. The Hebrew word fignifies feeking early in the morning, making it his chiefest and most serious work, as men that have business of weight, neglect notime, but go about in the morning as foon as they are up. Annot.

Continually and carefully, 2 Chr. 36. 15. marg. Bettonim Bellies. A place, Josh. 13. 26.

Betrap ] If ye come to betray me to mine enemies, 1 Chroft. 12. 17. that is, To discover where I am, or to take me, and carry me to Saul, and fuch as joyning with him account me their enemy, and feek my life. Annot.

Spoken of Appliates who shall betray them, who will not with them deny the faith, and run to destruction of body and soul for

company. Annot. on Mat. 24. 10.

Of such as forgetting all Laws of Nature (as if their Religion taught them to be cruel and unnatural out of a blind zeal will accuse each other and complain of each other to the Magistrate. Annot. on Mar. 13. 12.

Of Judas, who under colour of friendship betrayed Christ, Luk. 22. 48. and of the Jews, who were also his betrayers, Act.

Betrapers | Act. 7. 52. Such as berrayed Christ.

Betroth] Spoken of man betrothing a maid, promifing marriage, Lev. 19. 20. God betrothing to him his Church. Hof. 2. 19.

Better Less finful, or morally and actually inconvenient. I Cor. 7. 28. Better to marry than to burn.

2. Less penal, or passively evil and inconvenient, Mat. 18. 6. 2. More convenient, 1 Cor. 7. 38. He that giveth not his vire gin in marriage, doth better.

4. More good and profitable, Phil. 1. 22. Having a defire to depart, and to be with Christ, which is much better.

It's put also for more acceptable, 1 Sam. 15. 22. More safe. Pfal. 118. 8, 9. More precious, Prov. 8. 11. More comfortable, Prov. 15. 16. More value, Eccl. 7. 1. More happy

1 Pet. 3. 17. 
'Better Befurrenion Arifing again at the laft judgment, from death to life eternal, by the sentence of God, Heb.

Are we the better, I Cor. 9. 8. or have we the more. marg. Better than wine, Cant. 1. 2. and Cant. 4. 10. How much better is thy love than Wine? Or, good more than Wine. The word good is of large use, for profitable, pleasing, sweet, comfortable, joyful, &c. Wine is one of the most comfortable creatures, rejoycing the heart of man, Pfal. 104. 15. and wine maketh the life (or living) torful, Eccles. 10. 19. It causeth to forget affliction, poverty and 10734, ECCEL 10. 19. It camern to torget anniction, poverty and milery, Prov. 31.6, 7. It was also used in the legal facrifices, and fervice of God, Num. 15. 5. Hol. 9. 4. But the graces of Christ and comforts of his Spirit (wherewith the Saints are to be filled, Eph. 5. 18.) do far excel all worldly pleasure, and do cause such as do drink of them to forget their bitterness, poverty, forrows, which by the terrors of the Law, and guilt of conscience for fin did before afflict them, Rom. 7. 10, 15. 18. 24, 25. And the service of God now in spirit and truth, Joh. 4. 23, 24. and confolation which aboundeth by Chrift, 2 Cor. 1. 5. is much more comfortable then were all the Ordinances of divine service in the worldly Sanctuary, which could not make him that did the fervice perfect, as pertaining to the conscience, Heb. 9. 1. 9. & 10. 1, 2, 3, 4. Aynfw.

As here the Church preferreth Christs love above wine so chap. 4. 10. he doth the like of her love towards him; fignifying how pleasant and acceptable the fruit of his graces are in his Church, so that the Lord her husband delighteth in her, and rejoyceth over her. Idem.

Thy loves are better than wine, exceed all pleasures: Whatfoever is most reviving or restorative so that they despise and neglect all afflictions, as men full of wine feel no hurt for the present, and are more ready to rejoyce and fing, then to be

dejected. Annot.

We shall be no losers by our kindness to Christ; if any honour him, he will honour them more. Annot. on Cant. 4. 10.

If we highly efteem of his love, no less, much more doth he of ours. The favour of God in giving wildom, and thereby peace to a mans felf, and others depending on him is more worth than wine, that is, than whatfoever makes the heart of man glad. Cotton.

The love of Christ should be preferred before all worldly things, and above all the pleasures, and delight of this present

wine drunk immoderately, taken in excess, is both finful and harmful, but who can ever be enough drunk with; more than enough drink of the loves of Christ? Wine daily drunk of, without any supply, will not hold out, as at the marriage, Joh. 2. 3. but the love of Christ is as a fountain of living 4.31. Annot.

waters, that will never wax dry. Wine long kept waxeth fowrewe enjoy it, its still the more fragrant, delightfome, odoriferous: Wine is not to be always had, nor hath every one money to buy if; but the love of Christ is to be had at all times, yea and that without money, without price, fia 55. 1. The roofs of their mouths that partake hereof, shall be like the best wine, wine of the best odour, Cant. 7. 9. wherein the wicked breath poyfon from their mouths, and their grapes are grapes of gall, not of goodness, Deut. 32. 32. their whole communication and fpeech is gracious and healthful, like generous wine which revives and glads the heart, both for the gust and tast of it, which is heavenly and gracious fit for the use of edifying; and also for the smell and odour. which is not contagious and loathforne, but full of delight and pleasure, as proceeding not from corrupt and rotten lungs, but from a found and fanctified heart. Annot.

Heb. 1. 4. Being made fo much better than Angels. Beine made; being; being declared, or, acknowledged more excellent, of greater worth and dignity, than the Angels, and that both as God by eternal generation, and as man by affumption of our nature in unity of one person; according to which he is not the adopted, but natural Son of God. Annot. Dickson.

Christ hath a chair of dignity above them. Fonts.

Heb. 7. 19. better hope, that is, the new Covenant called a bettre bop, because it being a Covenant of grace and mercy, worketh in us sure hope and confidence. Annot.

Heb. 7. 22. better Testament, Heb. 8. 6. better Covenant, so cal-

led from the manner of the confirmation thereof, viz. by the death of Christ. Annot. Heb. 8. 6. better promises.

1. Because they depend upon faith, Rom. 4. 13, 16. Gal. 2.

2. Because God hath promised to pour out a greater measure of his Spirit under the new, than he did under the Old Covenant, Ha. 44. 3. Joh. 2. 28. Act. 2. 16. Gal. 3. 2. Annot.

Heb. 9. 23. Better Sacrifices than thefe. Then those of the Old-Testament; not insubstance, but in manner of exhibiting; Christ was then slain only in types and figures; in the New-Teframent there is a real and personal offering up of Christ himself.

Heb. 11. 35. That they might obtain a better Resurrection. It is usual in Scripture sometimes to put a comparative, for a positive, or a superlative, that is, a good, or the best Resurrection; if we take it compartively, it is meant of a better Resurrection than the persecutors offered them: they were at their enemies disposal, and as dead men; but if they would have turned from the faith. they should have been restored to life; therefore it is elegantly called a refurrection, because they were as dead men being in their power; yet they hoped to obtain a better Resurrection, viz. from an afflicted death to an eternal life. Leighs

Some better thing for us, Heb. 11.40. Those priviledges and advantages that the Fathers had not enjoyed, a rest after long persecutions, a victory over all opposers of Christs Church, that so what was promised to Abrahams seed, Gen. 22. 17. that they should possess the gates of their enemies, being but imperfectly fulfilled to the Fathers, might have the utmost completion in the victory and flourishing of the Christian faith over all the enemies thereof. Dr. Ham. Paraph.

Mo better Mar. 5. 26. was nothing bettered, that is, did not recover of her disease, had no help, profit, or benefit by all the phyfick fhe took.

Between or Betwirt This word imports a third thing relating unto two others, whether persons, as Gen. 3. 15. places, Gen. 10. 12. or other things, as feet, Gen. 49. 10. burthens, Ibid. 14. eyes, Exod. 13.9. pillars, Judg. 16.25, &c.

Betwirt Hespall lie all night betwirt my breasts, Cant. 1.12.

This is the fittest place for Christ, from whence wickedness drives him : for he requires the heart, to dwell there by faith, Ephel. 3. him: for he requires the neart, to awen there by hand, Epines 5.
17. It is his throne and temple, and we fhould prepare it for him; and that we may receive this pureft Beloved, put away all our adulteries from betwixt our breafts, Hof. 2. 2. whereof as he is most worthy, so will it be most happy for us, who not only exis more worthly to will be more mapy, or any more conjugate press our own tender respect to him, by laying him kindly in that lodging which he most esteems, but also by that means become most capable of deriving comfort and joy from him. Annot.

The breasts fignific also the Ministery of the Word, feeding the Saints with the fincere milk of the Word that they may grow thereby, 1 Pet. 2. 2. See Ifa. 66. 10, 11. Aynfw.

Mr. Cotton applies this to those whom Jehosaphat sent to teach in the Cities of Judah, 2 Chr. 17. 7.

Christ dwelling in the Churches heart by faith maketh her more gracious, and sweet as a Nosegay of myrrh in a womans bosome,

Beulah] Married, Ifa. 62. 4. marg. Bewait So to bewail as one that fetcheth deep fighs, Jer.

To lament, mourn, weep, grieve, forrow, make doleful lamentation, Lev. 10. 6. Ifa. 16. 9. Luk. 8. 52. The word 7721 960 , 2 Cor. 12. 21. imports an exceeding measure of grief, such as is expressed by crying and weeping, such as we conceive in the death of a dearest friend, most neerly allyed unto us. Leigh. Crit.

Sac. 12 word 26x1 w in Luk. 8. c2. & 22. 27. & Rev. 18. 9. fignifi-eth in general to beat, and firike, but by a Synecdoche it is used for the gesture of mourners, and fignished to strike or knock the

breast with the hand, as is used at burials. Ibid.
"An heware | See, to take Heed, to Watch, to Keep, to See, eto Look unto, to Fear, Flee, Avoid, Eschew, Distruft « watch.

We are to beware of forgetting God, Deut. 6. 12. Evil thoughts, Deut. 15. 9. Things forbidden, Judg. 13. 4. Dangers rnougnts, Deut. 15. 9. Inngs torbidden, Judg. 13. 4. Dangers foretold, 2 King. 6. 9. Gods wrath, Act. 13. 40. Falle teachers, Matth. 7. 15. Men, Matth. 10. 17. Evil workers, Phil. 3. 2. Error of the wicked, 2 Pet. 3. 17.

'To beware of men, (Mat. 10. 17.) is not to believe but to fear for further them. To refuse and not be entertain their fair and

or suspect them; to refuse and not to entertain their fair and false speeches, gifts, or company.

See Mat. 24. 4, 25, 26. 16. 17. 《新obemitch』 To kill and destroy with the cast of the eye. That some Witches have such force in their eyes to kill, both "Virgils Georgicks, 3. &. Plin. lib. 7. chap. 2. witnesseth, and by example proves.) Or do so bind men by their enchantments, that they cannot do as they would, nor are found in their mind; or so delude the eyes, that things seem to be that they are not.

2. To deceive and beguile the fouls of men by cunning, that they should believelyes in stead of truth, to their spiritual de-

ftruction. Gal. 2. 1. Who hath bewitched you?

[Bringap] Prov. 27. 16. Heb. proclaim. Annot. To disclose, discover, shew, tell, make known, detect, reveal, complain 6 of, Prov. 29. 24.

Bewray not him that wandereth, Isa. 16. 3. Harbour and hide

bewray not now total wanastretts, 11a. 10. 3. FARTOUT and filled those that are driven from their places of abode, and confirmined to wander, lest you your selves undergo the like calamity. Annot.

One may be bewrayed by his speech, Mat. 26. 73. as a thing by its fmell, Prov. 27. 16.

Bepond | On the other fide, Gen. 50. 10. Over, or after, Lev. 15. 25. To pass over, 1 Sam. 20. 36. marg. Above, more then, 2 Cor. 8. 3. To go beyond, 1 Thess. 4. 6. Oppress, deceive, cozen, cheat.

Beyond measure, du Secors, Mar. 6. 51. Sposecoras, Mar. 7. 37. Exceedingly, more than exceedingly, as you would fay, exceffively, Leigh Crit. Sac.

I cannot go beyond, Numb. 22. 18. or, I may not transgreß. The word fignifies fornetimes unability, whereby a man can-

not; fometimes unlawfulnes, whereby one may not, and consequently will not do a thing, as in Gen. 34. 14. & 43. 32 **&** 44. 26. Balaam's speech here seemeth to imply all, for as he might

not lawfully, being forbidden of God, fo neither could he, being restrained of God, who would not suffer him to curse Isra-Aynsto.

Begai | Eggs. A mans name, Ezr. 2. 17.
Begaiet | In the shadow of God. The Son of Uri, 1 Chr.
2. 20. The name also of another, Ezr. 10. 30.

Bezek ] Lightning. A City, Judg. 1. 5. 1

Bezer Munition, or vine-branches. A City, Deut. 4. 43. A mansname, 1 Chr. 7.37.

### В I

Bibber] A great drinker, or drunkard, Prov. 23. 20. Mat. 11. 19. Luk. 7. 34. Bichai The first born, or first fruits. The Father of Sheba,

2 Sam. 20. I.

23 ann. 20. 1.

[Bid] Put for, to command, Luk. 12. 13. Invite, Mat. 22. 9.

Wifh, Joh. 2. 10, 11.

Bid: Sanctified, or prepared, Zeph. 1. 7. marg.

Bibe] Rom. 11. 23. To abide, continue, remain, per-

Bibkar | Coldness alone. Jebu his Captain, 2 King. 9. 25.

marg. Birtha Apiece of bread. One of Abasuerus his Chamberlains, Efth. 1. 10.

Bigthan] Giving meat, Efth. 2. 21. named also Bigthana, ch. 6. 2.

Biruai One that returned from Babylon, Ezr. 2. 2. Biload ] Old love, or without love. One of Job's friends, Job.

Bile ] Exod. 9.9. or as the Greek translateth fores, botches,

of which oft-times Leprofie did breed, Lev. 13, 19, 19, 20;

With fuch God threatned to punish the rebellious people. Deur-28. 27. and with fuch Job was tryed, Job 2. 7. or ulcer, Ifa. 386

Bileam Look Balaam. A City, 1 Chr. 6. 70.

Bilgah | Ancient countenance. A mans name, 1 Chron.24. 14.

Actingai) Ancient counterance. A mans name, 1 curon-22, 12 Gilgai) A Prieft that fealed the Covenant, Neh. 10.8. Sitha A City, 1 Chr. 4.29. The fame with Balah, Jolh. 19.3. Gilhaf) Old or, fading. Rachels Hand-maid, Gen. 29. 29. Eithan Old, or troubled. The Son of Ext., Gen. 36. 27.

Bill An obligation, promise in writing, or bond of assurance, Luk. 16. 6, 7.

Bill of divorcement, Ifa. 51. Heb. Book of abscission, or cutting off, Deut. 24. 1. So called, because the Woman was thereby declared to be cut off from her Husband, unto whom she had formerly joyned in Wedlock. Annot. So in effect. Aynfw. on Deut. 24. 1.

Billows | Pfal. 42. 7. Such are most dangerous to drown. They have their name of breaking, as the next word matter, of wallowing or tumbling; both figuific affilitions. So Pfal. 88.8. Jonah 2. 3. Aynsw.

Bilfhan In the tongue. A mans name, Ezr. 2. 2.

Mimhal The Son of Japket, 1 Chr. 7. 33.

[Gind] put for inclosing, Job 28. 11. Imposing by teaching and commanding, Mar. 23. 4. To bind corporally, as with Cords, Judg. 15. 10. Withes, Judg. 16. 8. Ropes, Ibid. 11. Strings, Deut. 14.25. Chains, Fetters, Pfal. 105. 18. Figuratively, as to bind by a vow, Numb. 30. 2, 4. So by promife or Oath, verf. 13. Spiritually, as Gods Ministers, by the Word of denuntiation, Mat. 16. 26. Information and nurture, Pfal. 105. 22. Reftraining from vices, as bound by the Word, Pfal. 149. 8. Comforting and healing, Ifa. 61. 2. Compared with Luk. 4.18. Pfal. 147. 2.

Eind: To chaften, Hos. 7. 15. marg. To bind Gods toogo] for, to frop the free paffage thereof, or

Dinning the broken The whole cure of healing of for

rowful finners, both by forgiveness of the guiltiness, and mortifying their corruption. Ifa. 61. 1. He hath fint me to bind up the broken hearted. In Luk. 4. it is called, The healing of the broken hearted.

\*\*Binding on earth. A folemn denuntiation of judgment

by the Minister against impenient sinners, according to the Word of God; which is as a binding him in the setters of his sins. Mat. 16. 19. Whatforver thou halt bird on earth, shall be bound in heaven. And Mat. 18. 18. Papifts by Binding understand, not only censures of the Church, but corporal pains and corrections, the inflicting whereof, belongs not to Ministers, but to Magiftrates, Rom. 13.3.

'Einding and loofing in Mat. 16. & Joh. 20. A ministerial power to pronounce those bound or loose whom the Lord before by the preaching of the Word, had bound or loofed. This was given no less to other Apostles than to Peter; or to other ministers, than to the Bishop of Rome; and it is the same that the power of the Keys be.

Binea The Son of the Lord; or, in moving. The Son of Moza, Chr. 9. 49.

Binnui | Building. A Levite, Ezr. 8. 33.

Benui | Building in my boufe, or in fairness. One of the Sons of Pahath-Moab, Ezr. 10. 30.

Bird A fowl (Gen. 1. 20.) that hath a wing, Prov. 1. 17.

Hereof there are divers kinds mentioned in the Scriptures; as of clean, Deut. 14. 11. unclean, Ibid. 12, &c. ravenous, Ezek.39. 4. unclean and hateful, Rev. 18. 2.

'BirDs finging] Pleafant and delightful times, such as be to the body, the spring-time after Winter, when Birds make melody, chirp, and fing sweetly; and to the foul, the times follow effectual vocation to Christ, when the bitter and sharp winter of an unregenerate state being over, the foul is all replenished with comfortable graces and motions of the holy Spirit. Cant. 2. 12. The time of the finging of birds is come. Peace and joy in the holy Ghoff.

These Birds] fignisie the Saints, who feeling the comforts of Gods Word and Spirit do fing his praife, and with Pfa'ms and Hymns and spiritual songs, do fing and make melody in their heart to the Lord, Eph. 5. 19. Ia. 24. 14. 16.

This is expounded of the voice of Gods Ministers, whole mufick is sweeter than that of the Nightingale, Ezek. 33. 32. and makes their tongues in the dispensation of the Gospel like the tongues of angels, with whom they are appointed colleagues and partakers in that office. And it may be applyed to every particular Christian who should be wife to know the times of finging. In winter the birds chirp not, nor fing fo melodioully as in the Spring and Summer. They should be our Schoolmafters, and teach dull blockish men to be fensible of Gods ways, to know his judgments, as the Stork, and Crane, and Swallow do their times, Jer. 8. 7. and to warble his praises, when he enlighteneth and giveth joy, Ifa. 24.14,15,16. for there is a time of finging.

В

The finging of Birds ] is to be confidered according the birds be, good or bad, for the finging of such birds as Jubn mentioneth in Rev. 8. 22. they be a cage of unclean and hateful Fowls, whose song is meerly a black-santus, consisting of meer discords: a noise fitter for hell than for heaven; as be all the jarring Ordinances of Antichrift. For the finging here mentioned it is introduced in the good part, and therefore intimates unto us the fong of Christs people opposed to the sormer of Anti-christ: especially here be intended the Ministers of the Gospel founding out before the refidue, the praises of our God. Behold here also a difference between the Law and the Gospel. The Law was given with terrible founds; but the Gospel in form of delectable finging; the first dashing nature to the ground; the second watering the secret seed of Election, doth cause it to bud and to ascend unto heaven, rejoycing, Psal. 149. 1. The first song was an Elegie or sad dump; this second an Eulogie, an hymn, a Psalm of gladness. If there be any Burden in this new song, Christ himself bears it, The notes of delight are put in our mouths. O let us pray for the wings of contemplation, whereby we may afcend finging with the mounting Larks of the morning. Clapham.

Birtha | In evil. The King of Gomorrah, Gen. 14. 2.

Birth Natural, Exod. 28. 10. Unnatural, abortive or untimely, Job. 3. 16. Supernatural, as was the birth of Christ of a Virgin, Mat. 1.18. The word is figuratively taken for Regenevirgin, Nat. 1.18. The words reguratively taken for Regeneration, Tit. 2.5. Heavy anguish and diffres, Isa 37.3. Begor and neer deliverance, Isa. 66.9. Natural state before God, Ezek. 16.3, 4. Vehement spiritual care to gain to Christ, Gal. 4.19. Birth: Cutting out, or habitation, Ezek. 16.3. marg. Cirth-Day J Observed by Pharash, Gen. 40.20. When the

Baker was hanged, Ibid. 22. and by Herod, Mar. 6. 21. when John

the Baptist was beheaded; Ib. 27.

Firth-right] Stood in a right of superiority over the other Brethren, Gen. 4-7. Consecrated to God, Exod. 22. 29. Next in honour to Parents, Gen. 49. 3. Had a double portion, Deut. 21. Succeeded in the Government of the family and Kingdom, 2 Chr. 21. 3. Administration of the Priesthood, Numb.

8.14, 17.

\* Birth-right: The right of the first-born amongst the Hehrems. Heb. 12. 16. Sold his Birth-right. This flood in two prerogatives; first, dignity and power over his Brethren; secondly, double portion, Gen. 49. 3. Deut. 21. 17. 2 Chr.

16 ir 3a bith] The Son of Malchiel, 1 Chr. 7. 31.

Bithlam In peace. One that wrote against the Jews, Ezr.

4. 7. Biffing, or Biffings] Any that hath the charge to overfee and provide things necessary.

1. It was a name at first given to Clerks of the Market, to such that he hough and fold, as a \*as were overfeers of things to be bought and fold, as a learned man writeth. And in this large figuification, is noted any man that hath charge and office for any business · Civil or Ecclefiaftick: the word in the Greek is Epilco-\*\* ops, in Hebrew Paked. It is the word which is used, Numb. 

\*\*31. 14. 2 King. 11. 16. 2 Chr. 34. 12. for Civil Oversers: 

\*\*storming the Priests and Levites, Numb. 4. 16. Neh. 11. 9. 6 & 1 Tim. 3. 1, 2.

6 2. A spiritual Overseer, or one that hath the charge and overfight of fouls, by the word to inftruct and rule them. I Tim. 3. I. If any man defire the office of a Biflion, he defires a worthy work. See Act. 20. 28. The inspection into, and charge over the flock for doctrine and manners, doth (by Gods commandment) belong to a Bishop, whereof the Greek name (Episcopos) doth admonish us. It is the name of a function and office, joyned with care of inspection and visiting.

3. Paftors, Teachers, Elders, even who oever had in the Primitive Church any Ecclefiastical power, either for doctrine, or regiment of the Church, Phil. 1. 1. To the Bishops and

Deacons of Philippi.
4. Chrift Jefus, who because he hath chief care, charge, and over-\*fight of the Church, for feeding and ruling it, and he only hath upon him the charge of faving fouls by his mediation, is therefore (by an excellency) called the Bishop of our fouls. 1 Pet. 2. v. last, Te are returned to the Bishop of your · fouls.

Bishopzick Office, or charge, Act. 1.20. marg.

The word emount, denotes prefecture, or ruling power in the Church, viz. that Apostolick power, which at the coming of the holy Ghost was to be instated upon him that should now be chosen into Judas's place, to be an Apostle. Dr. Ham. on Act. 1.

Bit A fnaffle, Pfal. 32. 9. or bridle (a part being taken for the whole) Jam. 3. 3.

Bite Taken properly for the biting of Serpents , Numb. 21. 6. Eccl. 10. 8, 11. Amos 9. 3. Cockatrices, Jer-8. 17.

Figuratively, to bit: one, is grievously to afflict him, (whether by back-biting, detracting, speaking ill of, rebuking, taunting, or any other injurious dealing) Hab. 2. 7. Gal. 5. 15. And to bite with the teeth (which is spoken of false Prophets) Mic. 3. 5. is to be as ravenous Beafts, which greedily defire abundance of food, that they may devour it, and therewith stuffing themselves, may feed their bellies. Ravanel.

It's applyed, as to false Teachers, and contentions persons, in Mic. 2. 5. & Gal. 5. 15. So to the force of wine, Prov. 23. 32. vexing enemies, Hab. 2. 7. and to Dan, Gen. 49. 17. who e posterity should overthrow their enemies by subtilty, (as Serpents naturally are prudent, Gen. 3. 1.) as Sampson did the Philistines, 15. & 16. and the Danites did Lestem, or Laise, Judo. 18.

Sampson bit the horse heels, that is, pulled down the house pillars, on whose roof 3000 persons were, Judg. 16. 26, 27, &c.

Bithiah] The Daughter of the Lord. The Daughter of Pha-

Tab. 1 Chr. 4. 18.

Zith2on The house of liberty. A Countrey, 2 Sam. 2. 29. Bithpnia A Province of Afia the leffer, 1 Pet. 1. 1. It feems to be originally Greek, of Badur a cave, or of Bia & Sura, which is of two, a violent haftning.

Eitter | That whereunto freet is contrary, Ifa. s. 20. Sarranful, according to the Greek, Exod. 1. 14. Aynjw.

Such as bringeth bitter, that is, grievous, diftafteful, ill-pleasing things upon me; fo the word bitter is commonly taken, Ruth 1. 20. Prov. 21.6. Annot.

Froward, wayward, tefty, charliff, Col. 3. 19. And thus too many Husbands are bitter unto their Wives. And bitter they are (better I would they were) both by words when they reproach them for their infirmities and deformities; or when they grow quarrellous, finding fault with every thing, or grow into passion upon every occasion: and by deed; by using them discourteously, or by unjust restraint; or lastly, by

blows. Ryfield on Col. 3. 19.
This is applyed unto affliction, 2 King, 14. 25. The belly, Rev. 10. 9, 10. Clusters, Deut. 32. 32. complaint, Job 23. 2. Cry,Gen. 27. 34. Est. 4. 1. Day, Amos 8. 10. Destruction, Deut. 32. 24. Death, Eccles. 7. 26. Envying, Jam. 3. 14. Herbs, Numb. 9. 11. An hafty Nation, Hab. 1. 6. Lamentation, Jer. 6. 26. Lives, Exod. 1. 14. Strong drink, Ifa. 24. 9. Soul, Job 3. 20. waters, Exod. 15. 23. Numb. 5. 24. Rev. 8. 11. Wickedness, Jer. 4.18. The end of the strange woman, Prov. 5. 4. Words, Pfal. 64. 3.

Bitterly | weep hitterly, Ifa. 22. 4. Imbitter my felf in, or with weeping, for a fore and grievous lamentation. Annot.

Most bitterly, Hol. 12. 14. Heb. with bitterness, Deut. 29. 18. & 32. 32. or, with their high places, as the word also fignifieth.

wept bitterly, Mat. 26. 75. that is, abundantly, out of great grief and anguish of Spirit.

Bittern A kind of Eagle which keepeth commonly about lakes and fens, and liveth chiefly upon Ducks: It loveth folitariness. And therefore to make a City to be a possession for the Bittern, Ifa. 14. 23. & 34. 11. is, utterly to destroy it. See Zeph.

Zitterne(s) taken properly for that which is opposed to sweetness, Exod. 15: 23. Improperly, for extreme indignation the root of wrath, anger, clamour, ill speaking, Eph. 4. 31. which bitterness is the inward offence of the mind with grief and anguith. See Hos. 12. 14. Deep and forrowful heaviness of spirit, Job 7. 11. Prov. 14. 10. The highest degree of grief, Prov. 17. 25. Desperate impiery, and deadly poylon of malice,

Bitterness: Sadness, grief, discontent, 1 Sam. 22. 2. & 30. 6. marg. A thing most irksome and grievous, Prov. 14. 10. A thing most pernicious, 2 Sam. 2.26. Impiety against God, and malice against men, Deut. 32. 32. Heb. 12. 15. Act. 8. 23. Rom. 3. 14. from Pfal. 10. 7.

Bitterness is the thinking, minding, and sense of some great and grievous injury done unto us, which moveth and ftirreth up our ftomachs, inflameth our hearts against the doers thereof, that we cannot abide them. Let this, let all bitterness be put away

from us. Ephel. 4. 31. Ravanel.

Heb. 12. 15 root of bitterness, any scandalous fin. Dickson.

Any bitter root of herefie, of false and erroneous doctrine; any bitter roots of malice and envy, pride, and ambition, cove-

toufness, &c. all which will breed strifes and quarrels. Jones. A corrupt and evil heart, which will fend forth the bitter fruits of fin, chap. 3. 12. or any apostatizing or back-sliding perfon, who by his example may trouble and cause many to fall, Deut. 29. 18. Annot.

Biziothiah]

Bigiothigh Defpite. A City, Joh. 15. 28. Bistha The fame. A mans name, Eft. 1. 10.

В

Black ] Spoken of Hair, Lev. 13. 13. the Heaven, 1 King. 18. 45. Marble, Eft. 1. 6. Skin, Job 30. 30. Night, Prov. 7. 6. the Church, Cant. 1. 5. 2 Raven, Cant. 5. 11. Gates, Jer. 14. 2. Oven, Lam. 5. 10. Horses, Zech. 6. 2. Sackeloth, Rev. 6. 12.

Black: Afflictions and crosses, diminish the outward beauty of the Church, and cause her (in a worldlings eye) to seem black and ill-favoured: also first the causes of afflictions, somewhat fain her inward beauty, Cant. 1.4. I am black O daughters of · Ferufalem.

Black: In my original, black by reason of soulness and spots; black by reason of my great affictions, Lam. 4. 8. black because

of the hurt of my people, Jer. 8. 21. Annot.
This is spoken by the Church to prevent the scandals and offences that might arise for her afflictions and infirmities which appear in this life. Aynfor.

Black By the fall of Solomon, by the folly of Rehoboam, by Prophaneness, Schism, Apostasie, the rebellion of ten Tribes. Cotton.

The word black, in the fixth verse differing from this, seemeth to diminish the fignification. It may be rendered blackish, or somewhat black (in Greek made black; the old Latine version ranslateth it brown) as in Lev. 13. 19. a word in the like form meaneth somewhat reddish. By these she would teach not to judg of her estate by her skin, by the outward appearance; where asflictions and infirmities only are to be seen. Ayasw.

There have been always some, of which there are now many which neglecting the care of themselves, pry into the faults and failings of others. They that accuse, condemn themselves, are norto be censured, condemned of others. Oftentimes exceptions are taken at the Saints, who either deserve not at all, or not fo much to be excepted against. They commonly are readiest to find fault with others, who are most guilty themfelves.

• Black as a Raben] The spiritual inward beauty of Christ, shadowed and represented by blackness of hair, which in some · Countries was accounted a comely beautiful thing in a young eman, Cant, 5. 11. His locks curled and black as a Raven.

In Rev. 1. 14. Christ appeared as an Ancient, with his hairs white as wool; here he is described as a goodly young man, with curled locks, black as a Raven. That white colour shewed him to be the Ancient of days, Dan. 7.9. full of gravity, wildom, Juffice, ftrength in nature, so here they seem to denote strength and vigour spiritual, as also the hidden mystery of his counsels, thoughts, and purpoles unsearchable. According to the variety of times, causes, and administrations, so things are spoken diversly of God and of Chrift, as in I Tim. 6. 16. He dwelleth in the light which none can approach unto; in 2 Chr. 6. 1. He dwelleth in the thick darkness. His administration of mercy by the preaching of the Gospel is signified by a white Horse, his judgments by a black Horfe, Rev. 6.2, 5. And if we refer this here to Christs administration, it may denote both his counsels unsearchable of any, and in special his judgments decreed for his enemics. Aynsw.

Curled black hair (faith Mr. Cotton) is a fign of heat and courage, and wit in him that it groweth upon; Such was the Emperor himself (Frederick the second) and such were the common Christians of that age, that did depend upon their Emperor; they fluck close to him: learned men with wit, more than former ages had yielded, and fouldiers with courage maintained his person and cause. Cotton.

That fulness of grace which is communicated to his humane na-ture is wonderously beautiful, and so fets it forth as the black curled locks do a fresh and well favoured countenance, Hall.

His hair, first black as a Raven, then coloured and crisped; so far as he is in the very least ornaments of nature, more than the fons of men. Finch.

Black hozse Famine, dearth, which is full of forrow, therefore resembled by a black colour, which is a sad and dole-· ful colour, and well agreeth unto persons samished, whose bodies lacking juyce and blood, are discoloured, and become blackifh, Lam. 4. 7. Rev. 6. 5. Loe, a black borfe.

This notes the effate of the Church now black and in an afflicted condition by Hereticks, which had mingled the truth of pure white doctrine with black darkness of herefies and errors. Leighs Annot.

The colour black neither in its own nature, nor in the old Prophets use, is reftrained only to famine, but serveth as well to express sadness, mourning, and terrour. Let therefore the matter of this Seal be, not famine or dearth of victuals, but the administration and severity of justice through the Roman Empire, more notable and glorious then in any past or following

times. For as touching the figure, the colour of the horse doth agree to the severity of justice. That the weights are a symbole of justice is ordinary; and at this day no man is ignorant, that inflice is painted with a pair of hallances. Now it is wonderful to fee, how the event favoureth the interpretation, while Severus, and Alexander ruled, being the most renowned riders of the black Horse, both which were makers of just laws, and careful to put them in execution. Mede.

Blacker than a coal | Lam. 4. 8. Heb. darker than blacknefs.

Blackiff) Job 6. 16. Somewhat black.
Blackness | Afflictions, or Persecutions, which diminish the outward beauty and glory of the Church, Cant. 1.4. 1am black O Daughters of Jerufalem.

It's also put for a dejected, mournful, and heavy countenance, Joel 2.6. Nah. 2. 10. Job complaineth, that his skin was black upon him, Job 30. 30. And the Church, our skin was black like an oven, Lam. 5. 10. Whereby is noted, their poor and affileed state, the grievous calamities which they sustained.

Blacknefs | Joel 2. 6. Heb. Pot. Through horrour and

Blade Ofa Dagger, Judg. 3.22. Of Seed, as Wheat, or Tares, Mat. 13. 26. Mar. 4. 28. Of the Shoulder. Job 31. 22.

Hains Exod. 9. 9. or boiling blifters, which the holy Ghost expresset by an evil or malignant bile, (a noysom and grievous fore) Rev. 16. 2. Aynfw.

Now the fin of their fouls brake out in the fores of their bodies, and on the Beafts for their fakes, where the mischief is not more miraculous, then the means used to produce it, which was by caffing after of the furnace up towards heaven, which (though they produced such scalding or boyling blains, or blisters) were not het, but such as Moses and Aaron might hold in their hands. Annot.

Blame] Gen. 43. 9. Let me bear the blame,or be a sinner,or sin ; that is, be guilty as a violator of my faith, and subject to punishment according. See 1 King. 1. 21. Aynfw.

Without blame: Eph. 1.4. Without blemilh, or blameles, unre-proveable; such in whom homes himself (the word is a man (3)) could find nothing whereat to carp. It's rendred in Col. 1. 22.
unblameable. In Heb. 9. 14. without spot, (or fault, marg.) In Jude v. 24. 5. without fault.

To blame To reprove, 2 Cor. 6. 3. & 8. 20. Blamelels] Gen. 44. 10. Clear, innocent, and so without punishment. The Greek faith pure. Aynsw. Mat. 12. 5, avairi ... guiltless, innocent, without fault. Luk. 1.6. augunio, one that is without complaint, on whom others do not complain, as he complaineth not of others, I Cor. 1. 8. arexxxx (9, fuch a one as no man can justly call into question, or taint with any

Blase abzoad Mar. 1.45. To divulge, publish, set, or spread

Blaspheme The word Enaspnues thus rendred in Mat. 9. 3. & Mar. 3. 28, 29. In Mat. 27. 39. is translated revile; In Mar. 15. 29. rail; In Rom. 3. 8. jtanderoufly to report; In Roin. 14. 6. Speak evil of; In 1 Cor. 4.13. defame.

It's commonly taken in the Scriptures for words, or freechess with relation to God and boly things; as to utter any derogatory unholy speech against God, his Name, his Word, his Christ, his People, his Ministers, his Spi-

The Heb. 271 nakab, properly fignifieth to frike, or pierce thorow, Ia. 36. 6. Hab. 3. 14. Figuratively it is used for bias-pheming, Num. 23. 13, 25. which is a striking through with evil words. Leigh. Crit. Sac.

To blashbene: To utter reproachful and railing words against God, as the Papifts do fundry ways: '1. They ascribe the plagues wherewith God plagueth them;

to his unjustice, not to their own iniquities.

2. They rail upon the holy Gospel, and charge it to be the cause of all evils in the world.

'3. It is an usual thing with Italians and Spaniards (the Popes creatures) in their rage and fury to utter blasphemous speeches against God, Rev. 16.9. They boyled in great heat, and blasphemed the Name of God. Again, Vers. 11.

Either he sheweth the cause why they blasphemed God, to wir. because he did inflict these plagues on them; or did not keep them off; or elfe, lie sheweth their madness, that made their plagues greater, by refifting him that could have removed them, if they had submitted to him, and intreated his help. Ifa. 8. 21. Blasphemed the God of heaven, ver. 11. Spake ili of him, because they conceived their plagues came from thence; for they thought no humane power could have destroyed Rome.

Blasphemer] I Tim. I. 13. A railer, or evil speaker. Blasphemp] Provocation, 2 King. 19. 3. marg. Blasphemous mozds] Act. 6. 11. Such as deserved death.

Blatphe-

Blasphemoussy ] Luk. 22. 65. After a scoffing manner.

Blasphemo ] An hurtful word, or any evil speech.

Albeit the word (Blaspheme) in the usual acception of the word with approved Greek Authors, do fignifie any evil speech or calumniation, (as Beya notes) yet by a phrafe peculiar unto unto facred Writers, the penmen of the holy Ghoft, it importeth always an ungodly speech, which though it be uttered against men, yet reacheth and is carried to the contumely of God him-'felf, Rom. 14, 16. Marth. 9. 3. Tit. 3. 2. And it is twice used by Plate in his Ecclesiastical sense; first, in Alcibiade posteriore: · fecondly, in lib. de repub. secundo.

' Every reproachful word tending to the hurt and difgrace of any other mans name and credit. Tit. 3. 2. Speak evil of no 'man. In the Original it is, Blaspieme no man. Likewise, in 1 Pet. 4.4. Therefore Ypeak they evil of you. This is blasseming of men. Mar. 3.2. And blassphemies wherewith they

It's also put for such injurious, flanderous, and opprobrious words as are uttered unto the reproach of God, Religion, Gods Word, Ordinances, Creatures, Works, Ministers, &c. As against God, Rev. 13. 6. his Name, Rom. 2. 24. his Word, Tit. 2. 5. Christ. Act. 26. 11. Us as Christians, Jam. 2. 7. Doctrine, 1 Tim. 6. 1. Rom. 3. 8. Chriftian liberty, Rom. 14. 16. Teachers, 1 Cor. 4. 13. Chriftians for abstaining from evil, 1 Pet. 4. 4. The holy Ghost, or his work, Mat. 12. 31.

'A more ample description of the Sin against 'the holy Ghost, for help of weak tempt= 'ed Christians.

<sup>c</sup> Blasphemy against the Spirit, it is sin not in deeds and acti-cons, but in a reproachful word (Mat. 3. 30.) uttered not out cof fear, nor other infirmity, as Peter did, and sick and frantick persons may do; but out of a malicious hateful heart, I Cor. 6 16. 22. & Heb. 10. 16, 36. Not by one that is ignorant of Christ, as Paul was being a blind Pharise; but by one enlighten-'ed through the holy Ghoft with the knowledg of the Gospel. (Heb. 6, 4.) Not of rashness, but of set purpose, to despite Christ his known Doctrine and works, Heb. 10. 29. Being accompanyed with an universal defection or falling away from the whole truth of God. Heb. 6. 6. Also with a general pollution and filthiness of life, Mat. 12.45. 2 Pet. 2.20. Finally, being unremissible, because such as commit this sin, cannot repent, Mat. 12. 32. Heb. 6.6, How are the Papifts out of the way touching this point, in that they will have this blasphemy to have fix parts or figns? Whereof the chief is final impenitency, which doth accompany every fin in the wicked. See their Note on Mat. 12. 45. yea, and teach that it may be forgiven.

Note: when the Scripture speaketh of this fin, that it is never forgiven, and that it is impossible they should ree pent that commit it: the Papifts write that it is hard-ly forgiven and repented of. A most absurd interpreta-

's 12 ames of Blasphemy] Infinite blasphemies, and most plentiful reproaches, which in progress of time the Antichrishian Kingdom did abound in, being full of all kind of impicties and injustices in the Pope their head, and in the whole bo-'dy: in their Orders, Decrees, Doctrines, Worship, and Maneners, nothing amongst them free from blasphemy. Rome (now especially fince the Council of Trent) being an heap of most execrable blafphemies, having many names, whereas at the first it it had but a name of blafphemy born in the head only. Rev. 17.

3. Full of names of blasphemy. Who so considereth with how many horrible errors (saith one) the three great Volumes of Bellar. " mine be stuffed, will say, There is not one leaf but is sported with blasphemy.

Usurping names that belong to God and Christ only, 2 Thess. 2. 4. and taking Gods power, or a greater, unto themselves: as the Pope and his adherents do at *Rome*, by dispensing with fins and Oaths. Now their blasshemies are legible, to be seen with the eye, as spots of a beast, and they are all over bespotted with them. Annot.

The City of Rome hath usurped proud, glorious, and blasphemous Antichristian titles, calling her self of old, Roma attenn, swista, invista, &r. and her Empire Sacrosanstum, and perpetuum; and of new, St. Peters chair; the Apostolick seat and head of the Church. Napier.

Tolaff] put for fearfulness of heart, 2 King. 19. 7. The vio-lent and sudden force of the wicked mighty ones, Isa. 25. 4. Gods power, storm or whirl-wind, Job 4. 9.

Blast: A sudden and secret judgment, Ifa. 40. 7. Psal. 103.

16. Such is Gods great power, that by breathing on men he can do more than many Armies, and needs no Armies to effect their destruction. Annot. on Joh. 4. 9.

В

To blaff Gen. 21. 6. 2 King. 16. 26. burn, parch, make

Blastine is a punishment for fin, threatned, Deut. 28. 22. happening upon the fruits of the earth, 2 King. 19. 26. and that by the east-wind, Gen. 41. 6. 23, 27.

Classus A branch of a tree, or herb, of βλαςέω, for which is used βλαςάνω to branch out. Herod's Chamberlain,

Bleating Judg. 5. 16. 1 Sam. 15. 14. The crying of the

Blemisi, Spoken of an hurt , Lev. 24. 19, 20. by which comerh a blemish, a lameness, blindness, Deut. 15. 21. A spot Numb. 19. 2. Ill-savouredness, Deut. 17. 1. Blot, Prov. 9. 7. are blemithes.

" To bless To give thanks, or to praise God in a solemn manner, Mat 26. 26. And when he had bleffed, that is, when he had given thanks, as it is in Luk. 22. 19. 1 Cor. 11. 24. And in all places where the Saints are faid to blefs God, there it is meant of their thankfgiving, and speaking well of

'We bless God when we praise him; God blesseth us, either when he fendeth good things unto us, or removeth evil things from us, or turneth all to our good : we bless one another by

our mutual prayers, Ephef. 1. 3. Rom. 12. 14.
'The Papifts by bleffing understand not a solemn bleffing, by giving thanks to God, to the confecrating or preparing the creatures to an holy action; but an operative bleffing of the bread, making it to be the body of Christ substantially and corporally. See the Annot. on Mat. 26. 26.

'This word (bless or blessing) when it is spoken of God toward men, it fignifies a plentiful beflowing of good things, earthly or heavenly, Gen. 24. 35. Deut. 28. 2, 3, 4. Psal. 31. 9. Ephes. 1. 3. Gal. 3. 8. But when it is spoken of men towards God, it betokeneth praise or thanksgiving by word or deed, Deut. 8. 10. Pial. 103. 1, 2. Luk. 1. 64. & 2. 28. And when it is spoken of men towards men, it signifieth fometime falvation, as Gen. 47. 7. 1 Sam. 13. 10. Sometime a gift or benevolence, as 1 Sam. 25. 27. 2 Cor. 9. 5. 2 King. 5. 15. Sometime a pronouncing (by way of prayer or prophefie) of good things in the name of God, as Gen. 14. 19, 20. Numb. 6. 23. In this fignification the less is bleffed of the greater, Heb. 7. 7. Heb. 11. 21. And note further, that the folemn bleffing in Numb. 6. 23, 24, &a did figure that bleffing of Christ, and laying on of hands, whereof we read, Luk. 24. 50.

Gen. 12. 2. Gen. 22. 17. Heb. 6. 14. Where the promise of eternal life is meant, Pfal. 54. 1. Gen. 24. 60.

2. To wish and pray for good things to others, Gen. 48. 20. Jacob bleffed the sons of Joseph. Such was the Priests bleffing the Jacoustification jours of Joseph. Such was the First Straining the people in the Law, and parents bleffing their children, even their good prayers to God for their welfare: In Ministers with shewing forth Gods promises, Numb. 6. 22. Bleffing put for saliving, Gen. 37. 7. Num. 6. 23. 32. 24. for praying and for thankf'giving, Mat. 26. 26. Luk. 22. 19.
'3. To increase that which is little, and to make it much,
'as when God is said to have blessed the widow of Sarepta, her

oyl and meal in her cruse, 2 King. 17. 16. And when Christ bleffed the five loaves and two fishes in the Gospel, this bleffing was operative indeed, and wrought a fensible multiplication of the Loaves and Fishes; so was not there a sensible mutation of the Bread and Wine into the body and bloud of Christ, by that bleffing, Mat. 26.

'4. To give good things unto us, and to do us good in profpering our affairs and labours, Pfal. 67. 1. God be merciful unto us, and bless us: and ver. 6. Prov. 10. 22. The blessing of the Lord maketh rich. Thus the word bless is taken in good

5. To flatter and please ones self, and to boast of his doings to others, Pfal. 10. 2. The covetous bleffeth himself. Here it is taken in evil part.

6. The contrary; namely, curfing: an Euphemismos, when on the contrary; namely, curing, an Emplementon, when fundering things are spoken in seemly words; Job 1.5. Lest my Sons have blessed God, (so it is in the Original) that is, blass phemed. I King. 21. 10. He hash bless God and the King (so it is in the Original) for he hath blasphemed. Here also it is taken in ill part.

'This is usual in other tongues, as in Greek, Euonyma and Eumenides, good names for worse, as Furies, &c. old Latines for Nothing would say well; Italians call loathsome diseases Gods

'7. To falute or wish health unto, Gen. 47. 7. I Sam. 13. 10. & 25. 19. In all which places the Original hath

8. To endow and furnish one with an heroical and valiant fpirit; also with extraordinary bodily strength, Judg. 13. 24. The child (Samfon) grew, and the Lord bleffed him.

L

В

9. To do one good by filling them with earthly and foiritual gifts, as Abraham was, Gen. 12. 2. See Rom. 4. 11, 12. & Gen.

13.2. & 14. 14. & 24.35.

"10. The work of God in regenerating or converting men "from their natural and habitual corruptions, Act. 2. 26.

Or thus: To bless may be referred, First, to God, with relation unto Man; and so it fignisi-

1. To make him bleffed, happy, prosperous and fortunate,

2. To encrease, multiply, or make fruitful, Gen. 9. 1.

3. To reward or honour, Gen. 12. 3. 4. To prosper our affairs and labours, Pfal. 67. 1.

5. To endue and furnish one with an heroical and valiant

fpirit, Judg. 13. 24. 6. To bestow the gifts and graces of his Spirit, Eph. 1. 3. So unto that folemn time of his worthip, namely, the Seventh

day, noting his fanctifying and ordaining the fame to an holy use, Gen. 2. 3. So with relation unto the creatures, pointing out his care and providence for their prefervation, Gen. 1. 22. & 8. 17.
Secondly, to Chrift, as it respecteth God, noting,

1. His giving thanks, or praising God after a special manner,

Mar. 6. 41.

Puar. 0. 41. 2. His calling upon God his Father for his mercies on the behalf of others, Mar. 10. 16. As it respecteth man; his ef-fectual and powerful working on men for their conversion,

Act. 3. 26. Thirdly, To Man, with relation first unto God, fignifying,

1. To praise or give him thanks, 2 Cor. 1. v. 3.

2. To curfe, 1 King. 21. 10, 13. Secondly, to himfelf, fignifying,

To flatter and please ones self, and to boast of his doings to others, Pal. 10. 3. Deut. 29. 19. Also in good part, when he holdeth himself happy in the God of truth, Ia. 65. 16.

To others, fignifying,

1. To wish and pray for good things to others, Gen.

2. To falute, Gen. 47. 7.
3. By way of prayer or prophetic to pronounce good things in the name of the Lord, Numb. 6. 23, 24.

4. To consecrate, or prepare, 1 Cor. 10. 16.

5. To congratulate or praise, Gen. 14. 19. Fourthly, to other Creatures, noting that thankfulness which they are to render unto God in their feveral kinds, Pfal. 102.

To blefs abundantly To heap benefits upon one; or plentifully and effectually to give good things, Heb. 6. 14. I · will ahundantly bless thee.

2. To wish and pray (as a Priest of the high God) for good things to be given others, Heb. 7.6. And blessed bim who had the promises.

'Biefs and curse not Well wishing and speaking, Rom.
12. 14. Bless and turse not. The repetition of this precept, by the contrary, shews that this duty cannot be done without difficulty; namely, to an enemy which shall curse us: and also that it ought to be done with constancy, not once or twice, or

"by fits, but always as occasion is offered.

"Mo blefs the Cup of Bleen Thankigiving to God for the gift of his Son, with a request to blefs the creatures to such tend as God ordained them.

Mo blefs the februth pap To fanctific and ordain it to an tholy ufe, even for divine worthip, by meditation of his works and words, and by other godly exercises; also by ceasing from fervile and finful works, Gen. 2. 3. God bleffed the seventh day and ballowed it. The sacred rest of a seventh day, both in Old and New Testament, is of divine institution, Act. 1. 2. & 20. 7. 1 Cor. 16. 2. Rev. 1. 10. Elfe there were not ten but nine Commandements, if it were but a bare policy, or humane conflitution, or Ecclefiaflical tradition, as Rhemiss say.

"Because to bless and sandtifie are several acts of God, as Gen.

" 2. 3. & Exod. 20. 11. and to fanctifie is in God to ordain and "dedicate to an holy use, in man to use a thing according to "Gods ordinance; we may take Gods bleffing of the feventh "day to be a bestowing of honour or priviledge upon that day above other days as freed from ordinary works, and dedicated " to his service, as also the promise of happiness to it, and all that "fhall rightly use it.

"Ho blefs themselves] By faith to apply to themselves the blefsedness promised by Christ to Haark's seed, Gen. 22. 18.

" Bleffed All them which be in the effate of an happy life,

which confifts in Gods love and favour. Some be fuch by mature, as Adam in Paradife had natural happiness: Some are bleffed by grace, as all the godly, even here in this prefent life, Mat. 5. 2, 3, 4. Some are bleffed by glory, as the glorified 'Saints in heaven, Rev. 14. 13.

'2. It fignifieth God; Mar. 14.61. Mat. 26. 63.

They that are faid to be bleffed are,

1. God, 1 Tim. 1. 11.

2. Jesus Christ, 1 Tim. 6. 15. both as he is God, Rom. o. 5. and as he is Man, Luk. 1. 42.

3. The godly, Gal. 3. 9. Even they, which put their trust in God, Psal. 2. 12. which make the Lord their trust, Psal. 40. 4. Fear the Lord, and walk in his ways, Pfal. 128. 1. Are chosen and called, Pfal. 65. 4. Know Jefus Christ, Mat. 16. 17. Believe, and called, Fig. 05. 4. Know Jens Chint, Fig. 10. 17. Believe, Gal. 3. 9. Sorrow for fin, Luk. 6. 24 Feel the poverty of Spirit, Mat. 5. 3. Hope in God, Pfal. 146. 5. Delight in his Commandments, Pfal. 112. 1. Are merciful, &c. Mat. 5. 3, 5, 6, 7, 8. Keep Gods Commandements, Pfal. 119. 1, 2. Are chartable, Pfal. 41. 1, 2. Are Peace-makers, Mat. 5. 9. Dwell in the Church, Pfal. 84. 4. Are undefiled, Pfal. 11. 9. 1. Avoid the wicked, Pfal. 1. 1. Hear wifdom, Prov. 8. 24. Endure fufferings for Curift, Matth. 5. 10. and temptations, Jan. 1. 12. Have their part in the first resurrection, Rev. 20. 6. Have the pardon of fins, Psal. 32. 1. Have the Lord for their God, Psal. 144. 15. Such are happy in their death, Rev. 14. 13. In their memory, Prov. 10. 7. At the last judgment, Mar. 25. 34. 4. The children of the just, Prov. 10. 7.

5. Such as have outward bleffings, if they use them well, Pfal. 144. 12, 15.

Bleffed: Praise-worthy and happy, Cant. 6. 9. The daughters have feen her, and counted her bleffed

See Deut. 4. 6. Ezek. 16. 14. Act. 5. 12. In outward and temporal respects, the Church is inferiour to others, but in this above them all, and to be efteemed and magnified for fuch for ever, that she hath the Lord for her God, Pial. 144. 15. which should encourage all to seek her communion; and condemn those that do not feek and praise her, but rather out of envy or faction reproach the Church of God. Annot.

Blessed: Heb. 7. 1. and blessed him. Numb. 6. 23. 1 Chr. 23. 13. not only by way of request, but with a solemn and Priessly bleffing: and herein he was a type of Christ, in whom it was promised that all the Nations of the Earth Should be bleffed, Gen. 22, 18. and who now fitting at the right hand of God, bleffeth

us, with the bieffings of this life and the life to come. Annot.

'Ano be bleffed To be endowed in this life with spiritual and heavenly bleffings, and after a short life led in the favour of God, flored with graces and comforts of the Spirit, to be at last lifted up into blifs and glory in the Kingdom of God, first in foul, afterward in body. This is the fruit which is promifed them, who in all ages fince Christ, read and keep, know and do, the words of this Revelation. See Rev. 1. 3. Blessed is be that readeth, and they which hear the words of this Prophesse. (Also chap. 19. 9. & 22. 19. ) Away then with that dotage of the Jefuites, who firain this Prophefie, and the fruits of it, unto the three years next before the coming of Christ to judg-

"Mo be bleffed fully, or to be hencefozfly bleffed] To be perfectly happy, when the fouls of the faithful after Martyrdom conflantly suffered, shall enter into that celefial glory, which they had long looked for, and greatly longed after. Rev. 14. 13. The dead which die in the Lord, are fully bleffed.

If it be translated [are bleffed from benceforth] that is, presently, or forthwith; the Gr. word [andpri] will bear it well, and the truth also. What then becomes of Popish Purgatory, wherein fouls departed are fore tormented with infernal pains (if we believe them) and do not reft from their

'Bleffeonels or felicity] The happy condition of such as are in the favour of God, having their fins forgiven them by faith in Christ. Rom. 4. 6. Bleffed is the man whose fins are for-

'2. The happy estate in which the Galatians once took and faid themselves to be, by the coming and preaching of Paul the Apostle, Gal. 4. 15.

Bleffed of the Lord, was a title of honour in those times, used of many, Gen. 24. 31. & 26. 39. It noteth the fountain of bleffings and eternal life in heaven, because it is the free benefit of God.

it is therefore called bleffing in the Pfal. 24. 5.

In thy bleffedness, Gen. 30. 13. marg. A bleffed and happy one as I; meaning that her child was born with her felicity, others counted her bleffed. Herein Mr. miljön followed the Gen. neva Tranflation.

'Bieffing] Gods prospering of us, and of our affairs and la-bours, when all have good success, and turn to our good. Pial. 3. 8. His bleffing is upon his people.

2. All good things, be they spiritual or bodily, earthly cr

heavenly: they are in Scripture phrase called Gods bleffings, even every good from God to Man. Ephel. 1. 4. Bleffed be God who hath bleffed us with all spiritual bleffings. Deut. 28. 2. All thefe bleffings shall come upon thee, bleffed shalt thou be in thy cattle. &c.

'3. A gift from man to man. Gen. 33. 11. I pray thee take my bleffing.

It is also taken for alms or benevolence, 2 Cor. 9. 5. Gods favour, Pfal. 3. 8. Such particular bleffings wherewith the Priefts were bleffed, Mar. 2. 2. Subjection, Ila. 36. 16. Prayers for our enemies, or good words, I Pet. 1. 9. A prophetical speech, Gen. 49. 28. That which from God maketh prosperous and fruiful, Deut. 33. 23. Well withing, Pfal. 109. 17. Good fuccess, Prov. 11. 26. Praife, Neh. 9. 5. Praying for a bleffing, Job 29. 13. The thing promifed of God, Pfal. 24. 5.

Bleffing: 2 Sam. 25. 27. Present, marg.

\*Bleffing The inheritance or possession of such blessings and promises as were made to Abraham and Isaac, Heb. 12. 17. Though he fought it (the bleffings) carefully with tears.

Bleffing: Rev. 5. 12, 13. or, Praise, as in the Geneva Tran-

'A bleffina Also a gift, or a bounteous liberality, Gen. 33-. 1. 1 Sam. 25. & 27. & 30. 26.

Bleffing of Abzaham | The redemption from the curse of the Law by forgiveness of fins, and receiving the promise of the Spirit ( or the adoption of children and fanctification ) through faith in Christ, Gen. 28. 4. Gal. 2. 13, 14. 9. 29. Rom. 4. 7, 8, 13. And as Jacob is made heir of this bleffing, so all true Christians be, 1 Pet. 3.9.

"Mo be a bleffing The certainty of Gods bleffing of Abrabam, that he should surely be bleffed and prosper.

2. The excellency and greatness of the bleffing in that it is faid (not) thou shalt be bleffed, (but) a bleffing.

'3. A publick form and example of bleffing, as to fay, God bless thee as Abraham was blessed.

4. To be the means and inftrument of bleffing to others, to whom Gods gifts should come by him, Gen. 12.2.

\*Cup of bleffing Cup of Thankfgiving, which we take with giving of thanks to God for the gift of his Son, 1 Cor. 4 10. 19.

\*Rhemiss on Mat. 15. Sect. 3.
\* Spiritual bleffings | Such gifts as come from the Spirit of God, and do belong not to this earthly, but to our spiritual

'celeftial life, Eph. 1. 3.
'Blind Such as by birth or casualty lack their natural
fight.

2. Such as be ignorant, and lack knowledge, which is the eye of the mind. Rom. 2. 20. A guide to the blind. Mat. 14. 14. The blind shall lead the blind. 2 Pet. 1. 9. One which perceiveth earthly things, which be near him, but not heavenly, which are out of this world, and far off.

There are blind.

1. Corporally, in vifible things. By Birth, Joh. 9. 1, 2, 32. Age, Gen. 48. 10. Gods hand, Gen. 19. 11, Man, 2 King. 25. 7.
2. Mentally, in matters of things here below: Willingly, by a gift, Deut. 16. 19. Unwillingly, by anothers misleading, Deut.

3. Spiritually, in heavenly matters tending to falvation, Pfal. 146. 8. and that, by corruption of nature, Act. 26. 18. The devil, 2 Cor. 4. 4. Spiritual darkness, 1 Joh. 2. 11. Selfconceit, Rev. 3. 17. Lack of spiritual gifts and graces, 2 Pet. 1.9. Ignorance and wilful carelefness, as wicked Ministers, Ifa. 42. 19. & 50. 10. A spiritual plague from God, Joh. 12. 40. A veil not taken away, 2 Cor. 3. 14, 15. This laft is applyed to ignorant Ministers, Isa. 50. 10. Deceitful Teachers, Mat. 22, 16. ignorant people, Rom. 2. 19. All that know not the Gospel, 2 Cor. 4. 4. All that live in hatred, I Joh. 2. 11. The felf conceited, Rev. 3. 17. Idols, 2 Sam. 5. 6, 8. This fpirmal blindness confifts in the want of knowledg, or ignorance in the matters of falvation, either in whole, as in the unregenerate, Eph. 4. 18. or in part, as in the regenerate, 1 Cor. 12. 12.

Blind: Jer. 52. 11. To put out the eyes, marg. To hide, 1 Sam. 12. marg. To harden, Rom. 11. 7. marg.

'Mo make blind ] To keep men from feeing the truth, when the light of it is set before them. Psal. 69. 23. Lit their eyes be blinded.

2. To increase ignorance for the abuse of former know-· ledge, as happened to them spoken of, 2 Thess. 2. 11. &

Mo blind=fold ] Luk. 22. 64. The word weixaλύπ]ω, is rendred in Mar. 14.65. to cover, and in Heb. 9.4. to overlay.

'Blindness | Want of knowledg or ignorance in matters of falvation, either in whole, as in all natural men; Ephel. 4. 18. Torough ignorance that is in them: or in part, as in men regene-'rate, who do see and know but in part. 1 Cor. 13. 12. We know in part, we fee in a glass.

Blindness: Hardness, Rom. 11.25. Ephes. 4. 18. marg.

В

blood. Mat. 27. 24. I am innocent of the blood of this man. Gen. 4. 10. Will I require his blood.

2. Revenge or punishment due for the shedding of blood. Mat. 27. 25. His blood be upon us and upon our children.

Esloads in the plural number, fig. flaughter with cruelties, as Gen. 4. 10. Plal. 5. 7. & 52. 6. Ia. 26. 54. Blood and fierce Naughter.

2. Cruelty. Hab. 2. 12. Wo unto him that buildeth a City with blood. Ifa. 1. 15. Your hands are full of blood. It fignifies oppression of poor, Isa. 4.4. & 1. 15.

4. The flain man. Jos. 20. 5. If the avenger of blood purfue after

'5. The price of blood. Act. 1.13. The field of blood, that is. purchased with the price of blood.

6. Cause of their own destruction. Act. 18.6. Tour blood be moon. your own heads, Act. 20. 26.

'7. The unpure beginnings of our birth and conception. Joh. 1. 23. Not of blood, Ezek. 16. 6. In the place of Joh. of 1. 13. 181 of 1800 ther and importeth the order of nature, or natural generation, together with the force of flock and kindred, wherein the Tews gloried much: especially, in their long continued succession, that they could fetch their pedegree from the Patriarchs, Mat. 3. Unto which John had respect, when he saith, we are not born.
Gods children of bloods: as by the will of flesh and of man, he understandeth whatsoever in nature is most strong and excellent, most defired or defirable, it no whit confers or helps to new birth; be it ftrength, beauty, riches, prudence, moral virtues, good inclinations or good nature (as we speak) or power of will, our regeneration is not from them in whole or in part, but from God alone, caufing it (by his Spirit) according to his

6 Note further, that when blood is used in the plural number, it usually noteth murther or flaughter with the guilt following, Gen. 4. 11. 1 Chr. 22. 8. Pfal. 9. 13. & 106. 38. & 61. 16. Sometime it fignifieth natural uncleanness, as we are born in fin deserving death, Ezek. 16.6, 9. as Joh. 1. 13.

'8. The first man, of whom all men came as of the first flock. Act. 17. 26. God hath made of one blood all mankind.

9. The juice of the Grape. Gen. 49. 11. And bis cloak in the blood of Grapes.

"10. The blood of Christ shed for the salvation of man, and for a satisfaction to God for man, Ephes. 1. 7. 1 Joh.

" 5. 6. " 11. Also that precious humour which maintains mans life. "12. The life of man which is preserved by blood.

It's also put for the whole man, Gal. 1. 16. Man in his natural or unregenerate condition, 1 Cor. 15. 50. Natural blood in the or infregenerate condition, 1 soil 19 Soil 29 Soil 20 Nether by violence, Exod. 22. 3. or infirmity, Mat. 9. 20. Miraculous blood, Exod. 7. 17. The wine in the Cup, Mar. 26.28. The true spiritual drink, whereby the soul of the true Believer is real-

true infinited to eternal life, John 6. 55.

Blood: Bloods, Gen. 4. 10. marg. Quietness, or likeness, Ezek.

19. 10. marg.

'Blood | Cruel flaughter and death, which should happen by the plague of war upon the Antichristian Armies or Souldiers which fight for the Pope, as a just and meet recompence of that cruel flaughtering and shedding the blood of Gods chil-dren. Rev. 16. 4. The Rivers and fountains of water became blood. These Rivers and Fountains some expound of the Jefuites; whence other Papifts draw instructions (as the Sea is nourished by fountains and rivers: ) the turning of these into blood, is the putting of those to death, which were chief blood, is the putting of those to death, which were chief Masters in Popery; which was done in this our Kingdom and Dominion, 1581, when an act was made to make their coming into the Realm (to diffwade Subjects from their Allegiance) to he Treafon.

Blood: Not only in regard that their waters themselves are blood, the doctrine and worship which they do hold forth to the people are corrupt as their Sea is, (like the plagues in Egypt, when their waters and rivers were turned into blood) but chiefly in regard of the punishment which they inflict on them for so doing, which is a bloody death. Leigh. Annot.

From this Phyal the flate of the Beast was to come to that pass. that the Ministers and defenders thereof, now changing course, should be compelled to undergo the same slaughter wherewith they had been accustomed to flay the Saints and Prophets of God, while their Government flourished, as it is plainly fet forth, verf. 5.

Napier understandeth hereby Mahomets bloody herefies, whereby the Eafterly Countries became altogether corrupt; Gods

inflice and luft judgment appearing herein, for that men had then concerned the true doctrine, and shed the blood of Gods fervants.

This doctrine is justly called bloody, for that Mahomet preached and proclaimed war against all them that did receive it, and promised the Kingdom of heaven to them that fight valiantly for

"Blood of Abel ] The death and flaughter of Abel, Heb. 12. 2, 4. Then that blood of Abel.

See Abel. Blood of Bulls | Bulls and Goats, offered in facrifice at the feast of expiation, Heb. 10.4. That the blood of Bulis and Goats

' (hall but away fins. \*Blood of Chilf! The death and whole sufferings of Christ, one part of his sufferings being put for all. Eph. 1.7.
\*By whom we have redemption through his blood. And often in the Epistle to the Romans and the Hebrews, and throughout Paul's Epistles, is the bloud of Christ (one part of his sufferings) put Synecdochically for the whole fufferings visible and invisible. 'Therefore it is abfurd to flick to the Letter, concluding from thence that Christs outward visible sufferings were sufficient. ' For from the Letter of Scripture, it will follow, that if this blood-'shedding was enough, therefore his flesh might be spared, and fall the pains felt therein; also his foul, with the heaviness and forrow thereof, whereof there was as great need as of the reft. 'For Christ suffered nothing in vain, and our soul having sinned, eyea, and that principally, it was therefore to be redeemed with ono less than our bodies, even by the proper soul-offerings of Christ, else the accessary had been more hardly handled than the principal.

Because the bloody sacrifice of the Jews figured Christ his death; hence so much mention of blood in the New Testa-6 ment.

'Blood of the Covenant' The blood of Beafts sacrificed under the Law as a fign and pledge of the old Covenant, which was administred in figures, prefiguring or being a type of the bloud of Christ, wherewith the new Covenant is ratified. Exod. 24. 8. Then Moses Said, Behold the blood of the Cove-

\*2. The bloud of Christ, by which God the Father had agreed and promised to save us; and for which we promise ever to serve him, Heb. 10.29. as Heb. 8.10. & 10.16.

'Blood of a dead man The cruel wars which God would 'send upon the Popish Kingdoms, which should be as a Sea of bloud, wherein men should dye by the sword, as the fishes dyed in Egypt, when the waters were turned into bloud. Rev. 16. 2. The Sea became as the bloud of a dead man.

The Sea in the Antichristian world is the whole compass of the Papal Society, wherewith not only feveral Christians, but whole Nations, peoples, Kingdoms, Provinces, Diocesses, otherwife among themselves disjoyned and severed, are gathered together in one: Or thus, The Antichristian Sea is the compass of the Popes jurisdiction or Dominion compassing and involving (as the Sea doth the Land) men and Nations worshipping Christ. The second Vial being poured out upon this Sea, presently it became as the bloud of a dead body, or cold congealed bloud. Such as the bloud is wont to be of those that are dead and flain, or of amember cut off, while it is deftitute of the influence of spirit and heat, all commerce with the fountain of life being diffolved. The sense is. The Pontifical Sea was destroyed, as it were, with death, beheading, or flaughter. This was fulfilled, when by the labour of Luther and other famous Reformers of the Church of that Age, God wonderfully bleffing their undertakings, not now fome fingle persons only of the common people of Christendom, but even whole Provinces, Diocesses, Kingdoms, Nations, and Cities, renounced communion with those of the Beast, and there being made a great dismembring of the Dominion, which was so large in time past, they departed from the body of the Beast. By which event, the Sea of the Popes Dominion became dead for a great part of it like the blood of a dead body; in which the Popes creatures could no longer breath and live. Mede.

The Sea became as the bloud of a dead man, that is, this Religion of theirs is convinced and discovered to be such as holds forth a dead Christ, and dead Ordinances to any spiritual life. Leighs

As the putrified bloud of a dead carcals, which is so loathsom. that no man can drink it, or as if it were made all over red with the blood of many men flain. Annot.

"Mo daink blood To take in bloud as men take in other drink, as Cyrus did by the compulsion of Tomyris.

62. To have their own bloud abundantly shed, till they swim in it, and to drink (as it were) their own bloud. A fit punishment for Popish and all other cruel persecutors, that they should one flaughter another, till rhey be bathed in their own blouds: as it happened to the Midianites in the Judges; and to Papifts · also as storics witness. Rev. 16.6. Thou hast given them bloud to circumcifon let my Husband be given me. Ayrim.

drink. This phrase seemeth to be setched from Ezek. 16. 28. 1 will give thee the bloud of wrath; that is, I will cause thee to be cruelly flain, as they which are killed in fury and wrarb.

They were adjudged to death as they had judged others. So the laws are against Priests in England; and they have for their ill lives been put to death by the Secular power, in some Popish

"Blood of Tefus" His bloud fhed and poured out to death. and his whole furferings by a Synecdoche of the part for the whole. Heb. 10. 19. By the blood of Fifes we may be bold to

Heb. 12.4. Te have not yet resisted unto bloud, that is, Though ve have suffered much, chap. 10. 32. &c. yet ye have not resisted unto death, as your Captain did. Or, it may be the Apostle herein alludes to those Heathenish conflicts and combates which seldom were determined without bloud, or wherein it was a shame to yield until bloud was drawn. Annat.

o yield until bloud was grawn. Annut.

\* To food of the Lamb | The Sacrifice of Christ his death, together with his perfect justice and holiness imputed: Rev. 7. 14. They washed their robes in the bloud of the Lamb, Rev. 12. 11. The Saints overcame the Dragon and his Army, not by their constancy to death, but by their faith in the bloud and death of

'the Lamb Chrift Jeins, 1 Joh-51.5.
'Mo betrap innocent bloud To deliver by Treason an innocent person unto death, Matth. 27.4. Betraying the innocent

"A man of blood one defiled with much blood and many flaughters, or given thereto, as 2 Sam. 16.7. Psal. 26.9. & 55. 24. & 59.2. & 129.19.

"Mo refust unto blood Unto the suffering of death and Mar-tyrdom, to strive against the sinners and persecutors, as Christ himself did. Heb. 12.4. Ye have not yet resisted unto blood, firiving

"In the o the blood of the Saints To exercise cruelty up-on the Saints and Prophets of God, even to death; yea, and to torment also, many times by the Antichristian, Popilb, or other Tyrants, to satisfie their own fierce and bloody disposition, and malice, conceived against them for Christ and his Gospels sake. Rev. 16.6. For they (hed the blood of the Saints and the Prophets. Rev.6.10.

"骶o [painkle blood] To give force and power to the bloud of Christ from his Godhead, for purging of sins, Lev. 1.5,11,15.

'or Centre from ins Godnead, for purging of this, 2011,231,332, '1 Pet. 1.2. Acts 20.28. 2 Cor. 5.19.
'Blood of Spyinkling' That blood of Jesus shed in his 'cruel death, wherewith the hearts of the faithful being sprinkled and watered through faith, their fins are washed away, that they may be accepted of God, Heb. 12. 24. And to the blood of sprink-

"Blood of the Mestament" (It is a Covenant in the last Translation) The death and blood-shed of Christ joyned with his Fathers curse, whereby the Testament or Covenant of Salvation was ratified, Heb. 10. 29. And count the blood of the Testament. Heb. 9. 10.

Blood and water ] Joh. 19.34. There were Hereticks of the first ages which affirmed Christ to have suffered death only in appearance; but the coming out of this blood and water, upon the piercing of his fide, confuterh them; for there being a capfula on the left fide of the heart, called the pericardium, which hath water in it of continual use, for the cooling of the heart, the coming out of the water with the blood here, was a testimony of the wounding his very heart, the entring of that iron, the Spear, into his foul, and very neart, the entring of that hot, the open, and in only and of the mater also was the emblem of all spotless purity, and the blood was the evidence of his fortitude and constant patience, laying down his life for the truth of God; both ferving against those two baits or temptations, whereof the Gnoflicks made use to seduce the orthodox Christians, namely the allurements of carnal pleasures, and terrors from apprehension of persecutions; Christs purity represented by the water, serving against the former; as his patience, represented by the blood, against the other. Dr. Ham. Annot. e.

" Clithout blood Without fhedding of blood, Heb. 9.18,22. without blood

\* 201000 guiltine(s) Pfal. 51. 14. Heb. bloods, that is, from the guilt of my murther in shedding the blood of Uriah; as the chaldee faith, for the judgment of murder, or from any native coruption. Aynfre.

[Blood-thirffp] Prov. 29. 10. Heb. men of blood. marg. Ex-[Blood | Spoken by Zipporah to Moses out of indignation, Exod. 4. 25. A Husband, or Bridegroom of bloods, that is, a bloody Bridegroom or Husband. As a man of bloods, 2 Sam. 16. 7. is a cruel bloody man. Some think the child is thus called, because in the day of the Circumcifion, it is as espoused to God by the seal of the Covenants. The Chaldee Translateth it, for the bleed of my

Thus Shimei called David unjuftly and malicioufly, 2 Sam. 16. 7, 8. Thus is the House of Saul termed, because of the blood of the Gibeonites which he shed, 2 Sam.21.1.

Bloody crimes: Ezek. 7. 23. that is, fins that deferve death. Annot.

Bloody City, Ezek. 22.2. Heb. City of bloods. So the bloody man, Pfal. 5.6. the man of bloods, marg.

In Act. 28.8. there's mention of a disease termed the Bloody-

26 100m] To bud forth, fprout, or fpread out, Numb. 17.8. Bloffom] As properly it's put for budding forth, fprouting. or branching out, Hab 3.17. So is it figuratively for the encrease and prospering of Gods people, Ifa.27.6.

To bloffem! To branch out, bud, bear flowers, flourish. Numb. 17.5. Which is applyed to the increase and prospering of

Gods people, Ifa. 27.6. & 35.1,2.

The rod hath bloffomed, Ezek. 7.10. A proverbial kind of speech. to fignifie that the peoples fins were forung up to ripenels, and maturity, to the filling up of the measure heapful, which draweth Gods judgments upon them, Gen. 15.16. Annot.

Bioffom | Glory, pomp, prosperity, Ifa. 5.24.

Blot If any blot bath cleaved to my bands, Job 21. 7. Any thing belonging to another man, taken unjustly from him. Any thing which is none of mine, but unlawfully gotten. An-

Getteth himself a blot, Prov. 9. 7. For the wicked will condemn the Reprover, and labour to defame him, Matth. 7.6. An-

Blot out ] put for, Not to be counted in the number of those in Gods decree to be faved, Exod. 22.32. Make to be forgotten, Deut. 9.14. Utterly to destroy, Deut. 25.19. To pardon fully and wholly, Pial. 51.9. Jer. 18.23.

To blow out | Spoken of that which is written, Numb. 5.23.

a name, Deut. 9.14. the memory, or remembrance of a thing, Deut.

25.19. Iniquity, Plal.51.9.

Blow | Plal.39.10. Conflict, marg. The ftriking or buffetting

Stroke or wound, Jer. 10. 19. & 14.7. Annot.

To bloto | Spoken of the Wind, Exod. 15. 10. Trumpeters.

Josh. 6.4. Bellows, Ezek. 22.20. Spirit, Joh. 3.8.

"To breath or inspire the heart with graces, as the 'holy Spirit nieth to do by the Ministery of the Word, which is here threatned to be for a time removed and hindred, Rev. 7.1. That the winds (hould not blow.

To reftrain the winds, that is, the tempests of wars and calamities, out of what quarter of the world foever they should pro-

The four Angels holding the four winds, that they should not blow, are taken by some to be bad Angels, which restrained the gentle winds of Gods Word and Spirit from refreshing his Servants, an allusion to Cant. 4. 16. Joh. 3. 8. Act. 2.2,3. Others understand them of good Angels, appointed by God, either to hold back, or let loose the winds of wars and troubles, that from all parts of the world might fall in upon the Roman Empire Annot.

"In blow upon To scatter and drive away by a violent wind. Hag. 1. 9. I did blow upon it: or, hereby is under-'flood Gods destroying power, as in Cant. 4.16. Divine inspiraction.

Blow upon my Garden, Cant. 4. 16. Hereby is fignified the miniftration of Christs Word and Spirit, bestowed on his people for their further good. They have not only the waters of holy Scriptures, but the lively graces also of Gods Spirit to quicken them fee Ezek. 37.6. And the efficacy of the Spirit of God is refembled by the wind, Joh. 3. 8. and doctrines are winds, Eph.4. 14. and the restraint of Gods graces by wholsom doctrine is signified by four Angels holding the four winds of the earth, that the winds fhould not blow on earth, nor on the Sea, nor on any tree, Rev. 7.1

O all ye foveraign winds of the Spirit of God, breath upon this Garden of my foul, that the sweet odors of these my plants, may both be encreased, and may also be dispersed afar, and carryed into the noftrils of my well-beloved. Hall.

There be dangerous winds which we ought to pray against. Eph.4.14. but every breath that cometh from heaven is falubrious, and our fouls are bound up as with frost and barrenness, till those powerful incomes, and breathings open them, and make them spread and dilate themselves: like chased flowers or oyntments, which if you rub them, afford stronger fragrancies and profutions. Annat.

Christ never denveth his Spirit to those that ask it with a true faith, but is ready to grant the defire of his fervants to make them fruitful and abundant in every good grace. Finch.

Blue | Eft. 1.6. or Violet, marg.

Bluenels | Prov. 20. 30. Some be of that nature that without perpetual baffing and ftripes, they will not be good, or do their duty. Annot.

Blunt | Spoken of an iron tool, Eccl. 10.10.

To be alhamed, Ezra 9. 6. But the obstinate and wicked are impudent and shameless, Jer. 6.15. & 8.12.

### В o.

Boanarges The Son of Thurder. James and John the Sons of Zebedee, to furnamed of our Saviour, Mar. 2.17.

Boar A fierce and cruel beaft fetting it felf against its armed purfuers with all its might, nor being wounded doth it flee, but with greater fury seeketh revenge. It frequenteth woods, and wasteth the vines, and therefore the Persecuters of the Church are compared thereunto, Pfal.80.13.

Boze | To make a hole through the ear, Exod. 21.6. a Cheft, King. 12.9. The jaw of Leviathan, Job 41.2.

Board This being to be imployed about the Tabernacle, Exod.26.16,17,19. both the kind, length, and breadth thereof are

Hoards Cielings, 1 King. 6.9. marg. Kings in goodly and firong Palaces, made of boards of Cedar, Cant. 8.9. With boards of Cedar.

Boards of Cedar, are fit wherewith to enclose, and fence about, being fair, strong, durable, and of sweet savour, of such the Temple was builded, I King.6.15 .- 18. Aynfm.

If the will give free passage, and good entrance to my Word and grace, we will make her sure and safe from corruption, and referve her to immortality. Hall.

Cedar is a rimber that will neither rot nor breed worms, and fo will endure always: These fifter-Churches then promise, that if their little fifter of Egypt have any faithful Ministers, they will provide for their fafety and peace, that they be not discouraged nor

differbed in their function. Cotton. If she be wavering and unstable as a door that turns to and fro. then we will strengthen and confirm her with holy precepts and infiructions, or feeing she is, or when she is a door, (the gate of heaven indeed) then we will carve and paint upon her the remembrance of my name and goodness, as they used to do over their Gates, Dept. 6.9. or, If the have a door, that is, if the come to be any thing perfect and compleat, as houses are when the doors are fet up, (which is one of the last works in building) then will I compass her with my everlasting mercies, and preserve her walls and her gates, that the gates of Hell shall not prevail against her; but a great and essectual door being opened, 1 Cor. 16.9. notwithstanding all adversaries, the righteous Nation shall enter into her, and the shall be made an habitation of God through his Spirit; her walls Salvation and her gates praise. Annot.

Boaff | Taken, 1. In an ill part, for to brag, vaunt, infult, over-praise a mans felf highly, as of power to do mischief, Psal. 52.1. So of riches, Psal. 49.6. Men, 1 Cor. 3.21. The hearts desire, Psal. 10. 3. To morrow, Prov.27.1. Things, above their measure, 1 Cor. 10.13, 14. Ones bargain, Prov. 20.14. Righteouineis by the Law, Rom. 3.27. Victory, 2 Chr.25.19. Acceptance against others, Rom. 11.

2. In good part, as to boaft in the Lord, Pfal. 34. 2. In the fpiritual welfare of Gods people, 2 Cor.7.4,14. In the knowledge of God, Jer. 9.24. In infirmities for Christ, 2 Cor. 1 1.30. In affiictions for Christ, Rom. 5. 3. Of others forwardness to charity, 2 Cor. 9.2. Of lawful authority, 2 Cor. 5.8. Of not being chargeable to the Churches, 2 Cor. 11.10. Of Gods extraordinary mercies, 2 Cor. 12.1,5,6.

Boaft: To magnifie, Ezek.35.13. marg. Make her boaft, Pfal. 34. 2. Shall glory, or joyfully boaft. Aynf-

Boaffers | Such as falfely brag of that which they have not, that would feem to be otherwise than they are, that are arrogant and haughty; that immoderately boast of their worth, wit, riches learning, virtues, and the like, when as indeed they are void of them; that promife much, but perform little; vain-glorious men and women; yea, such as often attribute unto themselves those things which were neither seen nor heard of; such as preferring themselves both before God and men, do as it were bid battle unto death, Rom. 1. 30. 2 Tim. 3. 2. See Act. 5.

Boaffing | Should not be of things without measure, 2 Cor. 10. 13, 15. or which are not ours, appertain not to

There were that did rejoyce in their boastings, Jam. 4. 16. that is, in their prefumptions, that they should live long, and gain much. Annot.

B O

18083 ] In ftrength. The Father of Obed, 1 Chr. 2. 12. A pillar

Bothim | The place of weeping. The name of a place, Judg

Boop That part of man which is made of flesh and bones

2. The whole man. Rom. 6.12. Lit not fin reign in your mortal

. The unregenerate part of man, 1 Cor. 9. 27. I best down

"6. A company or fociety of persons, united together (as the

"feveral members are in one body) either in one place, or in one

"kind of faith and profession, or in like affection, or in all or in

"any of these, 1 Cor. 10. 17. Eph. 4. 16. Such a body there

"4. Of bad, Rom. 6.6. &c. which body of fin is so called be-

"Fourthly, it is it felf a body exemplary. Sin in general being

"Fifthly, finally, it tendeth to, and endeth in the pleasures of

It's also taken figuratively, for the substance of a shadow. Col.

Mysically, for the mystical body, the Church of Christ, Rom.

Body: Deut 28.11,53. Heb. Betty, marg. Thighs, Judg. 8. 30

marg. Flesh, Isa. 10.18. Sheath, Dan 7 15. marg.

Against the body? The body not only to be the instrument

in committing fornication (as it is in theft, robbery, murther

் மு.) but the object of this fin; whereas other fins have an

'object without, which is abused, as the thief abuseth other

mens goods; a drunkard, Wine; a glutton, meat; a murthe

erer, the person of another: but a fornicator abuseth his own

body, which also contracteth a blemish and a special spot, by

the act of this fin. 1 Cor. 6. 10. A fornicator finneth against his

· Learned Pareus well addeth another cause why fornication is

an faid to be against the body, because it coupleth the body to

Harlor, as in ver. 16. whereas theft doth not couple the flealer to

the things floln, nor murther joyneth the killer to the person

"The person it self, that in other fins hurteth others but corpo-

"rally, and himself spiritually, in this sin hurteth himself both in

"body; and that,
"1. Actually, by abusing his body to this fin, which is con-

"2. Passively, by admitting or suffering the contagion of ano-

' Body of Chaiff The one part of Christs manhood, distinct

\* 2. Whole Christ, with all his good things. Matth. 26. 26.

"3. The Sacrament of the Eucharift, which is a fign of the

4. His Church, which is his whole myftical body, confifting

5. Also it fignifies a visible Congregation which outwardly

6. The manhood of Christ only. I Pet. 2. 24. Who bare our

of the faithful only. Eph. 1.22. Head to the Church, which is his

body. Col. 1. 18. He is the head of the body of the Church. The

wicked are not of this body, Eph.2.15. 1 Cor.12.27. Eph.5.23.

<sup>c</sup> I Cor. 10.8. This is my body; that is, a Sacramental fign of me, <sup>c</sup> and of all that is mine. Christs body is not made of bread, as

"true and very body of Chrift, and therefore so called, to shew

"our near communion of the one with the other Sacramentally,

"and of the faithful with Christ himself spiritually, Mat. 26. 26.

"ther body, which if it be not naturally and materially, yet mo-

"trary to health and natural cleanness.

from his foul. Heb. 10.5. A body, &c.

profess Christ, as 1 Cor. 12-17. Rom. 12.5.

rally, and formally is unclean.

Romanists dream.

48 4.12.16.

Sacramentally, for the fign of Christs body, Mat. 26.25.

Representatively, for a body in a vision, Dan. 10.6.

a corporation or body confifting of many and divers forts of

"vices, as a natural body confifting of many members, and a civil

bodies; that is, in your selves which be mortal. A Synecdoche

4. Pith and substance. Col. 2.17. But the body is of christ.

Botheru | First born. The Son of Agel, 1 Chr. 8.28.

&c. Joh. 6.22. Act. 27.16,30.

'my body; that is, the old man.

" 1. Of good men. Eph 4.12,16.

"Fi.ft, it is the possession of the body.

"the body, Rom 13.13. See Old man.

"Secondly, it is nourished by the body materially.

"Thirdly, it is afted by the body inftrumentally.

" s. Christ, Luk. 17. 37.

" 2. Of evil men.

"body of many perions.

12.5. Eph.2.16.

·body.

· flain, &c.

"2. Of good qualities.

4 Rom. 1 2. 1.

" cause.

. I Cor. 15.42. The body is fown in weakness.

28 nat | Uleful to carry passengers over Rivers, Lakes, Waters,

blies of many a body, as a company of Citizens in a City, or Students in a Colledge, or Souldiers in a Camp, or Subjects in a Kingdom: in like fort doth he very often call the Church, or company of Christians, a body, as 1 Cor. 12. Eph. 4.12,16. Rom. 12.4. By which comparison the Apostle admonishes us of three things: First, that in the Church the same gifts that are not gran-

not granted to every member. Secondly, That no man ought to thrust himself into another mans calling, for no member of the body taketh upon him the office of another member.

ted to all men, as in the natural body the felf fame strengths are

'Thirdly, whatfoever bodily members do, they do it all to the common profit: fo Christians must refer their actions to the utility of all

"Fourthly, That every member or part of the body hath mutual respect and benefit of and from the whole body and every part, whereto it hath done or doth any service; and so is recompenfed for the good it hath done to others, by the good which others do to it, 1 Cor. 12.26.

'The observation of these things in the Church, would have held out all ataxie and confusion, even that Babylenish confusion, and Romib tyranny which grew up to this height by neglect or contempt of these things.

' Body of Death, and body of fin Sin being (as it were) a body having many lufts as members annexed to it, and a deadly thing, deserving and leading to death such as serve it. Rom. 7. 24. Who shall deliver me from the body of this death? Rom.6.6,23. The mages of fin is death.

'Body of fleth The humane nature of Christ. Col. 1. 22. That body of bes flefb.

2. The old man and mass of corruption. Col. 2. 11. Putting off that finful body of the fle;i .

' Zoop of Jelus | The whole manhood of Christ, which was the oblation and facrifice given for our fins to take them away, Heb. 10.10. Even by the offering of the body of Jesus once made.

In the body Heb. 13.3. that is, as members of the same body, 1 Cor. 12.25, oc. or, as being yet living, and so subject to the same afflictions. Annot.

"Ho differn the Loads body With reverence to use those most holy figns and pledges wherewith we are assured of the Lords body, putting difference between common bread and this bread, which by reason of the use and office of assuring is made holy, and so likewise the wine.

"Mo 02 dain a body Almuch as to pierce ones ears, by making one obedient and willing to hear. A phrase borrowed from fervants under the Law, who in token of perpetual fervice, had their ears bored through, Heb. 10. 5. But a body hast thou ordained me. Heb. a body thou hast prepared me. Thou hast perfonally defigned me, to thy perfect and entire fervice; both in doing, and fuffering, and thereby art reconciled to the world. Hall. Heb. mine ear hast thou opened, or digged open. It is a proverbial manner of speech, whereby there is implyed the qualifying, or fitting a man unto obedience in service; the ear, or opening of the ear, being an embleme or symbole, or a metaphorical fign of obedience. See Ifa. 50.5. Job 33.16. Now St. Vaul following the translation of the Septuagint, and being directed by the Spirit of God, expounds this of Gods santitying and fitting a body unto Christ, wherein he was obedient, even unto the shameful death of the Cross. Annot.

Same boop | The most strait or near communion and fellowship of believing Jews and Gentiles, which through Christ believed in, are become not only Sons of one Father, joynt heirs of one celeftial inheritance, but members of one and the felf-fame body myftical, (to wit, the Church of Chrift, under him their head) Eph.3.6. That the Gentiles (bould be fillow heirs of the same body. This was not revealed to the old Prophets (who did very obscurely foretel the vocation of the Gentiles) as touching the time when, the manner how, ( to wit ) without being circumcifed; yet to be one body with the circum-cifed believing Jew. In this knowledge the Apoftles and Prophets under the Gospel had the prerogative above the ancient Prophets.

Dur bodies mathed with pure mater | Heb. 1c. 22. Our bodies washed as with baptismal water, whereby we are initiated into the Church, so also sanctified by the Spirit of God, and delivered from all filthings of fin. Hall.

Both foul and body are named, because every fin is either of the

foul or body, see 2 Cor.7.1. Annot.
"Without the body." The object of other fins (beside fornication) to be put without or external; as the good name of another is the object of flander; prosperity, of envy; goods of theft, &c. 1 Cor.6.18.

"This is my body ] That in the Supper of the Lord, we are put in remembrance and affured of his body, as it was crucified, and his bloud as it was shed, Mat. 26.26.

Gins in his body. Paul according to the common speech of men, calling affem-

'Bodily

2Boat 7

 $\mathbf{O}$ R

"Bodily | Substantially or personally. Col. 2.8. In him dwelleth | the godhead bodily.

Note: God dwelleth in the Saints by the operation of the Spirit, working in them fundry gifts: but in the man Christ, by hypoftatical union of the humane nature unto the divine, to become one Christ.

Bohan In them. The Son of Reuben, Josh 1 5.6.

Buil | Spoken for the foaming of the Sea, flirred up by Leviathan, Job 41. 31. And, for inward restless affliction, Job 30.

Boiling places Ezek. 46. 23. Kitchins. D. Transl. Buildings within the Kitchins fitted for boylings. Annot.

Boilfrous] Mat.24:30. Strong, marg.
Boilo] Couragious, confident, not abashed, affrighted, terrifi-'ed, Prov.28.1. Ad.13.46. 1 Theff.2.2.
25010197 In speech, Mark 8.32. Action, Gen.24.25.

\* Boldip to go to God With conflant perswafion and good affurance to pray to God, Heb.4.16. Let us go boldly to the Throne

of grace.
Boloness Courage or liberty of speech, or of Action. Act 4.13. When they sam the boldness of Peter. Act. 28.31. With all bold-

2. Authority, which made Paul bold and free to command

Philemon, ver. 8. of his Epiftle to Philemon. Boldnes: in the face, Eccl. 3. 1. Speech, 2 Cor. 7.4. Heart without fear, Phil. 1.14. Towards men, Act. 28 31. which is obtained of God by Prayer, Act. 4.29. And towards God, Eph. 3.12 1 Joh. 3.21.

Boldneß: Eccl. 8. 1. Strength, marg. Heb. 10. 19. Liberty,

Boldness Heb. 10.19. or, freedom, liberty, marg.

Belled | Exod. 9.31. or in the stalk. The Greek translateth it, feeding. Aynfm.

16 plifer ] 1 Sam. 19. 13. & 25.7. That whereon our heads lie and rest in the night.

Bolt To shut or make fast, 2 Sam. 13.17,18.

Bono | Delivering, Ezek.27.30. marg. In bonds, Eph. 6. 20. In a chain, mare.

Bond: A bond-man, or woman, 1 Cor. 12.13. Gal.3.28. Col.

Bond This followeth vow in Numb. 30. 2, 3, 4, &c. fo as bodies are tyed with ropes and cords to abide in a certain place, fo the fouls of men are tyed by vows made unto the Lord to keep firm and stedfast, to that they vowed unto him. D. An-

There's mention of the bond of the Covenant. Ezek. 20.37. the bond of iniquity. Act. 8.23. the bond of peace. Eph. 4.3. the bond of perfectness, Col.3.14.

Bondage | Slavery and thraldomunder some Tyrant outwardly oppreffing. Exod.20.2. The house of bondage: thus is the 'land of Egypt called, because there the Israelitas were entreated cruelly like fervants and bondmen.

' 2. Subjection unto the Ceremonial Law, to be obliged and bound to the observance thereof, is called bondage, as Paul termeth the freedom from the fame, liberty. Gal.2.4. And furely it was no small bondage to be tyed (as the Jews were, till the 'time of the Gospel) unto Ceremonies and Rites, so many in e number, fo diverse for variety, so chargeable for cost, so full of e painful labor in performance; but thus it feemed good unto God, for wife and just ends, to train up his people by such means, till the time of reformation came, as the Scripture calleth the days under Christ. ;

Bondage | Corporal , through cruel persecuters , Exod.

Spiritual, under the Ceremonial Law, Gal. 2.4. Rom. 6.20. Satan, Eph. 2. 2. Also under servile fear, Rom. 8.15. Corruption, Ibid.21.

Bondage: Servants, Exod.13.3. marg. Bond-men, Deut. 13. 10. marg.

Bondage: That flavery and subjection to the Devil, by the e guilt of fin, working in us fear and terror of eternal death, fuch as is in bondmen, towards their Lord, left he fcourge or kill them, Heb. 2.15. Which for fear of death were all their life subject to · bondage.

Bond-maid] Lev. 19.20. or Bond-woman.

'Bonoman ] One taken prisoner in war, or bought with mony to serve and be at the will of him who took or bought him: this is the proper fignification.

2. One cast out of Gods family and inheritance, being a slave

to Satan and fin, Gal. 4.24,25.
'Bonds or Bands The crafty devices, and mischievous plots of wicked men, wherewith (as with bonds) they hold the righteous, Pfal. 116.16. Thou bast broken my bonds asunder. Here it is taken in ill part.

'2. Sin, which is a spiritual bond to tie men to Satan. Act.8

which is like a Bond. Here it is used in evil part also.

'3. Gods Ordinances and Laws, which are (as Bonds) to tie us to our duties, and to fasten us to God. Psal. 2. 3. Let us break their bonds. It is the speech of Gods enemies, scoffingly speaking of Gods Statutes, as of a servile and shameful bon-

Bands were figns of subjection, Jer. 27.2,3,6,7. and thus in Pfal. 2. 3. Kings and Nations speak of Gods Doctrine and Laws refusing to be subject unto, and to serve Christ, though his voke be eafie, Mat. 11.29,30.

4. Gods benefits (which are also as Bonds and Gords of love to link us to himself.) Hol. 11.4. Even with bonds of love. Here it is put in good part.

5. Imprisonment or other afflictions, suffered for the name of Christ. Act. 26.29. Except these Bonds. Heb. 12.2. Remember

"Peace and godly agreement, which is as a band to joyn them together, as a vellel made of many parts, by bands is kept toge-

"ther, Eph.4-3.
There are also bands or bonds of afflictions and oppression, Pfal. 116.16. Jer. 2.20. A covenant, Ezek. 20.22. An oath, Num. 30.2,10. A vow or premise. Numb. 30.9,13. Charity, Col. 3. 14.

Gods love, Hol. 11.4.
"Minto bondg" So greatly afflicted as he was caft even into 'Bonds for Chrift, 2 Tim.2.9. Yer he preached freely to such as 'were with him and did visit him.

Bond=fervant Lev.25.39. or Slave.

Bond-fervice] I King. 9. 21. upon those did Solomon levy a tribute of bond-fervice. The D. Translation thus. Trofe Solomon brought to a flavish levy. (i.e.) he taxed them as his own flaves, or bond-men. See Ezra 2. 55. Neh. 7.57. D. Annot.

'Hond woman ] Agar who figured the old Testament, and her Son such as be under the works of the Law, Gal. 4.

"Bone Kiniman, Gen. 29.14. See Judg. 9.2. 1 Chron. 11.1. 2 Sam. 19.12, 13.

'Bone of Bones | The nearest conjunction that may be as of Kinsfolks, 2 Sam. 5.1. Also of the husband and wife, Gen. 2. 23. Of Christ and his Church, Eph. 5. 20. The two former by natural conjunctions; the third is mystical.

'Bones | A mans chief bodily ftrength, or that wherein his chief outward ftrength lyeth, Ifa. 28.13. Pfal. 25.10.

2. His inward furnight 13511, 116.35.15. 116.35.10.

2. His inward fpiritual courage and comfort of mind. Plal. 51.

8. Inat the bones which thou hast broken may rejoyce: that is to say, that so much comfort may be restored to me, as I have lost by 'my fall, Lam.3.4. Prov. 14.13...
Taken also for the very bones when the body is wasted, Gen.

Prov.15-30. Pfal. 141.7. The whole man, body and foul, Pfal. 35. 10. & \$1.8. Job 20.11.

Mounts | Exod.28.40. Of linnen cloth wrapped about their heads, much like the High-priefts mitre: So we Christians are to put on our heads, the hope of salvation for an helmet, and under it for to rejoyce, 1 Thess. 5.8. Rom. 5.2. For the tire upon the head is opposed to mourning, Ezek. 24.17,23. Aynfre.

Isa.3.29. the word is of the same descent with that translated bravery, ver. 18. and is deemed sometime to be taken more largely for all forts of goodly garments, chap.61.3,10. but is most commonly used for head-tires, or hoods, and that common to either fex, as appeareth, Exod. 39.28. Ezek. 24. 17, 23. & 44. 18. An-

'Book The whole Scripture, or some part of it, written together in one Volume, Rev. 22. 18. The book of this prophelie. Luk. 4. 17. He took the book. The Book of Scriptures, Pial. 40. 7.

2. The rehearfal of ones pedegree, or off-fpring. Mat. 1. 1. The book of the generation, &c.

'3. Every mans conscience or knowledge that he hath of his own doings, good or evil. Rev. 20.12. Then the Books (hall be opened. Book of conscience.

4. Gods providence, or his fore-appointment of all things. Pfal. 139.6. For in thy Book were all things written. Book of providence.

Alfo, Gods predeftination unto life, Rev. 21.27. Evidences for land, Jer. 32.10. marg. A Chronicle, or Book of records, Efth. 6.1. Books of curious arts, Act. 19.19. The doctrine of the Go-fpel, Rev. 10.9, 10. Gods careful love and remembrance, Mal. 2.

Book: History, or words, 1 Chr. 29.29. marg. Words, 2 Chr.

9.29. & 12.15. marg.

Heb. 9. 19. And sprinkled both the book, and all the people, the book of the Law and the people, to fignifie that neither that law could be fulfilled, nor the people freed from their fins, but only by the bloud of Christ. Hall.

We read not that the book was sprinkled; it seems therefore 23. Thou art in the bonds of iniquity, that is, held faft of iniquity, that the book was upon the Altar, and fo sprinkled with it. This was some short sum of the first Covenant, which Moses himself did write, see Exod. 24.4. Some are of opinion that thereby are meant the 20,21, & 23. Chapters of Exodus. Annot.

O

В

"Hook The Prophetie or Book of Revelation (as appeareth by opening the feals of the Book here shewed John in a Vision) containing the decrees, counsels, and will of God the Father, touching the government of the world, namely, of his Church, crill Christ come. Whereas these counsels are written in a Book, it signifies the certainty of them, that they are surely determiened. And whereas the Book was written within and without, (after the fathion of writing in Parchments, usual in those times) it fignifieth the largeness of this Prophesie, that there be many things to be revealed. And whereas it is fealed with feven feals, it fignifies these decrees only to be known to God, until he was pleased to manifest them: and whereas no creature was able to open the Book, or to look on it, this fignifies both the difficulty and dignity of these secrets, that they must be with great honour reverenced, Revel. 5. 1. I fam a Book written.

Another Book was opened Rev. 20.12. The Book of life chap. 3.5. To exempt the godly from condemnation, chap. 21.27. Phil. 4.3. Men write in a book the names of those they intend to deliver or prefer. Annot.

"To eat this Book ] To hide the knowledge of it in the cheart, and to diget it by godly meditation, Rev. 10. 9. The it, and eat it up. The effect of this Book should be sweetness (like the sweetness of honey) in the mouth, but bitterness in the belly. To know and believe it, brings exceeding delight to the christian mind; but the earnest desire to vent and publish it to others, the heaviness and forrow for the contemning of it, shall be as gall to Gods Servants. In this phrase there is allusion to that in Ezek. \*3.3. Jer. 15.16. Job 32.

\*200k OF Life | The decree of Godselection, chufing some

men freely to life eternal in Christ. This is called a Book, because the elect are as certainly known to God, as if he had their names written in a Book Rev.21.27. In the Lambs Book of life, Phil. 4. 3. E30k of Predestination, Exod. 32. 32. Isa.

4.3. The Scriptures, because first the way and means of eter-" nal life are shewed and taught therein, and the precepts of that: "fecondly, the rewards of good life are therein promifed, and " described to be in eternal life.

· Book of Life: Gods immutable and eternal Decree, wherein (as in a Book) the names of the Elect are written (as Souldiers names use to be written in a Muster-book.) Upon this most firm and merciful decree of falvation to eternal life by Chrift, doth depend the election of the godly, who otherwise are not without many blots, and very foul ones too, in their Consciences, which yet are wiped out by the blood of Christ, according to Gods everlafting love and purpose. Rev. 21.27. Written in the Lambs book of life. Also Rev. 22.19.

\*Little Book ] The Scripture, containing the doctrines of 'grace, by the powerful preaching whereof, in the latter end of the world, Antichrist is to be overthrown, as hath been begun to be fulfilled through the publishing of the divine truth written in that Book, by Luther, Wieliff, and others. Revel. 10.8. Go and take the little Book. So verf. 9,10. Some expound the taking of this little Book to be the reftoring of Prophefie, or Preaching the truth unto the Church, which is all one with the former.

This Christ opens to the world, and holds it open, though Antichrift would shut up the truth, and did a long time. Lighs An-

The rest of this Revelation containing the state of the Church,

Chrifts little flock, Luk.12.23.2 Annot.

For as the greater Book fealed with feven feals, contains fata imperii, the fortunes or destinies of the empire, so this little vook contains fata Ecclesia, the fortunes or destinies of the Church.

Of the Book of Revelation (whereof Christ here beareth the type in his hard) only the historical part, to wit the feven feals there-of is opened by Christ and his Apostles to the primitive Church, in that, that part was fulfilled in their days. But the Text doth never flew that the Book within is opened and offered up patent not one till now in this sour feventh age, wherein Christ here, verf.2. not only opens all the Prophetical mysteries thereof, but also, ver.9. offereth the same to the Church under the person of the Prophet; As thirdly, ordaineth them to preach the same over again openly and patently to the whole world, where through without all queftion this is the time of knowledge, even presently; of which Daniel fpeaketh, chap. 12.4. Napier.

Book of Dofes A Book of the Law of the Lord by the hand of Mofes, Mar. 12.16. 2 Chr. 24.14.

"12 noke opened Acts and deeds wrought and done by the fourth Beaft, brought forth to be known, examined and " judged of God, Dan. 7.10. The Books were opened, Rev. 20.12:

"Books opened: Mens consciences, or records and testimonies of every mans conscience, being unfolded and manifested through the mighty power of God, wherein (as in books) are written 'all mens thoughts, words and works. Rev.20.12. And the books

Dan.7.10. Christ or their own consciences shall charge with all their fins; as Judges proceed with depositions upon record.

There are two Books,

1. Of Gods omniscience, in which all our speeches, deeds, thoughts, are registred, Psal. 139.15. Mal. 3.16.

2. Of every mans conscience. Luk. 16. 9. Rom. 2.15. Leighs

"Book of Remembrance A Chronicle or Book of ftory, wherein the names and Acts of men are remembred. Efth. 6.1. The King commanded to bring the Book of Records of the Chro-

2. The special love and care of God, minding such as fear him, in such fort, as if he had their names before him in a Book. Mal. 3. 16. A Book of remembrance was written before

"Bo the Books By the prophetic of Feremy, where the years of captivity were mentioned by other Chronicles and Records, Dan.9.2.

Booth A Tent made of poles, and covered over, Jacob made fuch for his Cattle, Gen.33.17. The Ifraelites made fuch to dwell in, Lev. 23, 42,43, and at the Feaft of Tabernacles, such of green boughs of trees, Neh. 8.14, 17. Such Forah made to keep him from the Sun, Jonah 4. 5. and fuch Keepers of Orchards or Fields. which are foon built, and foon down, weak, not durable, Job 27.18.

Bootp ] Prev, ipoil, Num. 31. 32. Jer. 49.32. Hab. 2.7. Zeph.

Bozder | Coaft, bound, limit, Gen. 10.19. & 49.13. A shooting in, or Closure; that is, a border to fasten the feet of the Table together, Exod. 25. 25. Aynfw.

A skirt, hem, fringe, Mar. 6.56. Ho bozder | Zec. 9.2. And Hamath shall border thereby. He's. And he also shall border Hamath thereby; meaning that the eye of providence shall limit, that is, shall stay the course of the power, conquests, and enterprises of Hamath chief City of Syria; or rather thus, Hamath shall share in the burthen, bear a part in the punishment. Ann: t.

\* Bozorrs of Cold The heavenly graces of the holy Spirit, wherewith (as with gold and precious ornaments) Christ doth more and more deck his Church and every faithful foul, which have well used their former gifts, Cant. 1. 11. We will make thee borders of gold.

The word for borders is rendered rows, or lines; figures and pictures, pendants. All express great wealth and glory; the preciouíneis and variety of spiritual administrations, which were but as iron under the Law, but now are gold, 2 Cor. 7, 11.

He spake before (ver.10.) of rows simply, now he addeth of gold; either to significe more excellent Ordinances and graces under the Gospel than under the Law, (as he promiseth, for brass, I will iring gold, &c. Isa.60.17.) that should proceed from faith and love, and not from sear as she was under the bridle of the Law (for we should not be like borse and mule, whose jaw must be bound with bit and bridle. Pfal 22.9. and vield obedience by constraint) or it meeneth a new supply of graces, so that we are chinged into the linage of God, from glory to glory, even as by the Spirit of the Lord, 2 Cor.3.18. The promises may respect both the rules, Ordinances, gifts and graces bestowed on his people, Prov.20-15. and the persons themselves that are furnished with those graces: as the precious sons of Zion, are said to be comparable to fine gold, Lam 4.1. Aynsw. Mr. Cotton understandeth the borders of Ala's Kingdom pure as

gold, by cleanfing and putting away all the Idols, out of all quarters of Judah, yea and of Benjamin also, and mount Ephraim, the very skirts and frontiers, and borders of the Kingdom. Nor marel at fuch enlargement of one and the fame divine grace, more hammered by the same spirit: for gold the shadow of such substantial grace, by the mallet will be wonderfully enlarged. Experience (faith one ) teacheth, that a third part of one grain will circumvest a thred of 134 feet long. A fit mettle for deno-ting the multiplication of grace, which in the saithful is as a fountain springing up unto eternal life. Clapham.

'Boan ] viz. 1. Of God, fo are all the godly, 1 Joh. 52 18. Joh. 1. 13.

2. Of a woman without man : so only Christ, and that mi-

raculoufly, Mat. 1. 23, 25.

'3. Of a woman by man, fo are all men naturally, Job

4. Of the flesh, so all men sinfully, Joh.1.12.

Rev. 2.3. And bast born. Hast born much from those, whom thou couldest not bear with; vers, 2. Annot.

Bozn

Boan again Toh.2.7. From above, marg.

Born of God, Joh. 1.13. Of the Spirit, Joh. 3.6. Of water and of the Spirit, Ibid. c. See 1 Pet. 1.22.

One born out of due time, I Cor. 15. 8. An Abortive,

Born, for brought forth, Gen.4.18,26.

Which were born not of bloud, &c. Joh. 1. 13. To be born of any thing, fignifies, to receive his beginning or principle of life and motion from any thing, and so here, to be born of God, is to have received some special influence from him, and proportionably to be a Son of God, is that flate which is answerable to such principle, a life proportionable to such a beginning, that higher pitch of Christian living now under the Gospel. And in opposition to that.

1. Those that are born in blood (which is the liveliest expression of our corrupt birth, or natural crate) are those that live that natural Heathen first life, the life of Nature.

2. Those that are born of the will of the flesh are carnal men: those that follow their own Natural, vicious, carnal Will. And.

3. Those that are born of the will of man, they seem to be those by the influences of that higher rational principle, live according to the Rules of rational nature, (i. e.) of unregenerate morality, to which the Rules of Christs Law, superadding much of light and perfection, the believers and receivers of Christ, are here defined to be those that live according to those Rules, that higher principle, (and so are said to be born of God) and not according to any of these lower states. Dr. Ham. An-

"Mo be born or brought up upon the knees" To take elittle babes into the botom, arms, or upon the knees, as the custom and manner of Fathers and Grand-fathers was, out of a delight in the bleffing of God, Gen. 50.23.

first toan | Properly, The first brought forth before others. Gen. 25. 12. or, The first, though no more follow, Matth. 1.

Figuratively, A whole Tribe, Jer. 31.9. All Ifrael, Exod. 4. 22.

All written in heaven, Heb. 12.23.

Borrow Exod. 22. 14. Heb. as b, and consequently receive a thing lent, as movable goods, beafts, houshold stuff, and the like. Aynfar.

Alio jewels of filver, and jewels of gold, &c. Exod.3.22 & 12. 35. Vessels, 2 King.4.5. an Ax, 2 King.6.5. Money, Neh. 5.4. To be repaid, reftored, or made good, Plal-37-11. 2 King-6.5. Ex-

Forrower | Prov. 22.7. Ifa. 24.2. One that borroweth of ano-

Boscath In poverty. The name of a place, 2 King.

'Bosome Lawful company with a woman, Gen. 16.5. 2 Sam. · 12.8.

It's also taken for the Breafts, Exod. 4.6, 7. Lap, Ruth 4. 16. Close by ones fide, 1 King. 1.2. Will and pleasure, Gen. 16. 5. Heart, Job 31. 33. Arms, Pfal. 129. 7. Inward touching with an affectioned feeling, so as it may cleave to the heart, Pfal. 74. 12. The place of rest, Pfal. 74.11. Large or full of content, Luk. 6.38. Secret and privy, Prov. 31. 14. Heaven, Luk. 26.

"Albanams bosome] is interpreted by Papists in Rhemes
"Testament, to be a part of Hell, called Limbus Patrum, wherein
such as died before Christ his time did rest, feeling no pain, nor yet any joy and pleasure (contrary to the 25. vers. of the 16. chap. of Lukes Gospel, Now Lazarus is comforted) from whence Christ delivered them after his death, when he went down into hell to harrow it, and to pull fouls out of it into Heaven, which 'they feign to be shut against men during the time of the old Teflament, contrary unto that Scripture, Eccl. 12.9. The fbirit returns to God who gave it: and to plain reason; for such as were be-· lievers in Christ to come, they had salvation of their souls as the end of their faith. But it is the most blessed comfortable life, which they (that die in that faith that Abraham did) shall enjoy 'after this life in heaven, Luk. 16.21. And was carryed by the Anegels into Abrahams bosom. Or, it is the society and communion which the faithful (which believe as Abraham did) shall have in 'the Kingdom of heaven. A Metaphor or speech borrowed of the Eastern people, which at the repast leaned each on anothers breaft, or bosome, Joh. 13.23.

"In the bosome of the father | That Christis privy to all Gods fecrets (not as a piece cut off from the substance of the Father) but as one that is in the inward part of his Father, or as one in him. John 1. 18. which is in the besom of his 'father, &c. John 17.21. As thou (O Futher) art in me and I in thre.

'A threefold most near conjunction of the Father and the Son, is fignified by this being in his bosom.

· First, of persons in one nature.

' Secondly, the infinite love of the Father towards Christ his

'Thirdly, the communication of his fecrets to him, for feeing he doth exist together with his Father in one and the same essence, he must be privy to all his counsels, Marth. 11.

130102 Taking away. The Father of Balaam, 2 Pet. 2. 15. called Bear in Numb. 22. 5. Peter writing from Babylon calleth him Bosor; for in the Babyl nian or Chaldee language, the Hebrew letter  $\mathcal{Y}$ , Ghain, is often pronounced like  $\Sigma$ , whereupon the Greek Interpreters sometime put  $\Sigma$  in stead thereof, as Gnamiud, Numb. 1. 10. is in Greek Semioud, (See other instances in Jer. 46. 17. & 29.26. Numb. 13.8. Ezra. 2. 2.) Ayns-

Foffes Job 15.26. The word fignifies a thing that is higher than the rest, as,

1. A house or building higher than others, Ezek. 16.24.

2. The back of beafis, which useth to be the highest. Plat. 129. 3.

3. The eye-brows that are above the eye, Levit. 14.9.

4. The upper part of the wheel, i King 7.33.
5. The body of man which goes upright, and is higher than the beafts, Job 13.12.

6. The boffes and highest part of a buckler, as here. Some read it the backs in the second sense, because bucklers were wont to be made of the backs of bealts doubled. Annot.

Forth Deut 28.27. Bile, or Ulcer, & 35. Evil bile, fore, or malignant ulcer. Ayriw.

Both | Spoken of persons, Gen. 5. 25. & 3, 7. & 9.23. Other things, as Tables, Exod. 32. 15. Bords, Exod. 36. 29. a Calf, and a Lamb, Lev. 9.3. Hands, Lev. 16.21. and so of other things. Both small and great, 2 King. 23.2. from small even to great,

Fottle] a Vessel wherein to put water, Gen. 21. 14, 15, 19. milk, Judg. 4.19. wine, 1 Sam. 10.3. & 16. 20. abused to drunkenness, Hos. 7.5. & Hab. 2.15. (where some translate, not bottle, but heat, wrath, or anger. Annot.) Of which some were made of Earth, Jer. 19.1. some of Leather, called in Hebrew 7.2., nebel, which the Septuagint turn & rios as we bottle, 1 Sam. 1.24. 2 Sam. 16.1. and ἐσκὸς cometh of a, & σχέω, to contain, as being capable of liquor Leigh Crit. Sac.

Such as it feemeth were the bottles whereby the Gibeonites deceived Johna, John 9. 10, 13. and unto such there seemeth to be an allufion, Pfal. 119.83. I am become like a bottle in the smoak; that is, like a skin, bottle or bladder that is shrivelled in the smoak.

Dry and wrinkled. Ansim.
2. The inhabitants of fernsalem, whom the Lord would fill the wine of his wrath, Jer 13.12.

3. Gods remembrance or preferving, Pfal. 56. 8. Put thou my tears into thy bottle; that is, referve them diligently. Aynf-

If God keep the tears of his Saints in store, much more will he remember their blood to avenge it, and though Tyrants burn the bones, yet can they not blot the tears and bloud out of Gods regifter. Annot.

4. The clouds called the bottles of heaven, Job 38. 37. Which hold the rain, till God please to put it down on the earth.

Rottom ] That which is the lowest and undermost, as of the Altar, Exod.29.12. of the Sea, Job 36.30. Heb. the roots of the Sea, marg. Solomons charet, Cant. 3.10. Den, Dan. 6.24. of the mountains, Jonah 2.6.

It's put for bosome, Ezek. 43.13. marg. Cuttings off, Jonah 2.6.

The bottom thereof of gold, Cant. 3.10. or, the feat on which Solomon fitteth, refleth or lyeth in his chariot, so the Greek translateth it Anacliton, that which one litteth or lieth down upon. This bottom or feat of gold, feemeth to have reference to the golden Mercy-feat over the Ark in the Temple; on which God is faid to fit, Pfal. 80. 2. And it fignifieth the Covenant of grace apprehended by faith: (which is much more precious, than gold that beribeth, 1 Pet. 1. 7.) and the doctrines of the Law by faith, which are better than thousands of gold and silver, Psal. 119. 72.

Or, the Throne, the Chair, or the pillars of it. If the first word be received, then it represents the Word of God, which is the golden bottom or foundation, or elfe Faith, which is the first frome in the spiritual building, 2 Per. 1.5. But if the other words please better, then it is a divine Metaphor of the Covenant of grace, which is to the Church the bottom of joy apprehended by faith, and to God as a foft reclinatory, like that of the Mercy-feat where he is faid to fit, Pfal. 80.2 or the sweet peace and tranquillity of a calm and pacified conscience which excelleth all Treasures. An-

Bottomlefs pit] Rev. 9.1. Hell, as being without bottom.

• Hell, where the Devils be tormented, and whence cometh ( him, ver. 23. it will befall him, may be faid to be bound in Spirit; but it may be also interpreted only of his prefaall tyrannical and wicked beaftly favage, both power and pradices of the cruel enemies of the Church. Hell, for the largeeness of the place and deepness of the pain suffered there, is • called [Bottomless] and a [Pit] because it is below, in the enthermost parts of the World, a darkish uncomfortable place. · like a pit or dungeon. Rev. 11.7. The beast that cometh out of the · hottomless nit.

'2. The company of Reprobates and earthly minded men. among whom Satan reigneth as King, Rev. 20.3. And cast him into the bottomless pit. Comparing this place with chap. 12.12. it is plain that Bottomless pit fignifies the Earth, that is, earthly minded e men, which are but Christians in shew only, and name, for unto fuch Saran is fent.

Hell is compared to a Dungeon that hath a narrow entrance, but a deep gulf within. Sometime this word is used for the Sea, whose bottom we know not, Luk. 8.3 1. Annot.

The Infernal pit of Mahomet his devilish errors, opening the very way to the endless deep of Hell. Napier.

Bough | The word fignifies,

1. The time of harvest, when the corn being ripe is cut down Ifa.9.3.

2. It is put for the corn then to be cut down, Joel 3.13.

2. For War, wherein men are cut down by the fword, as corn by the fickle, Jer. 51.33.

4. For Boughs, which Trees put forth, as the Earth put

out Corn in Harvest, Isa. 27. 11. Psal. 80. 11. Annot. on Job

Joseph is a fruitful bough, Gen. 49. 22. In the Hebrew [7] [2], filius fruitsens, a fruitsiying Son; that is, a bough or branch which springeth out of the Tree, as a Son from the Father. The Greek faith, a growing Son, so the Chaldee. Avnfmorth.

The Lord [hall top the bough, Ifa. 10. 33. Hereby is meant, that God would cut down the chief and principal, those of greatest state and might in Senacherib's Army, such as are likened to high Boughs and tall Trees, chap.2.13,18. ch.18.5. Annot.

By Boughs in Pfal. 80. 10, 11. may figuratively, be understood the beauty, increase and extent of the Church, as in Ezek. 31. 6.

and Dan.4.12. Dominion and protection.

"Mo take hold of the Boughs of the Palms \ To dress, etrin, and purge, by the Spirit, Word, and affictions, the Militant Church, which is like a Palm-tree, into which the husbandman must climb and lay hold on every Bough, that he may dress the same to make it fruitful, Cant. 7.8. I will take hold of her boughs.

The Palm-tree hath no branches nor boughs on the fides, or on the Body, but all grow together on the very top: Wherein the Church of God should be like that tree, having all the branches exalted from the World, and collected into one united company, who without any ftraglings or dividings should aspire towards Heaven, and begin their conversation there even upon earth, for then will Christ take hold on her boughs, or tops, (for so the Hebrew word which is pecu iar to this place, and found no where else in Scripture, fignifies) that is, will both dress them as the careful Gardner purgeth his trees, and likewife pre-ferve and keep them, that all their fruits may be gathered, and none destroyed. Annot. So in effect Aynsw.

Bought from the Garth | The elect of God the Father, redeemed by Christ, sealed up to the day of Redemption by the holy Spirit, by whose effectual sanctification they have escaped the fellowship of the false Church, fignified by earth, as it were brands pulled out of the fire, and are made members of the true Church, even God his fincere 'Worshippers. These alone can praise the Lamb with joyful hearts, Rev. 14. 3. Forty four thousand were bought (redeemed) from the earth.

Bound ] by men with Fetters, 2 Chron.33.11. Chains, Acts 28. 20. Bands, or Cords, Gen. 39. 20. Judg. 15. 13. By Ecclefiaftical censure, Mar. 6. 19. By Satan, Luke 13. 16. By the Spirit, Act. 20, 22. By the Law, Rom. 7.2. Conjugal contract, I Cor.7.27. Vow, Numb.30.4. Corruption of nature, Prov.22.15. An oath or curfe, Act. 22.12.21.

Bound] The end, Gen. 49. 26. The limit, Pfal. 104.9. Job 14.5. A Land-mark, Hof. 5.10. A border, Ifa. 10.14. The word fignifies,

1 A decree or flatute, Mal.4.4.
2 The thing decreed, a bound of place, Job 38. 10. A decreed time, Job 14. 13. Appointed food, Job 23. 12. A bounding place to the Sea, or a bounding time, within which as within a circled wall, the Sea is kept fast, Job 26.10. & 38.8,10,11. Pfal. 104. 2, 9. Prov. 8. 19. Jer. 5.22. Annot. on Job 26. 10.

Bound in the fairit, Act. 20. 22. Paul refolving to venture the hazard of imprisonment here, by going up to ferusalem, whither if he go, he knows, and the Spirit of God tells.

eing and fore-seeing his bonds, which being revealed by the Spirit of God to others of him, and probably immediately to him also, he may be said to be bound in spirit, in that respect. Dr. Ham. Annot. h.

Bound | Rev. 20. 2. And bound him a thousand years. That is, that he should not stir up the lusts of men, to make war against the Saints of God. See ver. 8. 9. what he was hindered from when he was bound, he attempted to do when loofe. Leighs Annot.

Rev. 9. 14. Bound in the great river Euphrates. Those four Governors of the Mahometans had not yet fet footing in Europe, but were kept back by their own diffentions, and the victories of the Christians; or rather by the over-ruling providence of God. Annot.

Bountiful] Good, Prov. 22. 9. marg. bountiful, Ifa. 32. or, magnificent; as some, the nible. The words of the Prophet (I conceive) should be rendred to express his mind aright: Nor shall any Churl have the title of a Lord, or the like. The Hebraism being joyned in the marg. And to a Courl it shall not be said, Lord; for so it is pointed in the Text; he shall not be saluted by, or graced with any such title of honor. Annet.

'Bountifulness The infinite clemency of God, and his exceeding great readiness to pleasure and do good unto men, Rom. 11.21.

2. The Faith of the Elect springing from God's bounty and goodness, and relying thereon. Rom. 11. 21. If thou continue in his bounty. A Metonymie of the cause.

Bountifulns: Simpleness of heart, or benignity; bounte-ousness proceeding from simpleness of heart, for liberality ought not to be a pure and simple motion of doing good, without being corrupted by ones proper interest, and hope of recompense, 2 Cor. 9.1 1. Leigh. Crit. Sac.

The word &πλότης is rendred in Rom. 8. 12. simplicity, or liberality, marg. In 2 Cor. 8.2. liberality. In Eph. 6. 5. singleness.

So in Col.3.22.

Bountifully Dealt bountifully, Pfal. 13. 6. The Original word Gamal, fignifieth to give one thing for another, as prosperity after one hath been in adversity; and though it be sometime used for rewarding evil for good, Psal. 7.5. or evil for evil, Pfal. 137.8. yet from God to his people, it commonly fignifieth a bountiful rewarding of good things in stead of evil, which we rather do deserve. So Pal, 116, 7. & 119, 17. & 142.8. & 103. 2, 10. The Greek translateth, dealt bounteoust; the Chaldee rewarded me good, Anyfw.

He which soweth bountifully, shall reap bountifully, 2 Cor. 9. 6. Greek, with bleffings, word for word it is, He which soweth in benedictions or bleffings, hall reap in benedictions. Annot.

Bounty] Bleffing, 2 Cor. 9.5. marg.
[3] Boun] An infirument of war; and sometimes sufed to fignifie the whole furniture and force of war, Pfal.44.6. I do not trust in my bow, Gen.48.2.

2. The firength of the wicked, which they use to the hurting of the godly, Pfal. 7.12. He bath bent his bow, and made his ar-

'3. The tongues of the Ministers, whence proceed words (like arrows) to strike the very hearts of men, either for their conversion if they be Elect; or hardning, if they be Reprobate. Rev. 6. 2. He that fate on him had a Bow. Bow: Referred to God, fignifieth,

1. The fign of Gods Covenant in the cloud, Gen. 9.12.

2. His power which he exerciseth over the wicked, Lam. 4. Pfal.7.12. 3. His promise or Word, Hab. 3.9.

4. His people, whom he ufeth to fight against his enemies, Hof. 7. 10. Zech. 9.13.

5. The powerful help of God, Hag. 3.9.

Referred to Man, it fignifieth, 1. That particular instrument out of which arrows are shot:

whether used in hunting, Gen. 27.3. or in war, 2 King. 9.24. Whether of fteel, Job 20.24. of wood. 2. The whole furniture for war. Pfal.44.6.

3. The hurtful ways and means used by the wicked. Pfai. 37.14. Pfal.11.2.

4. The grace and good will of God, whereby the godly are armed against their adversaries, Gen. 49.24.

5. Mans worth and excellency, Job 29.20.

6 Bow: The tongues of Gods Ministers, out of which wholfome words (as sharp arrows) are sent to pierce even the hearts of men. Rev. 6.2. Had a Row.

Christ riding on his white Horse hath a bow, and goeth forth conquering in the Ministery, that he may overcome either to conversion or confusion. Rev. 19.11. Leighs Annot.

A Bow: An instrument used in war, Pal. 44. 6. it is put

for fome means by which God ufeth to destroy the wicked. Pfal. 7.12. Lam. 2.4. but with the bow must be understood Arrows; Lam. 3.12. which are called inftruments of death, Pial. 7.13. and by shooting of an arrow Gods heavy judgment is noted, Pial. 64.7. Bernard.

Our Lord is an expert Archer, he hitteth the mark whereat he fhooteth, and faileth not. It is long ere he bend his bow, and when he hath bended, the longer he draws, the deeper he fasteneth his arrow. His arrows are,

i. Of judgment which he shoots at his enemies.

2. Of mercy, which he directeth toward his own, one by which he woundeth them; another by which he cureth them and knitteth them unto himfelf. Comper.

Christ had power to kill his enemies as well a far off, as near at hand, either with the pestilence or otherways. Psal. 91.1.5. Others understand it of the preaching of the Gospel, whereby Christ maketh his enemies to stoop to him. Psal. 45. 5. An-

"To break the Boto To destroy and bring to nothing the greatest strength and power of the enemies of the Church. Psal.
76.2. There he brake the Bow, the Sword, &c.

[ Deceitful Boto] False help, which faileth in time of need, or unfaithful men in whom there is no truft. Hof. 7. 6. They are

as a deceitful Rom. "Bow of feel or brass | Singular and very great strength.

Pfal. 18.34. A Bow of brast is broken with my arms. al Boweffoot Gen. 21. 16. i.e. as far as an Archer goeth

off from his mark. D. Annot. "To thoot with a Bow To be an Archer; and con-

fequently a Warriour; for shooting with the Bow was used in battels with men. Gen. 21. 20. Gen. 49. 22, 24. & 48.

"Mo boto To bend the body in token of civil reverence Gen. 23. 12. Then Abraham bowed himself before the people of the Land. Gen. 18. 1, 19. that is, He bowed himself to th ground. Alfo, the head, Gen. 24. 26. The knee, Gen. 41

2. To give ear unto our prayers, by granting what we ask Pial. 16.2. He bowed or inclined his ear.

'3. To shew submission and religious reverence in the offering up of our prayers. Eph. 3. 14. I bow my knees, &c. For in prayer or other ferving of God, the worshippers of God used to bow down their bodies in sign of reverence and honour. Al-

4 so to kneel sometimes is to bend the head and knees, or to proftrate themselves. 4. To testifie by this outward gesture, our inward piety

and worshipping of God, Exod. 4.13. Or of Idols, Rom

" 5. To bow or submit our thoughts and affections to God and "his fervice, as our inward and spiritual knees or parts; and as "the bodily parts suffice not to serve God without these "powers of the foul, so these suffice not (where the body is "able to ferve) without the body. Yet these inward Bowings are the best, and ought to be the first and most herein, Mic. 6. 6.

"Ho bow the back To break or diminish the strength of the body, mind, and eftate, Rom. 11.10, Thou shalt bow their backs, or thighs, and loyns; the chief strength lyeth in the loyns or back; the breaking of the back is the spoil of all might, that they should not be able to attain what good things they chuse and defire.

'An bow himself upon the beds-head That old feeble Jacob leaned and stayed himself upon the top of his staff till he might erect and settle his body upon his bed more comomodioufly, Gen. 47. 31. Thus expounded in Heb. 11. 21. How then dote the Papifts, imagining some Image at his beds-head, to which he might Bow, in favour of their Ido-

'This bowing of himself to God, was with thankfulness be-cause after other blefsings, God had given him this assurance by Toleph's promise and oath, that he should be carryed to canaan the figure of the Kingdom of heaven: Therefore this particular is reported, Heb. 11.21. as a testimony of Jacobs faith. Fosephs bowing, Gen. 48.12. was in reverence and thankfulness to his Father for adopting his Sons.

Bow the knee | Gen. 41.43. or tender Father. Heb. Abrech

marg.
To bob under the prisoners To become more milerable and submiss then prisoners use to be to their Lords and Conquerors, and more vile then dead rotten corps. Ifa. 10. 4. They (ball bow under the prisoners and fall under the flain. Some think fulfilled in 2 King. 18.4.

An how himself in the house of Rimmon In officious fort and civil duty to bend his body that his Lord might lean upon him when he went into the Temple of the Idol Rimmon to 'adore; hereof Naaman craveth to be pardoned, of zeal without

knowledge, as M. Junius faith, it being no such thing as should trouble his conscience, 2 King. 5.18. Some read it in the preterperfect-tense, when he had bowed and gone, &c. It no way favoureth Time-servers and Neutrals.

В

Bowsmen Jer. 4. 29. Heb. him that throweth or fhooteth out arrows with a bow, as Pfal. 78.9. Annot.

"Bowels | The most secret thoughts and cogitations of the mind. Prov. 20. 27. The light of the Lord fearcheth all the bornels

of the belly. A Metaphor or speech from the body to the '2. The most feeling compassions of the heart. Coloss. 3.

12. Bowels of mercy; that is, most tender mercies, Luke 1. '3. Inward deep grief and heaviness, Lam. 1. 20. My bowels

They fignifie also, The knots in the belly, Act. 1. 18. Inward affections, 2 Cor. 6. 12. A party truly beloved, Phil. 20. Bodies, Phil. 7. The sympathy between the Saints of God, Phil. 2.1. The bowels of Gods mercy, and of Chrift, Luk. 1.78, Phil.

are turned within me.

Bowels: Tender mercies, Plalm 25. 6. Prov. 12. 10.

My bowels were moved for him, Cant.5.4. These good Princes Martianus, both the Theodofii, Leo Hauricus, Constantines son, and Leo Copronymus) and other Christians at that time were strongly and inwardly affected to the purity of Gods worship, in which alone Christ is found. Cotton.

My heart and bowels yearned within me for Christ, and for the remorfe of my fo long fore-flowing his admittance unto me.

God suffereth not his to lie still in security, as he doth the wicked: but one time or other awakeneth them out of the fleep of fin, how long soever they continue in it. As the second degree of repentance is a conceiving of comfort, a raifing up our felves by the fweet promifes of the Gofpel (implied in the following words, I rose up to open to my beloved) so the first is a yearning of the heart, compunction of foul and fpirit; coming from a fight of our fins, and preaching of the law, 1 Sam. 24. 6. Jer. 31. 19. contrarily the wicked, Jer. 8.6. for both see Act. 21.37,38, 39.

Or, My bowels made a troubled noise, or, my bowels sounded, rumbled. Hereby fhe fignifieth her disquietness, hearty sorrow, and repentance for her Beloved, who had suffered so many things for her fake, and whom she had so neglected and put from when he defired to come in, see Isa. 16. 11. Jer. 4. 19. & 31. 20. So here the Spouse by the founding of her bowels, shewweth the grief of our heart; which is one, and the chiefest of the bowels. Aynfw.

Or, my belly was troubled, or inflamed, or founded in me at his outh was rounded, or requirement of pointed with a control touch. So here is the great effect of fpiritual vifications; close and full workings of Christ in the heart, shake her within and move powerfully, so that our bowels and dearest affections are ftirred and kindled by them, and we cannot but be mightily troubled, for displeasing him before. Thus their hearts burned, Luk. 24.32. and thus the more presentially any soul feels the divine power in such operations, the more doth it both see its own weakness, and is confounded for it: And the more Christ is known and loved, the more we lament our own unworthiness, left any thing in us should cause him to depart; or may offend and grieve his Spirit. Annat.

Many are now much moved, troubled at the presence of Christ in his Ordinances, therefore they say unto God, Depart from us; for we desire not the knowledge of thy wayes; Job 21. 14. But mo to us, when he departeth from us, Hof. 9.

Bowle | Put for a Cruce of Oyl, Zach. 4. 2. Covers, hollow like to bowls, Exod. 25. 29. Cups to drink in, Amos 6.6. Such as Solomon made upon the top of the Chapiters, 1 King. 7.41. That which is called the pia mater, Eccl.

Bor 2 King. 9.1,3. Mat. 26.7. A little vessel.

Boretree It liketh to grow in fruitful places, Ifa.41.19. specially in Libanus, Ifa.60.13. Where by them, fome metaphorically understand, potent and powerful men. It was used for beautifying the place of Gods Sanctuary, Ibid.

Bop] A Lad, or man-child, Gen. 25. 27. Zach. 8. 5.

"To bopl in great heat ] To feel great distemper and torment in the body (upon the extreme heat of the Sun) scorching and drying the fruits of the earth, and all green things, whereof commonly follows grievous diseases, as burning Pestilences, hot Agues, with other noyfom pains, which cause Idolaters (though not openly and directly, yet obliquely and fecretly) to blaspheme God. Even as Herodotus reporteth of the people Athlantici, that they use to ban and curie the Sun, because it broyls them with the too much and immoderate heat thereof. Rev. 16.9. And men boyled (were scorebed) in great heat, 30. 7. To beat, or pound, Prov. 27. 22. and blashhemed God.

180383 Drit. The name of a rock, 1 Sam. 14.4. Boskath | In poverty. A City, Joh. 15.39. So Boscath, 2 King.

R

22. 1. 20202] Taking away. Balaam's Father, 2 Pet. 2. 15. called also Evr, Numb. 22.5.

1603ra] In tribulation. A City, Gen. 36.33.

В

Beacelets ] Ifa. 3. 19. or Chains. The word comes from a root that fignifieth to wreath, and hath affinity with one that fignifieth the navel. Ezek. 16.4. and with another that fignifieth a coat of Mail, or a Brigandine, 1 Sam. 17.5. and it is most likely to import any such ornaments as consist of links fastned together, as in the mail of the coat thereof confisting; or of gold wire or thread therewith covered, twifted, and wreathed together. Such as those about the Tabernacle and Prieftly robes feem to have been of both kinds whereof Chains and Bracelets are usually made. It may (as some think) comprehend Chains of all forts, used about neck, arm, wrist, or

leg. Annot.
Beamble A base bred fellow, and of evil condition, Judg.

9.14.15.

25.2amble Judg. 9.14. or Thiftle, marg.

26.2anch Apart of a Tree: Also mighty men, which are ftrong and of power Isa.9.14.

Also off-spring, Job 8.16. Prosperity, or glory, Job 15.32. True

believers, Joh. 15.5. Beanch of the Lord ] Chrift, whom the Lord brought forth of the royal flock almost dead, as a branch springeth out of a dead root) Ifa. 11. 1. A branch shall grow out of his roots. Fer. 23. 5. & 33.25. Zec. 3.8. & 6. 12. The truth of Christs humane nature budding (as a branch) out of the family of David, who was the fon of Jeffe.

62. The remainder of the Jews which should escape out of the Babylonish captivity, and banishment, of whom God promifeth to gather a green and flourishing Church, Isa. 4. 2. The branch of the Lord shall be beautiful, &c. Some expound this of Christ; but vers.4. will not suffer that sense.

"Beanth of righteoutness I Christ that just one, and 'justifier of the faithful, which keepeth promise with his 'people, and executeth Righteousness and Judgment, Jer.

33.15.

152, 180.

A fire-brand, Judg. 15. 5. A brand plackt out of the fire, Zec. 3. 2. A special and choyce piece purposely faved and referved by God for his special use and service, out of Ur of the Chaldees, out of the Babylonian fiery furnace. Annot.

Bandish To shake threatningly, make glister, or shine,

spoken of a Sword, Ezek. 22.10.

100 Cenfers, Numb. 16. 39. Grates, Exod. 35. 16. & 38.
4. Oxen, 2 King. 16. 17. Pot, Lev. 6. 28. Rings, Exod. 27.4. Scaffold, 2 Chr. 6.13. Sea, 2 King. 25. 13. Serpent, 2 King. 18. 4. Shields 1 King. 14. 27. Sockets, Exod. 38. 10. Veffels, Mark 7.4. Wheels, 1 King. 7.30. All which were of Brafs.

I will make thee unto this people a fenced brasen wall. Jer. 15. 20. I will arm thee with such power, as they shall not be

able to prevail against thee. Annot.

\*Beafen Serpent | Christ strong, mighty, able perfectly to deliver his, John 3. 14, 15, 16. The lifting up of this Serpent by Mosts signified Gods giving of his Son to the death of the Crofs, as it is expounded, Joh. 12. 32, 33. The biting of the Serpent, fignifieth the deadly fting of the Devil. And the looking up to the Serpent lift up upon the e pearch, fignifieth their believing in Christ crucified; that ' fo by faith in him, confessing their fins, they might be healed to everlafting life.

B2818 | Put for an Obstinate people, Ezek.22.18. Incorrigible shamelesness, Isa. 48.4. Great strength, Dan. 9.39. Durableness.

Branery Isa. 3.18. For brave and goodly things, as bravery of excellency, for brave excellency, or excellent bravery, chap. 13. 19. Annot.

Basingr One that is contentious, litigious, full of strife, a Wrangler, 1 Tim.3.3. Tit.3.2.

Beawling woman | Prov. 12.9. Heb. a weman of contentions.

Bear To make a noise like a wild Ass, for hunger, cold and other inconveniencies; for the wild Ass doth not bray when he is full, and nothing troubles him, Job 6. 5. Annot. on Job

Breach | For a fracture or bruise, Lev. 24. 20. A cutting off, Judg. 21. 15. A parting, Ifa. 7. 6. Altering, or not performing, Numb. 14.34. Burfting in by force or violence, 2 Sam. 6.8. Breach of promise, the altering of ones purpose, Numb. 14. 34.

Breach: Broken, 2 Sam. 6. 8. marg.

Bzeaches | Creeks, Judg. 5. 17. marg. To make a breach To part or cut the Kingdom into two parts, the one (King of Syria) to have the one half, and the King of I/rael to have the other half. Ifa. 7.6. Let us make a breach. &c.

"Beend Food made of Corn, as of Wheat or any other Corn to hourish this natural life. This is material bread. In this sense Manna is called Bread, Exod. 16. 4. Psal. 78. 10.

'2. All things necessary for this life (by a Synecdoche) as in the Lords Prayer, and elsewhere very often in Scripture, as Exod. 23. 25. 1 will bless thy Bread. Which cometh hence, because (of all necessaries for life) bread is most common and most needful. Mat. 4. 4. & 6. 11. Give us this day our daily bread. Prov. 20. 12. Gen. 3. 19. Gen. 28. 20. Bread put for food and rayment, which things Facob prayed for, and with which all men ought to be content, 1 Tim. 6. 8. Also it is used for flesh, Rev. 3. 11. Num. 28. 2. Lev. 3. 11. & 21. 6. ( Bread is used for all meat, Gen. 2. 19. & 21. 14.)
2. Christ himself, who to them that eat him by faith,

he is to their fouls the same that Bread is to their bodies; Bread being no more needful so our bodies than Christ is to our fouls for spiritual strength, comfort, and refreshing. Joh. 6. 50. I am that bread that came down from Heaven. This may be called celeftial and spiritual bread. A Me-

taphor-

It's put for heavenly bread, Pfal. 105. 40. Spiritual bread. God, Ibid. 33. The bread of life, Ibid. 35. 48. The living bread, Ibid. 51. Sacramental bread, I Cor. 11. 28. And is faid to be of God, and life, which is Chrift, Joh. 6. 33, 35. Of the day, or daily bread which we daily need, Mat. 6. 11. Of affliction, Ifa 30. 20. Sorrows, as gotten with much pain and forrow, Pfal. 127. 2. Wickedness, as gotten wickedly, Prov. 4. 17. Deceit, as deceitfully come by, Prov. 20. 17. Defire, pamely, pleasant bread, dainty food, Dan. 10. 3. Our own, as which we get by our own labour. 2 Thess. 3. 12. Tears, as which were in stead of bread, Psal. 80. 6. Men, which men use to eat, Ezek.24.17. Mourners, without comfort received, Hof.9.4. Sincerity and truth, that is, of purity and integrity, without hypocrifie in our profession, and worshipping of Christ, and believing his Word, I Cor. 5.8. Idleness, that which is eaten without taking pains for, Prov.31.27.

Bread: Daily-bread, Matth. 6. 11. That which is meet for us, or may suffice our nature every day, Prov.30.8. Luk.11.3.

Beaking bead Participation and fellowship in the Lords Supper. Acts 2. 42. And breaking of bread. The Jews made their bread thin, and therefore they did but

2. Participation and fellowship in common repast, and eating their meat at home, Act. 2.48. And breaking bread athome, they

did eat their meat together, &c.

Bread broken Our Communion or fellowship which we have with Christ crucified, and with all his merits. I Cor. 10. 16. The bread which we break, is it not the Communion of his body? That is, doth it not fignific and feal this unto us?

Common hagad Bread appointed to use of common life, and not to holy use, 1 Sam. 21.5.

Bread of Deceit ] Substance or goods gathered by craft or wile. Prov. 20.17. The bread of deseit is freet to

' Ho eat bread To celebrate or keep a feaft, as was wont to be at the offering of Gratulatory Sacrifices, Exod. 18. 12. Came to eat bread with Moses Father in law. See 1 Sam. 1. 19. 1 Chron. 16. 23. Eccles. 10. 19. Dan. 5. 1. Gen.

2. To take meat, or eat ordinarily, Act. 2.46.

\*Creent the bread which he eat Either that Potiphar cared for nothing but to cat and drink, leaving all the trouble of his house upon Fosiph: Or clie, that he excepted his meat and drink, because the Egyptians would not eat with the Hebrews, Gen. 39.6. & 43.32.

" Their own bread | Bread and other victuals gotten by their own labour, 2 Their 3.12.

'Bread of forroms | Suffenance and food either got

with forrowful labour as it is enjoyned, Gen. 3. 10. or eat with

grief, as is the fashion of frugal men and great sparers, which by parfimony and pains look to grow rich, yet all in vain, without Gods benediction, Pfal, 127.2

Staff of ffap of Bezand The strength which the bread hath to feed us, by the blessing of God. Isa. 3.2. Stay or stay fall of bread and water, &c. This threatned. Lev. 26. 26. example of it in Hag. 1.6. Mich. 6.14,15.

Bread of tears] Tears were inftead of bread to feed on. Pfa. 86.6. Thou haft fed us with the bread of tears. Pfal. 42.3. Tears bave been our bread to eat.

'Unleavened bread Bread which is without mixture of leaven, or fweet bread, Exod.23.15.

42. Sincerity and truth, without mixture of iniquity and hypocrifie, 1 Cor. 5.8 .- Let us keep the feast with unleavened bread of fincerity. &c.

Bread ; Bread for Corn, whereof bread is made. Annet.

"Sheho bread | Sacred and holy bread, fet forth and shewed upon the Table before the Lord. I Sam. 21.7. Mar. 2.26. How he eat the Shew-bread.

'Note: Shew-bread, or bread of faces, or of proposition; so na-'med, because twelve Cakes in two rows were set upon a Table, before the face and in the prefence of God, continually, from Sabbath to Sabbath. This Table with the twelve Cakes, fignifieth the multitude of the faithful, presented unto God in his Church; or the spiritual repast which the Church hath from, and before God, who feedeth them with Christ the bread of

Breadth Gen. 6.15. & 13.17. The dimension of a thing from the one fide to the other.

Breadth of the earth | Rev. 20.9. All over where the Saints of God abide, Ifa. 8.8. Ezek. 38.7,16. Annot.

Break ] Spoken of the day, 2 Sam. 2.32. Bagak | Put for, to cleave afunder, Exod. 32. 19. or, crack in pieces, Judg. 7. 19. Strike off, Dan. 8.7. Take away, Pfal. 105. 16. Rush in upon, Psal. 106.29. Transgress, Jer. 31. 32. Crush, Psal. 74. 13, 14. Burst, Mar. 2.22. Work much forrow in the heart, Act. 21. 13. Profane, Psal. 89.31. Pluck. Exod. 32. 2. Weaken, bring down as it were to nothing, Pfal. 10.15. Not to keep, or to fail, Numb.30.2. To make void, or of none effect, I King. 15.19. Appear, Cant. 2.17. Plow, Jer. 4. 3. Remove and take away by force, Jer. 28.4, 11. Disunite and sever, Zach. 11.14. Afflict fore, Job 9.17. Panting, as if it would break, Pfal.119.20. Disorder, Joel 2.7.

1828ak To run from, 2 King. 23.12. marg. Deftroy, Pfal.74.

8. marg. Breath, Cant.4.6. marg.

16.20ak | Until the day break, Cant.2.17. & 4.6. until the day of thy glorious appearance (O my Saviour) shall shine forth to the world. Hall.

The two principal things that a Christian is to wish for, and defire after, are perfection in heaven, by the coming of Jefus Christ, and constancy, or perseverance unto that day. Finch.

Or, breath, or dawn; for at the break of day, there useth to be a kind of foft air or breath which the Sun causesh by resolving the cold vapors of the night; and so doth the Sun of righteousness when he ariseth, till when the Church sitteth in a kind of darkness and night, 2 Pet. 1.19. So that she beggeth or professeth a constant protection and provision from Christ, until the time of refreshment shall come, when she shall enjoy an accomplisht and eterrepreparent place come, which includes you accompute and ever-nal morning of happiness, but the wicked shall rot in their gloomy dungeon, Plal-49-144 Annot.

The Spouse here in the night and darkness of her tribulation

and temptation, defireth Christ to be ready at hand for her help by the comfort of his Word and Spirit. The dawning or break of this day, is the sense and feeling of inward joy and comfort by the

Word and Spirit, 2 Pet. 1.19. Ayriw.

The Church upon earth as it were in the night, as some take it, under the shadows of the law, which should and did sty way after that clear day of Christs Resurrection, but it may be more fitly extended to the second coming of the Bridegroom. for then indeed shall be the perfect clear day. Giffard. See Day-

She brike the box, Mark 14.3. The Greek corrections, in the active doth not naturally fignific to break, but to knock, to beat, or shake together, or to rub or scrape. If it fignific contunders, or conquaffare, to knock or shake: then the meaning will be, that she shook the veffel or knockt it against the ground, that it might run the more fluently, and that the more corpulent might rife from the bottom, and then the poured it on his head. But if it fignific conterere, then it refers to the infrument ordinary among Apothecaries, to rub or ferape the infide of the veffel, that the owntment flick not to it. Dr. Ham. Annot b.

"To break up the fallow ground To repent and amend, Jer. 4 . 3. Mans heart is like to ground untilled and 'thorny: and repentance is like an Harrow and hook to grub up. by, 1 Pet.2.2. Ayriw.

"Mo break in pieces | Utterly to destroy one witho ut hop of recovery (as a vessel of earth or glass:) which being o neetro ken cannot be made whole. Pfal. 2.9. Thou shalt break the min pie . ces like a Potters veffel.

В

To break off fins | To repent and change his life by becoming just and pitiful, whereas he had been unrighteous and cruel, Dan.4.27. See ch.5.19. Here is no footing and ffrength for their Popish merits, by alms and works of mercy, which be the meet fruits of repentance, but not meritorious cau ses of pardon and Gods favour.

Breaker | Rom. 2.25. A transgressor, the breaker up. The ffyrian and Chaldean.

Breaking | The breaking of the day. Gen. 22.24. Heb. afcending of the morning. marg.

ang of the morning, marg.

13. 25. irruptions, whereby he toffeth, tumbleth, and (wimmeth through the Sea, breaking the waves and billows, before him, and making the water rough and boyfterous. D. Tranfl. and Annot.

Breaft | That part of the body forward, from the neck to the

wafte, Luk.18.13. Joh.13.25.

\*\*Breaffs\*\* The paps or dugs, which afford milk to the young, Job 3.12. Plal.22.9. Ila.28.9. The whole person, Prov. 5.19. Milkpails. Job 21.24. marg.

Thy breafts to clusters, Cant. 7. 7. & vers. 8. Thy breafts shall be as clusters of the Vine, fignifying hereby that her breasts were not only fashioned, as in Ezek. 16. 7. but full of milk to nourish her children, and of the wine of heavenly consolations, which they that love her, may suck and be satisfied, as Isa. 66. 11. So that now the flate of the Church is not, as when complaint was made, there is no cluster to eat, Mic.7.1. but as when new mine was found in the Cluster: and he faid, Destroy it not, for a bleffing is in it, Isa. 65.8. Aynfw.

The phrase in vers. 8. is an assurance or promise of a blefling to her from the Lord, filling her with the juyce of grace; but it may be taken also as a wish, Let thy breasts be as clusters of the vine, Have not thou a micarrying womb, and dry breafts, as Hos. 9. 4. but grow in grace and in knowledge.

But both import the same thing, and the benediction of Christ always goeth along with his promise. Annot.

By my presence I will cause thee to be more plentiful in all good works and doctrine, so as thou shalt afford abundance of heavenly liquor unto all the thirfty fouls of thy children.

'Mo breafts] No true doctrine or fincere milk of the Word, either to convert and beget children to God, or to nourish them up, being born anew, Cans 8.8. We have a little fifter, and she hath no breasts. This was the case of the Gentiles in the time of their ignorance, before their vocation to Christ.

Or, without breafts, as having yet no flablished Ministry, (for such is the state of the Churches in their beginning, Act. 14. 23. Tit. 1.5.) fo that her children could not suck out the fincere milk of the Word, and be satisfied with the breasts of her consolations, Pet.2.2. Isa.66.11. Aynfw.

She wanted breafts, that is, Pastors and Teachers to feed and nourish her, who like so many Paranymphs, to a Virgin-Bride, might adorn her, and lead her to Christ; having her breast fashioned, as themselves had, Ezek. 16.7. Annot. So in effect cotton,

Breafts as Towers | Plentiful doctrine, and spiritual milk enough, both to beget and nourish multitudes of children to God, the Breafts of the Church being waxed as big as Towers, Cant. 8. 10. My breafts are as Towers.

The fimilitude of Towers noteth also the ftrength, power, and glory of the administration of the Gospel, and the open Preaching of it out of Pulpits, or high places, that all may hear, for Migdal a Tower is used for a Pulpit, in Neh. 8. 4.

"Mino breafts The two Testaments of the Lord, the Old and New, by the alone Doctrine whereof (and by none other) the Church doth bring forth and nourish children to God, Cant.4.5. Thy two breasts are like two young Roes, Cant. 7.7, 8. also 8.1. The Geneva notes expound them of knowledge and zeal: but the former interpretation is better.

The two breatts These are both for ornaments and for use. as experience in nature and these Scriptures shew, Ezek. 16. 7. Isa. 66. 11. So here the breasts of Christs Spouse are likened to Roes for pleasantness, to Fawns or young Roes for smallness, to twins for equalizing; and to Roes feeding among Lillies, as in fat and fweet pafture. Hereby is fignified how the Church is fruitful in good works, and comfortable words, and communication of all Gods bleffings, so that by her loving affection, wholesom doctrines, fweer consolations, and gracious beneficence, her children are delighted, and fucking the fincere milk of the Word, do grow there-

Some understand hereby the Ministers and Pastors of the Churches, which should be (as Paul was) both the fathers and mothers thereof, 1 Cor.3.1. Gal 4-19. not only to beget, but to feed and nourish them; yet with no other but those two breaks of holv Scripture, and the fincere milk thereof, which are as the twins of Kids or Rocs, both for the purity of their nourishment and for the agreement; the one being confonant to the other, not only in the matter of them, but the very form and method alfo, as the Learned observe. Annot.

That fucked the breaks of my Mother: Cant. 8. 1. All brethren do not love alike, nor any according to the ordinary observation so much as those that are Collactanei, fed by the same breasts and milk; and that have one mother both to bear and nurse them. I am bound to love and honour all the Churches and Saints of God, but chiefly her that brought me forth, and them that fucked the the same breasts with me. Annot.

That is, every way most nearly conjoyned, as having both one Father, and one Mother. Between brethren of the fame Mother. the affections and love are most vehement. Gen. 43. 29, 30, 34 The Mother is Jerusalem which is above, which is the Mother of w all, and fignifieth the New-Testament, or Covenant of grace and freedom, Gal.4.24, 26. and to fuck the breafts of this Mather, is to participate of her grace and confolations, Ifa.66.10,11. & 60.16. And Christ is then fail to such these breads, when the Covenant or Testament is by him confirmed, and stablished to and with his people, openly professed, and the communion of graces mutually doth grow. Aynfm.

Dr. Hall, Serjeant Finch, and Mr. Tomfon, understand this of the manifesting of God in the flesh, as spoken by the Jewish Church desirous to see him cloathed in the flesh, and partaking the same humane nature with her.

Breaff plate | Military; Sacred, Lev. 8.8. Spiritual, Eph. 6.

Breaft-plates of iron, Rev. 9.9. They were strongly armed themfelves and their Kingdom, fo that their foes could not hurt them.

Their breaft-plates of iron fignific their outward defence, by which they have made themselves very strong, to maintain themfelves against all whom they account enemies. Of this fort they have many, whereof this is the leaft? that they (Popish Priests) are exempt from fecular centure, which uturped immunity imboldneth them to live at the greater liberty, and is indeed an iron defence against such as both would and should punish their gross enormities. Whence also proceeds hardness of heart, and obstinacy in their error, which many of the Interpreters think to be fignified ty their breast-plates of iron. Comper.

Rev.c. 17. Having breast-plates of fire, and of Jacinth and brim-slone: Either their breast-plates were made each one of these materials or of tome common matter that had these several colours; unless as force think their Army consisted of several Nations which had feveral colours in their habergeons, to diftinguish the Saracens, Tarks, and Tartars, by ficry, Jacinth, and brimftone colours.

Their breaft-plates and Targers, representing nothing but fire at d fu y against their enemies. Hall.

They being as men burning with fiery wrath, puft up with glissering pride, and tending for fear ul destruction. Napier.

Mr. A.ede under francesh this according to the letter, of that new kind of infituments of war, and before this Trumpet never heard of, which these Euphrotean enemies should use presently at their los fing, even Gans fending forth fire, fmoke, and brimftone. So in effect Brightman.

" Tezeath A living foul, by the virtue of the eternal Spi-'rit, inspired into an elementary body, to use it as an instrument. Gen. 2 7. Pal. 150 6. What sever bath breath, viz. Let every perfon which liveth praise God with the whole foul: whereas in Gen.2.7. it is in the Hebrew, the breath of lives, in the plural, it 'dorh intimate one spirit or soul to be in man, which hath fundry faculties and operations.

'2. The effect of the foul, to wit, power to breath, or to draw in wind, and to puff it out again. Act. 17. 25. Which giveth life and brain, and all things.

'3. Infirmity and great weakness of mans life, which is quenched, by ftopping the breath. Ifa. 2.22. Whose breath is in his no-· strils.

4. The great eafiness wherewith Divine power worketh supon his creatures in water and land. Pfal. 18. 15. At the breath of thy nostrils; as if he should have said, O God, 'there was no need thou fnouldst command, when thou didst but breath upon them, it was enough to make the dry land ap-

It's put also for the foul, Psal. 146.4. Life, Dan. 5.23. as being the fign of life, and going along therewith, Act. 17.25. The Gospel preached, Jia 11.4. A King, the Lords anointed, Lam. 4. 20. Being tooken of God, it fignitioth his Word, Pfal. 23. 6. A blaft, from, or whirlwind fent of him, Pfal. 18. 15. His Spirit, Job 33.4.

'Ezeath of his lips, and roo of his mouth ] The Word, or preaching of the Goipel, by which the Spi. it of Christ is 'estectual and mighty to quicken or convert the elect, and to harden and kill the reprobate with the terrors of the foul; even to confume Antichrift and Hereties, Ifa. 11. 5. 2 Theff.

2.0 breath] Put for natural breathing, as man and beaft do. Infusion of the foul into the body, Gen. 2. 7. Live, John 11. 11. Speak, Pfal. 27. 12. Threaten and pursue to the utmost strength of life, Act. 9.2. Divine inspiration, Joh. 20.

B2ED morms | Exc !. 16. 20. Heb. wormed worms; that is, bred abundantly, or crawled full of worms. Aynfmarth

Breeches ] A close linnen garment which the Priests were to wear for the covering of their nakedness, Exod. 28.

Breed of Basan Heb. Sons of Basan; that is, bred and fed on Mount Bajan, which was a fertile place, and good to nourish cattel, Numb. 32. 1, 3, 4, 33. Aynsmorth on Deut. 32.

162220 Gen. 8. 17. Increase, Zeph.2.9.

Breeding of nettles, &c. waste, and barren. Annot. Beethern | Sons of the same Father or Mother, as Righter

and Judah, Haze and Ifmael, Jacob and Efau.

2. True believers, they that be such indeed, and before God: not in name and profession only; even Christs whole spiritual kindred, which are knit to him by the bond of faith, and amongst themselves with unseigned love. Heb. 2. 11. Therefore he is not ashamed to call them Brethren. Coloss. 4. 9. Matth. 12. 50. Rom. 8. 29. This is an inward spiritual Brother-

'3. Ministers of the Word, who for their common function and work-fake are called Brethren, 2 Cor. 8.23. and eliewhere often.

'4. Such as with one mind agree together in any act, good or 'evil, Gen. 49.4. Simeon and Levi, Brethren. They were so called here, not for their common parents fake, but for that they did confent in an evil act, the killing and spoiling of the Sichemitis. They were companions in a work; and so Brethren in conditions and in nature.

'5. Such as partake with us in common nature, being men as we

'are, Gen.29.4. My Brethren, whence he ye?

Also, by one flock, proceeding from the same Ancestors, Gen. 24.27. By confanguinity, Lev. 10.4. By affinity, Gen. 13. 8. By Religion, Pial. 122.8.

Beetheen Such as not only have fociety with Christ of flesh and bloud, but are born of God and become partakers of his Spirit. Heb. 2. 11, 12. He is not ashamed to call them bre-

'2. Such as have fociety of one true Christian profession, Heb.2.

12. Brethren take heed.

1901y bzethzen | Such as being fanctified by the Spirit, are received into his fellowship to be one with him, Heb.2.1. Therefore boly Bretbren.

Men Brethren, Gen. 12.8. marg. Kinsmen, 1 Chr. 15. 6. marg.

Sons, 2 Chr.35.5. marg.
"Separate from his Beetheen] A choice and chief man separated of God unto excellency above his Brethren, Gen. 49.26. The Hebrew hath, a Nazarite from his Brethren, for a Nagarite hath his name of Separation, Numb. 6.2.

'Briars and Thorns' Malicious and wicked deeds, such as offend and displease God, as Briars do sting and prick those which touch them. Ifa. 27.4. Who would fet Briars against me, &c. Ifa. 5.6. & 9.18.

'2. Also it fignifies the Assyrians pricking the Israelites like thorns, Ifa. 10.17.

" 3. The inordinate or excessive care and love of the world "it felf, and vanities of it, are unto the growth of godliness "the same that thorns are to the growth of corn, Mat. 13.7, " 22.

Baibe A corrupting gift, Deut. 16.19. Ransom, 1 Sam. 12.

Blibery Job 15. 34. Tabernacles of bribery, Heb. Tabernacles of abrive, of men that take bribes. The houses where such men dwell, or houses built by bribes received to pervert juflice. Annot.

Brick | Used in building in stead of stones, Gen. 11. 3. which is made of clay fitted in a mould, and being put in a Kiln, is hardned by fire. The D. Trans. render the word

Baickshiln 2 Sam. 12.31. Some think that this was the furnace of Molech or Milcom, the Idol of the Ammonites, where they had made their children pass through the fire, 2 King. 16. 3. Annot.

Beicke, heren fenes | Houses made of Brick or hewn

frone, of Sycomore tree, and houses of Cedar: thus the wicked Jews boaft against God: We will restore our ruines, and what 'God hath wasted, we will even in despight of him repair it, and that more magnificently then before. Ifa. 9.10. Bricks are

fall down, &c. Compare it with Mal. 1.4.

Beior The Church or company of true believers, spiritually joyned in marriage with Christ, as a Bridegroom and 'Husband. Revel-21. 9. I will fhem thee, the Bride the Lambs wife. Rev. 22.27. Joh. 3. 29. He that bath the Bride, is the Bride-

16210e Rev. 21.9. Ile shew thee the bride, the Lambs wife. The

true Spoule of Christ. Giffard. The fpiritual effate of the glorified Church, who is the true Spoule and Eride of the immaeulate Lamb Christ Jesus. Na-

Baineschamber] Matth. 9. 15. The chamber wherein the Bridegroom entertaineth the Bride.

"Bzinegroom | Christ betroathed spiritually, and joyned to the Church, as to his Bride or Spouse, Mat. 25.5. Mar. 2.20. While the Bridegroom is with them.

Bridegroom, to fee that all be well done at the keeping of the Wedding. Judg 14. 11. Such were Samsons compani-

2. John Baptist, who by his Ministery and life did greatly further the spiritual Wedding or conjunction between Christ and his Church, John 3. 22. The friend of the Bridegroom rejected greatly, &c. See Luke 1.16, 17. Every faithful Minifter which helpeth forward this mystical marriage is the Eridegrooms friend.

Baidle | Figuratively, put for restraining power, Isa. 30. 28.

& 37.29.

Reside: It's taken properly for that whereby Horses, Mules, and Asses are kept in, and made to go what pace their Riders please, Psal.32.9. Prov. 26. 3. Rev. 14. 20. But figurativ for that authority whereby people are kept in awe, Job 30.11.

Mo bziole] To moderate; rule or guide, Jam. 3. 2. To refrain, or reftrain, as it were with a bit or bridle, Jam. 1.

162iffip In a short sum, or few words, 1 Pet. 5.12.

1621gandines ] Jer. 45. 4. or Corflets, or Coats of mail.

Bright 1 King. 7-47. Made bright, or scoured, marg. Brightneß, Job 31. 26. marg. Pure, Jer 51.11. marg.

Bright clouds: Zech. 10.1. Lightnings, marg

Beign words. Lection of Engineening, and the proof, meaning, most bright, polified (fining) fair and glorious. The chaldte Paraphrast applyeth this, and the rest mentioned in this verse to the body of the Church of Israel, the tweive Tribes, who shined (as he saith) like Lamps, were polished in their works like Elephants tooth, or Ivory, and shone like Saphirs.

Both these rich pearls of Nature, we find usual emblems of chaftity and temperance, for the Elephant is observed to be a most continent creature, and the Saphire (as the Secretaries of Nature tell us) is of a cooling and refrigerating quality; and was not Christ the miraculous example of all true holy abstinence and moderation; who gave us a copy in his own fasting and mortification which we ought carefully to take out and follow?

Beight morning ffar Christ Jesus, who to us (being \* 1621(fit mozning trar) Chritis yeno to us (oeing covering with the night of fpiritual darknets) is the beginning of all light, both of holines and happines (even as the morning 'flar is to the day) and at length, all darknets both of fin and mi-fery being utterly dispersed, he shall bring us to the full brighte ness of heavenly glory, where there shall be no night, but a pere perual and most clear light of blessedness. Rev. 22.16. I am that bright morning star. In the same sense, he is called, John 1. The e light of the world; and by the Prophet, the Sun of right confirst. See \* Rev. 2.28.

His birth was manifested to the wise-men by a Star. Matth. 2. 2, 9, 10. to shew that he was the Star foretold, Numb. 24. 17. which bringeth the day of knowledge to the Church, and glory after the night of ignorance and mitery, 2 Pet. 1. 19.

It is not unufual to call any eminent person by this name. See Ifa. 14.12. Leighs Annot.

Beightrief | putfor great excellency, Ia. 60.3. Happy pro-fperity, Ia. 59.9. Evidently clear and manifest, Ia. 62.1.

Beinty, nasyry. Evidency clear and manners, nasoz. 1.
Beintheres of giozy Christ Jesus, the second Person in Trinity, in whom alone did shine forth eternally the Image and beauty of his Fathers giory, having also many ways shewed forth unto men his Fathers bright glory, in his teaching and clear manifestation of the Goipel: also in his working of miracles; in both which he fet forth a glorious light of the power and good-

'ness of God, for the faving of the elect, Heb. 1.2. The brightness of

B

Who in respect of his Divine Nature, is very God of very God; light of his Fathers light; the brightness of those glorious beams of his eternal effence, and infinite Majefty.

182im Josh.2.7. The top. Bzimftone expresseth Gods fierce plague threatned in great defolation, Deut. 29.23. The same executed, Gen. 10.24. The plagues in hell, Rev. 20.10.

Bzimffone The extreme cruelty of the bloody enemies of Chrift and his Church, in terrible manner destroying mens bodies with death, and their fouls with false Religion, Rev. 9.17. And of brimftone. Alfo verf. 18.

This might also fignifie that God, who useth to punish great finners with fire and brimftone from heaven, Gen. 19. 24. Plal. 11. 6. Job 18. 15. and fetteth out Hell pains thereby. Chap. 14. 10. & 19. 20. did imploy these (the Saracens, Turks, and Tartars) to scourge the wicked world. It importeth a great defolation, for brimftons feedeth the fire, and keepeth it burning,

till it have destroyed all before it. Isa.30.33. & 34.9,10. Annot. '2. The sharp bitterness of Hell pains. Rev. 21.8. With fire and

Bzing ] Applyed to God, as Jer. 32. 42. Neh. 9.15. Heb. 13.20. Chrift, 2 Tim. 1.10. Grace, Tit. 2.11. The Ministers of the Gospel, Rom. 10.15. Man, with relation to God, Lev. 1.2. With relation unto Man, Gen.27.25.

It fignifieth also, to provide, Gen. 27. 20. Bestow, Gen. 2. 22. Account for, Gen. 31.29. Convoy, Gen. 43. 17. Take into protection, Exod. 19.4. Present with, 1 Sam. 9.7.

Eging Totake, Exod. 25.2. marg. Thruft, 2 Sam. 15. 14. marg. Give, Job 14. 4. marg.

"To bring forth To beget children spiritually unto God, as the Church doth by the Ministery of the Gospel, through the power of the Spirit, Rev. 12.4. To devour her child, when the had brought it forth: As soon as it was born, saith our last Translation; or, *should be born*. He hoped, that though he could not hinder the Churches conceiving, travelling, and bringing forth, no more then Pharaoh could the Israelitish women; yet he should deftroy that she brought forth. Annot.

To bring forth, Gen. 3.18. Cause to bud, marg. Bring to nought, Pfal. 33.10. Make frustrate, marg.

To bring again, against, back, down, before, forth, forward, bither, home, in, into, neer, nought, nothing, on, out, to, to pass, unto, up, upon, with, &c. See in their feveral places, where the meaning is

Bringers up] 2 King. 10. 1. Heb. Nourifbirs. marg. Bzink The shoar or bank of a River, Gen. 41.3. Exod.

132081 Wide, large, that which may be certainly measured as the Altar, Exod.27.1. Plates, Numb. 16.38. Chamber, 1 King.6. 6. Walls, Jer. 51.58.

Spoken of Gods commandments (which are infinite) Pfal. 119.

"Bood way The way of fin, or a finful course of life, such as most men walk in. Mat. 7.13. Bread is the way that leadeth to destruction.

And in the broad ways, I will feek him whom my foul loveth, Cant. 3. 2. When our own flore of comfort fails us, we should consult with others; with the Scriptures of God, (which like a great freetare exceeding broad) with the lives and examples of the Saints: nay with the ordinary and loofer fort of men to learn how God hath dealt with them; how with the Philosophers, and with men of the world, who perhaps may tell us some news of him.

This noteth an exquifite fearch, (as in another case, Jer. 5.1.) and the therefore feeketh him in the streets (or broad places) because there wisdom uttereth ber voice, Prov. 1. 26, 21. there Christ teacheth, Luk. 13.26. Aynfw.

In the open Allemblies of the faithful, in the Synagogues in the Cities of Fudea and Ferusalem. Cotton.

B20ided | 1 Tim.2.9. Plaited, marg.

Baoidered coat | Exod. 28.4. Mr. Aynsworth rendreth it a coat of circled work, and faith that this differed from broydered work, which was of many colours; but this Coat was of one colour, white, being of fine linnen only, ver. 39. but woven with circles or round hollow places like eyes; wherefore the same word is after in ver. 11. used for Ouches or hollow places wherein stones

Ezoken | That perifheth, Pfal.31.12. marg. Brittle, Dan. 2.42. marg. Rent, or torn, Job 7. 5. Worn away, Pfal.38.8. Unufual, Pfal.31.8. Violated, or made of none effect, Joh. 10.35. Sorrowful and cafily touched with pain, Pfal. 51-17. & 147.3. Wounded and oppressed, Prov. 17. 2.. Divided, or scattered, Dan.11.4.22. Bzokenbrought low by affliction and anguish, and throughly touched with a lively sense of their fins, the procuring cause thereof.

B2000] Luk. 13.34. Chickens. B200k] A ford or pullage, Gen. 32.23. A Eourn or fmall River, Numb.13.23. Deut.2.13. 1 Sam.30.9. Valley, 2 Chr.20.16. Ifa. 15.7. marg.

1320th | Lawful, Judg. 6.19,20. Unlawful, Ifa. 65. 4. Picces, Ibid. marg.

Backen or Icoled Violated, made void, or falle, as Mat. 17.

 19. Joh. 10.35. or destroyed, as Joh. 7.23.
 12.20ther One who is born of the same parents, as fames the Brother of John, Mat. 10.2. This is a natural Brother. Or, of the same Father, though not Mother, as Isac and Ismael; or of 'the fame Mother, though not Father, whom we may term an "Half-brother.

4 2. One which marryeth our Sifter, or our wives Sifter: thus was Mag Labans Brother, Gen. 24. 29. This is a Legal bro-

2. A near Kinsman. Gen. 12.8. Let us not strive, for me are brethren, Rom. 9.2. For my brethren that are my kinimen according to the fleib. Thus Nephews and Coufin germans, are called Brethren, Thus Christs kinsinen are called his Brethren, Mat. 12.47. Gen. 20. e.

4. Every one that knoweth and professeth together with us the same Christian Religion, holding the same God for their Fa-ther, and the same Church for their Mother, Rom. 12-1. Ib seed 'you Bretbren. And in most places where Christians are called Brethren. This is a Christian Erother.

It's also put for one of the same stock, in the same Nation, after many generations, Deut. 15. 12. Jer. 9. 34. or in any other Kingdom, Deut.23.7. Num.20.15. A companion, Job 30.29. A neighbour, Lev.25.47. Mat.5.23. A faithful friend, 2 Sam. 1.26. One of the same function and office, 2 Pet. 3.15. Such as are alike in quality and condition, Prov. 18. 9. A convert to Christ, Act. 9. 17.

"Brother is either

" I. By nature or kindred.

" 2. By Law or affinity:

" 1. Near, as Gen. 24.39. "2. Far off, or,

"2. By Nation, Rom. 9. 3.

"4. By profession, either "1. Civil.

" 2. Religious.

Baother | One that dwelleth with another familiarly, embracing him lovingly, as brothers and fifters use to embrace one another. After this fort the Church doth wish to dwell with Christ; which is performed partly in this life, and fully in the · life to come, Cant. 8.1. O that then wereft as my Brother that sucked the breafts of my Mother.

Bzotherhood | Fellowship of Brethren, Zec. 11. 14. 1 Pet. 2.17. Those who are Brethren in Christ. Annot.

Beotherly Covenant, Amos 1.9. Love, Rom. 12. 10. Kind-

Beotherly fellomfhin The fociety which the Brethren 'have amongst themselves, communicating their gifts for mu-tual strength and comfort. I Pet. 2.17. Love brotherly sellow-

Brotherly fellowship is the communion of Brethren, when 'all Gods bleffings, both inward and outward, as occasion and 'need requireth, are communicated by charity, all to the mutual help one of another. It confifts not only in rejoycing and being merry together (though in a religious manner,) much eless in such worldly mirth, as they delight in, which are commonly called Good fellows: but in the right use of all good egifts being applyed to the good of the Brethren absent from as, as well as prefent with us, according to our opportunities and 6 means.

'Bzotherly kindnels' That inward affection of love, 'whereby we embrace the Christian Brethren more nearly than "we doall others. 2 Pet. 1.7. And unto love joyn brotherly kindness." Note: Love reacheth to all men to whom it may do good,

but Brotherly kindness only to Christian Brethren. Love is as the Hall, whereinto all comers are received; but Brotherly kindeness is as the Parlor, whereinto more near friends and special ac-' quaintance are received and admitted.

Baotherly | Heb. 13.1. Let brotherly love continue, Rom. 12. 10. Eph.4.2. 2 Pet.1.7. The Apostle speaketh not of that love that should be between natural Erethren and kinsfolk, though this is required, but of that which should be between those who profess themselves to be brethren through faith in Chaist, chap. 2.11.

Beught 1 King 22. 37. Heb. came, marg. Removed,

Banken-hearted | Ifa. 61. 1. Such as are humbled and | 1 Chr. 13. 13. marg. Gave, 2 Chr. 17.5. marg. Go, Ezr. 6.7.

Brought haftily, Gen. 41.14. Heb. made him run. marg. Brought up, 2 Sam-21.8. Heb. bare, marg. Eft.2.7. Heb. nourilis-

ed, marg. Brought up with, Ad. 13.1. Fafter-brother, marg.

Ecought The King hath brought me into his chambers, Cant. 1. 4. God only leads to grace and glory actually, and also gives us right and title to heavenly places, which we shall possess as certainly, one day, as Christ himself does, who is fet down at the right hand of the Father, Eph. 2.6. and hath purchased that inheritance for us. Annot.

Be beought me to the banquetting house Cant.2.4. It was the custom of old for the husband to lead his wife into his house, and there deliver up the keys to her, as one called into fellowship both of power and care. To this custom some conceive that Chrift alludeth, Mat. 16.19. & Rev. 1.18. But chiefly the Spoule doth in this place: And as now Chrift brought her into his chamber, fo at another time the having found him. She held him and would not let him go, until she brought him into her Mothers house, &c. Cant.3.4.
1620m | Edge, Luk.4.29 marg.

Brow: bras, Ita. 48.4. that is, exceeding hard, whereby is expreiled an extremity of ooftinacy. Annot.

Brown | Spoken of Lambs and Sheep, Gen. 30. 32, 33, 35,

1320vled | Spoken of Fish, Luk. 24.42.

Bruite It's spoken corporally, of the body, Luk. 9.39. Politically, of the State and Common-wealth overthrown, Jer. 20. 12. Nah. 3. 19. Ethically, of the ill manners of men, Iia. 1. 6. It's put for to pierce or cruth, Gen. 3 15. Put to deadly grief, Isa. 52. 10. Commit whoredom, Ezek. 23. 2, 21. Leffen, weaken, put down, tread under feet; break to pieces, Rom. 16.

Bauised | That is, loadned with the seeling of the weight of fin, and ftriving to be disburdened and fet free, Luke 14.

Bauiled reed | That is, dejected, afficted, troubled in Con-

science, Mat. 12.20.
A bruised reed he shall not break, Mat. 12.22. Those that have sallen, as long as there is any hope left in them, he will not deal with rigidly, but very mercifully. Dr. Hammond Paraph.

Bauti Rumor, fame, or report of a matter. Mat. 9.26. This bruit, &c. ver.21.

The noise of the bruit is come, Jer. 10.20. Heb. A voyce of hearing as a word or speech of bearing; that is, a word or speech beard, Heb. 4. 2. or, of report or rumor, (as 1 Sam. 2. 24. Jer. 49. 14, 22. that is, a loud rumor, or a loud report; as a voyce of cry, for a loud cry, chap. 8. 19.) behold it cometh, as Ezek. 21. 7.

Bzute 2 Pet.2.12. Jude v.10. Applied unto profane seducers and their followers, Ezek. 21.31.

Bautiff) One wanting discretion, led with sensuality, and without understanding, 2 Pet. 2.12. Jude v. 10. Prov. 30.2. Psal. 49.11. Applyed to the ignorant of Gods great works, Pfal. 92. 6. Wicked men, that think God neither feeth nor regardeth their cruel dealing with Gods people, Ibid.8. The haters of reproof, Prov. 12.1. The counsel of ill Counsellors to a King, Isa. 19. 11. The wife men of Nations, Idolaters, Jer. 10.8. Such as are bruthin knowledge, Jer. 10.14. Paffors, that have not fought the Lord, Jer. 10.21. The cruel enemies of the Church, Jer. 51.

Eratib: Burning, Ezek. 21. 31. marg.

R u

Bucket | That wherewith water is drawn out of Wells, Num. 24.7. Ifa.40.15.

Buckler A weapon for defence in time of fight, I Chr. 5.

18. Jer. 46.3.

2. The mighty defence of God, which is a Buckler to them

that truft in him, Pfal. 28.1. Thou art my buckler (or Shield) To whom his truth is a Buckler, Plal-91.4.

Touchier | thereon there hang a thousand bucklers, Cant. 4.4.

A buckler hath the name in the original of protection or defence:

the word following Shields, (which feemeth to be borrowed from the Hibrew name Shelter) hath the fignification of Power or Dominion, as being used of great and mighty men. Such bucklers and shields of David, were sometime kept in the house of God, 2 Chron. 23.9. and as the taking away of the shields from the enemy was a fign of victory, 2 King. 8.7. To the hanging of them up on walls was a fign of glory, Ezek. 27.11. Those hanged up in Davids Tower for monuments, are here taken for figures and examples of all the mighty men of God, which by the Shield of faith (in God and Christ the Shield of his people) have done great and mighty works, as the Apostle bringeth a cloud of witnesses in Heb. 11. with all which the Spoule of Christ is adorned, whiles with courage and comfort the followeth the footsteps of their faith and works, and abideth confiant, fustained by the promises of

Hereby Dr. Hall understandeth infinite ways of safe protecti on; as S. Finch that compleat armour of proof, which every Christian fighteth with, holding the Church up, and keeping her steady, more strong than all the weapons of any Tower or Ar-

' Eud Christ in respect of his mean estate amongst men. Isa. 11.1. A graff or a bud finall grow out of his root.

2. The Church of Christ, springing up out of the remnant of "If nel, as a bud out of the earth. Ifa. 4.2. In that day the bud of the Lord (ball be beautiful and glorious.

'3. It fignifieth the people of Israel with their whole glory and 'prosperity: it shall be for their fins as a slender Bud, or · leaf which vanisheth in the air, Isa. 5. 24. As it is spoken properly of trees, and plants, and earth, Cant. 6.11. If2. 61. 11. So it is figuratively of men, Ifa. 27. 6. Ezek. 16.7. & 29.

Budl To grow, Ffal. 132.17. Ayrfm.

Budding of the Domgranates | The fruits which the Church (as a Vine) after planting, watering and dreffing, ought to bring forth; namely, fuch as are mentioned, Gal. 5, 22. Eph. 5, o. Cant. 7, 12. To fee whether the Pomgranates budeded, Cant. 6. 11. Let us fee whether the Pomegranates bud

Buffet | Properly, to finite with the hand. Figuratively, for any correction given, 1 Pet. 2.20. Any injury offered, 1 Cor. 4.

Buffeting | Some shameful temptation, inward or outward, as a buffeting, to abase us, 2 Cor. 12.7. The Meffenger of Satan to · buffet me.

Buggery | Bestial uncleannels against nature, Levit. 18.

23. Build Taken properly, for to fet up or make a house, where none was before, Matth.7.26. Figuratively, for to make a thing of a fore-going matter, Gen. 2.22. marg. Continue gracious fayour to one and his feed. I King. 11.28. Preserve the name of a family, Deur, 25.0. Give a name unto a family, Ruth 4. 11. Embrace men with fingular favour, Job 22, 22. Prefs with troubles, Lam. 3.5. Preserve and prosper, Pial. 127. 1. Rule the Church and Common-wealth well or ill. Jer. 1.10. Ezek. 12. 10. Rule a family as is fit. Prov. 14.1. Dispose wifely and admirably of his works, Amos c. 6. Settle and stablish, 1 Sam. 2. 35. Pfal. 89. 4. Encourage (whether by word or deed) unto things unlawful, Gal. 2.18. Strongthen and encrease others in the faith and knowledge of Christ, by preaching, 1 Cor.3.10. Cement and knit spiritually. Eph.2.22.

"To build: To fet up or make an house where none was before, •Mat.7.25.

2. To increase or to enlarge a family and stock by multitude of children, Ruth 4-11. Rachel and Leah did build the house of I;-

3. To firengthen and increase others in the knowledge and faith of Chrift. 1 Cor.3. I have laid the foundation, and another buildeth thereon, Judg 20.

'4. To proper and bless the Governour and government of a family. Pial. 127. 1. unlift the Lord build the house, 6 &c.

To build: To erect and fet up a Church out of the Gentiles by the Ministry of the Word, to be joyned with the Jews, Cant. 8. 9. We will build upon her.

"He build all things To make all things in heaven and earth, but chiefly to fet up the Church of God, which is an bouse or building, Heb. 3. 4. But he that hath built all things is

"Mobuild the house To maintain the family, with increase of the good efface of it. Prov. 14. 1. A wife woman buildeth her

6 2. To increase the family in number of children, and largee ness of iffue, Ruth 4. 11. Thus men build the house, Gen. 16.2. &

'30.
'3. So Rachel and Leab are faid to build the house of spranger and God promised a feed to David. el, by bearing children; and God promifed a feed to David, under the fimilitude of building an house, 2 Sam. 7. 11, 12,

To preserve and prosper all affairs, private and publick, of family and Kingdom. Pfal. 121. 7. Except God · build the bongs: this is the building of the house of

"To be builded To have children by whom the family is conferred and propagated, Deut.25.9. Ruth 4.11. 2 Sain. 7. 11. • 12,17. Gen. 15.2.

Builder | Pur for Ecclefiastical Governours, Acts 4. 11. Per. 2. 7. Ministers, I Corinth. 3. 10. God, Heb. 11.

В

'Builder: One which of nothing maketh fomething to be. Heb. 10.11. Whose Builder is God.

'2. A faithful Minister of the Gospel, who dorn lay the elect upon Christ (as Builders do lay one stone upon another) 1 Cor. 3.10: As a skilful Mafter Builder.

'3. Any Governor of City and family, Pfal, 127, 1. The Ruilder buildeth in vai :.

' foolist builder one who neglecteth a good foundation. having the knowledge and profession of Christ, without faith and repentance, Mat. 7.16.

"Alife builder One who layeth a fure foundation; that isone who believing the promifes concerning Christ, endeavoureth to do his Commandments, Mat. 7.24.

Building ] Making, framing, Gen. 2.23. He built a woman of

2. Teaching and instructing: Hence Ministers called Builders, I Cor.3.10. How he buildeth.

'Building: A material house set up with hands.

'2. The Church and people of God here on earth. 1 Cor. 3.9. Ye are Gods building.

'3. A place of eternal blifs and glory. 2 Cor. 5. 1. We have a building of God.

' Euilt tegether | Christians knit together by the Spirit, and laid as living stones upon Christ the head-corner stone to be an habitation of God. Ephel. 2. 22. In whom ye are built

Buthi Void. The Son of Jogli, Numb. 34.22. of Abifbua,

Bukkish The diffication of the Lord. The Son of Heman, 1 Chr.25.4.

Bull | Ancientness. The eighth Month, answering for the most part to our October, 1 King. 6.38.

Buli] Real, Job 21.10. Both tame, Gen. 32.15. and wild, Isa. 51.20. Artificial, made of brass, Jer. 52.20.

Figuratively, Hereby the enemies of the Church are decyphered, Pîal. 22. 12. who bellow as Bulls, Jer. 50. 11. but in time may be as a wild Bull in a net, Ifa. 51. 20. Its blood did ceremonially fanctific to the purifying of the flesh. Heb. 9. 13. Its a couragious beaft, firong, durable, after the cow hath conceived, chafte is a lover of fociety, and loveth to drink clear water. Its horns, hide, flesh, dung, &c. all useful for man, as daily expe-

rience sheweth. See Ox, com. "Bulls of Basan Properly, fat Bulls, strong, powerful, and cruel enemies, Pial. 22. 12. Many young Bulls have encomfulfed me, Belan abounded with excellent pafture (Deut.32.14.)
It was Ogs Countrey, and became the Jews by conqueft, Deut. 3.

Eullock] Ifa. 65. 25. Jer. 31. 18. A young Steir or Hei-

Eulrush | Exod. 2.3. Thereof the Egyptians used to make light boats, and vehels to go upon the waters, Ifa. 18. 2. Aynf-

Bulwark] A strong frontier, fort, sconce, rampart, made for strength and safeguard of a City, 2 Sam. 20.15. I Kings 21.23. Pfal. 122.7. Aynfarorth on Pfal 48.13.

A fortification railed by an enemy, that befregeth a City, whereby being himself in more safety, he may the sooner take the City, Deut.20.20. Eccl.9.14.

Eunah Building, or understanding. The Son of Ferahmeel,

Hunch | Spoken of Hysop, Exod. 12.22. of Raisins, 2 Sam. 16. 1. of Cameis, Ifa. 30. 6. Of which some kind had one, some two bunches apiece, and were very useful for carriage, in regard of the great weight they were able to bear, but especially with those that were to travel through waste places, because they could continue long without water, Ifa. 21. 7. From this their bunched body arose that proverbial speech of driving or drawing a Camel through a Needles eye, Mat. 19.24. Annot.

Hundle Spoken of Money, Gen. 42. 35. Myrrh, Cant. 1. 13. Tares, Mat. 13.30. Sticks, Act. 28.3.

Bundle of life, 1 Sam. 25. 29. that is, in fafe cuftody.

Eundle of Sparh The spiritual sweetness of Christ. whom the Church fixed between her breafts, as a bundle or bunch of Myrrh, or pleasant Noscegey, continually to refresh her self with his delectable sweetness, Cant. 1.13. My well-beloved is a bundle of Myrrh.

Or, a bag of Myrrb, that is, of that precious gum which dropped from the Myrtle-tree, which is bitter to the tafte, but smells fragrantly. They used to wear it in little bags or purses, (as our women do musk and civet) about their necks; as may be collected from Ifa. 3. 19. Where for chains, some read (meet halls, and the word for Tiblets, verf. 20. fignifies, Houses of the foul, that is,

little boxes, (fuch as ours of Ivory, or the like) full of holes and finall passages, out of which the foul, or oreath of the inclosed was ranspired. Annot.

ranipired. Annot.

A bundle or bag is for to keep fafe things that be of worth, as 1 Sam. 25, 29. So by this bag of Mayrib, the fignifieth her care to enjoy and pollefs the benefits of Christ and of his death, to the remission of her sins, which for his sake are all cast into the depth, of the Sea, Mic. 7. 19. which otherwise without him should be fealed up in a bag, and referved against her for punishment, Job 14.17. Aynfw.

Christ is to the Church a bundle of Myrrh, what meaneth it, but that he doth by his Spirits heat, exficcate or dry up the fuperfluity of our degenerate nature, whereby body and foul is preferved to eternal life ? Clapham.

Bunni Building me. A mans name, Neh. 9.4.

Gurven Some heavy thing which doth load or grieve us with the weight of it, Jer. 17. 27. It fignifies labour and servirude, Exod.2.11.

2. The Doctrine or Commandments of Christ. Mat. 11. 30. My burden is light. So it is to the regenerate, to whom the Com-'mandments of Christ are not grievous, because they are led by the Spirit, and have their fins forgiven them; but to the unree generate, they are as a grievous burden.

3. Prophesies and fore-telling of grievous calamities ( as it were heavy burdens) to come upon a people for fin, Ifa. 13. 1.

were heavy burdens) to contempor a people to the surface of Espit.

The burden of Espit.

The burden of Espit.

All heavy and hard things. P(al. 55. 24. Caft thy burden upon the Lord, I(a. 9. 4. Mat. 23. 4. Act. 15. 28.

65. Imperfections and wants which appear in our duties, Gal. 6. 2. Bear ye one anothers bardens; that is, feeing ye are all sub-'ject to infirmities, support and uphold one another through love. All fins are burthens, Pfal. 38. 4. For with their weight they prefs "us down, Heb. 12. 1. and are grievous and burdenfome to o-

thers which know and diflike them. 6. Every trouble or grief, even to the leaft. Eccl. 12.5. Graf-

boppers shall be a burden.

It's also put for legal ceremonies; or humane traditions impofed on mens consciences, Mat. 23. 4. Whatsoever is hurtful, unprofitable, or troublefome to any, 2 Sam. 15-33. A divine threat-ning, Jer. 23.23. Cumberfome, Job 7.20. Charge, Hof. 8.10. Act. 15.28. Hard labour, Matth. 20.12. Guilt and punishment, Gal.6. 5. The office of Magisfracy, and faithful discharge in judging, Exod. 18.22. The cumbrance and strife troubling and grieving the Magistrates as a burden, Deut. 1.12. Sin, Heb. 12.1. A duty impofed, Rev. 2.24.

Burden | Gift, Pfal. 55.22. marg. grievousnels, Ifa. 20. 27.

Burden Affliction and tribulation, by exile, imprisonement, &c. for the Gospel. Rev. 2. 3. Thou wast burdened (hast born) and hadit patience.

2. Prophefie of calamities, Rev. 2. 24. I will put upon you no other burden; that is, I will speak to you no worse thing, but only to require what to do; no calamity will I prophesie or denounce against you, as against other Churches. In this phrase there is allufion and respect unto the form of speech, used by the cold Prophets, who used to call the Prophetical predictions of publick calamities by the name of burden; as the burden of Babel, the burden of Moab, of Agypt, &c. Ifa. 13. 6. & 15.1. & 4 19. I.

Or, I will lay no other laws on you to live by then what you have already received of the Apostles, vers. 25. Act. 15. 28. An-

I will lay upon you no burden of other traditions. Here doth our Saviour expressy note, how sweet a yoke his yoke is, as Mat. 11.30. and how to add unto the pure and naked word of God, is so burdenous, that he himself will add no further traditions thereunto,

"Il his latter coming. Napier.
"To give account to God of his own deeds, Gal. 6. 5. It behoveth every food there come more careful to get his own works approved of God, then condemn others because every man must reckon for his own deeds.

Burdened] 2 Cor. 5.4. The Original word fignifieth to be beavy, Matth. 26. 43. pressed, 2 Cor. 1. 8. charged, 1 Tim. 5. · 16.

Burdensom] Grievous, troublesom, 2 Cor. 11. 9. Used au

thority, 1 Thell.2.6. marg.

'Burial' The putting of a Corps into the grave, to be covered with earth, which is the proceeding of natural death, Act. 8. 2. 1 Cor. 15.2,3. Dead buried: also preparation of the Corps for · burial, Joh. 12.7.

2. The wasting of fin by mortification, as a dead corps wasteth in the grave. Rom.6.3. We are horied with him. This is the proceeding to the death of fin, which is one part of our fanctification, and is effected by the virtue of Christ buried.

The places of burial were divers. A cave, Gen. 25.11. The

way, Gen. 35.19. City, Judg. 12. 7,10. House, I Sam. 25 1. Valley, Deut. 34.6. Under a tree, I Sam. 31.13. Hill, Josh. 24. 33. Garden, Joh. 19. 41. Sepulchre, Neh. 2. 3. The manner, with mourning, Gen. 23.2. Great and fore lamentation, Act. 8.2. And that at some time divers together, Gen. 50.10. The burial of great persons being with great cost, 2 Chr. 16.14. and great solemnity, Pfa.50.2,3. &c.

'Ho be buried with Chaiff To be parrakers of Christ his death and burial, for a further mortification of fin. Col. 2. 12. In that we are buried with him.

Buriers | Ezek.35.15. Such as put the dead corps into the

"Butn] put for fervency of zeal, 2 Cor. 11.29. Immoderate theat of unreasonable lust; when one hath an unconquerable army of unruly and unchalte defires, and thoughts in him, dishonouring him and his hody, Rom. 1.27. 1 Cor. 7.9. To prove unprofitable and nothing worth, as that which cannot endure fire, but is burnt and confumed, I Cor. 3.15. And is applied figuratively, to Jealoufie, Pfa. 79.5. Wrath, Pfa. 89.46. An oven, Mal. 4. 1. Lips, Prov. 26.23. A furnace, Dan. 3.6. Wickedness, Isa. 9. 18. Lufts, Rom. 1.27.

Burn: To ascend it, Exod.27.20 marg. To take away, 1 Sam. .21. marg.

Are burnt up, Jer. 9.10. or defolate, marg.

Burnt incense, 2 Chr. 28.3. or offered jacrifice, marg.

Burn her with fire, Rev. 17.16. Destroy her utterly, not leaving bone of her. They shall burn the whole City when they have ritled it, as the Babylonians did Jerusalem, Jer. 38.23. & 52. 13. & 37. 10. and as harlots and strumpets sometimes were, Gen. 38.24. Lev. 21.9. Ezek. 23.45,47. Annot.

Tourned] Heb. 6. 8. Wooft end is to burned, with unquenchable

ire, Mat. 3.12. in the furnace of fire, where shall be wailing and gnahing of teeth, Mat. 13.50. Fiery indignation shall devour those adverfaries, Heb. 10.27. As husbandmen burn such an earth as hringeth forth nothing but thorns and bryars; fo God the true Husbandman will caft this curfed ground, which brings forth thorns and bryers, whereby they prick as much as in them lies, Chrift Jefus himself and the holy Ghost too, into the forementioned surnace of

Burning | Ifa.3.24. Tanning, or Sunburning. Annot. Buth burning, and not confumed The Church of Ifrael afflicted in Egypt, yet not destroyed, through the good will of God who dwelt in the bush. Exod.3.2. Deut.33.26. See Gods promise to Ifrael, Isa. 43.2. It agreeth with the vision, Gen. 15.

Spirit of burning An hoftile and angry mind, defirous to take out of the way and confume the enemies, fins and perfons, which hurt the falvation of Gods elect, and fought to hinder the glory of his mercy. Ifa. 4.4. By the Spirit of burning. This is it which elsewere is called the zeal of the Lord, and the indignation of God, his jealousie, &c. Or an operation of the Spirit (as fire) burning up, and taking away the wicked out of the Church, and fins out of the elect. See Mal. 3. 23. Ifa. 1. 25. Matth. 3.

Burnished ] Polished or furbished, Ezek. 1.7. Burnings | who amongst us shall dwell with everlasting burnings? If 13.3.14. The word it ielf properly feems to fignific an hearth, on which fire is made; foit is rendred, Pfal. 102.3. and some therefore here so render it, hearths of perpetuity, and have fire ever on them, and never leave burning; and this they understand of the Assyrians fury and rage that was never satisfied, but as the fire that hath never enough, Prov. 30.16, was incellantly spoiling and making havock of Countries and people, chap. 10.7. & 14.6. Which way soever the words be rendred, Whether, who among us can abide, or dwell, (to wit, in fafety) with a devouring fire, with continual burnings? or, who can gather forces for us against such? or, who can but fear such? they may well be the words of profane and wicked persons distrusting Gods providence and power to defend and protect them against the Assyrians. Annot.

Eobe burnt without the Camp That Ghrift fhould fuffer without the City, bearing his reproach, as unworthy to live in the company of men, Heb. 13.10, 11,22. The bodies of Beafts were burnt without the camp: wherefore even Jesus suffered without the gate.

2. That Christians must be ready to bear their reproach, willing for his cause to be cast out of their earthly dwellings, seeking an heavenly and better. Heb. 13. 13,14. Let us therefore go cout of the camp, hearing his reproach, for me have here no continuing

Burnt-offering or Sacrifice] A Sacrifice wholly given up to God by fire; therefore by the Greeks called (H. lo. automa) that is, an whole burnt-offering, Lev. 1. 2, 9, 13. It cometh of an Hebrew word which fignified an Ascension, because it went all up in fire burned upon the Altar, Gens

It was either of Fowls for the poorer fort, as the Turtle-dove, I like the words of flatterers, diffemblers, traytors. Pfal. 55 or Pigeon, Lev.1.14. & 5.7. or of the Heard, or Flock. Lev.1.2, 10. Lambs, Lev.12.6. Goats, Lev.1.10. Rams, Lev.16.3. Bullocks, or Oxen, Numb. 15.8. Which were to be without blemish, Lev. 1.3, 10. Mal. 1.7, 8. And only Males, Lev. 1.3, 10. And that to be a sweet savour to the Lord, Lev. 1. 9. And to make an atonement, Lev.4.20. Which were to be offered of a free heart, 2 Chr. 29.31. and with acknowledgment of deferving death, Lev.

Burff ] To break in pieces, Nah. 1. 3. To flow over. Prov.

Buff) In Hebrew, 730 rendred by the Sepruagint, & at 9. retained by our Saviour in his answer unto the Sadduces, Mar. 12. 26. and there translated Bush, but in Luk. 6.44. a bramble bush. And hence Mount Sinai, had its name from the plenty of bushes there growing; or for that the stones found there, yea, the fragments of stone, had thereon the resemblance hereof; or for that in this mountain was that bush wherein God appeared unto Moles. It's but low, never groweth up unto any just height, is of no efteem, barren, and so full of sharp prickles, that birds without losing their feathers cannot enter thereinto. This did figure out the base and contemptible estate of the Israelites in Egypt: figure out the bale and contemptible citate of the infatures in Egypt. And though this may foon be burnt, yet would God make choice to appear out of this, in a flame of fire, which yet should not burn it, Exod. 3. 2. To note, that he could and would fave the fixalities, notwithstanding all that the Egyptans endeavoured for their destruction. And that he had respect unto the lowly, Pfal. 138.6. will dwell with him, that is of a contrite and humble fpirit, Ila. 55.15. And that he chufeth the base things of the world, and things that are despited, &c. 1 Cor. 1.

'Bush of thine head The Church to be beautiful in every onny or time trans I have a statement of beautiful in every part, and full of glory, not as natural bodies which are not comely in all parts alike, Cant. 7.5. The bush of thine head like pur-

Buther Commendable trees, Ifa.7.19. marg.
Buthel It was among the Romans a measure of dry things containing fixteen fextaries, every one of which was one point and a half. Mat. 5. 15.

a haif, Mat. 5.15.

36.11ftp ] Cant. 5.11. or Curled, marg.
36.11ftp ] His locks are vulpy, Cant. 5.11. or cwiled, marg.
or beaps, that is, are like heaps, curled and bufflie. Applies.
Or, his hair is cruled, thick, beaped together. The decrees and counfels of God (which are his thick infolded locks) cannot be prevented nor relifted, but the more men oppose them, the more do they infatuate and perplex themselves, like those that travel in thick darkness, 2 Chr.6.1. who the more they wonder, the more do they lofe themselves. Annot.

Buffe | To be diligently employed or exercised about any

Work, I King. 20.40. 2 Chr. 35.14.

[Outlesbody] One that is idle, I Thell. 3.11. An inordinate walker, I bid. Wandering from house to house, I Tim. 5. 13. A tatler, speaking that he ought not, Ibid. A medler, and curious looker into other mens matters without a calling, 1 Pet 4.

Bufinels | put for conference, Josh. 2.14. Faith, Act. 8. 21. Thing or matter, Rom. 16.2. Trouble, Gal. 6.17. Charge or office, Act. 3.6. That which by duty belongeth to one to do, Gen. 39. 11. Employments, Deut. 24.5. A mans vocation, and that which appertaineth thereto, Prov. 22.29. A work Ecclefiastical, 1 Chr. 26.30. Office, 2 Chr. 13.10. Entertainment, 2 Chr. 32.31. Trade,

Plat. 107.13.

Rut Notes opposition of things contrary in that sense in the which things are opposed, Joh. 6.27. Mat. 6. 19,20. Eph. 5.

It noteth also in exception, Mat. 6. 15. Diversity, Mat. 20.26. Contrary, Joh.3.17.

But: put for If, Josh.23.8. marg. Only, Job 2.6. marg. More-

Phil.2.19. marg.

Butler ] Cup-bearer, 1 King. 10.5. marg. Butlerthip] The charge or office of a Butler, Gen. 40.

Butter and honey Not only fuch kinds of meat, but all other kinds within the place where Efay lived, were accustomed food wherewith children where usually nourished and educated, I(a.7.15. where Immanuel the Son of the Virgin Mary (the Daughter of Abraham and David) is proved to be a very manlike

'us by three figns or properties of humane nature. 'r His like food.

2. Like ignorance for a time.

2. Like discretion after the time of infancy was over. See

Luk.1.80. & 2.42,52.

The word Butter is properly, pressed milk, or that which is so made by churning, Prov. 30.33. and is (as it hath always been (2 Sam. 17. 39.) of daily use for nourishment. Figuratively, it's put for plenty, ]0b 20.17. & 29.6. It is smooth and sweet,

Buttocks Isa. 20.4. Heb. fundament, that part which mans body fits upon, and refts on in fitting.

The meaning of their buttocks uncovered, is, having not rayment fo much as to hide their shame. So in despight were David's Messengers used by the Ammonites, 2 Sam. 10.5. Annot.

To buy To get some commodity by giving the due price of

it, Gen. 49.30. Ruth 4.5.

'2. To obtain or get a thing by our endeavour, prayer, or other good means. Prov. 2.23. Buy the truth. Ifa. 55. 1. Come and

buy without money. The things bought were lands and possessions, 1 King. 21. 2. Mat. 13. 44. Jer. 32.7. Corn, Gen. 41. 57. Meat and drink, Deut. 2.28. Rayment, Rev. 3. 18. Sword, Luk. 22. 36. Pearl, Mat. 13. 46. Gold, Rev. 3.18. Merchandize, Rev. 18. 11. Girdle, Jer. 12. 1. So spices, veilels, oxen, sheep, doves, &c. And that either with money, or by exchange of one commodity for another, I King.

Buy: To take, Prov. 31. 16. marg. Value, Marth. 27. 9.

marg. 'In huv and fell To exercise Arts belonging to the sustentation of this life, or to have traffick and intercourse of Merchandise with men; which was denied to all, save such as were fubject to the Roman Popish power. Revel. 13. 17. That no man may buy and sell, &c. whereof we read in their Decrees, that no man might have to do with him to whom the Pope was enemy.

That is, live among them, or enjoy the benefits of humane fo-

ciety. Leighs Annot.

Either Civil, by way of trading; or spiritually, by buying and selling pardons. It had been too cruel to have killed all at first, who refused his authority: therefore he sorbiddeth them all trading, without which men cannot live; and so compelled multitudes to come in to him. Annot.

They that do incur the Popes excommunication are reftrained from the company of, and commerce with, other Citizens. No man must prefume to preserve or maintain them in his house or

land, or traffick with them. Mede.

Mo buy ware \ To entertain the doctrine and superfixion of Rome, and all means which served outwardly and pompously to deck the Church of Rome, and to fet forth her Idolatry, all these shall wax vile, no man shall give any more price for them, after the full fall of the Romifb City, and impiety. Rev. 18.11. For no man buveth their ware any more.

There is no wonted trading there; all traffick both spiritual

and temporal being there ceased. Annot.

This cannot be understood literally; there shall be merchandi-Zing after Romes destruction, but that kind of merchandizing, Rome trades.

1. In the things of God, his Doctrine, worship.

2. In the fins of men.

3. The fouls of men, verf. 13. It is well called nobile emporium erum (biritualium. Leighs Annot.

Buper] Such usually undervalue commodities, Prov.20.14. and rejoyce in their gaining, Ezek.7.12.

Bu3 Despising. The Son of Nahor, Gen. 22.21. A Countrey,

Bugi] The fame. The Father of Ezekiel the Prieft, Ezek. 1.

. So Buzite, Job 32.2. Buzite] Job 32. 2. 6. Elibu fo named.

> R γ.

By noteth the means, 2 Pet. 3.7. The cause, Ephes. 4. 18. And istranslated At, Exod. 30. 4. For, Exod. 16. 16. In, I Chron. 9.22. Towards, Dan. 8.8. Through, Act. 3. 16. Among, 2 Tim. 2. 2. It's also a note of an oath, Gen. 21. 23. & 22.

By: From, Pfal. 5. 10. marg. Into, Pfal. 10. 10. marg. Being in, lob 27.11. marg. To, Mat. 5.21. marg. For, Luk. 1.77. marg. Heb. 7. marg. Because of, Rom. 8. 11. marg.

By and by Forthwith, Mat. 5.21. Now, Mark 6.25. Immeditely, Luk. 17.7. Prefently, Luk.21.9.

By mays | Secret and unhaunted by-paths, that the enemies

might not discover them. Judg. 5.6. Annot.

By which] After or according to which. Jam. 2.7. That worthy name by which ye are called. As wives are called after the names of their husbands, and children bear the names of their fathers, Gen. 48. 16. Ifa. 4. 1. so Christians bear the name of

16 p = two 20 Deut. 28.37. A sharp or cutting taunt. Ayn fw. King. 9.7. The Hebrew word fignifieth a sharp or biting word; fuch a fcornful speech as pierceth to the heart. Annot. Job 17.6. A by-word, or a Proverb. To speak proverbs against a man; or,

to make him a by-word, argues him to be in the depth of misery, Numb. 21. 27, 28. Deut. 28.37. Pfal. 44. 13, 14. Annot.

Α

28p=m020] Threatned as a punishment, Deut. 28. 27. Happeneth to the godly for a tryal, Job 17. 6. & 20. 9.

## C - A

Tabbon] As though understanding. A City, Josh. 15.40.

Cabbins Jer. 37-16. When Jeremiah was entred into the cabbins, or cels, or wards, or lodges. The Jewilh Criticks fome of them tell us, that they were cels, or lodges, fituate before the Prifon, for the guards or wards that kept that Prison, to abide in But it may feem rather to fignifie fuch forry cels or cabinets as the Prisoners had to lie in. Annot.

(abul ) A footman. A place belonging to the Children of Aflour, Josh. 19.27. Also, Displeasing or dirty. A Countrey given by Solomon to Hiram, 1 King.9. 13.

Canest Holines. A place, Gen. 20.1.

Care Jer. 5.27. As a cage full of birds, or a soup; for it is (as the Tewell Masters tell us) a receptacle made of boards, wherein Fowlers and Poulterers use to fat their fowl. And it may fignifie as well one made of twigs, as of boards; for it is used also for a maund, or basket, Amos 8. 1, 2. Annot.

"Care of unclean birds | Not a place commonly called a · Cage, wherein Birds are so kept, as they cannot flie out; but some hollow, vaft, ruinous place, wherein ravenous and ill-favoured Birds, as Vultures, Owles, Kites, Ravens, &c. use to neftle and

 2. A feat of fierce, cruel, favage, and unclean men, which live
 by fpoil and violence; of which kind of men, Rome the Western Babel is as full as Eaftern Babel was of ugly horrible Birds, when it was desolated; whereof we read in the Prophets, Ifa. 13. Jer. \* 51. Unto which places John alludeth, Rev. 18. 2. Babylon is a cage of every unclean and hateful bird.

Of fuch Birds as were forbidden in the law, and hated by men,

because they are not good for food or song, but feed on other birds, and make hideous and difmal noifes. See a pattern of fuch defolation in the ruines of Monasteries: they once held unclean men; now nothing except perhaps unclean spirits and birds. An-

Caiaphas A fearcher, from WEIT to fearch, or according to Pafor, A compaffer, or turner about; or, according to Chytreus, One that vomiteth. A glutton who vomiteth what he hath not digested, or a bunting dog. The High-priest who was joyned with Annas in that office, contrary to Gods law, Luk. 2.2.

Cain | Possession. The Son of Adam, Gen. 4.1. Also a City, Tofh.15.57.

To go in the way of Cain, Jude v. 11. is, To be cruel and take

pleasure in the shedding of blood. Cainan Possifier or buyer. The Son of Arphaxad. Luk.3.16.
The Son of Enos, Luk 3.38. or, from ID be bath builded a nest;
The builder of a nest; or, from ID in Pibel, ID be bath lamented, A mourner.

Cake 1 1. Common, used in houses for ordinary bread; whether coarier, as of barley, Judg. 7. 13. or finer, as of fine flower,

Gen. 18.6. of figs, 1 Sam. 30.12.

2. Sacred, to an holy use, as a Cake of oyled bread at the confecration of the Priest, Exod. 29. 33. Also, Cakes unleavened, tempered with oyl. of wheaten shower put in a balket, Exod. 29. 2. So for a theat offering, Lev. 2.4. So for a Thankfgiving-offering, Lev. 7.12. So for a Wave-offering, Lev. 8.26. So the Shewbread, Lev. 24. 5. So for the Nazarites, Numb.6.15. So for an Heave-offering, Numb. 15.19,20. So Gideon's unleavened cakes, Judg.6.19.

3. Idolatrous, offered to idols, Jer. 7.18, & 44.16.

4. Extraordinary, as the Manna, Numb, 11.18. which lafted but for a time. And, The cake wherewith Elijah was fed, 1 King. 10.6-

5. Deceitful, as the Cakes which Tamar made for Ammon, under the colour whereof he ravished her, 2 Sam. 13.8, 14. Hol.7.8. Ephraim is a cake not turned; as if he should say, He is

neither raw nor roafled, dough nor cake, flesh nor fish; which may be referred to the mixtures and differences of Religion, as was in Ahab's time, when they halted between 7ehovah and Baal, I King. 18. or in Samaria, 2 King. 17.33. See Zeph. 1.5. Rev. 3.15,16. Or else it may relate to that, that being as it were all fired by Gods judgments, he was not one whit humbled nor amended by it, but was still raw in impenitency and obstinacy, like a cake that is burnt on the one fide, and dough on the other. Annot.

They are thus termed, as who did retain circumcifion, and followed the superstitions of the Gentiles, and so seemed both to be

Jews and Gentiles. Ravanel.

Ewelbe Cakes Exod. 25. 30. Represent the Twelve

Tribes, that is, all believers presented pure to God in Christ-

Calah Opportunity. A City, Gen. 10.11.
Calamity | put for mifery, trouble, Prov. 17.5. Great heaviness, Prov. 19.13. Very great affliction, Prov. 27.10. It hath befaln the godly, 2 Sam. 22.19. Job 6.2. Befalleth also the wicked. both in the Church, as fuch as are given to change, Prov. 24.21, 22. Such as will not obey GodsWord, Prov. 1.26. Idolaters, Jer. 18.17.

And out of the Church, as Jer. 48.16. & 49. 8.

Calamus A kind of spice, called the fweet cane, Ifa. 43. 24. For which Merchants dealt in the Markets of Tyrus, Ezek. 27.19. whereof use was made in the Legal worship, Exod. 20.23, and is taken for the whole outward worship, Jer. 6.20. It is pleasant in savour, whence it is applyed to the mystical Spouse, Cant. 14. Catamus: The excellent sweetness of Christ, who to a true Christian foul, is like Calamus which is very sweet and delightful.

Cant.4.14. This was used in the composition of the holy anointing Oyl, Exod. 30.23. It is a kind of weet cane or sweet-reed, bought and brought out of far countreys, as appeareth by Isa.43.24. Jer.6.20.

Hereunto (as unto the other wholfom and fweet fruits, trees, herbs, joyned herewith) the children of the Church, the faithful are compared, whose graces are chiefly exercised by the hard dealing of perfecutors, as the vertues of these fruits and spices, are especially seen when they are cut and poured out, or beaten, bruifed, burned. Calamus helps the passages of the urine, and the faults of the reins, helpeth also the womb and conception.

Calcol Nourishing, or consuming all things. A Son of Zerah.

Caldea As devils, or as robbers, Spoilers. A countrey lying upon the East fide of Judea, between Babylon and Arabia, Jer. 50. 10. of which the Inhabitants were called Caideans, Ifa. 43.14. As alfo Caldees, 2 King. 24.2. Mingling; or, as Devils.

Calozon | Properly that which is used to seeth meat in. I Sam.

Cateb As a Hart, or a Dog. The Son of Jephanneb, Numb.
13.6. The Son of Heyron, 1 Chr. 2.18. The name of a Town,

Caif \ Properly, the young one of a Cow, Job 21.10. Improperly, a moulten image in form of a calf, Deut.9.21. The Idols in Ifrael, I King. 12-28. The fruits of our lips, the facrifice of praise and thankfgiving, Hof. 14.2. rude and wanton, Pfal. 68. 30.

"Calf | Strength, because among beasts, Calves and Oxen, be firong; and because the Ox is profitable, therefore some Diall beafts which are for use and profit. Rev. 4. 7. The second beast libe a Calf.

Latters | Ezek. 27.9. or floppers of chinks, Heb. firengtheners; meaning the chief of this Nation, which were cunning Shipwrights, were imployed in mending or making of Shipping, ver. 27. Heb. Those which mend thy breaches; which some take for the breaches of walls and buildings. Annot.

"Mocall To invite finners unto repentance, by the outward preaching of the Word, or otherwise by afflictions and benefits, Mat. 20. 16. Many called, few chosen, Prov. 1.24. I have called, but vea have retused, A common and outward calling, Gal. 5.13.

"There is a diverse calling, "First, In respect of the callers or causes,
"I. By God inwardly,

"2. By Man outwardly.
"Secondly, in respect of matter: " I. To temporal bufiness,

4 2. To spiritual Offices in this life, "1. General, of godlines, Luk. 19. 13. "2. Particular, of Apostleship, &c.

"3. To judgment or account in the end of our life, or of the the world, Luk.19.15.

"4. To glory after death in heaven, Mat. 25.34. "Thirdly, in respect of manner:

" i. Outward. "2. Inward:

"Fourthly, in respect of success:

"1. Ineffectual only by the outward, "2. Effectually by both together, this is perfect.

2. To draw effectually the elect unto Christ to believe in him, by the inward work of the Spirit, through the Word. Rom. 8. 28. To them that are called of his purpose. An inward and special

calling, 2 Theff.2.14.

3. To appoint and chafe anto fome work, and to give fitness

thereunto, Exod 31.2. 'Inward calling is a special and free work of Gods Spirit, fing-

ling and drawing the Elect from among the Reprobates, making them to become that which before they were not, even true believers, members of Chrift, Saints, Sons and Heirs of God, Rom.

8. 30. Woom be predestinated, them he called; 1 Cor. 1. 2. Saints

by calling, Rom. 4. 17. God calleth those things which be not, as though they were.

Referred to God, it fignifieth, alfo,

1. To impose a name on any thing whereby to distinguish it from others. Gen. 1.8. & 5.2. 2. To appoint and chuse unto him some work, and to give fit-

ness thereunto, Exod.21.2. Isa.22.20. 3. To invite finners unto repentance, Prov. 1. 24. Act. 2.

4. To speak comfortably to, or acknowledge to be his own, Isa.

5. To afflict or lay his hand upon any, Hag. 1. 11. 6. To call to an account, Luk. 19.15.

7. To give being unto, Rom.4.17. 8. To warn and exhort, Ifa. 22.12.

9. To possess and make his own, Isa. 55.5.

10. To cause to grow, Ezek. 26.29.

11. To offer the means of falvation, Effectually, Rom. 8. 28. Ineffectually, Mat. 22.14.

Man in respect of God, and then it fignifieth,

1. To perform his worship and service after a solemn and publick manner, Gen.4.26.

2. To praise him, Psal. 18.2. 3. To pray unto him, Ibid. 6.

To draw nigh unto him, in hypocrifie, Prov. 1.28. In truth, Pfal.145.18.

5. To appeal unto him, 2 Cor.1.23.

In respect of others, taken sometime in a bad part:

1. To incite unto Idolatry, Exod.34.15. 2. To invocate false gods, 1 King. 18.26.

3. To be exceedingly ambitious and vain-glorious, Pfal. 49.

4. To determine contrary to the truth, Ifa. 5.20.

5. To procure, Prov. 18.6.

Sometime in a good; as, 1. To speak to, or inquire of, Gen. 24. 57.

2. To invite unto ones house, Exod. 2. 20.

3. To acknowledge, Prov. 7. 4.

4. To rejoyce, Zech. 3. 10. 5. To name, Luk. 1. 13.

6. To fetch by speaking to, Exod. 2. 7.

7. To produce for a witness, Deut. 31. 28. 8. To cry aloud unto, 2 Sam. 2. 26.

9. To proclaim, Joel, 1. 14. To call: To pray unto Christ out of want of him, being felt, and out of the fense of our own misery, Cant. 5.6. I called him, but he answered not,

Call back | Isa. 31.2. Heb. remove, marg.

"Ito call to mind] See to Remember.
"To call his Son out of Egypt] That God in the Person of the Messias had now the second time begotten a Church: for out of Agypt the Church came in her head Christ; as the whole . body before, thence brought forth and delivered, Hof. 11.1. Mat.

2.15.

(all upon [16.12.4. or proclaim, marg.

"To rall upon (500) Sometime both to pray to God and
to praife; and the whole worthip of God is contained under
the phrafe, because no duty of godliness is more pleasing to God, onor any facrifice taken in better part than prayer, Gen. 4.26. Al-

fo 12.7,8. See Pal. 50.23. & 51. 19.
"To call upon the name of Jehovah] Publickly and fo-'lemnly (not privately as before in the family of Adam) but in open affemblies, after the birth of Seth. Gen. 4. 26. Then began emen to call upon the name of the Lord. Some (as Luther) read. By the name of the Lord they began to be called: but it is all one in sense 'and scope, which is, that Adam observing the manners of the world, corrupted much by Cains pofterity, and the worlhip of God alfo, from that time began to gather the godly into a Church (as into a fold) and collected men thicher by preaching the Word, holy prayers, and exercises of Religion, to preserve them. uniported of common and groß corruptions of the world, there-by getting to themselves the name and appellation of the Sons of God, Gen. 6.1.

Such as translate, The name of God began to be prophaned, do err from the nature of the phrase: See Gen. 12.8. & 13.4. And confider not that not a Noun but a Verb follows the Hebrew par-

"To call to witness See to adjure, to Witness, to Testifie.

"Eatled As much as named, or one known by such a name,
as Christ called Peter, Cephas; & Luk. 1. 60. He shall be called

2. One partaker of an effectual vocation, when the mighty God (as it were) by the speaking of a word, doth make one to be that which he is named and called, (to wit) a Saint, and holy, as God the Caller is holy. Rom.1.7. Called to be Saints.

' 2. To be that indeed and truth which one is faid and named to be. Isa. 1.26. Thou shalt be called a faithful City. Luk. 1.23. He shall be called the Son of the most High; that is, be so indeed, and

'jistil be cause the son of the moje High; that is, he to indeed, and 'declared to the world to be (o, Rom. 9. 25, 26.

Put also for, Reputed, Rom. 7.3. Surnamed, Act. 13.1. Invited, Gen. 31.54. Appointed, Act. 16.10. Named, Gen. 31.47. Declared, II.1.26. Separated, I Con. 11. Prayed, Pfal. 82-9. Ordained, Heb. 5.4. Proclaimed, Lam. 1.21.

Called : Caufed to come, Eft. 5.10. marg. Proclaimed, Lam. 1. 21. marg. Set, Judg. 8.31. marg.

\*\*Called: Effectually drawn to Christ by the Ministery through

"Called: Effectually grawn to Cittan by the reininesty through the Spirit. Heb.9.15. That they which are called. Heb.5.10. Called of God an High Priess after the order of Melchi-sedee, that is, appointed or publickly declared, viz. at or by his refurrection. Annot.

Called Christians; Act. 11. 26. or stiled themselves christians. who were before called Nazarites, and Galileans. The imposition of this new name was openly and circumstantially done, in a solemn and publick manner. See Mr. Gregor. Notes and observations,

Called after mp name \ 2 Sam. 12.28. Heb. my name be cal-

led upon it. marg.

[Catlet a \$\frac{1}{2}\text{azarene}\] Christ so to be named, not of the rice

[Catlet a \$\frac{1}{2}\text{azarene}\] wow after the Law, but of the Ciand order of Nazarites, and by yow after the Law, but of the Ci-ty Nazarith, where he dwelled for a time. Matth. 2.23. He hall be called a Nazarene. If Christ had been thus called of the rite, then it should have been written by 7, whereas it is in the Syriack written y. There is a double Nazarite, one by vow, as Samson the type, another by perfect holiness, as Christ the truth of the type, and not the type it felf; as it must be, had he by the order been a Nagavite.

"Calling] A lawful and warrantable effate of life, 1 Cor. 7.

10. Let every man abide in his calling.
"See Office, Magistracy, Ministery, Man, Vocation.
"There is a threefold calling of the Apostles by Christ:

" 1. To the knowledge or hearing of him, so all we are.

"2. To the service or attendance of him, Mat.4.18. both in bodily and spiritual duties.

"3. To the office of preaching, &c. Mat. 10.1. '2. The estate and condition of Christianity. Eph.4.1. walk

worthy of your calling: also the glory of heaven to which we are called, 2 Theff. 1.11.

' 3. The Action of God translating men into this estate. 2 Per-1. 10. Make your calling fare.
Put also for, The effect of election, or effectual calling, 2 Pet.

1. 10. Termed an high calling; Phil. 3. 14. An holy calling, 2 Tim. 1.9. An heavenly calling, Heb. 3. 1. which as it proceedeth of Gods grace, Gal. 1.15. fo it's here accompanyed with holiness, 1 Thess. 4. 7. and hath in the end eternal glory by Christ Jesus, 1 Pet.s.

Calling: Heb.3.1. Partakers of the heavenly calling, that is, effectual calling, whereby they believed and obeyed the Gospel of Christ; called beavenly.

1. In respect of the Author, God, Phil. 3.14.

2. In respect of those things whereunto they were called to be partakers of, which were heavenly, 1 Thess. 2. 12. 2 Thess. 2. 14. 2 Tim.1.9. 1 Pet.2.9. & 3.9. & 5.10. 2 Pet.1.3. some understand thereby the Gospel, or preaching thereof, which was the outward means of their calling. Annot.

means of their calling. Annot.

"Calling upon the name of Jetus] Either the whole worflip of God, by a Syneedoche of the part for the whole; or elfe
it fignifies prayer unto Chrift, for necessary graces. Act. 9:14. 'It liganies prayer unto chart, no incernary graces are year.

'To bind all that call on thy name. Act. 7.59. Stephen called on God,

'and faid, Lord Jesus receive my Spirit. (Gen. 12.7,8. Gen. 13.4, 18. & 26.29.) Calling put for Prayer.

Calm Jon. 1.11. That the Sea may be calm unto us. Heb. may be

Calneh) Allwe. A place in the land of Shinar, Gen. 10.

Caino] Altogether himfelf. A place, Isa.10.9.
Cainary] The place of a skull, Luk.23.33.
Caine] Their Cow calveth, Job 21.10. Heb. sendeth forth. The word imports safety and deliverance. Annot. Job 39.1. The word it self carries a great deal of pain with it, for it fignifies to bring forth with grief. Annot.

Came | 1 King. 20.13. Heb. approached, marg. Came ab20a0 | 2 Chr. 31.5. Heb. brought forth, marg.

Came upon 1 Sam. 4.19. Heb. were turned, marg. 1 Chr. 12.18. Cloathed, marg. & 2 Chr. 24.20. marg. Job 4.14. Heb.

met, marg.

Camei Hereof frequent mention is made in Scripture. There re three kinds of them.

The first called Hugiun, of huge stature and strength, able to carry a thousand pound weight.

The second called Becheti, with two bunches on the back fit for carriage, and to ride upon, of which they have only in Afia.

The third called Raguabill, meagre and fmall, able to travel (for they are not used to burthens) above an hundred miles in a day, Purcas Pilg. lib.6. cap.1. Sett.2.7.705.

A.

They will not drink of clear water, but of flimy and muddy, and therefore flamp in it with their feet. They will indure their thirst for divers days together, but when they come to drink, they fuck in above measure. They couple together in fecret, and abhor incestuous copulation. They are docible, and being high are taught to kneel down that their burthens may be put upon them; nor will they carry more than usual, nor go further than their accustomed baiting place. Though mists and rain may obscure the way from the Rider, yet do they go on without all flaggering. Its hair is profusble for garments, Mat. 3. 4. They live long in the foil where they are bred; not fo, being removed from thence. How great it is, is implyed, Matth. 23.24. & 19. 24. Being weary in their journey, not threats, or blows, but pleafant fongs incite them to go on. They are of an hot constitution, and their milk wholesome. A little meat ferves their turn. They have many ventricles for the better digestion of their food. If any of their number be fick, the rest sympathize therewith. Horses slee from them. Of them Abraham had store, Gen. 24. 35. Job more, Job 1.3. The Midianites had Camels without number. Judg.7.12. on whose necks they put ornaments, Judg.8.21. This though chewing the cud, yet not dividing the hoof, was reckoned

unclean, Lev. 11.4.

Camelion | Hereof mention is made, Lev. 11. 30. It's of a changeable colour, able at one time to look two feveral wayes, upon two several objects. It will fast a whole year together. In flead of noftrils and ears it hath certain passages in those places, whereby it smelleth and heareth. It hath a certain moisture in its back parts, wherewith flies are delighted to their own destruction. It always gapes, as if it lived only of the air. Its enemies are the Crow, Hawk, and Scrpent. The Crow being poyloned thereby, is recovered by eating a bay-leaf. The Hawk that is a deftroyer of others, is not able to reful it. Against the Serpent it defendeth it self by holding a broad strong stalk in its mouth; and observing the Serpent sleeping, out of his mouth he casteth a thred like a Spiders, at the end whereof hangeth a drop of poyson as bright as any pearl, which toucheth the Serpent, he immediately dyeth. Its a most fearful creature, and changeth it self into any colour, fave white and red. It hath a fnout like a fow, and goeth most slowly. Hereunto Sycophants, Flatterers, Tyrants may be fit-

ly refembled.

Camon ] Cummin. A place, Judg. 10.5.

Camon ] Men gathered together for War, 1 Sam. 4. 5, 7.

People living abroad in tents, as the Israelites did, Numb. 1.

Camp] To encamp, or pitch a camp, Exod. 19. 2. To lay fiege against, Isa.29.3. Jer.50.29. It's applied also to Grashoppers Nah. 3.17.

Camp: Heb. 13. 13. Let us go forth unto him without the Camp, bearing his reproach, that is, let us courageoully and chearfully initiate the example of his sufferings, bearing that reproach of impurity and unworthiness, which is cast upon us for his Name sake.

This may be understood, either of our forfaking the Legal ceremonies which were administred within the Camp, (or, Tent) cleaving stedfast to Christ and his Doctrine; and of our forfaking the world in our affections, viz. of our denying our felves, and taking up Christs Cross and following him.

An-

We go out of the world, actu, at our dying day; affectu in our life time. We are in the world, but are not of the world. The time must come, when we must leave houses, gardens, gold, filver, wives, children, &c. in the man feason let us go out of them, let us fet our hearts on nothing in the world, but on God alone.

Camp of the Saints, Revel. 29. 9. The Church militant, compared to Ivail in their tents, Numb. 2. and now being in tents to fight against the Turks, or other unchristian enemies.

Camphire A kind of precious odoriferous gum, Cant. 1.14. or the Cypress tree.

"Camphire] My Beloved is unto me as a cluster of Camphire, Cant. 1.14. or cypress. camphire is a sweet gumm; but cypress is a tree whose fruit groweth in clusters and is also sweet. The Hibrew name copher, (from which both Camphire and Cypress feem to be derived) usually fignifieth Atonement, Propitiation, or Redemption, according to which interpretation the holy Ghost may here have reference to the work and fruit of Christs death, whereby he became a cluster of redemption unto his Church, being a Propitiation for the fins of the whole world, I Joh. 2. 2. the sweemess whereof is refembled by a cluster (which is of many berries compacted together) of the sweet cypress: for that his bloud cleanseth from all sin, 1 Joh. 1. 7. and is accompanyed with all other graces. Aynj-

It was a shrub or plant of rare worth and operation, whose fruit grew in great clusters, that were both beautiful, aromatick and medicinal, and whereof it was so free and bountiful, that it

bare them feveral times in one year. Annot.

Which is a fit refemblance of Christ. Camphire smelled unto doth naturally keep under or weaken luft. Let us have the eye of our foul fastned on Christs sufferings, and labour amidst our delights to favour his bloudy agonies, and Camphire to the body shall not have so strong effect, as the mediation of Jesus to the soul. Class-

Campbire is a fhrub for finell like unto Spikenard, washing the obstruction of the Spleen, and by the very smell of it making men more lively and more ftrong; yea, and available also against the biting of Serpents: such was Christ to his Church when the children of Moab, and Ammonand Mount Seir gathered themselves together against the children of Israel in Engedi. Cotton.

Can To be able, or have power, Pfal. 78.19. Mar. 2.7. Joh. 6

"Can See Able, Power, Free-will.

(Lana) A nest, or possession; or real emulation. The name of a City in Galilee, loh.2.1. Of another, Josh. 19.28.

Canaan A Merchant. Either a man fo named, Gen. 10.16. or his posterity, the Canaanites, Gen. 9. 22, 25.

'2. Canaan: a Land so called of the first inhabitant, Gen. 10.

after named Israel of Jacob, till the division of the ten Tribes: and then the two other Tribes, the Kingdom of Judab, after the Captivity named Jews, now Ifraelites.

Canaanite] Zealous, Luk.6.15. An inhabitant of Canaan.

Canaanite(f) I Chr.2.3. A woman of Canaan. Canaaniti(f) Gen.45.10. Belonging to Canaan.

Candace | Having forgivenes, or a clean possession. A common name of the Athiopian Queens, Act. 8.27.

'Canole' A material light, shining in the darkness of the

night, Luk. 1 5. 8.

c. The light of knowledge, or the word of God rightly known, ferving as a Candle to shew us our duties and our fins, and to direct both our selves and others. Matth. 5. 15. No man lighteth a Candle to put it under a bufbel, but on a Candle-

Gladness and joy, by benefits or deliverances out of trou ble. Pfal. 18.28. God will light my Candle, Prov. 13.9.

"4. The eye, Matth.6.22.

"4. The foul, Prov. 20. 27.

"6. Chrift himfelf, 1 King. 1.36. & 15.4. Rev. 21.23. "7. Any thing that may chear our hearts, 1 King. 11.36.

'The word and Scripture of God is the only and alsufficient Candle and Candle-light of the Church, 2 Tim-3.16,17. It teacheth all truth of salvation, it convicts all error, it instructs in all righteous work, it reproves all fins. The Church and Doctors are but the Candleftick, nor that neither, except they bear out

'Alfo, Gods Ministers shining with the light of knowledge and integrity of life, Joh.3-35. A good Prince, 2 Sam. 21. 17. The bounty or truth of God fining upon the house of David, or Kingdom of Judab, 1 King.15.4. Gods gracious presence accompanying his own children, Job 29.3. The Glory of the Church under the Gofpel, Pfal. 132. 17. Prosperity, Job 18. 6. One succeeding in government, I King. 11. 36. Means of light, Rev. 22. 5. and discovery of that which was hid, Zeph. 1. 12.

Candle ] Job 18.6. or lamp, marg. Soch.21.17. marg. & 29.

Candle: Rev. 22.5. And they need no Candle, &c. They need not light by day or night. They have so much of God and comfort in him, that they feem to have no need of outward means and comforts, Ifa. 19.20. or, in heaven they shall need no reading, or preaching of the word, the light of the foul, Pial. 119.105. 2 Per.

.19. I Cor.13.8. Annot. Canoleffick A frame of wood, iron, or brafs, or other metal, wherein to flick a Candle being lighted, to give light to them who are in the house.

2. Some particular Churches or company of men, profeffing Christ, and bearing out the truth of the Gospel in their doctrine and lives, as the Candle is set forth and snewed by the Candleflick. Rev. 1.20. The feven Candleflicks which thou fameft, are the feven Churches: The Church holds forth the Lanthorn of the World, as Pfal. 119.105.

Allo the Ministery of the Word or Gospel of Christ. Rev. 2. 5.

Those faithful Teachers, extraordinary Prophets, or excellent Witnesses, carrying the lights, Rev. 11.4.

There were Candlesticks.

1. Common, Dan.5.5.
2. Sacred, Exod. 25. 31. being of pure gold, 2 Chroft.

3. Mystical, Zech.4.2. Rev. 1.12. Candleftick: Rev. 2. 5. And will remove thy Candleftick. My Church from out of Ephefus, chap. 1.20. and leave it in darkness.

L & Take Take it from that place, and fettle it in some other, where it shall find a better acceptance, Mat. 21.43. It feemeth by the paffors negligence, the people were grown remissalso; for a great judgement is threatned on them. Annot.

Rev. 1. 12. I faw fiven golden Candlesticks. The Churches, which are the light of the world, Mat. 5. 14, 16. Phil. 2. 15, 16. They are compared to gold, because they excel other societies, as much as gold doth other metals. Annot.

Rev. 11.4. And the two Candleslicks; that is, they were with the two Candlesticks or Churches, so and in the Hebrew is taken, and translated with, I Sam. 14. 18. with the children of Ilrael. There were seven Candlesticks before, chap. 1. 20. but now by perfecution they are brought to two, and two Ministers must suffice them. They are said to be two because these persecuted Churches consist of Jews and Gentiles; or else because they lived both in

the Easternand Western Empire. Annot.
Two Candlesticks: Hold out the light to others. See Zech. 11.

14. & Exod. 25.31. Leighs Annot.

Ministers are Candles, Mat. 5.25. and not Candlesticks yet here called, because they were as Candlesticks bearing forth the light, as also that by them the Churches were to be found, and the joyning unto them was an adjoyning of mens (elves to the Churches of

They are ealled two Olives, and two candlesticks, figuring two great benefits which by their ministery come unto Gods people, as namely the oyl of grace and light of knowledge.

Cane Bought me no sweet cane with money, Ifa. 43.24. Heb cane, or canel, as it is usually termed, (for sweet is not in the Text) or calamus as it is rendred, Ezek 27. 19. but sweet cane, as here. So Jer.6.20. either for the composition of the sweet oyntment, Exod. 30.34. or for the Incense, Exod. 30.7. The smeet cane, Jer. 6.20. Heb. cane the good, or that is good, or cane of the best. Annot.

Canker Their word will eat as doth a Canker, 2 Tim.2. 17. or Gangrene, from pay segiva, from yegiva, fignifying to eat as the disease called a wolf, or a Canker doth, which if it be not looked to in time, groweth incurable, and not only confumeth the part where it is, but spreadeth farther in the flesh. Such is the nature of heretical doctrine, if it be not stopt in the beginning, and cured by folid confutations, and Ecclefiathical censures afficted upon those that are obstinate, it will spread far, and run over the whole body of the Church, and corrupt the same, 1 Cor. 5.7. Gal. 5.9.

Cankered Jam. 5.3. or grown rufty. Annot.
Canker-2002m Agrass-worm or flie that hurteth herbs and corn, eating them up. They are numerous, Nah.3.15. And after they have spoiled, quickly fly away, Ibid.16. The land of Judea was plagued by them, Joel. 1.4.

Canneh] A wall. The name of a Countrey, Ezek. 27.

[annot] Either not to be able for want of power: or may onot in right and equity, Gen. 29.8. and in the latter fense it is used, · Gen.34.14.& 43.32.& 44.26.

Cannot: To be unable, or want power, Job 9.13. & 23. 8, 9.

Joh. 2.2,5. Capernaum] The field of repentance; or of TED a village, a and comfort. The village of consolation. A City, Mat. 8.5. called chrift city, Mat.9.1.

Caphtoz] An Apple, or violet. A Countrey, Deuter. 2.

Earthtozim The Son of Mirrain, Gen. 10-14.

Cappadocia A Region in Afia, called in Hebrew Caphtor, a bowl, or other thing very round: It's compounded of panhe bowed, and no be fearched. Captain Taken for,

1. The head of a family or Tribe, Numb.2.3.

- 2. The General or Ruler of the Army, Gen. 26.26.
- 3. Christ, Heb.2.10.
- 4. The Governour of a Province, Hag.1.1.
- 5. The King or Prince of the people, 1 Sam. 9.16.
  6. The great God, 2 Chr. 13.12.
- 7. A chief Watch-man, Jer. 37-13.
- 8. The chief Marshal, Gen. 37.36.
- An inferior Officer set over a greater or lesser number, Deut. 1. 15. 1 Sam 22.2.

Captain: Josh. s. 14. or Prince, marg.

Captain of the Euro) 2 King, 25. 8. or chief Marshal, marg. Jer. 52.12. Heb. chief of the Executioners, or staughter-men,

Captain of the Temple] Act.4.1. or Ruler marg.

Captains | Ezek. 21. 22. or Battering Rams. Heb. Rams.

aptive one taken prisoner, and held in bonds. Captivity is the estate of such persons. I King. 8.26,47,48. In the Land of their enemies which led them away captive.

2. One who is bound or become prifener to Saran and fin. So are the regenerate in part, and the unregenerate wholly, Rom. 7. 22. 2 Tim. 2.26. In which they are held Captives at his plea-

3. One who is captive by Jesus Christ, Eph. 4.11. and by the Word of the Goipel, 2 Cor. 10.5.

Taken captive 2 Tim. 2.26. Heb. taken alive, marg.

Taren captible | 2 1111.2.20. Heb. Captivity, marg. Captible | 2 Chr. 28.17. Heb. Captivity, marg. Captibity | Corporal, Deut. 28. 27.48. Spiritual, Rom. 7.23. It's put for Captives, Pfal. 14.7. The miterable state of such as be Captives, Ia. 5. 13. A very deep, afflicted, down caft eftate, Job 42. 10. Such as have made others to be their Captives, Judg 5.12. A forcible subjection to Christ by Word, 2 Cor. 10. 5.

Captivity: Ezr.1.11. Transportation, marg.

"Captivity captible" A multitude of prisoners, which in David the type, were the Philisins and other enemies of the the type, were the Politiums and other enemies of the people of Jisal: but in the time of Christ (the truth of that type) they were fin, death, grave, devil, hell and damnation, ([pirtual enemies) which held others captives, and by Christ, themselves are subdued, 68. Pal. 18. (how Captivity is put for Captives, See Pal. 14. 7.) It settethforth David's victories by four effects:

'1. Demonstration of divine Majesty.

Captivation of his conquered enemies.

'3. Spoiling of them.

4. The collection of Rebels to the people of God. See the application of this to Chrift, Eph. 4. 11. where the Apostle changing the words, retaineth the sense, putting giving of gifts, for receiving; because Christ received gifts to this end, to give them to his members; fee Joh. 1. 16. Captivity is put for a company of Captives, Numb. 21. 1. Deut. 21. 10.

Captivity captive: Eph. 4. 8. or a multitude of captives.

'Captibity of Sion ] The Church and people of God. ( meant by Sion the eminent place in ferufalem, where the Temple was built, and God worshipped) being captives and prisoners in Babylon, Pfal. 1 26.1. When the Lord turned again the captivi-

Carbuncle A precious flone, which is in colour like hor ourning coals, Exod. 28.17. Hereby the glory of the Church is fet down, Ifa. 54.12.

Carcas The covering of the Lamb, one of Abasuerus his Chamberlains, Eft. 1.10.

Carchemish ] A Lamb; or taken away. A City near unto Exphrates. 2 Chr.35.20

A care A taking thought to please God, in our own persons,

by doing his will. 2 Cor.7.11. Yea what care?

2. A thought-taking and study for the welfare of others.

2 Cor.8.6. The same care for you. Phil.2.20. Who will care for your

53. A taking thought for the things of this life. Which when it is moderate without diffrust of God, it is good and commendable; if it be otherwise, it is evil, and forbid. Mat. 6. 34. Care not for to morrow.

"4. An estimation or thinking worthily of a person, or a matter, Act. 18. 17.

'5. A taking heavily or grievously of a matter, as if it were a

great evil, 1 Cor. 7. 21. Act. 18. 17. It's also taken for, Respect, Mar. 12. 14. Regard, Luke 10. 14. Value or efteem, 2 Sam. 18.3. Care may be referred to God, in general in respect of all his creatures, Mat. 6. 26, 30. In particular, in respect of the godly, 1 Pet. 5. 7. To Man, implying in general, an applying of his mind to think on some object (which application may be fitly termed, a regarding of it, Mar. 12.14.) But more particularly, an earnest and vehement intention of the mind, carefulness, or such a care which doth as it were divide the heart asunder, as the Original word meiuva derived (as it seemeth) maeg. To meeiger & ver importeth. Hereof are two kinds lawful, with relation unto God, I Cor. 7. 32. 2 Cor. 7.11. Unto others, as 1 Cor.12.25. 2 Cor.7.12. & 8.16. Alfo, a circumspect walking and carriage of our selves in respect of both, Tit.2.8.

unlawful; being, 1. Such as are not in any case warrantable Rom.13.14. Mat.6.31. 1 King.21.4.

2. Such as are in their own nature warrantable, but through abuse become unwarrantable; as for one to be so diligent in his particular calling, as to be careless of Gods worship. See Mat. 13.22.

Care: 1 Sam. 10.2. Bufiness, marg.

Care for, 2 Sam. 18.3. Set their hearts on, m. Deut. 11.12. marg. Pfal. 142.4. feek after marg.

Careful | Thou hast been careful for us with all this care. 2 King.

4.13. This phrase implyeth such care, as hath a fear of failing in fome duty mixed with it. It intendeth a very fedulous and diligent care. Annot.

And shall not be careful, Jer. 17.8. or, nor taketh thought, or needeth to take thought. Annot.

we are not careful to answer thee in this matter, Dan. 3. 16. The matter is fuch as needs no time of deliberation, or answer at all, at leaft in words, but rather in deeds, of confrancy and courage on our parts. Annot.

Be careful for nothing, Phil. 4.6. that is, with tearing and torturing the heart, with carking thoughfulnels, impiery, fretting impatiency. Leigh. Crit. Sac. In Mecuardo. We must be careful to

maintain good works, Tit. 3. 8.

Carefulness Drink thy water with carefulness, Ezek. 12.18. heaviness, pensiveness, trouble, vexation or anguish of mind.

I would have without carefulness, 1 Cor. 7. 31. a doubtful and carking care, a distracting care, such as parts and renders assume der the mind, Μεειμνα παρά το μερίζου του νέν. Leigh. Crit.

what carefulnes, 2 Cor.7.11. or diligence; study and diligence, readily and carefully to put in practife what I commanded you, to correct your error and neglect, in not inflicting the censure of the Church upon the incestuous person. Annot.

Carefully If thou carefully hearken, Deut. 15.5, If bearkening

thou wilt hearken. Ayafw.

waited carefully for good, Mic. 1. 12. or, was grieved for good, fick for it: which they loft, and carefully expected in vain; but were caft out of their former good and happy estate by those publick calamities. Annot.

The more carefully, Phil. 2. 28. with the more forwardness, diligence, care or ftudy.

Careles | How they dwelt careles, Judg. 18. 7. i.e. that they were quiet, and secure (in their opinion) from all danger of surprize, ver.28. Annot.

Careles, Isa. 32. 9. Heb. confident, alluding to their vain confidence, for which they are so frequently taxed, chap.30.12. &.31.1.

Carelessip Ezek.39.6. or confidently, marg. Carkass | Taken, I. Improperly,

1. For Idols or Images, Exod. 26.30. (which are so called, becaufe they are bodies without fouls, as Pfall 1154, yet so that I-dolarers are often so deluded, as to think the falle gods do animate, inform, and quicken them; and because they are loathsom unto God, as dead and stinking carkasses to men. Annot.

2. For the Sacrifices which were offered to Idols, Jer. 16. 18.

3. For the body of the Jewish people, whom God would deliver, Annot. or, the godly grievoully afflicted.

4. For grievous calamities, Rev. 16.3.

II. Properly, for a dead body; as

1. Of men; as of the Ifraelites which fell into the Wilderness, Numb. 14. 29. Of Saul and his Sons, 1 Sam. 31. 10,

2. Of heafts, Judg. 14.8.
3. Of creeping things, Lev. 5.2.
4. Of fowls, Gen. 15.9, 10, 11. See Ravanel.
Carcaffes Their limbs and bodies by little and little languished. Heb. 3. 17. Their carkass sell in the wilder-· neß.

The Carkaffes of their Kings, Ezek. 43.7. Not for that they defiled themselves by touching their dead bodies; or, for that they were grown into the Idolatry of the Heathen, to defile their dead Kings, and to rescue their corps from adoration, for we no where read at any time of that their Idolatry; but rather that they defiled themselves with humane carkasses, which they had sacrificed alive to their Idols, which in Scripture are sometime under-stood by the name of Kings, as the Ammonites use to call their Idols. See Lev. 18. 2. 1 King. 11. 5. 2 King. 23.10. Amos 5. 26. Annot-

Humane bodies are called the carkaffes of Kings, which the Kings of Tudah did facrifice to their Idols. Ravanel.

of judab did lacrince to their idols. Navanii.

Heb.3-17. Nhofe carkaffis full in the wilderness, rai rana, joynts, limbs, members, badies, the parts put for the whole, (which by little and little languished) yet the word members is very emphatical. Come into a field where a fore battel hath been fought, and you shall find here a leg, and there an arm, one member in this place, another in that; for their members were feattered in the Wildernes, some lay in this place, some lay in that. They fell, some one way, some another; some stung to death by Serpents;

fome the earth fwallowed up quick, &c. Jones.
Where fin went before, the Angel of God would follow upon the fin. Dikson.

Oh what destruction can fin bring upon thousands in a short time! However men and women pamper their bodies, are proud of their beauty, ftrength, &c. will they not be carkasses ere long? The foul dieth not with the body; Their carkalies fell; their fouls did not.

"(Tarkaffes, or Co2ps) The dead bodies of the Saints, but effectally of the Prophets of God, exposed and laid forth to

opprobry and the scorn of the world by the followers of Anti-chrift. Rev. 11. 8. And the carkassis (dead bodies) shall be in the streets of the great city. Ver. 9. And they shall not suffer their carkasses (dead bodies) to be burged. Hereby is expressed the the great cruelty of the Papists, not content to kill the servants of God, and that with torment, but dishonour their dead bodies, by casting them in the streets, and denving burial to them. Alfo by a proportion, these carkasses may be expounded of the holy Scriptures: whereof the Papifts have but (as it were) the bare and naked corps, having by their gloffes and interpretations, of the (so falsily called) Apostolick Sea, corrupted the sense and true meaning of them, which is the life and foul of the Scrilables.

Whether this be to be taken for a part of cruelty, or benefit, it is doubtful; nor is it to be determined but by the fulfilling of the prophefie; for it may be taken either as proceeding from enemies, adding this diffrace to the great flaughter which they had made, to wit, the denyal of burial to the dead bodies of the flain; or as from friends and favourers of the witnesses, to wit, by this means providing for them, as it were, by and by to rise again: For howfoever it was otherwise a part of great cru-elty, not to bury the dead, and to be cast out unburied was effeemed especially among the Jews, for an exceeding ignominy; yet those which were so slain, that they were not plainly in dispair, but that they might be restored to life again, it is to be accounted a benefit to hinder them a little while from close burial. If we hold the latter, some rescue from the reformed people feemeth to be intimated, for fear of whom, as being in multitude, the greatest part by far, and therefore the wound being yet fresh, and things not as yet setled, not to be provoked to desperation without danger; or at least by secret means and savour, it should come to pass, that the witnesses should not be so dealt with, that there were no hope of reviving.

Carmel | Knowledge of Circumcifion. A City, Josh. 15.

Carmel Thine head upon thee, is like Carmel, Cant. 7.5. A mountain where Elijah killed the Baalists, and prayed for rain, 1 King. 18. 19, 20, 42. It was also a place inhabited by Nabal, 1 Sam. 25. 2, 5. It seemeth to have been very fertile, Nah. 1. 4. for a fruitful place is called Carmel, opposed to a barren wilderness, Isa. 29. 17. & 32. 15. & 33. 9. Jer. 4. 26. Thus, her head likened to Carmel, may fignifie her mind filled with the knowledge of God, and fruitful in graces; so God promising the restauration of his Church, saith, Israel shall feed on Carmel. &c. Jer. 50-19. and fore-telling the glory of Christs Kingdom, faith, The glory of Lebanon shall be given unto it, the exercisency of Carmel and Sharon, &c. Isa. 35, 2. The word is used also for crimson, (as it's set down in the margin) or Scarlet colour, 2 Chron. 3. 14. which may be also meant here; her hair after being likened to purple, and these were colours worn of Princes and great personages, and so meet for this Princes daughter, (ver. 1.) and for the attire of her head, on which she weareth the hope of Salvation (through the bloud of Chrift, which these colours also prefigured) for an helmet, I These 5. 8. Aynsworth-

The head of the Church under Christ is the Civil Magistrate. The meaning then is, that the Magistrate of this Church shall yield flore of found and (weet nourifhment to the people, by giving and maintaining free paffage to each holy Ordinance of God, and also by wholesom laws; and lastly by good example of godly life. Cotton.

Hereby may be understood Christ and his most ample and abundant grace, whereby the Church is fructified and enriched.

Carmelite] One of or belonging to Carmel, 1 Sam. 30.6.

Carmelites A woman born there, or belonging thereto, Sam.27.3. 1 Chr.3.1.

Carmi My vine; or, knowledge of waters. The Father of Achan, Jolh.7.1. The Son of Reuben, Gen.46.9.

Carmites | Such as descended of Carmi, Numb. 26.

Carnal A frail and transitory thing, which vanisheth at the coming of Christ. Heb. 7. 16. After the law of the carnal commandment. Thus he calleth the Levitical Law.

'2. One wholly infected with fin. Joh. 3. 6. That which is born of the flesh, is flesh, or, carnal; that is, fleshly and finful.

'3. One who hath more fin than grace; more flesh than Spirit. I Cor. 3. 1. But as unto carnal men, even as unto Babes,

4. One who is but in part corrupted by fin, yet having more grace than fin. Rom. 7. 14. The law is firitual, but I am

Such as mind the things of the flesh, 1 Cor.3.3. 6. Worldly things, 1 Cor. 9. 11.

Such things as are humane and natural, 2 Cor. 10.4.

Carnal Commandment] A precept which enjoyneth things weak and frail, not lafting and eternal; such was the whole Ordination of the Levitical Priest-hood. Heb. 7. 16. " which is not made Priest after the Law of the carnal command-

"Carnal rites | Certain outward Ceremonies, which did not come to the foul, but were placed in terrene and earthly matters. · Heb.9.10. Which only flood in carnal rites. Or, carnal ordinances, or, cirimonies, or, polylifications of the fifth, called cannal ordinances, or, pullifications of the fifth, called cannal ordinances, or, pullifications of the fifth, because they did fanctifie only to the purifying of the fifth, ordinances, that is, freeing those who ded them from legal pollutions and irregularities. See 2 Chr. 30. '19. Joh. 11.55. Annat.

To be carnally minded is death] Rom. 8.6. Gr. The minding of the flesh, or the wisdom of the flesh. The word in the Original is pegunua, which sometime is rendred the desire or affe-Etion; fometimes mind, or meaning; fometimes wisdom; and in these senses, that which the Apostle here calleth geomus ous-20, is death; that is, tending to death, or bringing death; as on the contrary, the defires, affections, and wisdom of the Spirit, are life, and peace, that is, tend to life and procure our peace.

Carpenter Christ used this trade before he did shew himfeli in the Ministry, Mar. 6.3. Its applied spiritually, Zech. 1.20,

Carpenteis] Ezr.3.7. or Workmen, marg.

Cat plus | Fruit. A mans name, 2 Tim. 3.1.1 Carriage ] Judg. 18.21. Luggage, bag and baggage, train, and

Carry] put for, To protect and fafely keep, Ifa.46.3,4. Make to ride, 1 Chr.13-7. Steal away, Job 21-18. Lead or drive, Num. 24-22. To be tenderly affected, Ifa 3-11

Carryed: Heb. 13.9. Be not carryed and with divers and firange doctrines, that is, as the waves of the S ... or as the clouds of the air, are now this way, now that by the winds, Eph. 4.14. Jude. 12. but be constant in that faith which you have received. Be not carryed sometimes with this, sometimes with that dostrine, being different and difagreeing to that faith which you once received Jud. 3. Annot.

Be not rashly moved, wandring hither, and thither, which happens to those that have nothing fixed in their mind to follow. Leigh. Annot.

Be not carryed about (as a wheel, as flubble, or flraw (chaff, feathers, &c.) with the wind) with uncertain doctrines, which neither agree with themselves, nor with the truth, doctrines unknown to Christ and his Apostles, seigned of men, not agreeable, repugnant unto the foundation of the Gospel.

Carryed the Ark | 1 Chr. 13.7. Heb. made the Ark to ride.

marg.

Carryed away of the flood To be overcome and mafter-'ed with grievous persecution, as a house drowned and carryed a way with a violent flood, Rev. 12.15. That he might cause her to be carryed away of the flood.

To be utterly destroyed out of those desert places, as he had driven her out of the inhabited world before, Annot.

' To be carreed by the Spirit | To be ravished after a divine extraordinary fort, as the Prophets were when visions were "shewed unto them. Thus was John ravished here, when he must fee the vision of the great Whore. Rev. 17.3. So he carryed me away in the Spirit.

He was in a trance, his body abiding where it was, Annot.
"Do be carryed into the Mildernels" Either the place where folm must fee this Vision, to be folicary, as aptest for contemplation; or that this great Whore was feated in the vifible Church, being now laid wafte and desolate as a Wilderness; or else that the manifestation and knowledge of this Whore and her Dominion, must be fetched from men living in some obscure place (as it were in a Defert) from whence there was no fuch matter to be looked for, Rev. 17. 3. He carryed me away into the

Or, that he might view the woman the better, being separated from others, and in an open waste, where nothing might hinder the fight of her. Or, to intimate that Rome fhould be brought into a defolate state in the end, as chap. 18.21. &c. Ifa. 13.19,20,21, 22. Ifa. 50. 12. Annat.

Den that carryed tales ] Ezek. 22. 9. Heb. Men of flan-

Carryeth ] Job 21. 18. Heb. fealeth, marg.

And of the beaft which carryeth her, Rev. 17.7.) The Imperial beaft or Monarchy which upholdeth her. Napier.

The Emperors uphold Rome, and Rome upholdeth the Pope.

Carthena A lamb steeping. One of Abasurus's Princes, Efth.

Cart] An instrument with wheels, called in the Original from עבל for that it relleth or turneth upon wheels, used both for carriage, as I Sam. 6. 11. & 2 Sam. 6. 3. & Amos 2. 13. and for to get the Corn out of the husk, ear, or cod, Ha. 28. 28. for which now the Flail is used, wherewith men

(art-rope) Isa. 5.18. And fin as it were with a Cartrope. Heb. the thick rope of a wain or Cart. The word properly fignifieth a thick Cord, or Rope; such as those are usually wherewith Carts or Wains are drawn, and whereof Traces are made for beafts that draw in them; and hereby is intimated the strength of those plots, that they make use of, for the accomplishment of their wicked purposes, that they may not fail and miscarry before they come to full effect, Pfal.64.5,6. Annot.

It's put for strong reason (as they conceive) of some evil Law. Reynard

Cart-mheel | Ifa.28.27. The wheels of fuch a Cart or Drey-

Carved Spoken of Images, Judg. 18.18. 2 Chr. 33 7, 22. &c 34. 3. of the Cedar of the Temple, 1 King. 6. 18. of the Walls thereof, verf. 29. of the two Doors, which were of Olive-tree. vers. 32. of the two Doors that were of Fir-tree, vers.34,35. of the Sanctuary, Pfal.74.6. of Bcds, Prov.7.16.

Carvings | Figures engraven, 1 King.6.32. Cafe | put for.

1. Condition, whether good, Pfal. 144.15. or bad, Exod. 5.19.

2. A strict or inseparabletie or obligation, Mat. 19.10.

Certainly, or affuredly, Deut.22.1. & 24.13.

3. Certamly, or alluredly, Deut. 22.1. & 24.13.

Cafement Spoken of a Window, Prov. 7.6.

Cafiphia Defre. A place, Ezr. 8.17.

Caffuhian Defre. A place, Ezr. 8.17.

Caffuhian Hope of Life, or pardored. The Son of Mizzaim, of whom came the Philistins, Gen. 10.14.

Caffial A fiveet furth bearing a spice like Cinamon, being both precious and edoriferous, whose the was most frequent of the State of the State of Control of the State of Control of the State of Control of Con old, Ezek.27.19. which may be distinguished into,

1. Common, wherewith the garments of great ones were perfumed, Pfal.45.8.

2. Sacred, used for the making of the holy oyntment, Exod. 30. 24, 25. Caff] A throw, or hurle, Luk. 22.41.

Caff I King. 7. 15. Heb. falbioned, marg. Thrown or flung, Prov. 16.33. Dan. 3.6, 11, 15, 21.

" To cast away confidence To make loss of; or to lose the free and ingenuous profession of the truth, whereof the confidence is in the heart, Heb. 10.35. And cast not away the consi-

Cast not away as faint-hearted souldiers are wont to do their weapons. We are wont to cast away those things that be hurtful and cumbersome unto us. This heavenly weapon of confidence and boldness is very necessary and commodious for us. It doth import not only an inward boldness, but an open profession of it before all the world, παιροπία, quas παισφοπάς, when men are not assaid to speak all and deliver their whole mind.

Confidence, or cheerfulness, your cheerful profession, spring-ing forth of the cheerful confidence of your faith and hope. An-

"To caff thy burthen | Pfal. 55. 22. or Care, 1 Pet. 5. 7. "fignifieth,
"I. To truft or depend on God, Pfal. 37-3.

"3. To commit our cause to God by prayer.

"4. To use all lawful means of our good, or to do good. 66 5. To be thankful for the means that God fends.

"6. To wait with patience and hope on God for good fuccefs.

"7. To forbear to offend God by any ill course, and to do all that may please him.

"See Pfal. 37. 3,4, &c.
Caff down! Pfal. 42.5. Heb. bowed down, marg.
Taff forth! Hof. 14.5. Heb. firike, marg.

(Laff into Mat. 4-12. or delivered up, marg.

"Mo be cast into the earth] To be thrown down out of the bounds of the true and holy Church, to exercise his rage amongst the reprobates, both Heathen and all others, seeming godly, yet strangers from true godliness. Rev. 12.9. He was even cast into the earth.

Had no more power over the Church by publick Magistracy, as

He with all his devils (hitherto worshipped in stead of God) were thrown down from the top of their divinity, which they enjoyed, to the bottom of execution and contempt, Diede. He was cast out, by the members of Christ,

1. By cafting our and refifting Paganism, Idolatry, Blasphemy, Impiety, and all Injuffice.

 $\mathbf{C}$ 

1. By the preaching and promulgation of the Gospel, which

is like lightning, quick, piercing, and irrefiftable.

3. By open profession and maintenance of the faith and truth of the Gospel. Into the earth.

Α

1. To manifest and clear the certainty of his overthrow, and the Churches victory; as Goliah was feen to be overthrown, when David threw him down to the ground.

2. More specially to shew, who they be, whom the Devil now tyrannizeth over, among reprobates, carnally and earthly minded men. Leiehs Annot.

He and his instruments having not power against these elect fouls, have only permission to tempt, try and persecute their earthly bodies, Natier-

To be cast into the lake of fire, &c. | To be tumbled and thrown down into hell, which is here called a lake of fire, and bottomless pit, to fignifie the horror and sharpness of infernal pain. Rev. 20. 14. Death and hell were cast into the lake of fire,

Dot to caff out To hold most dear, to regard and embrace \*lovingly as for his own for ever, Joh.6.37. His special love, and perseverance in the same by the faithful, is noted in this phrase.

To cast out, is, to excommunicate, Joh. 9.35.
The other words annexed to cast, as to cast down, Josh. 10.11. up, Isa. 57. 14. Forth, Pfal. 144.6. Afide, Act. 4.11. Into, Matth. 5. 30. upon, Luk. 12.31. plainly shew the meaning of the pla-

"Mo be caft out ) To be refused as profane. Rev. 11. 2. The Court which is without the Temple, cast out, (or leave out) and mea-· fure it not.

And that which God will not account of. So we cast things out of doors which are of no price or use. Or, leave out, that is count it not any part of the Temple, though it be sometime so called, as Mat. 21.12. the buyers and fellers are faid to be in the Temple, which were in the outward court of the Temple. Or, leave it out, that is, measure it not, as chap. 10. 4. Seal up those things which the feven thunders have uttered; that is, write them not, or he putteth the things fignified first, and then the fign, leave the place where the true religion was professed to Idolaters, while the Church is ferving God in the Wilderness, as in the inner court of the Temple; and let this be a fign of it, that thou measure it not, as thou didft the Temple and inner court. This fignifieth that in those times the visible Church of such as bare the name of Christians, were to be cast out, as excommunicated of God, neither were the servants of God to account them as Gods building, measured by his reed, or as Gods approved Church. Annot.

Caff off] Job. 15.4. Heb. made void. marg. " To caff off] Referred to God. See to Deliver up, to Forsake,

"to Depart, to Reprobate, to Harden.

Referred to Man, it's taken fometime in a good fense, Rom. 12. 12. (So to cast away. Isa 30.22. Ezek.20.7.) Sometime in a bad,

Hof. 8.3. Amos 1.11. 2 Chr. 11.14. Joel 1.7.

To cast is put for, to Reproach, Mat. 27. 44. Bring untimely

fruit, Exod. 23. 26. Diffegard, or contempuoufly neglect, Pfal. 90. 17. Melt, make or frame, Exod. 25. 12.

"An east out water] To inflame the Nation, and put

\*them into raging tumults against the Church of Christ. Thus

Satan did, when he stirred up many people to perfecute the

Christian Church, even in her infancy and Cradle. Rev. 12. 15. The Serpent cast a water out of his mouth after the woman. Some, by these Waters understand, great store of Heresies, Lies, Slanders, Reproaches, wherewith the Serpent fought to drown the poor Church.

Sent out bulls abroad from the Pope, who thereby raised multitudes of Souldiers to destroy the Waldenses, and other Protestants fince. Waters are put for many people coming in hostile manner, Ifa.59.19. Rev. 17.15. and violently fweeping away all before them, like a River, Amos 8. 8. Annot.

By these waters are figured,

1. Violent and furious perfecution, Pfal. 124.2, 3.
2. Fassedoctrine, according to that which is in this same Proplefie, Rev. 8.10, 11. this is that wormwood which infecteth the fountains and Rivers of waters.

for the contrary appears, Rom. 8.38. & 2 Tim. 4.7,8. but reprovable or faulty. 'Adoxun is a Metaphor either taken from those who try metals, and cast away that which is drossie; or he goeth on in his former Metaphor of those who proved Masteries, and hath regard to those times where there were certain Colledges or Aca-

demies like our Artillery gardens, for exercise of Arms, where the Novices that submitted not themselves to the rigour of their discipline, or were found tardy in their tryals, or of pursie and unwieldy bodies, were cashiered again by their Masters. Therehere the word 'AS'ozu @ fignifieth not to be cast for ever out of Gods favour, but to be rejected either as base and resulory, or droß; or to be cast out of their fociety and company, who we aftied, or ran for the prize. Annot.

" Caffles Dwelling houses, so named of being fair and high,

built in a row or order, Gen.25.16.

Caftles, 2 Chr.13.12. places, marg. being ftrong places for defence, Prov. 18.19. Such as iwas the Castle of Zion, 1 Chr. 11. 5. ferving both as a defence against enemies, 2 Chr. 27.4. and as a bridle to keep them under, who are brought in subjection. Such as that, Act. 21.34.

Caffo2 A vever. The fign of a Ship wherein Paul failed, Act.

The Poets feign, that Caftor and Pollux were twins, whom Faziter begat on Leda, in the form of a Swan; who when they came to age scoured the Sea of Pyrates, and therefore were counted gods

Catch I spoken of fire, Exod 22.6. of the Benjamites in taking them wives of the daughters of Shiloh, Judg.21.21. The wicked who endeavour to ensnare the poor, Pial. 10.9. but are themfelves enfnared, Pfal. 25.8. The extortioner, Pfal. 100, 11. Lyons, whereby the Princes of Ifrasi are understood, Ezek. 19.1. Se 3.6. The treacherous dealer, Hab. 1. 15. The Devil, Mat. 13. 19. The Pharifees and Herodians, Matth. 12. 13. Hunters, Lev. 17. 13. The wolf (whereby may be understood the encmies of the Church, whether false Teachers or others) John 10.

It fignifieth, to lay hold on, 1 King. 20. 33. Apprehend, vanquish, overcome, 2 King.7.12. Entrap, Luk.11.54. Convert fouls,

Catechife | fignifieth properly to teach the principles of Religion by way of question and answer, Heb. 5.12. & 6.1. which is the duty both of Ministers, Gal. 6.6. Act. 18.29. & 22.3. 1 Cor. 3.2. and of Parents, Deur. 4.10. & 6.7.

It's translated Train up, Prov. 22. 6. Inftruct, Luk. 1.4. Inform, Act. 21.24. Teach, 1 Cor. 14.19.

Caterpiliar | An hurtil worm, eating the leaves, buds, flowers, fruits of trees, heres, corn. It maketh websas Spiders, wherein it wrappeth it self the whole winter, referving its pefti-ferous feed; for it caffeth certain eggs from it, whence in the fpring springeth a brood of many Caterpillars. It's of divers colours, gliftereth in the night. It's foft and rough, Jer. 51.27. It's faid to be transformed into a Butterflie. The Caterpillars are faid to eat one anothers eggs, unless they be carefully wrapped up, They are a judgment inflicted for fin, 1 King 3.37. Joel 1.4. Pfal.

"Catholick ] fignifieth Universal, or General; that which concerns not one perfon, or place, or people, but reacheth unto all people of all places, times, ages, fex, and conditions. Thus the Church of Christ in our Creed, is intituled Catholick. And the Epifiles of James, Peter, and John be so called, [The Epifile Catholick of James, &c.] Because they were text not to one Church, as that to Covinth, to Philippi, &c. of to one person, ds to Philippi, to Titus, &c. but to all First believers, every where dispersed; or to all [believing] both Jews and Gentiles, in the world. How this Title can agree with the Roman Church, being but a particular Church (if the were as found as the is rotten) let reasonable men judge. To say, the Remi, b Catholick Church, is as much as to fay, the whole English-Eritish Nation, which were an abfurd speech.

(Lattle) Gen. 1. 24. The word in the Original is Estimate, which in the general acceptation may fignific any living creature, especially great, wild or tame; and in particular, some take it for the greater fort of beafts, and therefore render it in the plural number by pecora; and fome for the leffer fort, and translate it by pecudes: but the most understand by it such as are useful to man, either for his food or cloathing, drawing or burthen-bearing, and therefore in Latine have their name from help, for the word is jumentum, as it were invamentum. Annot.

Them God subjected under mans command, Gen. 1. 25. Pfal. 8.7. whereupon Adam as their Lord gave names unto them, Gen. 2.20. Herein of old, a principal part of mans riches was placed, Gen. 13.2. Eccl. 2.7. and was a special blessing, Zech. 2.4. For whom God provideth, Pial. 164.14, and who are in their kind to praise God, Psal. 148.10. They are not all of one colour, Gen.30. 32. nor of a like strength, veril 41. Some also were unclear, Lev. 5.2. Some great, others small, Eccl. 2.7. Some jut, others lean, Ezek.34.20. They were used of old for exchange, Gen.47.17. for food, Sacrifices, &c. Ravanal.

The Cattle also concerning the vapour, Job 35.33. Hogs and Sheep and Oxen that go to hide themselves, when they perceive a tempeft coming, those being much more quick-leared than men, and can perceive the vapors going up to cause rain, before men can fee or feel them. Annot.

Cave] for Dwelling, Gen. 19. 30. Burial place, Gen. 23. 19. Joh. 11. 38. Shelter in time of diffres, Josh. 10. 16. 1 King. 18. 4. Judg.6.2. Pfal.142.1. Heb.11.38.

Cabes | Job 30.6. Heb. boles, marg.

Caught Rev. 12.5. And her children was caught up unto God, dangle and to his throne. Napier, Fox, Junius, comper, with some others understand this of Christs ascension. But this cannot be here meant, for this John knew before, as being written in the Gospel; and many things passed between Christs death, and his ascension. Neither was Christ caught up by another power, as we, 1 Thesi. & 68. 18. Ephef. 4. 8, 9, 10. to wit, by his own power. An-

And Christ is no where called the Churches Son, and the words caught up are unfit to fer out Christs ascension, who is said to go up, Act. 1.9. and to ascend. Lastly here is no naming of heaven (usually mentioned where Christs ascension is spoken of) but of God and his throne, which as they are in heaven whereunto Christ ascended; so are they in the Revelation to be understood to be here in Gods Church, where, as in heaven, he fetteth his throne, chap.4.2. Bernard.

Brightman, and our Annotator, understand Constantine the Brigotman, and our Annotator, understand companions the Great (and his fucceffors advanced to the Roman Empire, and made Gods Deputy, fitting as it were on Gods throne (1 Chr. 2). 23.) advanced into chief government for the defence and refreshing of the Church, and curbing the rage of those imperial Dragons.

Dr. Taylor understands by it not one singular person, but some porent Princes or special deliverers, whom God stirred up to succour and relieve the Church against those Tyrannical Romish Emperors, and Persecutors. Leighs Annot.

This was then fulfilled (faith Mr. Mede) when as Christians bare the sway under Constantine the Great, and his Successors, the Dragon being thrown down.

Mr. Bernard thus, Now one of the Sons of the Church, a Chrifrian professing Christ, was marvellously preserved of God from the rage of Heathen Tyrants, and exalted unto Gods throne, that is, to be next the Lord in the highest place in his Church.

'Cavillation forged, or falle acculation] Falle and unjust accusation, and malicious invention to trouble a man. Luk.19.8. 'If I have taken from any man by forged Cavillation. Zacheus being 'a Publican or Collector of Tribute, and having wronged many, under pretence of the Weal-publick; did therefore charge all fuch for enemies unto the Common-wealth, who oever found fault with his robberies and harms. This was his forged Cavillation. A speech borrowed from such as told out, who transported figs from Athens (contrary to a Law made in that behalf) to scrape fome money from fuch as (being accused by them) were found

Guily. Caul Exod. 29.13. It seemeth by Anatomy, and the Hebrew Doctors, to be the Midriff, marg.

I will rent the caul of their heart, Hos. 13.8. pericardion, that incloses and compasses the heart, that losty heart so listed up, vers.6. I will wound them mortally. Annot.

Cauls | Ifa.3.18. or Net-works, marg. as others, embroydered works. Some would have it to be some ornament about the legs,

as the former about the feet, as if the former were some kind of Shoos, or Slippers; these of Hose or Stockings: But there is little probability of either. Annot.

'Caufe | Suit, action, controversie, Isa. 1. 23. The widdows cause comes not before them, Psal. 43.1. Exod. 22.9. & 23.3. 2. The matter or crime wherewith one is charged. Act. 25.27.

And not to here the causes which are laid against him.

It's also put for, A reason, 1 Sam. 17.29. Sake or respect, 2 Cor. 7. 12.

Caufe: 1 King. 8.45,49. or right, marg.

Caufe] To make, effect, bring to pass, Gen. 7.4. Exod. 9.18. Jer. 15.4,11. Be the authors of, Rom. 16.17.

Causing to speak Cant. 7.9. that maketh to speak, or giveth atterance, or speakth in the lips, &c. This is the other effect of the Spirit, that as wine maketh men talkative, Prov. 23. 29. fo the Spirit maketh men to utter the mysteries of God, as the Disciples (when some thought they were full of new wine (prophefied and spake with other tongues, the great works of God, as the Spirit gave them utterance, Act. 2. 4, 11, 13, &c. Aynf worth.

Where the heart indites good matter, the tongue will be the pen of a ready writer; nor can that foul which hath tafted of the power of the good Word of God, and the World to come, forbear to declare and speak of it to all the World, Act. 4.20. It is impossible for any to be filent, that have felt this power moving and inspiring them. Annot.

Such shall be the sweet and powerful efficacy of the Doctrine

of the Church then, as shall cause the sleepy and drowse profesfors (whether Gentiles, or Jews) to open their mouths, and speak plentifully to Gods praise. Cotton.

 $\mathbf{C}$ 

Which is of such wonderful power, that is able to put words both of repentance and praise into the lips of him that lies affect in his fins. Hall

Causey 1 Chr. 26.16,18. By the causey of the going up. There is mention made of a Causey, 1 King. 10.5. and 2 Chr. 9.4. which in both places is translated, an afcent, but that was from the Kings house, towards one of the foregates of the Temple. By this, not only passengers went up and down, but also such things this, not only panengers were up and down, out and men mings as were brought in and carried out of the Temple, did paß up and down, and therefore (the Temple being on the fide of an hill, whereunto they went up) this may be called the Cansey of going up.

Cauffele 1 Sam. 27.31. Prov. 26.2. or, without cause, without any just, warrantable, sufficient ground for the same.

Ë

Ceafe) fignifieth,

I. To be wanting, Deut. 1 5.11.

2. To be utterly forgotten, Deut.32.26.

3. To be quiet, Judg. 1 5.7. To leave off, 1 Sam. 7.8.

To leave unperfected, Ezra 4.24.

6. To firing up, Job 14.7.
7. To abstain from, as from doing evil, Isa. 1.16. Anger. 7. 10 aniam from, as from uoing cvii, married to Pfal. 37.8. Sin. Heb. 4.10. Hearing inftruction, which caufeth to err from the words of knowledge, Prov. 19.27. Strife, Prov. 20.3. Our own wisdom, Prov.23,448, 66.
8. To be removed by death or otherwise, Lament 5.

9. To rest from, willingly and wittingly, not to be given to, 1 Pet. 4. 1.

10. To end, Pfal.46.9.

11. Not to lean to, Prov.23.4. 12. Not used, Eccl.12.3.

13. Give over, Ifa. 33.1.

14. Be no more, 1 Cor. 13.8.

15. Be still, Pal.4.4.
16. To forbear, Exod.23.5. 17. To intermit, Lam.3.49.

\*\*Eloceafe from our morks To do our own will no clonger, but to refign our felves to God to yield him obedience by doing his will revealed in his Word, Heb. 4. 10. Hath ceafed. from bis own works. Ceale not] 1 Sam. 7.8. Heb. be not filent, marg.

Leafed: Heb.4.10. He bath also ceased from his own works, from those afflictions and forrows, which he suffers in this life, Rev. 14. 13. & 21.4. Thereby the Apostle intends the happiness of the Saints in heaven, where all tears shall be wiped from their eyes, Isa. 25. 8. Rev. 7. 17. and whereof we receive the first fruits and pledges, even in this life. See vers.3. Annot.

Mithout ceafing Act. 12. 5. or inftant, and earneft.

Cedar] A tall, Amos 2. 9. Goodly, Psal. 18. 10. Excellent tree, Cant. 5.15. whereof the choice grew in Libanus, Judg. 9.15. used for the building of magnificent houses, as David's, 2 Chr.2.3. Solomor's, 1 King.7.2. Jeboiakim's, Jer. 22. 14,15. So for covering the porch of judgment, 1 King. 7. 7. For mafts of thips, Ezek.27.5. For chefts, Ibid.24. Uled also for the building both of the first Temple, 1 King. 5.6. and of the second, Ezra 3.7. And in cleanfing the Leaper, Lev. 14.4. and the burning of the red heifer, Num. 19.6. Used also for the making of Idols, Ifa. 44-14-They are choice, durable, goodly trees, called, the Cedars of God, Pfal. 80.11. marg. Unto whose height the height of the America is refembled, Amos 2.9. Thereuaro Zerubbabel, or Christ, of whom ne was a type, Ezek. 17.22. By the Cedars of Libanus, the powerful and proud may be understood. Isa.2.13. Zech.11.1,2. 2 Chr. 25.18. Ezek.31.3. Hereunto also the felicity of the faithful is compared, Pfal. 92. 13. Numb. 24. 6. Hereunto are opposed, in respect of its greatness, the Hysop, 1 King. 4.33. its worth, the Bycamore, Ha. 9. 9. Both, the Bramble, Judg. 9. 15. The cedar is pleafant in flow, being always green. Its finell striveth away Serpents, refresheth men, neither moth nor worm can corrupt it, nor age consume it. Dead bodies being put into cedar, and anointed with its juyce, are preferved from corruption; but it confumeth and corrupteth living flesh. It's said of the fruit thereof, that about the kernels, it's fowre, about the outfide sweet, in the middle, temperate, between both.

"Ceour That which in Christ or his Church is firm and fair, durable and excellent, Cant. 1.16. & chap. 5. 15. Excellent as Cer

\*\* See Beams, and Boards. Cedzon] Mad, black, or fad. A brook, Joh. 18.1. called alfo

Rédon, 1 King, 15,123.

(Etlethate) Lev. 23, 22. Heb. 16h, marg. Sabatize. Aynfw. To folemnize, Lev. 23, 24, 1. To praife, 16a, 38, 18. Thence Hallelujab, the first and last word of divers Psalms. Annot.

Jah, the first and salt word of educats reasons. Anno.

Celeffial 1 Cor. 15.40. Heavenly, super-celessal, or upperheavenly, as the word \*\*Theories\* signifieth. Leigh. Cris. Sac.

Celler 1 Chr. 27.28. A treasury, or store house: as King Jo-

ash had some to see oyl beaten out of his Olive trees, so he had others to take care of it when it was brought into Cellars. An-

The Original TYN cometh of TYN to lay, or treasure up.

Mine-Cellers 1 Chr. 27. 27. Places where the wine was kept.

Tenchagea ] Millit, or pulft. The name of a place, Rom. 16.1.

Center ] An instrument of pure gold, 1 King. 7. 50. Used in the service of the Sanctuary :

1. To put fire in, and that on the fire of the Altar, Lev. 16.

2. Whereon to put an handful of incense, of spices, Exod. 25. 6. Sweet, Lev.4-7. Bearen small, Lev.16.12. For the holy place, Exod.31.11.

3. For the High-prieft to carry into the vail, and most holy place, Lev. 16.12, 13. To prevent death, Ibid. and make an atonement, Numb. 16.46.

Centers 1 King. 7.50. Heb. ash-pans, marg.

"[enturian] A Captain set over an hundred souldiers, Ad.

Lephas A flone, or flock, John 42. Note, that the Hebrew Cephas, and the Greek Petros, and Rupes or Saxum in Latine, be all one in fignification: Also, that this name was put upon Peter the Apostle, not for this cause, to teach that Peter should be the the rock 'and foundation on which the Christian Church must be builded; and countation on which the chantan character and the case of a sthe Papils grofly suppose, who to that end expound those words in Mat. 16.18. And I say also unto thee that thou art Peter, and "upon this rock will I build my Church, and the gates of hell hall not prevail against it, of the person of Peter, which are necessarily to be understood of his worthy confession of faith which he had made, upon which the Church indeed was to be founded, even 'upon Christ whom he confessed, there being laid of God none other fundamental Stone than he, I Cor. 3. 11. But he was cal-"led cephas therefore, that by this new name (as a token) Christ e might seal and assure unto him the better that promise which is 'hid and couched under the imposition of this name; to wit, that he should be stable and firm in faith, like a Rock which cannot be removed out of its place; which promife was in part fulfilled before, but more fully after Christ his death and ascension into heaven. See Act. 9.8,9.

Cephirah] A little lyones. A. place, Ezr.2.25.

Etremonies Numb. 9.3. or Statutes; that is, all the Rites and Ordinances prescribed, which the Greek translateth the Law thereof. Aynfro.

They were facred conftitutions of Gods appointment, and obferved as fervice and worship to God. Bernard.

Ceremonial Law The Law of carnal commandments, and Ordinances of Divine service, Heb.9.1. imposed till the time of Reformation, Ibid. 10. and till the seed came, Gal. 3.19. who abolished it, Col. 2. 14. which stood in weak and beggarly rudiments, Gal.4.9. Meats, drinks, and divers washings, Heb. 9. 10. Ceremonies, rites, and carnal ordinances, Ibid. A worldly fanctuary, Ibid. Gifts and Sacrifices which could not make perfect, as appertaining to the conscience, Ibid.9. All which were examples and shadows, Heb.8.5. Figures, Heb.9.9. Patterns of heavenly things, Ibid.23. A School-mafter to bring to Christ, Gal.3.24. A yoke not able to be born, act. 15. 10. The partition wall between the Jews and the Gentiles, Ephel. 2. 14. The enmity, Ibid. 15. The hand-writing of Ordinances against us, Col. 2.

"Certain] i. Affured or true, ftedfaft. Sure without fail, change, contradiction or wavering, Numb. 14, 30. Neh. 2. 23. 6 John 3.10. Deut. 10.14. Mal. 3.6. Heb. 7.7. & 10.23. Gen. 41.

"2. An indefinite term.

"3. One parabolically fet forth, without name, to fignifie ma-" ny others named. 4. One prophefied or forerold.

Certain postion | Neh. 11.23. or, fure Ordinance, marg. Certainly Surely, truly, verily, without doubt, without fail.

Terranip Joseph State Transport of the Control of t certainty, whereby we are fure that we err not, are not deceived.

Ertainly See Affarance, Faith, Sure, Knowledge.

" 1. Of persons, this certainty is all one with our Faith. "2. Of things, this is all one with Truth, or the true existence and being of them.

Certifie | To make known, reveal, or give notice of, Ezr. 4. 16. Eft.2.22.

Cefar A furname received from Julius cefar, by all the Roman Emperors, and accordingly given unto them, as to Angustus, Luk.2.1. Tiberius, Luk.3.1. Clandius, Act. 11. 28. Nero, Phil.4.22. Sometime he is so named without any other addition, as Mat. 22. 17. Luk. 20.22. Julius was thus named, either for that he was cut out of his Mothers womb, or from his hair (Cafaries) wherewith he was born.

Cesarea A bush of bair. A City surnamed Stratonis, Act. 9. 30. Another furnamed Philippi, Mat. 16.13. Another, being the head City of Cappadocia, Act. 18.22.

H

Chafeo ] 2 Sam. 17.8. And they be chafed in their minds. Heb. bitter of foul, mars. That is, fo bitterly enraged with this affront of their being forced to flie, and to leave their Wives, Children, and Habitations, that they will redouble their strength and resolution to recover what they have loft. Annot.

"Chaffe] A reprobate, like to Chaffe for his vileness, unconflancy, and barrenness, Mat. 3.12. Whose fan is in his hand, and he

will thorowly purghis floor, &c.

2. Falle Prophets with their falle Doctrine, Jer. 23.28. What is the Chaff, &c.

It's put for that which is vain, of no effect or purpose. Such as the enterprises of the ungodly, Ida 33: 13. Hyporites, in respect of their vileness, inconstancy, and barrenness, which are not indeed what outwardly they feem to be, as the chaff in the heap may feem to be full of wheat, or supposed to be, but is not, Luk. 3. 17. Ifaiah compareth the Churches enemies hereunto, Ifa. 17. 13. Daniel speaketh the like of Nebuchadnezar's image, Dan. 2.

'Chain A Coller of Silver or Iron, to wear about ones neck, either for ornament, Gen. 41. 42. or punishment, Jer. 52. II.

'2. The grace of heavenly wifdom, which is as a chain to deck

and adorn one withal, Prov. 1.9.

3. The crofs or afflictions for the Gospel. 2 Tim. 1. 16. He was alhama of my chain. Whereof one end was tyed to the right hand of the Prifoner, and the other to the left of a Soul-

"4. Pride of the wicked, which they wear as their chief orna-'ment, Pfal.73.6.

Great affliction and strait handing, Lam. 3. 7. Gods laws and ordinances, Ezek. 16.11. The laws of Christs Kingdom, being of a binding power to subdue, Psal. 2.3. & 149. 8. The power of God holding down the wicked angels and men, together with their own guilty conficiences vexing and daily tormenting them, Jude 6. Hereby also the pride of the wicked is set forth, Plal.

Whith one chain of the neck Cant. 4.9. or with one hair, or treffe, or lock of the neck. This chain doth apply follow, and ever flould go along with the eye; every true Christian should have both; not only faith to see, and to apply Christ, but also obeditates which is a chain so and to apply Christ, but also obeditates which is a chain so also so which is a chain so which is ence (which is a chain upon our necks) to obey him, and yield our felves to his yoke. Annot.

Figuring Gods laws and ordinances, Prov. 10. 9. as also the graces of his Spirit in his people. Aynsw.

'Bzeat chain The doctrine of the Gospel, and namely, that part of it which concerns Christian liberty, whereby (as it were, by a chain and fast bond) Christ kept Satan fast bound for a long time. Rev. 20.1. And a great chain in his hand.

The Modern Expositors interpret it, the inevitable and binding power of the Divine Majesty, a long and strong chain to bind a most cruel enemy. Leighs Annot.

To restrain the power of the Devil in the chains of Gods fear.

This Metaphorically defigneth the Omnipotency of Chrift, as also all such ways whereby he bound Saran, his passion, cross, death, burial, refurrection, ascension, sending of the holy Ghost, especially the doctrine of the Gospel, by the preaching whereof Christ did no less strongly bind Satan, destroying and abolishing Paganism among the Nations, and converting them to the faith, than a strong enemy is bound with the Conquerors great chain. Pa-

Chains Jer. 52.11. or fetters, marg. Ezek. 19.9. or hooks, marg.

The Chains, Ifa. 3. 19. or fweet balls, marg. Others, Collars, as Collars of Esses with us. Which may therefore amount much to one. But Chains or Collars, and these seem to be distinguished, Judg. 8. 26. where both are mentioned. The word here

used cometh from one that fignifies to drop. And because pure myrrb is fuch as drops or issues from the plant of it felf, unforced, is by a word of the same Original thence so termed, Exod. 30 Some therefore suppose that by it here are meant, such lit-34. Some therefore suppose that by it here are meant, such the boxes, like our Civit-boxes of gold, wherein they used enter the production of the suppose that by the ther to referve or carry about them Myrrh, and other like odours or (weet oyntments; bearing the name of that for which they were first made and used. See vers. 20.

 $\mathbf{C}$ 

Others take it for pearls, so termed from the form of them (as some the like in Greek), retembling the droppings of Myrrb, or other gummy, matter: Such as we term Pendants, which our great ones were wont to wear at their ears. Annot.

'To bind in thains | Victory and dominion which the \*\* Church should get over the greatest enemies, even Kings and Princes, norby a temporal sword (as some think) but by force of that spiritual sword ruling both high and low, according to the Word, without adding or taking away, as in Pal, 149.8. To bind their Kings in chains, &c. The Laws of Christ Kingdom 'are like Bands, Fetters, and Chains, to subdue and hold in his Schedience.

Eperlaffing chains The power of God holding down the wicked angels and men.

2. Their own guilty consciences vexing and tormenting as heavy chains: Which are called (Everlasting) because their torment there shall never have an end, nor their tormentors (Devils and Consciences) shall never be weary, Jude 6. Reserved in ever-

· lasting chains under darknes.

Chains of gold] are wholfom laws, binding like chains, to keep the Worship of God, and true Religion pure as gold; such laws are called chains, Pfal. 149. 8. This was done in the days of Ala, when he removed the Altars of the strange gods, &c. 2 Chr.

14-2,3,4,5,12,--15. Cotton.
The Laws and Ordinances of God wherewith he adorneth the face and neck of his Church, that in her profession, practise, and obedience she may be comly and gracious in the fight of God and his people, and being guided by them, may vanquish her and his people, and being guided by them, may vanquin her enemies, Prov. 1. 8, 9. They mean also the gracious effects which the law and doctrine of God worketh in his people, of humility, reverence, and other vertues, as on the contrary, pride and other like vices are faid to compass evil men about as a chain, Pfal. 73. 6. likewife holy persons that teach, infruêt, reprove, and such as receive doctrine and reproof, Prov. 25. 12. Aynfworth.

A yoke and chains they are, but of gold, so far from destroying Christian liberty, that they perfect it, nor is any under an heavier thraldom, than those that break and cast off these bands,

Pfal.2.5. Annot.

' Chains: The spiritual ornaments of the Church, Cant. 1. 10. \*Thy neck with chains; that is, the precious merits and plentiful graces of Christ, which being put upon the soul of a Christian, are as chains of gold about the neck.

Chain-mozh | Such wherein fundry springs, leaves, flowers, and fruits were artificially interlaced, as links of a Chain, I King.

7.17. Chair put for a seat to sit in, Matth. 21.12. The place for one in authority to fit in, Job 29.7. An affembly or meeting together, Pfal. 1. 1. The authority and office of teaching, Matth.23.1.

'Chair of Doles The doctrine which God delivered to · Moses, and was taught by them that succeeded him in the office, of teaching, Matth. 23. 1. The Scribes and Pharisees sit in Mofes chair, hear them: That is to fay, fo long as they teach Moses Doctrine, obey them. Papifts are herein deceived, interpreting this of place and succession of persons, and not of truth of Doctrine.

Note: Moses Chair fignifieth Moses Doctrine, as Peter's Rock fignifieth Peter's Faith and Confession.

Chalcetonp A gem, or precious fione, Rev. 21. 19. It's faid to be bred of long continuing rain. To be found by the reflexion of the Full Moon. To be of a pale colour. Of fuch folidity, that it will not admit of any incition or outward impref-

" [halcedony] A rich, precious, pure, and glorious flone and Pearl, representing the spiritual purity of the holy Church on earth, and the celestial glory of the triumphant Church in Heaven. So much is meant also by the Jasper, Chrysolite, &c. ·Rev.21.19,20.

A precious stone of one colour, like fire, found about Chalcedon. Annet-

Chalcol Neurishing. The Son of Mahol, 1 King.4.31. Unatted Nontepone. The sound manner, Tames 4-31. Chalke times I lia.27.9. Heb. flores of chalk or lime, for fo the word properly fignifies, (though no where elle found in the Hebrew text of the Old Testament, but another used for it, chap. 33.12.) As appears both by the words of pargeting, and a pargeter, among the Talinadiffs, thence deduced; and by the Syri-

ack in Daniel, where it is used in the Syriack form, for the parger or plaister of the wall. Dan. 5.5. As lime-stone broken in pieces; that is, as Chalk-flones broken in pieces to make Lime, wherewith to parget. Sochap. 24. 10. And the participle is in fuch a form nor ellewhere read, as implies a breaking to pieces, as fuch flones for fuch uses are wont. So Deut. 9.21. 2King. 23.12. Annot.

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[hallenge] Exod. 22. 9. Which another challengeth to be his; or, which he shall [a], that this is be, or this is it, which be, that is, which the Plaintiff shall charge or challenge; is be, that is, the man that had it; or, this is it, that is, the thing which I challenge,

'Chamber] Some secret place in an house, Matth. 6.5. Enter

2. The protection of God, Isa. 26. 20. Enter into thy chamber, viz. rest quietly on Gods promises by faith, and in his gracious protection.

It's put also for, A lodging, Judg. 15. 1. A feafting-room, Luke 22. 12. A Bride-chamber, Pfal. 19. 5. A place of Chri-stian meeting, Acts 20. 8. The places of the Stars, Job 9. 9.

The Cloud, Pial. 104. 13.

Chamber In the Scriptures there are several forts of Champers mentioned, as the Bed chamber, Eccl. 10. 20. Bride-chamber, Matth. 9.15. Bridegroom-chamber, Joel 2.16. Guard-chamber, 1 King. 14.28. Guest-chamber, Mar. 14. 14. Inner-chamber, 1 King. 20.30. Little-chamber, 2 King. 4.10. Side-chamber, Ezek.41.5. Upper-chamber, 2 King.1.2. There are also mentioned, the Chambers of Death, Prov. 7. 27. of Imagery, Ezek. 8.12. Privy-chambers, Ezek.21.14. Large-chambers, Jer.22.14. the North and South-chambers, Ezek. 42.13. the Holy-chambers, Ezek.44.19. the Secret-chambers, Matth.24.26.

And into the chamber of her that conceived me \ Cant. The Church of God in her publick Congregations, which 3.4. The Church of God in her publick Congregations, which is the Mother of us all; or, The fanctified heart and confcience, which is the dwelling of Christ, where we fhould lay him up by faith, and keep him fafely as a Jewel of inestimable price.

Mr. Cotton applieth this to the time of the Maccabes, when the Sanctuary was cleanfed, the purity of God's worship restored, and Sacrifice offered according to the Law, understanding by the house and chamber of her Mother, the Temple and Sanctuary, of the former Church of Ifrael. &c.

'Chambering | Unclean and wanton behaviour. Rom. 12.13.

Not in chambering and wantonness.

Chamberlain 2 King-23.11. or Eunuch, or Officer, marg-Act 12.20. Gr. that was over the Bed-chamber, marg. Rom. 16.23. Greek, Steward, marg.

Chambers 1 King.6.5. Heb. floors, Heb. ribs, marg. 1 Chr.

9,26. 2 Chr.31.11.0 Store-houles, marg. 1 Chr. 9,26. 2 Chr.31.11.0 Store-houles, marg. (Chambers) Heavenly manfions, where great riches, treafure, and glory is laid up and kept for the Saints, Cant. 14. The
King hath brought me into his Chambers. That is, into those Bride-chambers where Christ familiarly converseth with them; which were three.

1. The Tabernacle at Gibeon.

2. The Ark at Ferufalem.

3. The Temple.

Into these Solomon brought the whole Congregation of Ifrael to Tolemn facrifices. Cotton.

Into his own Privy-chambers, his Church here, and after this his heavenly Tabernacles. Finch.

The lower-rooms of his spiritual treasures on earth, and heavenly chambers of glory. Hall.

This sheweth the benefits which they find that follow Christ, they are brought not only into the Kings Palace, Pfal. 45. 16. but into his privy Chambers, the most secret, safe, and quiet rooms of his Palace (2 King.6.12. Luk.12.3. Matt.6.6. Deut.32.25. Ezek. 21.14. Joel 2.16. Judg. 15:1.) whereby is fignified the revelation of the Mystery of the Gospel, the secret of the Lord, which is revealed to them that fear him, Pfal. 25.14. and the spiritual comforts which they reap thereby, I Cor. 2. 9, 10, 16. Prov. 24. 4. Col. 2.1, 2, 3. In these chambers also, the Saints are kept safe from evil, Pfal. 27. 5, 10. to whom he faith, Come, enter thou into thy chambers, &cc. Ifa.26.20. Aynjw.

Christ will not admit them only as common guests into his Palace and Out-courts, that is, natural priviledges and comforts; but into his recesses, his Holy of bolies, where he will shew them depths buried in the bottom of the Sea, and discover those Arcana Imperii, his Scriptures, his great Works, his Judgments, his Sacraments, his Confolations, his Glory, which are lockt up from common eyes, and they shall be kept as treasures, and jewels, fecured and protected from the Evil due to fin, and from the indignation of the Lord, Ifa.26.20. Annet.

The hid secrets of his divine Counsel and will, a clearer light of knowledg, abundance of divine love, and plenty of spiritual gifts. Thempson.

Chamois?

C H

Chamois Deut. 14.5. In Hebrewit is 771, which Buxtorf-translateth Camelo-pardalis. A beaft engendred of a Camel, and of a female Libard or Panther, whose tongue is nigh three foot long, and thereby he will so speedily gather in his meat; that the eyes of a man will fail to behold his hafte. And moveth both his right and left foot together; whom if any come to fee, it doth as it were on purpose turn it self about to shew its soft hairs and beautiful colour. Munster rendreth Alce, which is a wild beaft, in fashion and skin like a fallow-deer, but greater, and hath no joynts in the legs, and therefore doth never lie down but lean to trees. The Germane Translation, Rubicapra, A wild

Champion Aplain field, or Countrey, Deut. 11. 30. A great fighter, I Sam. 17.4. Heb. a man between two, or a duellift. Goliah fo called, either because he put himself between the two camps, or offered a duel between two, that is, himself and another Annot.

" (Thance Such occurrences and events as do fall out to men beyond their skill and counsel, through Gods providence, but to

us by hap or chance, Luk. 10.31.

And by chance there came down a certain Priest that way, Luk. 10. 21. The words may be rendred, either thus, And the same time it fellout that a certain Priest, &c. Or, upon occasion, i. e. having some business that occasioned his going by at that time. Dr. Ham. An-

Chance If a birds nest chance to be before thee. Deuter 22. 6. that is, if unawares thou meeteft with it, or lightest upon it; to the Greek translateth, If thou meetest with a birds nest before thee.

("bancellour" Ezr. 4.8. The word translated chancellour, is of the chald termination. It is a word of high dignity with us. Some take it here to fet forth the Prefident of that Councel which was for the Kings affairs in those parts. Annot.

Change put for Sedition, affecting alteration and novelties, Prov. 24. 21. Diversities, Judg. 14. 12, 13. The day of Death or Resurrection, Job 14. 14. Crosses or calamities, Psal. 55.

19. [hange] Heb.7.12. Made a change also of the Law, or translation of the old Covenant, which was established or ratified upon it, ver. 1 1. Annot.

Mo change] fignifieth, To Difanul, Dan. 6.8. Put one for another, Lev. 27.10. Take away, Act. 6.14. Turn, Job 17.12. Alter, Jer. 13.23. Translate, 1 Cor. 15.5. To be otherwise than before, Dan. 3.27. Undo or make void, Dan. 3.28. Attain a better condition than before, Pfal. 102.26.

"To change times and featons | Either, to diftinguish Months, Days, and Years ordinarily, or extraordinarily, to turn Winter into Summer, and Summer into Winter, or to alter times \* contrary to the course of nature, as to cause the Sun to stand or 'go back, as in Joshuah and Hezekiah's time : or to dispose of mans 'age and life in general, fhortning mans life after the flood: or

particularly, as Moles and Fosiah, Dan. 7.25. Changeable ] Ifa. 3. 22. Changeable fuits. The word in Heb. is but one, and is found but in one place more, to wit, Zech. 3. 4. where it is rendred change of rayment. But a word of near affinity to it, and of the same descent with it, fignifies spoils taken from men flain and stript; whether armour, as 2 Sam. 2.21. or rayment, as Judg. 14.19. (where another word also is used for change of apparel) so called from a word, that fignifies to pull away, or pull off, Deut. 25.9,10. and fo it is thought that change of apparel, is here ftyled; because the one is put off, for putting on of the other, as Zech. 3. 4. But others rather deem it some special kind of apparel, that covered the body from the waste downward, such as our Womens Kirtles, or Petticoats are, for it is very near the word that commonly fignifieth the loins, chap.5.27. & 11.5.

'As be changed To be translated from mortality and corruption, to immortality and incorruption on a fudden, I Cor. 15.

Changed Heb. 7.11. or translated. Annot. Heb. 1. 12. They shall be changed, or, they shall pass away. An-

'Changers of money Mat. 21.12. which changed foraign coyn into money there current, that those which dwelt far off, might there according to the Law, buy Sacrifices, and pay their oblations. Annot.

Changes Job 10.17. Divers afflictions, one coming after another, like waves in the Sea. Annot.

Changes of rayment, Gen. 45.22. that is (as some conceive) a coarse garment for private use within the house, and a more precious Suit to wear abroad. Or, change of garments, is fuch precious garments as will move a man to change those he had before to put the old off, and put on these, 2 King. 5. 22. Zech. 3. 4. Or, changes of vayment, might be of upper garments, which were not made for any body in particular, but might indifferently be worn by any; such garments they put on often; and it may be others.

they had more need of change, because they used in passionate grief to tear their cloaths, especially those which covered all the rest, as chap. 37. 29, 34. & 44. 13. and many other places. Hence it was that change of garments were not only given in testing the coverage of the coverage tryal of any matter in doubt, as Judg. 14.13. Annot.

Changing | Ruth 4.7. The alienating or paffing over of ones

Channels | put properly for theeffusion of waters, 1 Sam. 22. 6. and where they run, Ifa.27.12.

Figuratively, for laws of Covenant, Ifa. 8.7.

Thapiters Exod. 36.38. Heb. heads, or tops. Aynsw.
They were so called, because they were on the tops of the oillars, for grace and ornament. Annot. on 1 King. 7.16.

Chapmen 2 Chron. 9.14. The Spice-merchants, 1 King. 10.

Chappel | Amos 7.13. or Sanctuary, marg. Chapt ] Jer. 14.4. Heb. broken, or is wasted, and spoiled, as

hap.48.20. Annot. Charafim 1 Chr. 4.14. that is, Craftimen, marg.

"A Charet A carriage wherein were fighting men of war.

Judg. 1.19. Because they had charets of iron.

'2. Captains and strength. 2 King. 2.22. Charets of Ifrael. 3. Angels. 2 King.6.17. Mountain was full of Charets. Hereof Angels be called Cherubims, between which and the Hebrew word which fignifies Charets, there is great affinity, Pfal. 104.3. 1 Chr. 28.18.

It's put also for the chief strength and stay of a land, such as are Gods Prophets, 2 King. 2.12. & 13.14. Humane or worldly things wherein men repose their confidence, Psal. 20.7. The clouds, Psal. 104-3. Dignity and greatness of place, Isa.22.18. As there were chariots of war, 1 King. 20.21. so there chariots of state in time of peace, for Kings, 2 King 9.16. Princes, 2 Sam. 15.1. Nobles, Act. 8.

Charet | Hereunto were Cities, 2 Chr. 1.14. Horses, 2 Sam. 8.4. and Guiders, 2 Chr. 18.33. appointed.

The Charets of Salvation, Heb. 3.8. or, thy Charets were Salvation,

marg. Annot. Eing Solomon made himself a Charet | Cant. 3. 9. or a Bed, Litter, or Throne. Under which is represented the dignity of the Church, exceeding the Bed or Charet of Solo-

mon : 1. In the efficient or Author: Solomon did not make it himfelf, but caused it to be made by others, but the Church is the work-manship of Christ himself, Eph. 2.10.

2. In the materials: all that are used here, as the wood of Lebanon, filver, gold, &c. are but gross and sensible illustrations of spiritual Majesty and glory, by which the Church is made to shine, and live more incorruptibly than buildings of cedar, 1 Pet. 3. 4.

That bed was made for a King, but this for the Kings of Kings

and Lord of Lords. Finch. The Chaldee expoundeth this of the Temple which Solomon made of the wood of Libanon, but that Temple was a figure of Christ and of his Church: to which we may better refer it. Of christ it may be meant in respect of his humane nature, which was all glorious, without spot of fin, which humane nature he made and assumed to himself with all the glorious graces of the Spirit, for the Salvation of the Elect, the daughters of Jerusalem. Of the Ministers of Christ, or the Church (his mystical body) it may (as I think) rather here be spoken, which by the preaching, profession and practice of the Gospel, carryeth Christ as a Chariot, holding forth the word of truth and Salvation, in the midft whereof Christ fitteth, teaching, governing and triumphing, betokening the more open glory of the Church by the publishing and practifing of the Gospel. Ayrifw.

'Charets of Dharaoh The quick and speedy readiness, fortitude, and valour which the Militant Church shewed in her fpiritual warfare against the devil, the world, and the flesh, Cant. 1.9. I have compared thee, O my Love, to the troops of Horses in the

Chariots of Pharaoh. Such is the estimation of thee. O my Love, that so as the choicest Aerotian horses of Pharaoh, for comely shape, for honorable fervice, for ffrength and fpeed exceed all other, fo far thou excelleft all that may be compared with thee. Hall.

They were brave, flately, couragious, excellent for all good

Services. Finch. When the Church neglects Gods service, God gives her up to the service of foraign Princes, to draw as horses in Pharaohs chariots. God will make them to draw his yoke, though they draw it in the yoke of foraign Princes, as Rehoboam and his people did.

Charge Cammandment. Mat. 9. 30. Jesus gave them charge.

2 Tim.4.1. Gen.26.11.

'2. Cost. 2 Thest. 2.8. Because we would not be chargeable to

" 3. Gover-

M 2

charge of the Lord thy God.

It's taken also for Gods Ordinance, Ezek-48.11. Office or fun-Ation, Numb.2-31. Imputed, 2 Tim.4.16. Alfo, for to interdict, Gen.28.6. Adjure, 1 Sam.14.27. Inhibit and threaten, Matth. 7. 20. Intreat very earneftly, I Tim. 5. 21. Denounce and contest with, 1 Tim. 6. 13. Command with a denuntiation, 1 Tim. 6.

Charge: Numb. 31. 49. Heb. hand. 1 King. 11. 28. Heb. bur den, Ezek. 40. 45. & 44. 8. & 48. 11. Word, or Ordinance,

To charge | Exod. 19.21. Heb. contift, 1 Theff. 5. 27. or ad-

jure, marg.
It fignifieth also to interdict, Gen. 28.6. Command, Mark. 9.25. Command with a denunciation, 1 Tim.6.17. Inhibit and threaten, Mat. 9. 30. Intreat very earneftly, 1 Tim. 5. 21. Pass upon, Deut.

to do a thing, Cant.2.7. I charge you O daughters of Jerusalem by the Roes, and by the Hinds of the field.

The charge is very folemn and vehement, flewing both her duty to Christ, and her authority over her own members and parts, for the daughters of Frushlem are nothing elfe, but her felf in her diffind parts and branches. Annot.

The like charge in the very same words is in chap.3.5. and the fame, (but omitting by the Roes, and by the Hinds of the fields,) in chap. 8.4. And another to the daughters of Jerusalem to tell her be-

ioved that the was fich of love, Cant. 5.8.

Chargeable 2 Cor. 11.9. I was chargeable to no man; or, I child, or benummed none, or fainted not in any thing. The word in the Original is zelevarenou, which (as the Greek Scholiaft obzeal was no whit thereby cooled, nor his industry abated; he flagged not any way in his Ministery, no nor solicited any of the Corinthians to afford him necessary maintenance, nor lay heavy upon them, though their bounty flackned to him. Annot.

The word cometh of x7 & vaeydw, which is derived of rag-zn, which fignifieth a Cramp-filb; a fifth (lay the learned) that zn, which a benumming quality, that the cold of its will frike from the hook to the line, from the line to the goad, from the goad to the arm, from the arm to the body of the fisher, and so benumm him, and take away all use and feeling of his limbs. His meaning is, that he was none of those idle drones, that by their laziness do even kill and benumm, and dead the charity of well disposed people. Leigh Crit. Sac.

I received nothing from any which carnal men count a burthen.

Leighs Annot. Charged And Jefies ftraitly charged them. Matth. 9. 30. Charged, commanded, appointed with authority. Dr. Ham. Annot. b.

Charger] Numb. 7. 13. or difb, platter. The word ufed by the Septuagint in Mat. 26. 23. is used for a dijh. Aynf-

These were not for the use of the Sanctuary (where were used golden Vessels only) but for some service of the Court or Altar of Burnt-offering; as for the shoulder and breast of sacrificed beasts, and the offerings of Meal, Oyl, and Wine, &c.

Charges | Watches. 2 Chron 8.14. & 31. 16, 17. D. Trangl. Costs, expenses. Ad. 21.24. 1 Cor. 9.7.
Charitably Rom. 14. 15. Greek, according to Charity,

marg.

Charity That affection of love which moves us to hold our eneighbours dear, and to defire and feek their good in every thing which is dear unto them, and that for Christ his sake, accoording to the will of God, 1 Cor. 13. 4, 5,6,7. where you have the properties of Charity at large described.

'The habit of Charity infuled, is not the justification of a finner before God;

'I. Because one virtue cannot be our whole righteousenes-2. Because it is a fruit of justification.

Whereas Charity is faid, Rom. 13. 10. to be the fulfilling of the Law, it is to be understood of perfect and compleat Charity, which is contained in all parts and precepts of the Law, as ap-

peareth by Rom. 13.9. but it will not follow in any good confequence, that because perfect Charity is commanded in the whole Law, therefore it is performed perfectly by the Saints: for as our knowledge is in part, so is our Charity: we can love no further than we know. Note also that Charity is not always put for the affection of

· love, but for the actions and duties of love, as I Tim. 1.5. according to that in 1 John 3. Lit we love not in word, but in deed and trute: Sec also Jame 2.15,16.

Charm | Pfal. 58.5. Charming never fo mifeiy. Being moft ex- | 2.5. To be mife, chafte, &c.

4. Government or function. 1 King. 2.3. And take heed to the (pert, learned, and cunning inchantments, Or, of him that inchantth, or that conjureth, conjoineth, affociateth. Inchanters have this title here, and in Deut. 18.11, either because by Sorcery they alsociate Serpents, making them tame and familiar, that they hurt not; or because such persons use to bind and tye bands or things about the body to heal or hurt by Sorcery; or because by their Conjuring art they have society and fellowship with Devils.

Charmer | Deut. 18.11. The same in effect with the Inchan-

Such an one as ufeth Songs and Verfes, or other words or ceemonies to produce supernatural effects. Annot.

They have their name in Hebrew of whiftering, or foft, fweet, nd eloquent speaking, Psal.58.5. Aynsw.

The word thus rendred in Ifa. 19.2. is no where elfe found. It feemeth that they had this name given them, from that foft, 24.5. marg. Attribute, Job 1. 22. marg.

24.5. marg. Attribute, Job 1. 22. marg.

\*\*To charrie by the \*\*Roes\*\* To bind one by a folemn Oath or in their answers to those that consulted them. chap. 8. 19. flow, and drawling speech that they used either in their spels, Annat

Charran] Afinging, or calling out, or the heat of wrath, burning anger, from 7171, he burnt with wath, was kindled with anger. A City of Mesopotamia, whither Abraham went to dwell, and where his Father dved. Act. 7.2. called also Haran, Gen. 11.

Thase Referred to God, who chased the Kings of the Amomorites that befiged Gibeon, John 10.10. that is, so subdued them that they were put to flight. Who promised that his people should thus deal with their enemies, Lev.26.7. and through whom they thus do. Deut.32.30. Jofh.23.10. Jofh.11.8. Judg.20.43. I Sam. 17.53. who at some time employeth his Angels for this purpose, Pfal. 35.5. He so chaseth his enemies, as the Hunters do the Roe. in the Original is zajężacznowa, which (as the Original content of ferveth) figuifieth a fainting or flackness, childness or benummedness and the Apostles meaning is, that though he were in great want when he preached to them, and was not supplyed by them, yet his when he preached to them, and was not supplyed by them, yet his that they are chased away as a vision in the night, Job 20.8. their remembrance is forgotten. The Churches enemies, Lev. 26.36. of whom, Deut. 1.44. Lam. 3. 52. Enemies one against another, Judg. 9. 40. The word implyeth also to reject, repell, shun, give no respect unto, disdain, &c. Heb. 13.

"Chaffe | One born with fome natural impediment. This is natural chaffity.

'2. One gelded or made chafte by the art of man. This is artificial chaftity.

'2. One fitted by God for the gift of continency. This is Chriftian chastity, Mat. 19.22.

' See Gald.

"Ho chaffen To correct in love for our profit, as a father doth his child. Heb. 12. 6. Whom the Lord leveth he chafti-

'Also it fignifies to beat or strike on the face to the making of a bloudy wound: as wrestlers use to do to master their mates. Laftly, to mafter and keep under the body of fin within us by

beating and wounding it, through abstinence from those things which is naturally defired, 1 Cor.9.17.

Referred to God, with relation unto his enemies, Pfal. 94. 10. his own people whom he correcteth in love, Rev. 2.19. for their inftruction. Pfal.94.12. to prevent their condemnation, 1 Cor.11. 22. and to make them happy, Job.5.17.

Referred to Parents, with relation unto their children, Deut. 8. e. & 21.18.

Magistrates, with relation unto Offenders, Deut. 22.18. It's also taken for to humble ones self before God by fasting and

prayer. Dan 10-12. Chaffening | When thy chaftening was upon them. Ifa 26. 16. in

thy castigation. Annot. Whereby may be understood, Gods rod of affliction. Chaffise | Spoken,

1. Of God, and that both in wrath, Lev. 26.28. Hof. 10.10. and in mercy; Jer.31.18.

2. Of men, both justly, Deut. 22.18. and unjustly, 1 King. 12. 1 L. Luk.23.16.

Chaffisement | Deut. 11.2. or nurture, which the Chald-tranflateth, doctrine, or instruction.

It implyeth nurture both by words and works. Aynf. The chastisement of a cruel one, Jer. 30.14. Such stripes, as cruel

and hard-hearted persons are wont to inflict. So Job complained that God was become cruel to him, Job 30.21. Annot.

The chastisement of our peace was upon him, Isa. 53.5. He was chafiiled to procure our peace, by removal of our fins that let God and us afunder, chap. 59.2. the guilt thereof being discharged with the price of his blood, 1 Pet.1.18,19. and to reconcile us unto him. Rom.2.25. & 5.1,10. 2 Cor.5.19,21. Eph.2.13.17. Col.1. 19,20. 1 Pet.3.18. Annot.

Chaffity | An abstinence and forbearing, not from marriage, but from all ftrange and roving lufts, about the defire of Sex. Tit.

Chat=

Chatter | Ifa. 38. 14. or peep. Chatter aloud and apace, as Cranes and Swallows in parting with, or milling their young; peep, as their young ones do, when they mils their dam, or want mear. Annot.

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H

Chaunt Amos 6.5. or quaver, Ifa. 5.12. as men use to do at Marriage feaths, at the folemnization of their Birth-days, and other like occasions, not duly weighing that of the wife-man, Eccl.

3.4. Annot. Ezek. 29.4. & 38.4. In 2 King. 19.28. & Ifa. 37.29. The words are, I will put my book in thy nofe; alluding either to a fib-book, wherewith fish taken are drawn which way the Fisher. man pleaseth, Job 41. 1. Amos 4. 1. or to such rings as men put in the noses of Bears and Busales, to keep them in, and over-mafler them with, Ezek. 19.4,9. or, to a chain or collar put about the neck of a Dog, or some other beast, with a cord or leash fastened thereunto, whereby to lead him, as some of the Jewish Masters would have it, but the mention of the nose seems not well to admit it, and the most of them go the first way; I should rather the fecond. Annot.

Thebar | Strength or power. A river, Ezek.1.1.

Check of my digrace. He means in those words of Job, chap. 19-29, which were spoken to hissellows aswel as to him, but he applies them to

himfelf particularly. Annot.
Checker | Mozk | 1 King. 7.17. A very artificial kind of work, whereby fund: y fprigs, leaves, flowers and fruits were curioufly

Chedozlaomer ] A generation of bondage. King of Elam. Gen.

Cheek ] Job 16. 10. - They have Smitten me noon the cheek reproachjuly. This was a token of the greateft differee, not fo much in regard of the greatness of the blow or wound, as of the dignity of that part of the body which is fmitten, to wit, the face, Lam. ty of that part of the sony which is inflicting, and the second 3,30. Mic. 5 1. (accordingly both Micaiah, 1 King, 22. 24. and IJaiah, chap. 50.6. were thus differed.) His meaning is, My friends have difgraced me as much with flaunders, as if they had openly struck me upon the face, Jer. 18.18. Annot.

To give the cheek to him that Smiteth, Lam. 3. 30. is patiently to endure all kinds of injuries, even the most reproachful. Hence by that of our Saviour, unto him that smiteth thee on the one cheek. offer also the other, Luk. 6. 29. is fignified, that we must be so far from avenging our selves when injuries are done unto us, as that we must rather prepare our selves to suffer more. Rava-

Her tears are on her cheeks, Lam. 1. 2. Her cheeks are continually bedewed with tears, as if fhe had a spring of them in her head, Jer. 9.1. and they are never wanting upon her cheeks.

Cheek bone | Pfal. 3.7. To be smitten thereon, a sign of reproach, Job 16.10. Aynfw.

Cheeks with rows of ffencs | The incorruptible ornaments and deckings of Christian fouls, Cant. 1.10. Thy cheeks are comely with rows of stones.

The estate of the Church is here described as it was in the days

of Abijam, and of Asa. Thy Cheeks, that is, the outward face of the Church, are comely, &c. that is, with keeping their right place and order, and manner of Gods own Ordinances. Cotton.

Thy outward profession and countenance, which is beautiful and glorious by keeping due order and decency in the fervice of God. The whole face of the Church should be thus adorned.

Annat. Dis cheeks are as a bed of Spices Cant. 5. 13. These cheeks of Christ thus adorned, fignite, his manliness and comeliness to all that by faith behold him, and the sweetness of the graces that flow from his heavenly countenance, whiles being as a man grown up to years of diferetion, he administreth all things discreetly, justly, and comfortably to his people. Ans-

The amiable countenance of our Lord Jesus Christ. An-

The manifestation of himself to us in his word. Hall. The outward face of the faithfui Church. Cotton.

Cheek-teeth] of a great Lion, Joel 1. 6. Strong and fierce in

biting and tearing.

To there' is, To make glad, Pfal. 45.8. Speak friendly, and to the heart, Ruth 2.13. Revive the spirit, Isa. 57. 15. Comfort, 2 Sam. 10.2. Make to rejoyce, 2 Chr. 20.27. Make merry, Eccl.

Cheer Be of good cheer, Mat. 9.2. Be comforted, and doubt not of the recovery of thy health, now thy fins are forgiven thee, which were the cause of thy fickness. Annot.

Cheerful Zech.9.17. or Grow, marg.

It's applyed to Countenance, Prov. 15.13. Feafts, Zech. 8.19. a Giver, 2 Cor. 9.7. God lovely a Cherrful giver. That which is extorted from a man, he properly giveth not; for liberality im-

plyeth liberty, and necessity in this kind and liberty cannot well stand together, God loveth a cheerful giver, because he gives his heart first to God, before he gives his alms to the poor; and giving that which he giveth with a cheerful countenance, he more comforteth the receiver, giving hope of future bounty; for what a man doth cheerfully, he will do again upon a like good occa-

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Pliny writeth that it was observed among the Romans, that never any good came to a man by offering a beaft in Sacrifice, renitentem & trahentem fe ab Aris, by a beast that violently drew back from the Altar, and could not be brought to it, but with much force. And most certain it is, that God esteemeth of no offering of ours, which is not as free as liberal, according to our ability.

'Cheerfulness A readiness and willingness of mind in the doing of any good thing. Rom. 12.18. He that (heweth mercy with cheerfulnes, 2 Cor. 9.7. God loves a cheerful giver-

'Cheerfulness in giving, either generally, by all Christians, as 2 Cor. 9 7. or particularly by Deacons (the Stewards of the common alms of the Church, as Rom. 12. 8.) doth contain hilarity, or gladness of heart, gentleness in words, pleasantness in countenance; also it ariseth from respect,

'1. Of God, who loveth a cheerful giver.

'2. Of the poor, who being afficted, have need of being heartned by cheerful giving, the contrary adding grief to

2. Of the common condition of mankind, all being subject to the same miseries, and as we would be done to, so must we do to others.

Laftly, of our felves, whose works of mercy cannot please God, nor profit us, if they be severed from willing cheerful-

Cheerfully Act. 24. 10. 'Euduuisegy with a better cou-

Cheefe ] Job 10. 1. Thou hast crudled me like Cheese. As the woman prefieth the milk with her hands, and with weights, to make it cleave together, and harden, till it become curds, and afterwards cheefe; io God by the natural heat of the Mother, makes the feed in the womb more dry, hard and firm, till it become a fleshy mass, and after frames it into a body. An elegant similitude to fet out Mans conception in the wemb, and fuch a one as the Philosophers can scarce equal.

Some understand it of mans Creation at the first, but that anfwers not to the flory in Geness, where no liquid manner is mentioned, only he is said to be made of the dust of the earth, Gen. 2. 7. & 3. 19. Annot.

Thelal As night. One of the Sons of Pahath-moab, Ezra 10.

Chelluh] All. One of the Sons of Bani, Ezra 10.35.

Chelub A vas bet. The Brother of Shuah, I Chr.4.11. The Father of Egra, 1 Chr.27.26. Chelubai] He altogether against me. The Son of Herron,

Chr. 2.9. called also Caleb, vers. 18. Chemarims | The name of Baals Priefts, 2 King. 23.5. Hof.

Themosh As stroking; or, as taking away. The god of the

Ammonites, Judg. 11.24. The god of the Moabites, 1 King. 11. Chenaanah] A Merchantess; or, broken in pieces. The Fa-

ther of Zedekiah the false Prieft, I King. 22.11. A Son of Bilhan, Chenani] My pillar, foundation, or, a hasting. A Levite, Neh.

Thenaniah] My pillar, or foundation of the Lord. The chief

of the Levites for Song, 1 Chr. 15.22,27.

Chephar A little Lyones. A City, Josh. 18.24.

Chepirah The fame. See Cephirah.

Cheran ] Anger. The Son of Dishon, Gen. 36.26.

Cherethims ] Souldiers, Ezek. 15.16. called Cherethites, 2 Sam. 2. 18. which were of Davids guard. The Philistins are sonamed, 1 Sam.20.14,16.

Cherethites 2 Sam. 8.18. These (with the Petethites) were old, expert, strong, and valiant men (like the Pretorian Souldiers amongst the Romans) which David chose for his guard; so called (as some think) from the Hebrew word Charath, fignifying to be cut off, because at the Kings command they executed offenders; but more probably they were such valiant and expert Souldiers of the Ifraelites, as were put in garifon into the Towns and Cities of the Cherethims in the Countrey of the Philistins, after David had subdued them, when dwelling at Ziglag, he made inrodes into

their Countrey, 1 Sam 30. 14. from which being valiant and expert Souldiers, the King chose his guard to attend his person. See Polethites. Annat. Cherish 1 King. 1.2. And let ber cherishim, Heb. he a cherisher unto him. By providing and bringing to the King such savoury and pleasant things as he may well relish, and taste delight in

and also by lying in bed with him. Annot.

The Original Θάλπω, in Eph. 5.25. fignifieth, as to cherifh, fo to keep warm. A Metaphor taken from Birds or Hens, that hover their wings over their young ones, or that fit upon their eggs. Leigh. Crit. Sac.

Cherith] Slaying. A brook, 1 King. 17.3. Cherub] As a Master, Child; or, as fighting. The name of a place, Ezra 2.59. To ride upon Cherub, 2 Sam. 22.11,15. To use the ministration of the Angels.

Cherubins As Masters, fighters, or children. 'Properly, Images of men with wings and comely faces, so as young men have; or any figure of Man, Ox, or Bird: See Ezek.1.9,10. Eut improperly it noteth Angels represented by such winged fhapes at the Ark of the Covenant, whereunto Moses had relation; Gen.3.24. And he placed Cherubims: for these were known to the people, but invisible Angels were not.

Cherubims: Heb. 9.5. and over it the Cherubims: These were fi gures or representations of Angels, inclining their faces one towards the other, and touching one another with their wings, Exod. 25.18. The use of these was to cover, or over-shadow the Mercy-leat with their wings, Ibid. 20. and from this Seat God used to speak unto Moles, Ibid.22. Numb. 7.89. Which may be applyed unto Christ, whose mediation was signified by the Mercy-seat; whence it is faid, that he is a propitiation or covering Mercy feat, Rom.3.25. 1 Joh.2.2. & 4. 10. because by his obedience all our unrighteousness is covered. Annot.

Chefalon Truft. Which is mount Jearim, Josh. 15.10.

Chefed As a Devil. The Son of Nahor, Gen. 22.22.

Thefil] Fooliffines. A City, Josh 15.30.

Thefinut Hereof mention is made, Ezek 31.8. whereby (as by the Cedar and Fir-trees) the greatness of the Assyrian is let out. It's avery great, thick, and high tree, and delighteth in shadowy places and mountains, whose situation is towards the Inadowy piaces and mountains, whose measures is towards the North. Its wood is folid and ftrong for the building of houses. Being cut down, the root quickly shooteth up in several branches. And as its wood is good for charcoal, and its fruit nourisheth reasonable well, so both its bark and leaves are medici-

That whereinto they put their beneficence, 2 King. 12. 9,10. 2 Chr. 24.8,10. A box for money, which is called the Treafury, Mar. 12.41. That also wherein rich apparel was put, Ezek.

Thefulloth] Fearfulness. A City, Josh. 19.18.
Them Spoken of Beafts, Lev. 11.4. Deut. 14.7. Of Men. Num. 11.33.

Chezib] A place, Gen. 38.5.
Chickens Mat. 23.27. An Hens brood, Luk. 13.24.

(Thine) is properly by words, Judg.8. 1. when spoken of God, it noteth his fatherly chastisement, Pfal. 103.9.

Chidon A dart. A mans name, 1 Chr. 12.9. called Nachon. 2 Sam. 6.6

Chief Taken for,

- 1. The principal person of an house, family, congregation, tribe, army, &c. Numb. 3. 30. Deut. 1. 15. 1 Sam. 14.
- 2. The greatest in office, ru'e, or authority, 1 Chron. 26. IO.
- 3. First or most forward, Ezra c.2.
- Most marvellous or wonderful, Job 40.19.
- Familiar or intimate, Prov. 16.28.
- The most eminent or greatest in reputation, 2 Cor. 12. ıı.
- The most excellent of all others, Cant. 5.10.

Beft, or dearest, Prov. 16.28.

chief: 1 Sam. 14. 28. Heb. corners, marg. 1 Chr. 11.6. Heb. head, marg. & 23.17. Or the first, marg. 1 King. 8.1. Heb. Princes, marg. 1 Chr. 18.17. Heb. at the hand of, marg. Amos 6.1. or first

Chief Rev. 6.15. And the chief Captains hid themselves. Isa. 2. 20. The great men were as much troubled and difmaied, as if they had feen Christ visibly coming to judgment, and feeking to hide themselves from him should utter such words full of affrightment and despair, as are set down in the verses following; fulfilled as in others, to especially in Dioclesian, who summoned to appear before Constantine, made himself away with poyson; and Maximinian his second in the Empire, who did the like with an halter; both of them having before from an imperial state, as running into some secret nook or corner, betaken themselves to a private and obscure course of life, wherein also they could not find shelter, or security sufficient. So in Maximinius, Maxentius, and Licinius. Annot.

Chief Musician, Pfal.4.1. Or, Master of the Musick; or, to the Overfeer (marg.) to him that excelleth. The Chald, translateth it. to fing. The Original word Menatseach fignifieth one that urgeth the continuance of a thing unto the end, or, the going forward with

and such as in 2 Chr.2.18. are called Menatchim, Masters, are in 1 King.5.16. called Rodim, Rulers. And in Musick, there were Levites appointed for several duties, and some Lenatseach, to plie, or, to set forward, and be over the reft. I Chr. 15. 21. and these were such as excelled in the art of finging and playing on in-ftruments, to whom fundry Psalms are entituled, that by their care and direction they might be fung excellently unto the end. There were in Ifrael fome Levites fingers that attended thereunto, and had no other charge, I Chron. 9. 33. Ayri-

Or, for the chief Song-master, (i. e.) given to the chief Song-master for to be played and sung in the house of the Lord. The Hebrew word doth fignifie overcomer, conqueror, and withal an exciter, instigator, stirring up, and driving on, (i.e.) one that overcometh and excelleth in skill and ability, such as are committed unto, and under his inspection and government; driving on, and urging the work, till it be as it were overcome and confummated, and consequently in matter of finging or Musick, a Master. Inspector, Director, and leader of those that sing and play on Mufical inftruments. D. Annot.

tical intruments. D. annor.

Chief Prieft, 1 Chr. 27.5. or principal Officer, marg.

The chief Spices Cant. 4. 14. or, with the heads of Spices, which is an Hebraifm for chief or heft, Amos 6. 6. all graces are precious and useful, but some exceed others; which the gift of all gifts is Christ, he is the only blessed fruit of all.

By these are fignified the manifold graces in Christians, which are precious and fweet before God and all good people. Such are the fruits of the Spirit, mentioned, Gal. 5. 22, 23. contrary to these are the roots of bitterness that bear gall and wormwood, Deut. 29. 18. Heb. 12. 15. Aynf-

Chiefeft 2 Chr. 32. 33. or higheft, marg. Cant. 5. 10. Heb. a Randard-bearer.

"Chiefest of these three Charity doth excel Faith and Hope in three respects:

'1. For continuance, because it remaineth in heaven, where the other two graces depart; feeing there the things believed and hoped for are fully enjoyed. Thus chryfoftom I Cor. Hom. 34. Faith and Hope pass away at the end of life, Charity continueth, therefore is greatest. So Aug. de Doct. Christ. lib. 1. cap. 29. Charity shall continue in heaven, more encreased, and more cer-

'2. The fruit of Charity reacheth to the Saints with whom we 'live; but the benefit of Faith and Hope refteth in the believing and hoping person; thus M. Beza.

'3. The object of Charity is larger, even God, Christ, Angels. Saints; whereas our Faith and Hope looks only to God in Chrift, in these respects it is chiesest: and not as Papists affirm, because it justifieth us before God as well, or rather than Faith : Whereas Faith it felf justifieth not, but in regard of Christ our Justice, whom it apprehendeth: and so cannot Love, which being a consequent and fruit of Justification, cannot be any cause thereof, it surely serveth as a sign only to know a Justified person: as 1 John 3. 4. Hereby we know we live, because we love the Brethren. Thus is James to be understood, chap. 2. 24. By works a man is justified, viz. declared to be just before

'Chiefest of ten thousand One that far excelleth in ftrength and glory, all men and Angels. This is the man Christ, Cant. 5. 10. My beloved is white and ruddy, the chiefest of ten thou-'Cant. 5- 10. My velovea is write and rudy, the energit of ten town-'fand, Ephr. Phil. 2.9. And given bim a Name above every Name. 'Heb. Banntred, above (or of, or with) ten thou[and, meaning ei-ther that he was the chiefelt, valianteft, or most excellent of all; or that he had many banners and companies of warriors with him. The banner or standard is a warlike sign; and he that beareth it is, of the chiefift; and by it other warriers do encamp, as appeareth in the Armies of Ifrael, Numb. 2. where Judah was chief Standard-bearer, fo here Christ (the Lion of the Tribe of Judah, Rev. 5.5.) is chief among many, yea above all, Ifa. 11.10. Rom. 15. 12. Mat. 4.11. Heb. 1.6. Act. 21.20. Rev. 7.9. & 19.11,14. Aynf-

Not to observe the standard and march after it, was a capital offence, so it will prove with us if we forsake his colours, who if we had ten thousand lives, deserves them all for he hath the words of eternal life, and whither can we go and be happy, but in him?

Who but he can fustain the fury of the battails of God, and yet go away, with the honour and glory of the field? or of whom but of him alone can it be faid, that he hath a crowu given unto him, and goeth forth overcoming, and must overcome? Finch.

All other have all from him, Christ as the head of his Church is above all, and hath influence into all his Church, not only eminency, but influence. What is excellent in the a work until it to revenue, 2 Chr. 2.2, 18. & 34.12, 13. Ezra 3.8,9. Heavens? Sun, Light, Stars; what amongst the creatures? Lyons,

Lyons, Lambs, Rofes, Lillies, &c. What is necessary to nature? Bread, Water, &c. Christ is called by all those. He is God and Man in one, King, Priest, and Prophet in one. A King of Kings; a high Priest that offereth himself a Sacrifice by his eternal Spirit. A Prophet, that can instruct the foul. Sibs.

Chicffp] montor fift of all, Rom. 3.2. uditisa, especially, Phil. 4.22. 2 Pet.2.10.

A Childe | may be taken diverfly; viz. for one,

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· First, Young in years, so infants. Secondly, Young in grace, so all newly regenerated, 1 Pet.

'2. 2.
'Thirdly, Young in understanding, so fools, i Cor. 14.20.

Fourthly, Young in firength, fo are old men and decrepit.
Fifthly, Young in pride, malice, envy or hurtfulness, I Gor. 14.20. Matt. 18.20. Matt. 18.34. So are the goldly.

Childe: A young man, Gen. 21.14. " Childe is a word that fignifieth;

" 1. The nature or kindred of man.

" 2. The age of the person. It's put also for, One that knoweth or suspecteth his own infufficiency in the discharge of weighty businesses, Jer. 1. 6. One that is no more able to help himself out of diffress than a child new born, Hos. 11.1. Christ the holy child, Act. 4. 30. It's spoken of the fruit of the Womb not brought forth, Gen. 16. 11. Of one newly born, Mark 9. 21. Of a Lad or Boy of fome years, Gen. 21. 14, 15. Of children of both fexes, Prov.

122.0. [hilo] Job 33.25. Heb. childhood, marg. [Links, or Man-chilo] Either Christ alone, or joyned to the Church his body, to which he communicateth his own power, according to his promise, Rev. 2. 27. & 12. 5. She bringeth

forth a Man-child. Myftical Chrift, or Chrift formed in his members, the Son (not of Mary, but) of the Church, according to that of Gal. 4. 19. a Christian man (the birth of the Church among the Gentiles) who is described according to the type of Christ his head.

As Moses was born, in spight of Pharash, to deliver Gods peo-As Mojes was born, in injent of Pharaob, to deliver Gods people out of Egypt; so now the Christian Church got a deliverer, a Man-child. The like phrase is Isa. 66.7. It cannot be understood of Christ, for it is a Prophesie of things to come after John's time. But if this birth was either of Christ personally, or of Christ mystically, that is, of the begetting of him in mens hearts by the preaching of the Gospel, then it was of that which was already, and not that which was to come to passafterwards. Moreover, we do not fay, the Church travelleth with Christ to bring him forth, as a Son to her, which is her head and Soveraign. It is not faid, Gal. 4. 19. that Paul travelled of Christ, but of them, to form Christ in them by his Ministery. This Man-child than, is some potent Prince, as the next words following declare, who was to rule over all Nations, with great power for the Churches good, whose Son indeed he was. Bernard Annot.

'Child of perdition A loft person appointed to destruction, and running headlong thereunto. So is Judas called, in Joh. 17.12. None of them is lost, but the child of perdition. See Act. 1. 16. & 4. 27, 28. Judas not only destroyed, but ordained to deftruction in God's eternal counsel.

·Chilo of promite One that is born by virtue of God's epromife, and not by ordinary course of Generation, as Isaac was. Rom. 9. 8. The children of the promise are counted for the · Seed.

Note: That all the elect which be born anew by faith in the promife of grace, they are the children of the promife, to whom

alone belongeth the promise of Christ, Gal. 4.28.

Mith child Rev. 12.2. And fbe being with child cried, &c. Greek, having in her belly, to wit, a Child, as Matth. 1. 18. As the Ministers of God are compared to a Woman in Travel, when they feek to bring men to faith in Christ, Gal. 4. 19. So the whole Church in another respect is here compared to such a Woman for as the Woman is weary of her burthen, crieth out to be rid of it, and striveth, and endureth much pain; so the Christian Christines time, crieth to God by dayly prayers, to raife up a Christian Emperor, that might give them the free profession of the Christian Religion in the Roman Empire. For this end also they did firive, joyning their forces with Constantines to subdue the heathen perfecutors. Annot.

· Child of weath, of death, of hell ] One guilty of, and through desert of fin, subject to wrath, death, and hell, Eph.

2.3.2 Sam.2.5. Matth.23.15. Child-bearing] 1 Tim.2.15. The bearing, or bringing forth

Chilohood I Sam. 12.2. Ecclef. 11. 10. That part of our time, which succeedeth our infancy, and is usually held to continue, till our age of feven years.

Childish I Cor. 13. 11. Such things (as stammering whereby our childhood is framed by little and lirtle: Annot

Chilolele | Without children, not having children, Luk.20.

(Children Young ones, as Infants or others which be of render years. Mar. 10.13. Forbid not children to come unto me.
Alfo, men who be unskilful and ignorant, like children, Ifa. 3.4. & Eccl. 10.16. 1 Cor. 14.20.

2. All inferiours which love and obey their superiours, as

Fathers, Prov. 4-1. My children hearten. This in Hebrew their servants were called children, Gen. 18.7. And often cliewhere.

4. All truly humbled Christians. Matth. 18. 3. 4. And become as children.

4. Such as take themselves to be very weak and unable to do great things, Jer.1.6.

6. Rude as yet, and weak in understanding, Gal. 4.3.

6. Such as descended and come of the Kings linage and stock, and belong to his family, Matt. 17.27.

'7. A Preacher and Minifter of the Goipel like a Child, being weak, fimple, and unarmed, far from worldly wildom and power-Ter. 1.6.

8. Magistrates and Rulers appointed of God, and being images of his power, Pfal.82.6.

9. The Godly; as

First, begotten of the word and grace of God, and bearing

the image of his holyness, Luk.6.35.

'Secondly, as unable, unwilling, and unskilful to hurt.

10. Christ is the Child of God, Acts 4. 27, 30. So cal-

' led, 'First, for his eternal descent from his Father as God.

Secondly, for his humane nature;
1. As united to the Divine.

· 2. As full of grace and holiness like to God.

3. For his loveliness and tractability, meekness and humbleneis, and harmleineis.

11. The Jewish Nation, Isa.1.1. Matt.8.12. wickedness from him, and therein resembling him, Matth.

Put also for, People of one Nation, 2 Chr. 13.18. Jer. 7. 30. Oualified and conditioned as children, I Cor. 14. 20. Learners, Pial. 34. 11. Weaklings, without ftrength, 2 King. 19. 3. A riai. 34. 11. Weakings, without lateral series which is dear, Jer. 15. 7. By way of relation the Jews are termed the children of Abraham, Joh. 8, 37, 39, Jacob, Pal. 105, 6. Ijrael, Exod. 1. 1. Also they who are of the faith, Gal. 3, 7. Christ Exod. 1. 1. Also they who are of the saith, Gal. 3. 7. Chrift God's holy child, Act. 4. 30. The godly, the children of the Lord, Deut. 14. 1. Of God, Marth. 5. 9. Of the Bride-chamber, Matth. 9. 15. Of wildom, Matth. 11. 19. Of light, Luk. 16. 8. Of the refurrection, Luk. 20. 36. Of the Promise, Rom. 9. 8. Of the living God, Ibid. 26. Of the light and of the day, I Thess. 5. Obedient children, I Pet. 1. 14. Magistrates the children of the most High, Pial. 82. 6. The ungodly, rebellious, Isa. 30. 1. Lying, Ibid. 9. Backsiliding, Jer. 3. 14. Sottish, Jer. 4. 22. Strange, Hol. 5. 7. children, Children of transgretsion, Isa. 57. 4. Of whoredoms, Hol. 24. Iniquity, Hol. 10. 9. Of this world, Luk. 16. 8. Of disobedience and wrath, &c. Eph. 2. 2. 2. Reprobates, children of the wicked one. Mat. 12. 28. Of the 2, 3. Reprobates, children of the wicked one, Mat. 13.38. Of the devil, 1 Joh.3-10. Curfed children, 2 Pet.2.14. The Difciples or followers of the Prophets; the children of the Prophets, Act.3.25. So the Church in the Canticles termed false Brethren, false Prophers and Deceivers, &c. her Mothers children, Cant. 1.6. So Job his Difciples, Children of fools, yea of base men, Job 30.8.

Children | Ezra 4.1. Heb. Sons, marg. Jer. 1 5.7. or, whatforver

uniting is dear, marg. Jer. 21.5 or Sirs, marg.

(Thillogen of Abzaham) Them that came of Abraham's cloyns, though they did not believe, Joh. 8.37. Matt. 3.9. To raife

up children unto Abraham. 22. Them that believe and live as Abraham did, treading in the steps of his faith and love; fuch be the children of Abraham, though they be no Jews but Gentiles, Gal. 3. 7. They which are of faith, the same are the children of Abraham, Joh. 8. 37. If you were Abraham's children, you would do the works of Abraham, Rom. 4.

"These are of 3 forts.

" I. Some followed him in descent or kindred, but not in goodness, as Joh. 8.37 "2. Some in his faith or goodness, not in kindred, Matth. 2. 9.

Gal.3.7.

"3. Some in both, as Joh. 1.47. Also Isaac, Jacob, David.
4. Some in neither, as the Heathen and all wicked peo-

Children of the day and of the light ] all fuch as are

enlightned by the Spirit, to the found and diffind knowledge of God in Christ, through the Gospel. 1 Thess. 3: 2e are the children of the light and of the day; that is, such as know God foundly.

"Thildzen of the Devil | Such as bear the image of the Devil, and resemble him in malice and subtilty, as children do their Father, in all things doing his will. Joh. 8.44. Te are of your Fa-ther the Devil, and his will ye will do. Act. 13.10. O thou child of the Devil, full of all fubtlety.

"Children of Wisobedience Disobedient children which are given to disobedience. Eph. 5.6. The wrath of God cometh up-

an the children of disobedience.

'Chitogen of the Caft | Eastern people dwelling in Me-Gopotamia, which lay Eastward from Canaan, Gen. 29. 1. Job

(1.3. Children of the Helf) Such as are born by natural generation, as Ismael was of Abraham. Rom. 9.8. Which are the children

Childzen of fornication Either bastards, to wir, children begotten in fornication; or Idolaters, which imitate others in false worship. Hos. 2.4. They are the children of fornica-

"Thildzen of God The elect before their new birth, because God hath purposed to make them his children, which by nature are not so; they are therefore called his children, as if they were already; as in Joh. 10. 16. They are called sheep, whom God before appointed to call to the fold. Joh. 11.52. To gather together into one fold the children of God. Children by grace of election.

2. Such elect, as being begotten a new by the immortal feed of the Word, do bear Gods image in holincis, endeavouring in all things to do their Fathers will. Luk.6.24. And you shall be the children of the most High. Eph.4.24. 1 Pet.1.14,15. Children by grace of regeneration.

2. The holy and elect Angels, which are the children of God by creation. Job 1. 6. The children of God came and stood before the

'Note: some understand Job to speak of the children of God 'affembled to hear the Word, not without shew of reason, because such an unholy creature as Satan, could not enter into heaven, where the Angels stand and minister to God.

'There be children of God by vocation only, Ifa.1.2. Also by divine election and regeneration, Joh. 1. 12. Rom. 1. 16,

Again, the word Children or Sons, is put sometime for the elect only: as in Joh. 8. The Son abideth in the house for ever. 'Sometime for the whole body of the Church, confifting of good and evil: as Exod. 4. Ifrael is my first born child. And sometime for the wicked alone, and hypocrites, which be the greater number, as in Ifa. 1.2. and in Mat. 8. The children of the Kingdom (hall

Beneration of Gods children The fuccession and race of the godly, continuing fucceffively from age to age, by the mer-ciful providence of God preferving them, Plal-73.15.

Bate, or obtain children Gen. 16.2. & 30.3. Heb. be buil-

ded, or built, marg.

Children] Rev. 2.23. And I will kill her children. Her ba'flards, as 2 Sam. 12.14. Others understand it of spiritual adulte-'ry, and then her adulterers are the fellow-falle-teachers, and her

children, they whom she had seduced, Annot. " Thildren of Hifrael | The Ifraelites which forung and came out of Jacob, who was called Ifrael. Exod. 14.1. Speak to the

Little childzen Lowly persons, which be little in their 'own eyes, like unto children. Mat. 18.4. Whosoever shall receive one such little child.

\*Childzen in maliciouineis | Such as belike little children woid of malice, and unharmful. I Cor. 14. 20. But as concerning · maliciousnes, be ye children.

"(Thildzen) Such as are regenerate and born anew by the Spi-rit of Christ, having God for their Father, Heb.2.10. Seeing that 'ye brought many children to glory, Heb. 12.5.
'2. Disciples which love and obey their Teachers, as children

their Father, Heb.2.13. Here am I and the children which thou halt eiven me.

My mothers children were angry with me, Cant. 1.6. that is, either the children of the Church, false brethren, false Prophets, and deceivers, Pfal. 69.9. Act. 20.30. Ifa. 48.1.2. (who might be called the *children of ber mother*, (though not of ber Father) among whom the Saints are often in peril, 2 Cor. 11. 26. Gal. 2. 4. who pretending fairth and godlinefs do dangeroully oppose the fame, as hath been found in all ages; or inordinate lufts and fins which dwelt in her, and were conceived with her in the womb, Jam. 4. 1. 1 Pet.2.11. and these may be called our Mothers children, because in fin and in iniquity we have been conceived and brought forth, Pfal. 51.7. Aynfro.

The men of the world fprung of the same common stock, or Hereticks, Schismatical brethren, wicked and lying Prophets and Paftors, who are as apt as any, nay more apt then any, when degenerated, to become the most bitter and implacable enemies. And

Hereby Mr. Cotton understands the ten Tribes.

Chilogen of the Right and Barknels | Such as remain in ignorance and fin. I Theff. 5.5. Ye are not children of the night, neither of darbnes.

Children fitting in the Parkit Mat. 11.16. It was the custom of children amongst the Jews, in their sports to imitate what they faw done by others upon greater occasions, and parti-cularly the customs in festivities, wherein the Musician beginning a tune on his instrument, the company danced to his pipe, &c. so likewise the customes in fanerals, wherein some old women begining the mournful Song (as the Prefice among the Latines) the reft followed lamenting and beating their breaks, Alas my Brother! Ab his glory, &c. These did the children act and personate in the streets in play, and when one had begun to act the Musicians part, or another the old womans part, and the rest did not follow him in theirs, then was the occasion of this speech which is here men-

btrange children Plal. 137.4. born Aliens. See Plal. 18.

Children of Mifoom] Wife children; that is, all the godly which are taught, having wisdom from above, and are fludious of that true wisdom revealed in the Word, loving and practifing it. Luke 7. 35. wisdom is justified of ber chil-

Houng chilozen] Job 19. 18. or, the wicked, marg. Hour chilozen] Mat.12.27. that is, either your Disciples, i. c. spiritual children, or your Countreymen, i.e. children of your Nation naturally, and so he means the Jews, who did pretend at least to exercise, and cast out Devils. Dr. Ham. Annot. 8.

Chiliab All; or, the restraint of the Father. Davids son, Sam.3.3. called Daniel, 1 Chr.3.1.

Chilion] Wasted, perfect; or, all like a dove. The Son of Elimelech, Ruth. 1.2.

Chilmad Asteaching. A countrey, Ezek.27.23.

Ehiman J Astensiones A Commercy, Electrical States of Barvillas, 2 Sam. 19-37. A place, Jer. 41.17.

Chimney Hof. 13-3. As the final out of the Chimney. So the ifractives, though their State and Kingdom feemed to flourish, yet have the final control of the chimney. by reason of their Idolatry, they should easily and quickly be di-

reperfed and their tablatry, they should easily and quickly be disperfed and brought to nothing. Annot.

(Lines | An Illand, Act. 20.15. or xi as if it were xi a consuled beap, or xei of of xi approx.

(Lines | An Illand, Act. 20.15. or xi as if it were xi a consuled beap, or xei of of xi approx.

(Lines | Hope, or bis fix. The ninth month, answering to

part of November and December.

Chiffing Hope, or confidence, or truft; or, covering of an house.

A Prince of the Tribe of Binjamin, Numb. 34.21. Chifloth taboz Fears, or truft of election, or purity. A City,

Chittim] wasters, consumers; a crown, or gold. A countrey,

Chiun Amos 5.26. that is, Hercules who in the Agyptian lanmage was called Chon, by whom the planet of the Sun may be un-

Choak Spoken of the Swine whereinto the unclean spirits entred, Mar. 5.13. Luk.8.33. Spoken allo of the mod. Mar. 13.
22. As overshadowing bryars, thorns, or weeds, keeping the Sunbeams from the Corn, and with more ftrong and rank roots drawing away the fatness of the earth (which otherwise should nourish the corn) and thereby hinder it from all maturity of fruit; so do cares and pleasures in the souls. Indeed such a severe justice of God followeth the contempt and neglect of his Word, as that where it mendeth not, it leaveth the hearer much more condemnable. Hence cometh it so often to pass, that when men for the present having their consciences convinced by the Word they have heard, and being moved by the evident power thereof to repent, and refolve to become new men; yet they presently fall back again into their old wicked courses; so that a man might probably think that they had rather repented of their repentance than of their fins; and that they had not before so much repented for that they had lived wickedly, as afterward, for that they had promifed that they would live well. Confider this you foolish Libertines, who think it enough if you frequent good Sermons, though you prefently after return to your filthy fins. Indeed Gods Word is the fouls antidote, and fin its poylon. But what can the antidote profit, which hath more poylon poured down upon it? Annot.

Choler ] Dan. 8.7. He was moved with choler against bim. Alexander the Great was stirred up, and provoked to anger against

Choos Act. 21.1. One of the Cyclades, mentioned Plin. 1. c. 34. Annot. See Coos.

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34. Anna. Secusion.

[Thop] Mic. 3. 3. The Prophet in this verse compareth the wicked Governors to Wolves, Lions, and most cruel Beasts and Butchers, thus with boldness of spirit decyphering, exaggerating, and charging their fins upon them. Annot.

Chozeasian] A river-smoke. A place, 1 Sam. 30.30. Chozeasin | This secret, or here is a mystery; or, a Cryer, from

to proclaim. The name of a City, Mat.1.1,21.

(Infert) Of Men, from amongst others, to some work, service, or office, Exod. 15.4. 2 Sam. 6. 1. 1 King. 12.21. Of God, ourwardly to some office, Pfal. 106.23. Luke 6. 13. Joh. 6. 70. To be externally his people, Ifa. 43.20. & 44. I. Inwardly, called, The chosen of God, 1 Pet.2.4. In the Lord, Eph.1.4. For time, from the beginning of the world, Ibid. Number, few, Mat. 20.16. End. to Salvation, 2 Thess. 2.13. Obedience, 1 Pet. 1.2. Such are, The predeftinate to be conformable to the image of Christ Jesus, Rom. 8.,29. Called, Rev. 17. 14. Sanctified, Jude 1. Juftified, Rom. 8. 30. Preferved, 1 Pet. 1. 15. Glorified, Rom. 8.

Chosen People, Dan. 11. 15. Heb. people of his choyces,

The Church of the living God, 1 Tim. 2. 15. This is spoken in opposition to the false, dead, liveles gods, whose pictures were adored in their Heathen Temples. Those were places of meeting and assembling, but only for the worship of Idols, empty things; but the House of God where Timothy was fet Steward at Ephasius, contrary to Diana's Temple there, was the Church of the living God; fo is every fuch regular affembly of Christians. Dr. Ham. An-

Chosen] Rev. 17.14. They that are with him, are called, and chosen, and faithful. Of high account with God, though the world call them Heretick; or fuch as are pickt out by Christ himself, Jer. 49.19. & 50.54. and called to destroy Autichrist, and will faithfully do it. Annot.

Chopce The best, the fairest; because men use to chuse the best things. Gen.23.6.

Chopce | She is the choyce one of her that bare ber, Cant. 6. 9. In the Hebrew phrase, the whole is the mother, the parts are the mem-

The true Catholick Church of Christ, is the Mother of all reformed Daughters: and these Daughter-Churches that are most chast and mild, and undefiled, they are best esteemed, and best beloved of the Mother Catholick Church, as coming nearest to her in chasti-

ty, innocency, purity, &c. Cotton.

Thou art the, whom that Jerufalem which is above, (the Mother of us all) acknowledgeth for her only true and dear daughter.

Or the clear (the pure one) The Hebrew Barah, fignifieth pure and clean from filthiness, purged, polished, severed and selected from others; and so the Greek here expoundeth it, elicit, or chosen, and the word is used for choice, in 1 Chron. 7.40. Neh. 5. 18. and elsewhere, as also for purged by tryals and afflictions, Dan. 11. 35. & 12. 10. which fignification hath use in this place. Aynfa.

The Church is dear unto Christ, as the only child is unto a tender mother that bare it. There is no people nor Nation fo dear unto God as his own people, Exod. 19.5. 2 Sam. 7.23. Pial. 147.20. Nay mothers may fooner forget their only Infant, then he will forget her, Ifa.49.11. The Church as the is but one, to the is the only One, in whose bosom her parts and members can hope to be found accepted and beloved; therefore not to be despised, devoured, hated by any, that wait for Salvation. Annot.

Chozeba | Men lyars, or menthat be lyars. A place, 1 Chr. 4. 22-

" [hziff] One anointed with material oyl, by the commandment of God; as the High-priefts, Prophets, and some Kings were under the Law, I Sam. 16.13. Ifa.45.1.

2. One anointed of GOD with the Holy Ghoft and power; that is, with special gifts above measure, and authority to execute for us men the office of a perfect Mediator with God; that is, of a Prieft, Prophet, and King. Act. 10. 38. Him hath God anointed with the holy Ghost and with power. And vers. 36. Paopins rob him of all his offices, especially of his Priesthood, by the abominable order of sacrificing Priests, and Priesthood; as, of his Kingly office, by giving laws, which should bind the con-fcience; and of his Prophetship, by unwritten Traditions. Christ falso significant the Doctrine concerning Christ, Eph. 4. 9. Act. 8.

'33. The whole myftical body of the Church comprehending both dead and elect members. 1 Cor.12.12. As all the body is one, and hath many members, even to is Christ. Here (Christ) by a Synecdoche of the chief part for the whole, is put to fignifie the holy Catholick Church, that myffical body, confifting of head 'and members, whether Jews or believing Gentiles, as Gal.3. Also the visible Church, Joh. 1 5.6.

"4. Christ in his Messengers and Ministers, or any of his true members, that is, any true Christian or godly person, Mar. 6.41. Mat. 10.40,41, &c. & 25.40,45. Act. 9.5. Rev. 11.8. Luk. 10.16. Eph.4.21.

" s. Some false Prophet or Teacher, either usurping and ta-"king on him the name of Christ Jesus, Matth. 24.24. Or else coming in the name and under the title thereof. Matth. ٠ 24. ٢

"6. Christianity or the Doctrine concerning Christ. Act. 8.25.

Figh. 4.20.

7. The example of Chrift, as Rom. 13. 14. Chriftianity and the profession of Chrift, Rom. 16. 9. 1 Cor. 4. 15. Gal. 6.

"8. The Spirit and Spiritual graces and gifts of Christ, Rom. "8.10. I Cor.13.3,5. Gal.2.20. & 4.19.

"9. The name or fame and honour of Christ gotten by his re-

furrection: for that day was Christs new honour begotten, 'not his person or nature, Act. 13. 33. & 3. 16. Ephes. 1.

It's put also for his whole person, Mat. 16.16. Luk. 2.11. The inward union, conjunction, ingraffing, infition, or fellowship with Christ, Gal.3.27. The Church visible, Rom. 16.17. his rightecus-

ness, and fanctification, Rom. 13.14.

"As Chaiff Tiefus | In stead and place of Christ, whose Mi-

nifter and Ambahador Paul was, Gal. 4.14.
"Ho put on haiff! To be through faith spiritually cloathed and covered with Christ his perfect innocency and holiness of nature and actions (as with a garment) to become holy and unblameable before God, without ipot or wrinkle, as Eph.5.27. Of this our most near mystical conjunction with Christ, Eaptism is a Sacrament or pledge, not to work it by force of the Sacramental action; but to confirm, increase and continue it according to the Ordinance and promise of Christ, faith being the inward inftrument to knit unto Christ. Gal. 3.27. All ye that are baptized into Cirift, have put on Christ.

'2. Not only our incorporation into, and profession of Christ. to be covered with the long white robe of his righteoufness, but to be decked and adorned also with the gifts and fruits of Sanctification, as with rich jewels at d ornaments, fuch as be reckoned up, Gal. 5.22,23. Col. 3.10,11. especially, with charge, sobriety, chaftity, and peace. Rom. 3.14. Put on the Lord Tiles ciril. This place would rather be expounded of the works of Sanctification, (because of the opposition between the vices named in veri. 13. and the putting on of Christ) then of putting on Christ to Justification, whereof Paul doth not purposely intreat here, but of fanctity and holiness of life.

"Chaiffs things, not their chan | The glory of Chrift, not

their own glory and gain, Phil. 2.21. "Chaift to be made to us wifdem, righteousness, fans dification and redemption | Christ to be given to the raithful not empty, but with most large treasures of wildom, wiping out and curing our foolifhness; which floweth out of his Propherical function: of righteoutness and fanctification; by justifying us through his obedience active and pattive, and by anctiving us to a new life through his Spirit; which benefits ipring from his facerdotal office: Lastly, of redemption by a perfect freedom from all fins and mifery, and reftoring to life eternal; which cometh from his Regal office, and is named last, because it is in the last place conferred after all the rest.

"Mr. Downbam in his Sum of facred Divinity, Book 2. chap. 9. understanderh. "1. By Wifdom, our Illumination in the knowledge and faith

of God, by the Word preached. "2. By Righteoulnets, our Juftification or Acceptation before God by Christs righteoulness impured.

"3. By Sanctification, Regeneration or holiness of life by the holy Spirit infused into us.

"4. By Redemption, our total and perfect happiness both private and positive conferred on us.

"Or thus, Christ is by his grace in us, the Author to

First, of our Regeneration or Reformation again into the image of God. Eph. 4. 24. which in a general word is called Holiness

" 1. In the mind and mouth, Wifdom.

"2. In the heart and life:

" 1. Toward men, Righteousness.

"2. Towards God, Sanctification or piety. "Secondly, of our Redemption from all enemies and evils,

Luke 4.74. This is our happiness by Christ. THOUR OF Chaiff | The duty which was done to Christ be-

ing bound and poor in the person of Paul, Phil. 2. 30. and 4. 18. which expounds the former Text-

'Chaiffiang' Persons spiritually anointed to be members and worshippers of Christ, Act. 11. 26. The Disciples of Antioch

were first called Christians. 2 Joh. 2. 20. Ye have an ointment. This is the best and ancient name, Jam. 2. 7. The Jesuits renounce the name of Christ, as they do the Doctrine of 'Christ.

e what a Christian is.

A Christian is one, who being sometime both most base and profane, a vaffal to Satan, and fervant to fin, through Adam's fin, and his own, Eph. 2.3. Children of wrath; is anointed now, and endowed through grace, with faith and the holy Ghoft, that he may become a Priest and a King unto God, to serve him in righteousness and true holiness all his days, as a person dedicate to Chrift, Rom. 5. 6, 7, 8. 1 Pet. 2. 9. Ye are a royal Prieft-

Or thus: A Christian is one whom Christ hath loved and washed in his bloud, making him a King and Priest unto God,

Rev. 1.5. "A man hath passive Christianity by his Baptism in the name " of Chrift, Rom. 6. 3, 4. Verbal, by professing Chrift, Luke 6. "46. But active, real, and true Christianity only by believing "in Christ for salvation, Act. 11.26. and living to and for Christ by fan diffication, and to the praise of God and profit of mankind, "after the rule and example of christ, Mat. 7.23. Luk. 6.46. 2 Cor. "5.17. which kind of imitation hath always been the reason of "denomination given to professions in Law, Physick, War,

A name derived from Christ, and first imposed on the Disciples in Antioch; or, who then professedly called themselves by this name, Act. 11. 26. which were indeed spiritually anointed to be members and worshippers of Christ, and accordingly in their lives and conversations conformed themselves after the rule and example of Christ, as we also should, 2 Cor. 5. 17. I John 2. 6. Thus are we to be altogether as Paul was, and not almost only, as Agrips, Act. 25.28, 29. Yea, who so thus suffereth, or as a Christian, needs not be assamed, but must glorine God on this behalf. 1 Pet.s.16.

"[hanicles] A brief note of things done, with the time expressed. 2 King. 24. 5. Are they not written in the book of Chro-

Chapfolite A precious stone, Rev. 21. 2c. shining with a golden colour quite through; but more gloriously in the morn-

"Chapfolite All things in Christ to be rich and shining, beautiful and precious, spiritually, Cant. 5.14. His Hands as rings of gold (et with the Chryfolite.

Chaplopafus] A precious ftone, Rev. 21.20. It's of a green

colour mixed with a golden brightness.

(Lizpffal Lisbred of water: which through the force of cold and earthy drynefs, after the space of many years, is turned into this hardness. It's of a watery colour, Rev. 4.6. Very clear, Rev. 21. 11. Of great worth, Job 28. 17. By attraction of the Sun beams it fetteth on fire dry straw. If being beat, it be drunk, it filleth the dugs with milk. It also allwageth thirst, and is good against the Colick and passion of the bowels, being worn about

'Chapffal A most clear Glass, through which our eyesight may run to cipy every the least spot.

'2. Either the whole world, through which Gods fight pierceth, feeing every thing more clearly than we fee a foot in Chrystal; or, as some Divines think, the most holy and pure doctrine, of the Gospel, in which, as in a Chrystal Glass or Mir-

fror, we see the glory of God with open face, and not dark-ly, as the Jews did before under shadows of the Law. · Rev. 4. 6. And before the throne was a Sea of glass like to Chry-"Clear as Chapffail The water here spoken of, not to

be foul and troubled, like muddy water, and puddle of mans 'inventions, but most pure, and of excellent clearness, Revel.

Chub | Blotting out. Hereby is meant Arabia, Ezek.

Chun | Making ready. A City, 1 Chr. 18.8.

Church A company of men, selected, gathered, and cal-'led out of the world by the doctrine of the Gospel, to know 'and worship the true God in Christ, according to his Word. '1 Cor. 1. 2. To the Church of God at Corinth. Revel. 2. 3. · Hear what the Spirit faith to the Churches. This is the vi-'fible Church which is not always eminent and glorious to the 'eyes of flesh, as our Papists do avouch too confidently; the Church being like the Moon, fubject to mutations, Revel-4 I 2. I.

'2. The whole company of the Elect, which in all ages and places, have or do, or shall believe in Christ, through the calling of God the Father, by the operation of the holy Spirit. This is the invilible Catholick Church. Col. 1.18. He is the head of the body, the Charch : which comprehends the faithful of all times,

'countreys, conditions, years and fex. How then can the Romilb Church, which began but fince Christs time, be the Catho-'lick?

C

3. The faithful of some one family. Philem.2.

And to the Church that is in thy house.

Of this Church understand these following places, Cant. 4.12. Rev. 2. 12. Heb. 11.10. Rev. 12.27. Cant. 4. 2. & 6. 8. 2 Cor. 6.16. Mat.7.25. & 16.18. 1 Tim.3.15. Rom.1.7. 1 Cor.1.2. &

44. The lawful Governors of the Church, to whom the cenfures of the Church do of right belong. Mat. 18.17. If he will not bear them, tell it to the Church. This is the Church representarive.

'5. A material Temple. 1 Cor. 14.34. Let women keep silence in the Church, 1 Cor. 11.18.

It is put also for, All those that shall be saved, Heb. 12.23. The professors of Christ, Act. 8.1. The faithful of some one Province, 2 Theff. 1.1. Some notable affembly of the faithful partaking together in the Word and Sacraments, 1 Cor. 14.4. A multitude of any (whether good or bad) meeting together, Act. 19. 32,

Church A company of men called out of the world by the voice of Christ, to know and worship one true God, according to his Word. Rev. 1. 20. Seven stars, are the Angels of the seven

'Church of Cphefus, Bergamus, &c. ] That particular company gathered at Erbifus, Pergamus, &c. unto the Faith and Religion of Christ, Rev. 2.1. unto the Angel of the Church of Ephe-

But not made types of particular Churches in after-times, though there may be some likeness between them, and the ensuing Churches in divers things. The order of Revelation is here observable: God revealed to Christ, Christ by his Angel to John, John to those Churches, but for the use of the whole Church, vers. I. Annot. on

Befoze the Church In the fight, presence, and knowledge of that Church and company of Christian professors, where 70ha the Apostle then lived, when he wrote this Epiftle. John 2. 6. Which have witneffed thy love before the

'Church: The Congregation of Gods people, called out of the world by the Word, Heb. 2.12. Amidst the Church will I sing to

Heb. 12. 23. And the Church of the first born. The Church of the elect flyled the first born, because of those special prerogatives, which they enjoyed above those who are only outwardly called, and only make an outward profession of the Gospel, even as the first born under the Law had some special Prerogatives. Annot.

Churt Isla. 32.5. The Word here used, and not elsewhere found, seems to be much if not altogether the same in sense with the former (vile person, a fool, a man of no worth, like a withered flower, or leaf, or branch, or plant; of no reckoning or escem, a niggard, a foolish niggard, as it's rendred by fome, the Prophets manner being very frequently to deliver the same thing in divers tearms) the original of it is uncer-tain. One of the Jewish criticly saith, it comes of a word that fignifieth to contain as a measure doth, and consequently to measure, chap. 40. 12. 1 King. 7. 26. and would have it import one that doth all things, as by weight and measure, such an one as with the Greeks is tearmed ungestoy & wurvempisns, one as we say that will cleave an hair. Another of them, though not unwilling to derive it from the same root, but in another notion, as it fignifieth, to contain, that is, keep in, Jer. 2. 13. 86. 11. yet, rather feicheth it from another of no unlike notion, that fignifieth to restrain, and shut up in prilon, which is thence also to tearmed, chap. 42.7. Jer.32.
7. & 37.4 and so it should have in it a notion of tenacity, and denote one that boardeth up his treasure, and keepeth it with him as imprisoned. A third faith, it fignifieth one that hath those words rife in his mouth, mine own to my felf. Annot.

Churlish | 1 Sam. 25. 3. Peevish, crabbed, way-ward, hard

Thurning Prov. 30. 33. The words churning, wringing, and forcing, uled in this verse, are but one in the Original אולים, and but one word (varied in numbers only, אפינים) for nose and wrath, which makes the whole expression much sweeter, and proverb like in the Original. Heb. than it can be in any Tranflation. Annot.

Chuse' Spoken,

1. Of God, who chuseth that which is acceptable in his fight, Ifa. 58.5,6. Those whom he setteth apart, either unto the administration of some office, the participation of his free Covenant, or the fruition of eternal life. Places, in which he will have his worfhip to be performed. 2. Of

2. Of men 3 and that both properly, as Exod. 18.25. I Sam. 13. 2. & 17.40. Josh. 24.15. Act. 6.5. Phil. 1.22. or improperly, as the firalizes chose them a King, 1 Sam. 3.18. that is, fougher a King to be set over them, vers. 5. Either way the word is taken; sometime in a good part, as Josh. 2.2. Plal. 8.1.0. to, marg. Heb. 11. 24. 25.26. Luk. 10. 42. Plal. 11.19.173. Sometimes in a bad, Luk. 14. 7. So Prov. 3.31. Chuse none of his mays; that is, imitate not the wicked in their works, lead not your lives as they do, &c. IIa. 66.3. They have chosen their own ways; that is, live as they list, live wickedly. Judg. 5.8. They chose new gods, became Idolaters. Ra-

I will also chuse their delusions, Ia. 66.4. I will make choice of their own delusions, wherewith to punish them; they thought to deceive me with their hypocritical devotions, and I will make their very hypocrific their confusion. Hall.

Thu3a] Seeing, or prophelying of nn, he faw. The husband

of Foanna, Luk.8.3.

C t

Cilicia Touching. The name of a countrey in Afiz near the fea, whereof Tharfus was. The birth-place of Faul, Act. 21.

Tinnereth] As a Candle. A City, Josh. 19.35.
Tinneroth Josh. 13.27. 1 King. 15.20. A Countrey.

Cinamon Exod. 30. 23. A spice, being the rind of a low shrub, two cubits in height, dry, hot, odoriferous. It groweth amongst briars, thorns, bushes, and other trees, so that its not without difficulty gathered; the stalks also being folded one within another, of a faffron or black colour. When it is broken, a certain smoak issueth therefrom in the manner of a cloud. It smelleth best, when dry. It's not to be gathered either before therifing, or after the fetting of the Sun, but only in the day time. Hereof read Prov.7.17. Cant.4.14. Rev.18.13.

Circle ] Isa.40.22. He sitteth upon (or above) the circle of the earth, as Soveraign Lord and Ruler of it, having beaven for his throne, and the earth for his foot-stool, chap.66.1. Annot.

Circuit | Job 22.14. He walketh in the circuit of heavem. The word properly fignifies a circle made to keep things within compass, Isa.44.13. So God made a circle for the Earth, Isa.40.22. and for the Sea, to keep it within bounds, Prov. 8. 27. So for the heaven here, which is conceived to be circular and spherical. Some understand it of guiding the Angels in the highest heaven. Others of ordering the Stars in the middle heaven. Others for a circle to keep God in, that he can meddle with nothing below, as Atheifts imagine. Annot.

The Sun hath its circuit, Pfal. 10.6. So the Wind, Ecclef. 1.6. And of Samuel it is faid, that he went from year to year in circuit to Bethel, &c. 1 Sam. 7. 16. Heb. he circuited, marg. namely as a Tudge to hear and determine the causes of the people, and as a Prophet to teach and direct them. Annot.

Ho circumcife | To cut off, or to pare away the foreskin of the flesh, to witness thereby an entrance into the Covenant of mercy with God, for forgiveness of fin, and newness of life, Gen.

17.10,11. This is to circumcife Sacramentally.

2. To mortifie and subdue the flesh, with the lusts thereof. 'Jer.4.4. Be circumcised to the Lord, and take away the foreskin of your hearts. This is to circumcife spiritually; and thus much is meant in all places where circumcifion of the heart is called for: even a correcting of finful nature, and the corrupt defires " thereof.

'3. To have the fore-skin of the flesh cut or pared away, with this opinion of obtaining righteousness and eternal life, by circumcifion, being yet in force as some Jews thought, Gal. 5. 2. If ye be circumcifed Christ shall profit you nothing. There be two reasons given in Scripture, why circumcision could not justifie 'finners: One, because Christ is the end of the Law for righteouineis to the believers, Rom. 10.5. The fecond, because Abraham was in order of time justified long before he was circumcifed, Rom. 4. 10. 11. And these reasons are strong against 'Justification by all works of the law universally; for a man must first be justified ere he can do a good work: also the perfect righteousness commanded in the Law, is no where inherent or subjective, but in the manhood of Christ, who ime puteth it to all fuch as believe in him, without any works required thereunto, but only that faith which worketh by love, 'Gal. 5.6.

The outward or facramental circumcifion by man, was unavailable without the inward and spiritual, by God, Rom. 2.

29. "Men of circumcifed ears, lips, and hearts | Such as have the inward spiritual effect and grace of circumcifion together the inward spiritual effect and grace of circumcifed lips, ears, ther with the fign: as on the other fide, uncircumcifed lips, ears, 'and hearts, be affirmed of such as have the outward sign only, ' without the fignified grace, Act. 7.51.

"Circumcifion A person circumcised, or a 7em; as uncircumcifion fignifieth a person uncircumcifed, a Gentile, Rom. 2. 28. & Rom. 15. 8. where Christ is called the Minister of circumcifion: that is, of a people circumcifed, and in Covenant with God; to wit, of the Jews, Gal. 2. 7, 9. Tit. 1.

'2. The whole legal ceremonious worship of God, by a Synecdoche of the part for the whole, Act. 15. 1. Except ye be cir-

cumcifed, ye cannot be faved, Gal. s.6.

\*3. Those which be truly godly persons, spiritually circumcified in their herrt, forsaking their own corrupt reason and will. Phil.3.3. We are the circumcision which worship God in the fbirit. This is circumcision made without hands, of the heart, and in the Spirit, not in the Letter, Rom. 2.29.

4. The cutting off of the foreskin of the flesh, Exod. 4.

5. The Sacrament of Circumcifion, Joh.7.22,23.
6. The Doctrine of observing the Ceremonial Law, Gal. 5. II.

7. The Covenant, Rom.4.10.
Circumcifion allured to the Jews (as Baptism to us) their engraffing into Christ, and therefore the forgiveness of the guilt, fault, and punishment of their fins, yea the putting off the finfull body of the flesh: at a word, it fignified and sealed their re-generation, justification, and sanstification through Christ. See Gen. 17.10. Rom. 4.11. Col. 2.11. Deut. 30.6. This Sacrament being fet upon the shamefullest part of the body, where lust rageth most, did lively represent the whole naughtiness of our na-ture, that it is pardoned through Christ: and that by him the Elest are fanctified from their foulest and most unclean of-

Note: As Circumcision to the Jews was not their righteousines. but a feal of it ; fo is Baptifm to us.

Circumcision is a Sacrament of the Old Testament, fignifying 'and sealing up to the people of the Jews, their entrance into Covenant with God, for the remission of their fins, and mortification of their lufts, by faith in Christ to come. Rom. 4. 21. He received the fign of circumcifion, Gen. 17. 10, 11.

Circumcifion made without hands | Sanctification or renewing of the mind, which because Christ alone worketh inwardly by his Spirit, thence called Circumcifion of Christ, and without hands, as Jewish Circumcision was not. Col. 2.

Circumfpet ] Exod. 23. 13. Be circumfpect, be mary, or tale heed unto your selves, that ve transgress not. Aynsm.

Tircum(pertly) Eph.5.15. Gr. exactly, or precifity. It fignifies an accurate fludy and diligence throughout our lives, that we offend none, but by the light of faith and good works edifie all. It comes of two words an elegat of a thing good works edine all. It comes of two words an elegat of a thing. We must be willing to go to the extremity of a thing. We must be willing to go to the uttermioft of every command, to do things with exact diligence.

"(I is ] Hard, of TUP be was bard, or UP flubble, firam, of UUP be gathered flubble, firam. The Father of Saul, Act. 13.21. named also Kish, i Sam.9.1.

Ciffern Taken,

r. For a vessel or place wherein to keep water, Ifa. 35.

2. The heart, out of which the head draweth the powers of life, Eccl. 12.6.

3. The vain confidence or inventions of men contrary to Gods Word, Jer. 2.13.
4. Ones own lawful wife, Prov. 5.15. Drink waters out of thine

own Ciftern; that is, Enjoy thou the lawful pleasures and contentments of thine own wife.

Ciffern 2 King. 18.31. or Pit. marg.
'City A place compassed with walls for people to dwell in. Mat. 9.25. And Jesus went to all Cities and Towns. Gen. 19. 25. And overthrew those Cities and Inhabitants.

<sup>6</sup> 2. The people which dwelt in such a place. Act. 19.29. And 6 the whole City was full of Confusion. A harmyn. Isa. 14.31.

'3. The Church of God upon earth. Cant. 3.2, 3. The watchmen which went about the City.

'4. Heaven, Heb. 11.16. He bath prepared for them a City, Eph. 2. 19. A Metaphor.

6. The rich mans wealth (or any thing wherein a man puts his

truft) Prov.10.15.
Cities take their denomination formetime from the founders. fometime from the places where built, fometimes from the caufes why they were built, &c. And according to the quality of the inhabitants: Some are well spoken of, as, A City of righteoujness; A faithful City, Ila.1.26. Some contrarily, as, The oppressing City,

N 2

€ity .

City: 1 King. 8. 37. or Jurisdiction, marg. Ruth 3. 11. Heb. gate, marg. So also 2 Chron. 6. 28. Mic. 5. 14. or Enemies

"(Ity) The vifible Church, (being like a City) which confifts of one company, living by the fame Laws, and under one Go vernor or Lord, Cant. 5. 7. The watch-men that went about the

And go about the City, Cant. 3. 2. By the City understand Jerufalein the holy City, where Christ dwelt among men, and had seated his Temple, and the practice of his Ordinances, whither all Ifrael repaired thrice every year, which was a figure of the Church, Eccl. 10.15. Ifa. 26.1. So amongst the people of God in his Word and Ordinances, the fought Christ for the comfort of her foul.

It fares with devout fouls in their earnest profecutions of Christ, as it doth with ungodly, ambitious, or bloud-thirsty men in effecting their defires; they breath nothing but fury and violence; they run about the fireets, Pial. 59. 6. and reft not till they have brought their mitchief about. Oh! is not Christ and his heaven worth as firong and as fedulous endeavours?

City Heb. 11. 10. He looked for a City which hath foundations, that is, a firm and enduring City, which the Apoflle opposeth to the tents wherein Abraham dwelt, which had no foundations, but were moveable; hereby is meant heaven, wherein is immutable happineis, Pfal. 16.11. 2 Cor. 5. 1. 1 Pet. 1. 3. An

' City beloved ] The holy Church, here Militant upon earth, which because it is loved of God, through Christ, therefore e neither the Turk from the East, nor antichrist from the West, 'fhall utterly destroy it, howsoever they fiercely assault it. Rev. 20.9. And they compassed the tents of the Saints about, and the be-

Some Divines understand this, not of the whole Church, but by an excellency, of the company of believing Jiws, which toward the end of the world shall be gathered and joyned unto the

Church of believing Gentiles.

City of David I Chr. 1.7. that is, Sion, marg.

'City of God Jerusaiem, whither the people of God, Citi-zens of Gods Church, came to worship him, according to his 'law. Pfal. 46. 4. Whose streams make glad the City of God. Pfal. 47.1,8. Hence called the City of the great King, viz. of God, who was folemnly worshipped there: and holy City, because it was the feat as it were of divine worship, Matth. 5.35. & 27.

53.
'City of the living God] The Church or company of the Elect, believers which live not after the laws, manners, cufloms of this world wherein they be fojourners: but after the 'laws and ordinances of God fet down in his Word, Heb. 12.

" Tity of the living God The Church of God, which is like to a City, being ruled by one King, Chrift; and according to his Laws, Heb. 12.22. The City of the living God.

'Alpey cannot go into the City Such extream folly to be in some inconsiderate persons (whose danger he shewed in Isa. 1.8.9.10.11. by four excellent fimilitudes) as they cannot right-'ly move one foot or direct themselves the high way into their 'own City, Eccl. 10.15.
'The great City | Not any Town environed with walls, the

people whereof are linked together by bonds of the fame Laws, but the entire and full jurisdiction of some Town (as namely of Rome the feat and place of Antichrist) together with the whole company of them that are subject to the proud power of Antichrift. Rev. 16. 19. And the great City was divided into three

The place where the remainder of the Senate and people of Rome abide; for it was destroyed under the fifth Vial. An-

The whole Papacy. Clavis Apocal. Pag. 117.

\* Holy City Jerusalem, which is above, or the Celestial Church, whereof Terusalem that holy City in earth was a figure.

Rev.22.19. He shall have no part in the holy City.

'2. The Church of christ here on earth, consisting of holy members, fanctified by the bloud and Spirit of Christ, Rev.

Ellithout the City Rev. 14. 20. Without the Church, the City of God, as some interpret it; so that God provideth for the fafety of his Church, while her enemies are in deftroying. But as others say, The great battel shall be not in the City of Rome, but in the territory thereunto belonging. An-

A City of righteouineis A people which loveth and pra-Cifeth righteous and faithful dealing, in administration of Juffice doing that which is just, and in commerce, or bargains embracing fidelity and equity with incorruption. Ifa. 1. 26. A City of righteoufneß, a faithful City.

"Cities of Plations The company of fuch people as joyn to Antichrift, and fight against Christ. Rev. 16. 19. The Cities of the Nations fell. These Cities some other's expound to be the whole regiment of wicked men; as of Turks, Jews, Barbarians, and others, that embrace false and strange religions. All which it is certain that they must perish at the second coming of Christ, although all be not alike Christs adversa-

Citizen Taken properly. 1. For one that is born, and dwelleth in a City, Act. 21.

2. For one that hath the priviledge of a City, that is free thereof, though not born there, as Paul was of Rome, Act. 22.

3. For people or subjects, Luke 19.14. Improperly, for believers, Eph. 2.19. Ravanel.

By Citizen in Luk. 15.15. the Devil may be understood.

> C τ.

Clad Taken properly, 1 King. 11.29. Figuratively, Ifa. 49.

Clamour | Ephel.4.21. The Original xxxxx n is rendred in Matth. 25. 6. cry. So in Act. 23. 9. & Heb. 5. 7. & Revel. 14. 18. In Revel. 21. 4. crying. Hereby may be underflood quartellous words, tending wholly to contention and firife. Hemin-

This is the horse that beareth wratin on his back for the rider. Chryfolt.

Clamozous Prov. 9.13. Loud, talkative, full of words, making a noise.

Clark | See Town-Clark.

"In clap hands To rejoyce and be glad, whereof clapping of hands is a fign. Pial. 98.8. Let the floods clap their hands, and let the hills rejoyce. Prosopopæia.

Clauda \ A broken or weeping voice .. The name of an Island near Creta Act 27.16.

Claudia The fame. The name of a woman, Tim.4.2. Claudius The fame. A Roman Emperour, Act. 18.2. Claudi-

us Lysias, a Captain, Act. 23.26. Clams Hoofs of beafts, Deut. 14.6. Talons of Birds, Dan-

Tear their claws in pieces, Zech. 11.16. Exceed in ravenous cru-

elty the very wild beafts, Amos 3.12. Annot.

Clay That whereof mans body was formed, Job 33. 6. whereof morter and bricks for building, Nah. 3. 14. whereof veffels are made by the Potter, Jer. 18.4. whereof Christ made use in giving fight to the blind man, Joh. 9.6. It's brittle, Dan. 2. 33,34,41,42. Such as men are who dwell in houses of clay, Job 4. 19. It's vile, or of no esteem, nothing, Job 13.12. Ifa.10.6. Ifa. 51.23. Mic. 7.10. It's clammy, and holdeth fast; so that to be brought up out of the miry clay, is to be freed from some great danger, Pfal. 40. 2. It useth to be heaped up together, whence is that, to prepare rayment as the clay, Job 27. 16. or to lade ones felf with thick clay, Hab. 2.6. So in effect Ravanel.

It is turned as the clay to the feal, Job 38. 14. that is, the earth appears beautiful, that was hidden in the dark before. It hath as it were got a new form, or is renewed to the same shape it had the day before, as it had a new stamp put upon it by the Sun-beams, as the clay hath by the impression of the

In the clay ground, I King. 7.46. Heb. in the thickness of the ground.

Dirp clap | Great distress and dangers which much press a man as clay and mire, which be weighty, and flick fast to one. Pfal.40.2. He brought me out of the miry clay. Mans base original, Isa.64.8. Gold and treasure, Hab.2.6.

Clean One who is holy and pure, free from the power of fin by the grace of fanctification. John 13. 10. Te are

'2. One free from the guilt and curse of fin by the grace of justification. Pfal. 51. 7. Purge me with byffop and I fall be

'3. That which is lawful to use, Tit. 1. 5 That meat which is in its own nature clean, becometh unclean two ways .

'First, by error, whereby meat is thought to be unlawful. ' Secondly, by offence to the weak confciences of our brethren.

4. That which is without any fuch drofs as may make it lefs durable, and hath a power to mundifie and cleanse others: thus the Word is clean, Plal. 19.9.

It's also put for, Washed; Joh. 13.10. Purged, Mat. 3. 12. Cured, 2 King. 5.12. Sanctified, Pfal. 51.10. Pure, Pfal. 24.4. Griltless, Act. 18.6. Empty, Prov. 14. 4. Lawful uic, Tit. 1.15. Wholly, not leaving any; Josh. 4. 11. Truly, not feignealy, 2 Pet.

clean: 1. Effentially, or by reason of its power to cleanse others, / Ezek. 26.25. Pfal. 19.9.

T.

2. Artificially, Mat. 23.25

3. Ligally, or typically. Ezek. 22.26.

4. Spiritually, confisting in a freedom as from the guilt and curse of fin by the grace of Justification, Psal. 51. 7. so from the dominion and power thereof by the grace of fanctification, John

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3. 10.
5. Hypocritically, Luk. 11.30.
6. Opinionatively, in felf-conceit, Prov. 16.2.
7. Supernaturally, Job 15. 15.
Clean: [fa.30.24. or favoury. Heb. leavened, marg.
Cleanness of mp harbs ] 2 Sam. 22.21. that is, the purity of mine actions, and mine innocency in all my courses and dealings, in reference to my enemies. Annot.

Of teeth, Amos 4.6. that is, famine and dearth, whereof I King. 17.18. & 2 King.4.38. Annot.

" In cleance To pronounce one clean from legal pollution. Lev. 13.7. And cleanse him. Thus Priests cleansed.

'2. To take away guilt and corruption of fin, the one by his epassion and merit; the other by his grace and spirit, 1 Joh. 1.7. Thus Christ cleanseth.

It's put for to Wash, Plal. 73. 13. Pardon, Jer. 33. 8. Justifie, Dan. 8.14. Purge, purifie, Jam. 4.8. Prov. 20.30. Rid out filth. 2 Ch.29.15. Reform, Pial. 119.9. Fan, Jer. 4.11. The Son cleanseth by taking away the guilt of fin, I Joh. 1.7. The Father, by pardoning fin, 1 Joh 1.9. The holy Ghoft, by working fanctifica-

Cleanfed Dan. 8.14. Heb. justified, marg.

The land cannot be cle :nsed, Num. 25.22. Heb. there can be no expiation for the Land. marg.

Prov. 20. 20. Cleanfeth away evil, Heb. is a purging medicine against

(Cleanfing) Outward ceremonious washing of things or persons, as a type of the inward. Mark 1. 40, 41. Be thou

"Corporal cleanfing or cleanness, whereof one fort is natucc ral.

"Another artificial, Luk. 1 1.29.

"Another miraculous, Mar. 1.40,41. Luk.17.14.
2. Spiritual and inward holiness, when the heart is kept clean

from the spot of fin, Matt. 22.25. Jam. 4.8. Of this cleanfing the Spirit is Author, the Word is the Instrument, John 5.2. Te are clean through the Word.

2. Forgiveness of fins, by the imputation of Christs bloud to the believer. Pfal. 11.2. And cleanse me from my sin.

Vessels and other things under the Law, being legally unclean must be broken, if earthen vessels; or be cleansed by putting in water till the evening, Levit. 11. 32, 33. Which figured that we must cast from us all instruments and provocations of sin. 'and to have special care that they do not defile us: whereunto belongs that in Jude ver. 23. and in Matth. 5. 29,

Girar Innocent, and so discharged of the Oath, Gen.

24.8. Clear as the Sun, Cant. 6.10. In the Suns brightness is WHAT Cited as the Sun, Canto-10. In the Suns originates in light, heat, refreshing, and all in a glorious manner, the Citizens of that Church (of the  $f_{\ell W N}$  nevely rifen) shall all at that time, or at least the body of them, have their fins forgiven them by the righteoutness of Christ imputed to them. They shall enjoy abundant light of heavenly knowledge. They shall excell in purity of holiness. They shall abound in consolations to the refreshing of themselves and others. Cot-

The Evangelical Church is like the Sun rifen in glory, which shall never go down, Isa.60.20. Her brightness exceedeth all former manifestations, being visited with the day-spring from on high, and enjoying the San of righteosphifts that was promiled with heal-ing under his wings, IIa. 58. 8. 8. 60. 1, 2. Mal. 4. 2. This is to be underflood of inward glory and spiritual light, not of outward prosperity and beauty; though even in this sense also, she may be faid to resemble the Sun, which is not always aspectable and radiant alike, but sometimes overcast with clouds and obscurity, and not so equally visible and resplendent to our fight, though without any effential change in it felf. Annot.

Christ is the Sun of righteousness, Mal. 4.2. the woman (his Spouse) is cloathed with the Sun, Rev. 12. 1. because by faith she hath put on Christ, Gal. 3. 27. by whose righteousness imputed she is purged from all fin, and so is made glorious. Here also we may observe in her the degrees of grace, her first light being like the morning or day-dawning; her second beauty like the Moon; her third degree like the Sun it self in brightness, Prov. 4. 18.

Thus from weak beginnings, the grew to fuch high perfection, that she was as bright and glorious, as the Sun in his full strength, and the Moon in a clear sky. Hall.

Clear | Zec. 14.6. Heb. precious, mang.

Clearer than the noon day, Job 11. 17. Heb. arife about the noon day, marg.

Clear | To justifie, Gen. 44. 16. To acquit, hold innocent. Exod.34.

Clearing 2 Cor. 7.11 what clearing of your selves ? Απολο-μάα, Apology, or defence, a Declaration of your innocence, that you wilfully offend not, which you make good upon the fight of your error, by your severe proceeding against the guilty offender.

The Apostles meaning is not, that a man should stand to justifie or defend his fins, but that a Christian by humble confession of his faults, should make a just Apology for himself, that his forrow is fincere and unfeigned. Leigh Crit. Sac.

Clearly Mark 8. 25. Thraugus, a far off, and plainly. It is compounded of This, which fignifieth a far off, and duyn, light, brightneß. Leigh Crit. Sac.

Job 33. 3. My lips (ball utter knowledge clearly. I will speak what I know to be true, I will as it were fan or four my words from all chaff or drofs, Zeph. 3. 9. Ifa. 49.2. He would not speak false or deceitful words. Annot.

Clearness | Exod.24.10. or, in purity. Ayrifw.

To cleane | To flick fast, and be neatly and straightly knie unto God by the affections of the heart, Deus. 11.22. Acts 11.

2. To be glued unto one, or joyned together most straightly, as man and wife, Mat. 19.5. And cleave to his wife. I Cor. 6.16.

'3. To continue with one, Act. 11. 23. Act. 8.12. And did

4. To take hold on, or flick to, Deut. 28.21.

5. To go after, follow, or have communion with, Josh. 23.

6. To entertain or keep, Deut. 13.17.
7. To affect or love and hold faft, Rom. 12.9.

Cleave To rent, break, divide. Spoken of wood, Gen. 22.3. the Earth, Hab.3.9. An hollow place that was in the Jaw, Judg. 15.19. Rocks, Pfal. 78.15. the Fountainand Flood, Pfal. 74.15. the offering of Turtle-doves, or of young Pigeons, Lev. 1.17. of every Beast that parteth the hoof, Deut. 14.6. Mount of Olives, Zech. 14.4. the Reins, Job 16. 13. He cleaveth my reins asunder; that is, he followed me with most source and bitter pains. Annot.

Clefts | Ifa.2.21. The word in the Original doth properly fignifie a branch, ch. 17.6. & 27.10. And being applyed to Rocks and Hills, it fignifieth such parts thereof as the main body of the Rock or Mount doth branch it felf forth into; the cliffs (as we term them) between which, places of refuge and shelter are ofttimes found; and which being fleep, and rifing higher than the main bulk or body of the Rock, are not of eafie access for an enemy, Judg. 15. 8. Píal. 104. 18. Jer. 48. 20. Annot. Hereby in Amos 6. 11. marg. may be underflood rents, or breaches.

Clefts That are in the clefts of the rocks, Cant. 2. 14. haft long hid thy head in the fecret and inaccessible clifts of the rock, out of the reach and knowledge of thy persecutors. Hall.

Gods eternal election, and his deep and unfearchable counfels. a rock of ftrength to comfort her in her weakness, a fure hold and unacceffible den, whereunto no evil can approach, a Fort impregnable, under the which she resteth, and shall rest safe for ever.

The gracious protections and fure mercies of God, who is her hiding place and rock of defence, to whose holes she flyeth (Jer. 48. 28.) in times of danger and perfecution, Annot.

The rock whither this Dove the Church was now fled feemeth most properly to mean faith in Christ, as Mat. 16.18. wherein she hid her felf for fear of Gods wrath for her fin, and yet durft not thew her felf. Herewith compare Exod. 32. 22. where Mofes was put in a clift of the rock, and covered with Gods hand, while he passed by. Aynsworth.

That now doft worship me in holes and corners. Cotton. Ciemency Ad. 24.4. Courtese, or gentlenes, as the word

meixera is rendred, 2 Cor. 10.1.

Ciemens Quiet or meek. The name of a man, Phil.4.3. Some derive it of xx&@-glory, and uev@- the mind, for clemency is the true glory of the mind, and whoso knoweth to vanish and sub-ue wrath, is a conqueror indeed.

Cleophas All glory. The Husband of Mary, John 19.

Cliff | 2 Chr. 20. 16. Heb. afcent, marg.

Clift | That which parteth the hoof of a beast into two Claws, Deut. 14.16. The word clift comes from a word that fignifies to break. And it may import holes made by floods or winds, or their own labour in digging. Annot. on Job 30.6.

Climb] To ascend, mount, get up into a steep or high place or thing; as Rocks, Jer.4-29. Walls and Houses, Joel 2. 7, 9. Heaven, Amos 9. 2. Trees, Luke 19. 4. In Joh. 10. 1. by climbing up some other may is meant, an endeavouring to enter by undue and unwarrantable means, upon the charge of the Church.

Whereinto there may be no entrage, but through Christ the door. Annot.

Clipt Jer. 48. 37. Hebrew diminished, or cut soort.

Lioak] put for, A rayment, 2 Tim.4.13. Exeuse or pretext, Joh. 15.22. A fair shew, 1 Thess.2.5. A secret pretense, 2 Cor.

Cloah] 2 Tim 4-13. Some take it for a riding Coat, or travelling Cloak; but the most ancient Syriath Interpreter takes it for domum, or repositorium Scriptorum; and Hesychius a most exquifire Greek Grammarian inclineth to that opinion, that by it the Apostle meant Scriniolum, a little Desk or Coffer, wherein he laid his books or writings. Annot.

Some render the word roll, and thereby understand a parchment

\*\*Clock of cobetoufuels\*\* The doing of fomething out of Coveroufuels with a defire of lucre, yet fetting a fair they and face upon that covetouineis to cloak and diffemble it. I Thefi. 2.5. Neither did me ever use a cloak of covetoustels, or coloured

Cloak of malicioufnels] A pretense or colour (by the liberty which the Go pel taught) to hide and cover fin and wickedness. 1 Pet. 2. 26. Not having your liberty as a cleak of ma-

Cloath] In respect of the colour, is Blue, Numb. 4. 6. Scarlet, Ibid. 8. Purple, Ibid. 13. In respect of the matter, Woollen or Hair, 2 King. 8. 15. Linnen, Mat. 27.59. In respect of the properties, Unclean, Ifa. 30. 22. compare with Ifa. 64. 6. Clean, Mat. 27. 59. New, Mat. 9. 16. In respect of the 1/2s, Sacred, Numb. 4.6, \_\_\_\_13. Civil, extraordinary, Deut. 22.17. Ordinary, for decency, and the covering of ones nakedness, when alive, Mark 14, 51, when dead, Marth 27, 59. For keeping of that hid and unseen which is covered therewith, I Sam. 19. 12. 2 Sam. 20. 12. For keeping clean that which is wrapt therein,

I Sam. 21.9. Cloath To beautifie, Mat. 6.30. Cover, Pial. 65.13. Deck or adorn, Ia.50.3. Wear, Zeph. 1. 8. There's cloathing with coats, Ia. 22.21. Shame, Pfal. 132. 18. Worms, and duft, Job 7. 5. Skin and flesh, Job 10. 10. Majesty, Psal. 93. 1. Strength, Ibid. Honour, Pfal. 104: 1. Curfing, Pfal. 109.18. Defolation, Ezek.7. 27. A cloud, Rev. 10.1. Salvation, Pfal. 132. 16. Rage, Prov. 23. 21. Change of rayment, Zech.3.4. Robe, Lev.8.7. Scarlet, 2 Sam. 1.24. A robe of fine linnen, 1 Chr. 15-27. Sack-cloth, Ib. 21.16. Strange apparel, Zeph. 1. 8. Soft rayment, Mat. 11. 8. Purpole, Mar. 15. 17: White garments, Mar. 16. 5, Humility, 1 Pet. 5, 5, Wrought gold, Pfal. 45.13. The Sun, Rev. 12.1. Vefture dipt in blood, Rev. 19.13.

Cloathed with a cloud One full of Majesty. A cloud in Scripure being a vifible fign, to reprefent divine Majefty. As Exod. 33-9, 1 King.8. Rev.10-1. I saw another mighty Angel cloathed with a cloud. Some other Divines expound this cloathing with a cloud, to fignific the obscure knowledg of Christ, being yet not so fully known, as afterward. The former is the · more received exposition.

The cloud on him, and the rainbow over him, are for glory, Chap. 4.3. or, to fignific that men will not take notice of him, or to repent at his word, who is as it were hid from them, Lam.

3.44. Annot.
Not only in our humane nature clouding and veiling his Deity,

but fill obcured by the world. Lieb.

Cloathed in Sackcloath Men full of grief and lamentation, as if they did always faft and mourn. Also, firirring up others to repent, and be forrowful for their Idolatry, and other works of darkness, whereof wearing Sackcloath is a fign and token. Finally, this cloathing his Winteles with Sack-cloth, admonisheth that Christ would call men to repentance, even by very mean and contemptible Servants, covered not even by very mean and contemptible Servants, covered not with Purple, but with a Sack. Rev. 11. 3. They shall Prophese 1260 days, statude in Sackstoath: This alludeth to the fashion of the old Prophets, who were thus apparelled.

· To be cloathed upon That if we begin reformation and fanctification in this life, we shall be fully renewed and reformed

in the life to come, 2 Cor. 5.2.

Cloathing] Taken properly, being various, as of Sackcloth, Pfal.35.13. Silk and purple, Frov. 31. 22. Blue and purple, Jer. 10.9. Lambs wool. Prov. 27. 26. Whereof fome are faid to be Durable, Isa. 23.18. Soft, Mat. 11.8. Long, Mar. 12.38. Bright, AR.10.30. Gay, Jam. 2.3.

Figuratively, as Pfal. 45. 13. Her cloathing is of wrought

g ld; whereby the righteoufness lesus Christ, with all divine vertues wherewith Christ's Speuse is cloathed, may be under-

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Prov. 31.25. Strength and Honour are her cloathing; that is, all ner actions and carriages are full of honour, and bewray a mascuine strength and fortitude. Hall.

If a. 59. 17. He putteth on the garments of Vengeance for cloathing; that is, hath compleatly armed himself to rescue his, and plague their oppressors. Hall.

Mat. 7-15. Which come to you in sheeps cloathing; which pre-tending to shew you a more ready and secure way to Heaven, joyn with you, offer you their Ministery in appearance of harmless innocency. Annot.

Clod | put for uncleanness, Job 7.5. The Grave, Job 21.33. Hinderance, Hof.10.11.

Cine \ A green Herb. A vertuous woman, 1 Cor. 1. 11.

[lofe] Secret, Numb. 5.13. 2 Sam. 22. 46. Straight, or fure, Job 41.15. Neer, Dan.8.7.

To close ] Ifa. 1. 6. To crush, or wring out. Annot. Ifa. 29.10. To shut. So Mat. 13.15. Luk. 4.20.

Closed upon them, Numb. 16.33. or covered over them; fo there was no hope left for their recovery. Aynsmorth, Dan. 12.9. Barr'd up, hid, involved in some obscurities and perplexities; not so plainly and perfectly to be underflood, as thou doft wish, verf.44

Closer] Prov. 18. 24. A friend that flicketh closer than a Brother. Off-times friends are found, that are more ready to do us pleasure, than they that are near us in the flesh and so more obiged to us. And in trouble a friend flicks close to us sometimes, when a Brother forfakes us. Annot.

Closeff Jer. 22. 15. Because thou closest thy self in Cedar. Thinkest thou that a cicling of Cedar can secure thee against the forcible affaults of a powerful enemy? or, dost thou expect and make account to continue thy Reign, that thou art so busie in building thee such a goodly, brave, and strong Palace ? Annot.

Closet 7 Joel 2.16. Mat.6.6. Luk.12.2. A fecret Chamber, or close and locked parlour, an inner or private room.

Cloud, Taken for,

1. Ordinary, or natural clouds, as of rain, Eccl. 11.2. Without rain, Jude vers. 12. Of dew, Isa. 18.4.
2. Extraordinary, or miraculous, Numb. 9. 15. Exod. 13. 21.

Mat. 17.5.

3. Idolatrous, Ezek.8.11.

4. Heaven, Pfal.36.5.
5. Affliction, or calamity, Lam.2.1.

6. Hypocrites, 2 Pet.2.17.
7. Christ, the joy and refreshment of the Church, Isa.4.5. 8. The Apostles and Ministers of the Word, Isa. 5. 6. and

9. A multitude, Heb. 12.1.

10. The great glory, wherein Christ shall come to judg the World, Rev. 1.7.

11. The skies or heavens, Pfal. 108.4.

12. Vanishing and past, Isa.44.22.
13. Sadness, diseases and grief, Eccl. 12.2.

14. Smoak, Levit. 26.13. Obscurity, Job 3.5.

Cloud covered the Aent Exod. 40. 34. Gods presence with approbation, and liking to dwellin his Tent amongst his people: But when Gods presence was with displeasure for fins, it was fignified by smoak filling the Temple, Isa.6.4. Rev. 15.8. Smoak was a fign of anger.

'Sitting on a cloud A glory peculiar to Christ, who as he ascended sitting on a Cloud; so at his second coming, he fhall return gloriously (a Cloud being to him in stead of a Chariot or Throne rather ) as in Act. 1. and Rev. 1. 7. & 14. 15. Crying to bim that (at on the Cloud. Some Divines (not without great flew of reason ) interpret this cloud here spoken of, of Civil powers, lifted up as Clouds in the air; and him who fat on it, to be fuch Rulers and Princes as Chrift did use for the furthering of his Church, and hindering the Kingdom of Antichrift. The reason is, because the Son of Man who fat upon this Cloud, doing all at the Commandment of the Angel, as appeareth in the words of this Text, cannot, be Christ Jesus, who is subject only to his Father, and that he is a Mediator. This latter exposition seemeth for this reason to be the better.

" [ louds ] Powers, Dignities, Honours, Principalities, in high place, yet not Supream; as clouds which be placed high, yet are under the heavens, Rev. 14. 15. The Angel cryed to him that fat on the cloud.

Bright Clouds, Zech. 10. 1. or lightnings. marg.

" To come with clouds ] To return as Christ shall do with great glory to judg the World, having ready before him, florin, tempeft and thunder to revenge himfelf upon the wicked

his enemies. Rev. 1.7. But cometh with clouds, and every eye shall Ge him. In this speech there is an illusion unto the phrase of the Prophets, who thus describe the notable judgments of God using the Clouds and all other Creatures for the good of his own, and destruction of the ungodly. See Dan. 7, 17. Also · Pfal. 18.5,6,7,8,9, &c.

Mhite clouds The uprightness and integrity (represen-'ted by White) of Christ the Judg, not miscarried in his sentence by ignorance or crooked affections (in their opinion who understand this Text of the last Judgment.) But such Divines as refer this Text to things done between the first and fecond coming of Christ, do interpret this White cloud. of courteous, loving, beneficial, and healthful Princes and Estates; as Saxony, Hassia, Prussia, the free Cities of Aregentorat , Tiguris , Berne , &c. with their good and religious Governours; as they expound the Angel coming out of the Temple, to be fullus, Jonas, Philip Melancilion, Burer, Zuin-eglius, and others, which firred upgood Rulers to abolish Po-pery, and erect the saith and religion of the Gospel, in their Jurisdictions and Dominions, Rev. 14.14.

white noteth clearness and purity, cloud eminency and majesty Bearnard.

"Clouds without water | Hypocrites which make a fair shew, and yet are empty and barren of all goodness · lude 12.

"Cloud of witneffes" An heap or great number of witnef-

'fes or holy examples, Heb. 1 2.2.

'Here is an allufion to the Cloud that did in the day time guide Israel through the Wilderness. As that bright Cloud did lead them to the Land of Canaan, fo should the examples of the Faithful, lead us to the heavenly Canaan: And this honour we confess to belong to the Saints departed, as Augu-"Mine faith, Honorandi propter imitationem, non adorandi propter \* religionem. Not to be religiously adored, but godlily imitated. 'They also are reverently to be esteemed and remembred, and 'filey and are reverently to be electrical and relations of the God is to be praifed for them, but no praife to be made unto 'them to be our intercellors to God; for they do not know our desires, and affairs particularly, Isa. 63.16. Job 14- 20. 2 King. 22.20. Si tanti Patriarchæ, & rex tam pius fuerunt 'ignari nostraram rerum , quanto magis ceteri mortui? saith Augastine in lin. de cura pro mortuis. That they generally pray for our deliverance, we have warrant for it in Rev. 6. 1c. also that they thank God for their own and our redemption, 'Rev.4.9.10. & 5.9.12,13,14.
Cloud of witheffes] Many witheffes, even an innumerable

company of witneffes, as it were a cloud of godly and religious persons, by their examples or constancy, provoking us to the like,

Heb. 12.1. Having fach a cloud of witneffes.

Some are of opinion, that here the Apostle alludes to that cloud whereby the children of Ifrael were guided, Exod. 13.20. viz. That as that cloud guided the Ifraelites from Egypt to the land of Canaan: So this company of the faithful may direct all the right way from the kingdom of darkness, to the spiritual Canaan, the kingdom of heaven, Annot,

Cloudy day] Ezek. 30. 3. Of horrible and ftrange calamities, as rainy days are very strange and rare in Egypt.

Cloudy pillar | Neh. 9. 12. This was very extraordinary. While the people abode in one place, this cloud covered them all over, and sheltered them in the day time from the parching heat of the Sun. When they were to travel, it gathered up into the fashion of a Pillar, and went directly bebefore them, Numb. 9. 15, &c. Annot. Plal. 99. 7. A fign of God's tayour, but with some obscurity; and so is inseriour to the mediation of Christ, who hath without clouds or shadows obtained eternal Redemption for us, that we may go boldly to the throne of grace, &c. Heb. 4.14,16. & 7.15. & 9. 11,12. Ayniw.

Cloven Spoken of the hoof, Deut. 14.7. feet, Lev. 11.7. Of tongues, Act.2.3.

Clouted Josh. 9.5. Mended, repaired. Clouts | Jer. 38. 11, 12. Cast cloaths wasted with wea-

ring.

Cluffer] or Bunch, of Grapes, Numb. 13. 24. of Camphire, Cant. 1. 14. of Raifons, 1 Sam. 25. 18. [The breafts of Chrifts Church (out of which the people fuck the Wine Minister of the Golbel) are likened of God's graces by the Ministry of the Gospel) are likened to clusters of Grapes, Cant. 7.7. So on the contrary in Deut. 32. 32. it signified the corruption of true Doctrine by false Prophets and Ministers of Antichrist. Aynsw.] Hereby meta-phorically the wicked and reprobate are to be understood, Rev. 14.18. And hereunto elect and good men are compared, Ifa. 65.8. Mic.7.1. Ravanel.

" Cluffers That which in the Church is most comely, Cant. . 7.7. Thy brefts like clufters.

Cluffers of the Mine | The juyce of heavenly doctrine. abundantly issuing forth of the Old and New Testament (as out of breasts like clusters) to make all believers fruitful,

Cant. 7.8. Thy breaks shall now be like the clusters of the Vine.

"Alpe clusters of the Clinepard | The wicked men of the world, which be compared to Clufters, because they grow fo thick, even on heaps. Do but confider how many renounce the name of Chrift, how many are Idolaters amongst such as acknowledg his Name: How many hypocrites and wicked men, even where the Gospel is maintained: And this will appear a meet comparison. Rev. 14.18. Thrust in thy sickle, and gather the clusters of the vineyard.

Some very learned restrain these Clusters unto Popish religious buildings, and perfons which did abound and flourish, even as a Vine spread full of clusters, and that in this our Kingdom, till the days of Henry the Eighth, when through the zeal and courage of Cranmer and Cromwell (two great men) this Popilh Vine was lopped and cut, yea and rooted out.

The Vine is the Popish Church: Gathering, is taken away: The clusters of grapes, are the multitude of the members of that Church. So destruction of the wicked is set out by a vintage as well as by a harveft, Chap. 19.15. Ifa. 63.1,2,3. Annot.

Coal put for, 1. Confuming Judgments, Pfal. 140. 10. 2. Good turns inflaming the affections, Prov. 25. 22. Rom.

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3. A Son, 2 Sam. 14. 7. It's kindled by another coal, as a contentious man kindleth ftrife, Prov. 26.21. Coals are profitable for Smiths, Ifa.4.12. & 54.15. To warm us, John 18.18.
To bake Bread, Ifa.44.19. and broyl Fifth, Joh. 21. 9. To preferve and continue a fire, 2 Sam. 14. 7. Love or jealouffe is compared unto coals of fire, Cant. 8.6. Thereby allo are reprefented things exceeding hurtful, Pfal. 13.13, 14. Hab. 3.5. Ezek. 24.11. Prov. 5.28,29. Of all, the coals of Juniper, are most hot, and last longest, Pial. 120.4.

Coals | Hab.3.5. or Difeafes, marg.

The coals thereof are coals of fire, Cant. 8. 6. the fiery coals, arrows, or firey darts; properly the word fignifieth that which fireth and burneth; and is applyed sometimes to plagues and judgeth ments, Deut. 32. 24. fometimes to arrows, Pial. 75. 3. here to burning coals, or darts of love that pierce and inflame the heart, and cannot be quenched. Ayrire.

Nothing is more useful than the metaphor of love and fire, because the one works, burns, shines, thies, and mounts upward as the other; I mean if it be such love as this, heavenly and piritual. Annot.

The Churches love to Christ is most vehement, ardent, powerful, lively; burning all inward lufts, all outward discouragemenrs.

Coaff ] Countrey, Exod. 10.4. Side, Heb. hand, Numb. 13.29.

Bounds, Ib.22.26.

Coat ] is either Civil, or Sacred. civill, being either Gecial, as that mentioned, Ifa. 22.21. A notable fign or mark of dignity: Or common, of which our Saviour meant, when he willed his Disciples not to have two coats a piece, Luk. 9. 3. intimating, that they were to avoid what might hinder them in the execution of their office. And having two, to impart unto him that had mone, Luke 3. 11. intimating, that of their goods they were to be liberal to the poor. And if any would fue them at the Law, and take away their coat, to let them have their cloak alio, Matt. 5.40. Luk. 6. 29. intimating, that they were patiently to bear with injuries, be free from revenge. Sacred, as the Priests broidered coat, Exod. 28.4. Lev. 16.4. The Spouses mystical coat, Cant. 5.3. Of coats, some were of one kind, fashion, some of another; our Saviours was without seam, Joh. 19.23.

Coat: Dan. 3.21. or mantle, marg. I have put off my Coat, &c. Cant. 5. 3. Here is an ingenuous confession made by the Church of her own unworthings, norwithstanding all Christs heavenly Rhetorick and perswasion that he did use, yet she draws back, and seems to have reason so to do. I have put off my coat, how shall I put it on again to let thee in? It is as if the had faid, I have some ease by this sleepy profession, some freedom from evil tongues, and some exception and immunity from some troubles I was in before, I was then perhaps too indifcreet, now wilt thou call me again to those troubles that I have wifely avoided? No, I have put off my coat, &c. I affect this state very well, I am content to be as I am with-

out troubling my felf. Whence observe that. It is not an easie matter to bring Christ and the Soul together into near fellowship. Sibs.

Coats 2 Chron. 32. 28. Coats for flocks; that is, Folds, or places of fafery and shelter for flocks of Sheep, Goats, and other imall Cattle.

Cockle

Inckle ] Job 31. 40. A flinking weed, as the Original of the word in the Hebrew intimates. Annot. or noyfom weeds,

marg. (Lnck | Hereof all the Evangelists make mention, where they mention Peters denyal, Matth. 26.74. Mark 14.30. Luk. 22.60. Joh. 18.27. It's a proud fowl, and carryeth himself stately. It's much dejected when vanquished by another; when victorious, triumpheth: When it goeth in at any place, it ftoopeth, be the entrance never so high. It's of an hor nature, libidinous, jealous, careful and watchful of its young ones, for whom it will fight against Kites, Snakes, &c. Upon the fight whereof it giveth them warning by his voice to look to themselves. It naturally knoweth the approach of the day, and thereof giveth warning once and again; which time is termed the Cock-crowing, Mark 13. 35. Hereby it inciteth men to rife to work, as Gods Ministers must call men to repent, in respect of the approaching day of Judgement. And as the Cock put Peter in mind of his fall, so must Ministers their people of their sins. And as the Cock before it croweth rougth it felf, and clappeth with his wings, so must Gods Ministers, being to preach unto others, first stir up, reform themselves; manifest by their works, what their doctrine calleth for. They feem to be called anexlogae, as if it were amonexlogges, as calling men and women from their beds. The Cockcrowing awaketh the fleeper, warnoth the careful, terrifieth the thief, comforteth and gladdeth the fick, them that are in pain, travellers, mariners,  $\infty$ : It's also said to foresee tempests and change of weather. Travellers carrying a Cock along with them, are preserved from Lyons and Basilisks. It's also laborious, and industrious, and valorous in fight, doing what it can to obtain the victory. Its brain taken in drink is faid to be good against the biting of Serpents. Its crowing is more vehement and shrill at first (most being then assep) then near day, or when it's day light, when good husbands are awake: even when it feedeth. with the one eye it looks upward, to prevent the Hawk, Kite, &: As the Cock preferreth a barley corn before a pearl, fo do worldlings their mammon before heaven.

Teckatrict A Serpent, of all others the most dangerous, both to man and beast. It's bred (according to some) of the egg of an old Cock hatched by a Toad or Snake. On its head it hath rifings adorned with whitish spots, in the manner of a diadem; and in going lifterly up on high the former part of its body, as if it went upright. It's fo venemous, that neither beafts nor fowls dare touch its dead body, whereof if any should eat, they die juddenly, as also of any creature by it poyioned. It infecteth the air, trees, plants, herbs, what not? It killeth by its breath, by its fight. Such is the force of its poylon, that the hand marg. of him who toucheth it with a staff is incurably infected; and if an horse do but touch it, the rider dieth. It poysonethall other Serpents, who feeing it, or hearing its hitting, flee speedily away. It loveth not the light, but darkness. Some ay, that by seeing it felf, it dieth; the Weafel killeth it, especially having eaten Rue or Hearb-a-grace, and then dieth, as Christ by death vanquished death. The Cock is also its enemy.

By cochatrices may be understood, grievous enemies. Jer. 8.17. Ifa.14.29.

To ling like a Cockatrice, Prov. 23.32. marg. is, to bring most pernicious and dangerous evils.

By the Cockatrice eggs, may be understood, the extreme malice

of the wicked, Ifa. 59.5.
By the Childs patting his hand on the Cockatrice Dan, Ifa. 11. 8. is meant, either that the wicked after their conversion shall not

be harmful as before; or, that the godly shall be preserved in the greatest dangers.

Coffin Gen. 50.26. Cheft, or Casket.
Coffin Gen. 50.26. Cheft, or Ark; for the word Aron here used, is the same which is used for the Ark of the Testimony, or Covenant, Dan. 31.9. Yet though they agreed in name, they differed much in their Fabrick, both for matter and figure, and were placed at a distance one from the other, for the Ark of the Testimony was kept in the Holy of holies, in the Tabernacle where no other Ark or Coffin was admitted. Annot.

Constations Dan. 7.28. My cogitations much troubled me. My thoughts were much perplexed with the consideration of these wonderful visions. Hall.

He had many motions in his heart, which moved him to and fro to feek out this matter cunningly. Annot.

(Cold) Such as be scarce indifferent, but meer careless in matters of God, and of their own falvation. Rev. 3.115. I would ye · were either bot or cold.

Cold put for, 1. That feafon of the year wherein it's usually cold, Gen.8.22.

Void of zeal, faith, piety, the care of Religion, Rev. 3. 15,

2. Moderate, Prov. 17.27. marg. 3. Faint, feeble, weak, remis, of no value, Mat. 24.12.

Cold is faid to come out of the North, Job 37. 9. In some places it's scarce tolerable, Pfal.147.17. The poor suffer under it. Job 24.7. So Paul, 2 Cor. 11.27. It made way for Peters denyal. Joh. 18.18. Yet are cold waters acceptable to the thirfty, Prov. 25.25. It's applyed to Snow, Prov. 25.13. Weather, Ibid. 20. Dav. Nah. 2.17. Water, Mat. 10.42.

Cold Rev. 3. 15. Thou art neither cold nor bot, I would thou wert cold or hot. Thou flandest indifferently affected, neither eager for the truth, nor an open adversary. Neither a zealous professor, nor a professed enemy to religion, but a Neuter. I would thou wouldst manifestly declare thy self, either for the one fide, or the other, as 1 King. 18.21. I should better brook thee, if thou didft either; as the ftomach can better brook meat either hot or cold, then luke-warm between both. An-

Col-hogeh | Every Prophet; or, feeing all. The Father of Shal-

m, Nch. 2.15. The Father of Berneb, Nch. 11.5.

Collar Job 36. 18. or Edge. They used in those days to wear Coats open only at top and bottom, and fuch an one full or fliff with filthy matter, must needs hurt him that puts it on, or wears it, or pulls it off. Annot.

Collars Judg. 8.26. or sweet jewels, marg.

Collection Legal, 2 Chron. 24. 6, 9. Voluntary, a Cor.

Colledge 2 King 22,14. or in the school, or second part, which was that part of the City divided from that part where the Kings palace was. Some take it to be the middle Court mentioned. chap.20 4. Being taken for a Colledge (as well it may) it implyeth that place where Prophets and fuch as were children of the Prophets had their usual abode. Annot.

Collops of fat Job 15.27. So much that one may as it were take it up by handfuis. Annot.

Colony A City or place, the people whereof once came from another City or Countrey that was before it, Act. 16.

Colols] Punishment. A City of Phrygia, which is in the Leffer Asia, Col.1.2. It seems to be derived of zoncards a large and tall

Colour Cloak or pretence, Ad. 27.30. Die, paint, or tin-dure, Ha.54.11. Spoken of the Plague, Lev. 13.55. of Manna, Lev. 11.7. of Wine, Prov. 23.31. of Amber, Ezek. 1.4. of burnished Brass, Ibid.7. of a Beryll, Ibid.16. of Crystal, Ibid. 22. of polished Brass, Dan. 10. 6. of Babylon, Rev. 17. 4. of a Coat, Gen. 37.3. of a Garment, 2 Sam.13.18. of Stones, 1 Chr.29.2. of an Eagle, Ezek. 17.3. Colour of it, Numb.11.7. Heb. eye of it.

Divers colours, Ezek. 17.3. Heb. Imbroydering, marg.

Many colours; Gen 37:3. or pieces, marg.

Many colours: An imbroydered coat, various and manifold in threads and colours, Gen. 37.2. Such Kings daughters used to wear, 2 Sam. 13.18. and with such God spiritually cloatheth his Church, Pfal.45.14,15. Ezek. 16. 10, 13. and thereby is noted the variety of wisdom, and manifold graces given to his people, Eph.3.10. 1 Pet.4.10. Cant.1.9.10. And Christ had such above his fellows, Pfal 45 8. Heb. 1.0.

Scarlet coloured Rev. 17. 3. Hereby is meant the royal pride and bloudthirstiness of this beast, as also of this woman, as appeareth by verf.4. and 6. D. Annot.

Colt or froat as of a Camel, Gen. 32.15. of an Afs, Gen. 49. 1. of a wild Ass, Job 11. 12.

"Ho come To use, or be wont to come, Eph. 5.6.

'To return, as Jesus did to John, after Satan had tempted him, Joh. 1.29.

Referred 1. To God the Father, in his respect of his mercies, Exod.20.14. His judgments, Ifa.66.15. Both, Pfal.50.3. Ifa.30.

2. The Son, before his manifestation in the flesh, Josh. 5. 14. When he was manifested, Galat. 3. 19. After his manifestation, Joh. 18.37. After his death, Luk. 23.42.43. His refurrection, Joh. 20. 19. His afcention, Joh. 14.18. His fecond coming, Joh.

3. The holy Ghoft, Joh. 16. 13.

4. Satan, Joh. 14. 30.
5. Holy Angels. In respect of God, Job 1.6. The children of God, Dan. 9.22. The ungodly, 18.37.36.

6. Men: fignifying,
1. To go unto one, Luk.15.20.

2. To come against, Isa.37.29.

3. To frequent the holy affemblies for the worship of God, Chron. 16. 29. Píal. 100. 2. Iía. 1. 12. Ezek. 46. 9. Píal.

8. To

4. To appear before a Magifirate, Judg. 18.15.

5. To marry, Dan. 11.
6. To commit whoredom with one, Gen. 38.18.

7. Serioufly to confider of, Rev. 6.1.

 $\mathbf{C}$ 8. To be joyned to the Church, Ifa.66.18.22.

9. To invade, Gen. 35.25.

10. To enter, Gen. 24.31. 11. To present, Mic.6.6.

7. The true Doctors and Paftors of the Church, Rom. 1. 10, 12. 8

8. To false Teachers, Mat.7.15. Joh.10.8. 2 Thess.2.9. and scof-

fers, 2 Pet.3.3. Jude 18.

9. Several other things: as of the bodies which shall rise again. 1 Cor. 15.25. Dogs. Luk. 16.21. The beafts of the field, Ia. 56.

9. The wolf, Joh. 10. 12. The fowls of the air, Mar. 4.4. The ftar, Mar. 2.9. The light, Joh. 3.19. The wind, Job 1.19. A voice, Mar. 9.7. Floods, Mat. 7.25. Luk. 6.48. A veffel, Act. 11.5. Peace, Mat. 10.13. Faith, Gal. 3.23. Good, Rom. 3.8. Eleffings, Deut. 33. 16. The day of Judgment, Mat. 24.14. Apoltafie, 2 Theil. 2.3. The Kingdom of God, Luk. 11. 2. The marriage of the Lamb, Rev. 19.7. Time, Luk.22.7. Joh.4.23. Wickedness, Lam. 1.22. Jonah

This word is also used both in inciting and counselling unto wickedness, Gen. 19. 32. In inviting unto the participation of kindnesses, Numb. 10.29. In rebuking or railing, 2 Sam. 16.7. in provoking one another, 2 King. 14.8. as to fet forth fome frange extraordinary matter, Judg. 4.22. Rev. 6.3. It's also put for happen, or befall, Prov. 26. 2. Return, Act. 1.11. Ready prest, Plal.

40.7. Arife, Numb.24.17. To be manifest, Rom.7.9.

Come The Church seeing Christ come to her with much willingness and celerity, Cant.2.8. hears him calling upon her to come forth into the comfortable light of his presence, and shew her telf chearful in him, Cant.2.10. To fhake off that dull fecurity wherewith fhe had been held, and come forth and enjoy him, vers.13. Seeing according to her defire he was come into his garden. Cant. 5. 1. she again turning obeyed his call, calleth him to come that they might joyn together in their natural care, Cant. 7. 11. of whom Chrift, who is this that cometh up from the wildernes? Who is this that from the comfortless desarts of ignorance, of infidelity, of tribulation, ascendeth thus up into the glorious light and liberty of my chosen? Cant. 8.5. Hall.

'To come: To invade and take upon him the Tyrannical go-'vernment and power over Gods people, as Antichrift shall do. Rev. 17. 10. Another is not yet come, but when he cometh, &c. Some 'understand this of the Emperor Nerva, and his short and cruel

reign, but the former is better and fitter.

Some understand this of the Gothish Kingdom of Italy, for it lasted but a while in comparison of the Emperors, but a short space, but if it be meant of the Pope, it intimateth, that the Popes power shall not abide for ever. It may seem long to those that suffer under it, but it is short in Gods fight, 2 Pet.3.8. and in respect of the eternal happiness of Gods Saints. Rom. 8. 18. 2 Cor. 4. 16, 17,18. a longer time is faid to be fhort, chap. 22. 6, 7, 10,12,20.

'Secondly, To approach, draw near, or be present; so do the 'whole Church present, and that which is to succeed, and every ' member in whom Christ his Spirit dwelleth all and every one 'earneftly defire the full accomplishment of good things, promi-'fed and prophesied of in this Revelation, to be present and to draw near, especially, the Marriage of the Lamb. Rev. 22.17. The Spirit and the Bride fay, Come; and let him that heareth, fay,

"To come down from heaven To have God for the Author and founder (not men) of any thing, or to have a heavenly original and beginning. Rev. 21.2. And I faw new Ferufalem com.

'2. To be deputed and affigned to some great service and work, about the ruinating of Babylon by the appointment of God. Rev. 18.1. Isaw an Angel come down from heaven.

'Thus also is the Devil said to come down into the earth, Rev '12. 2. to fignifie, that he was fent among the reprobate, the children of this world, by the just judgment of God, to execute his vengeance on their fouls and bodies.

To come anon, or quickly To follow or fall out shortly within a small time. Thus the Scripture useth to speak of the last 'day, when eternal wo (here called the third wo) shall be executed upon reprobates; as the end is at hand, the Judge is at the door, there be the last days, or. because in Gods account, 'a thousand years are but as a day. Rev. 11. 14. The third wo shall come anon, or quickly.

'Other learned men think the meaning to be that the calamities 'which shall happen to Gods enemies before the coming of Christ, 'shall be but short in comparison of some miseries which shall happen under the fecond trumper. Both expositions may stand well together.

Come to fulfil these things. Or, to judgment, that we may be with thee for ever. Annot.

"Mocome to God To joyn himself to the true God, as his fervant and true worshipper, Heb. 11. 6. He that comes to God,

that is, for refuge in this life, and falvation in the life to

Heb. 10. 27. He that shall come, will come, even the Messiah or Christ, Mat. 11.9. Rev. 1.4. Annot.

Heb. 7. 5. Though they come out of the loins of Abraham, that is, are descended of him, or his posterity, Heb. 4. 1. less any of you should seem to come short of it. As those who run in a race, and yet come not to the goal, and receive not the prize, 1 Cor. 9.24. or come late, as the foolish Virgins, Mat. 23.10. Annot.

Come up hither Rev.4.1. Come up, not by motion of the body, but attention of the mind. He must be a separate man, and after a fort go out of himself, and go up unto God, to be familiar with him, who who would see the things of God. Comper.

Come in Rev. 2.20. I will come into him. I will unite my felf to him, take up my lodging with him, and make mine abode in his foul. Ifa. 57.15. 2 Cor. 6.16. 1 Joh. 4.16. Annot.

"Mo come into the world | To be born of a woman, and by natural birth from his mother to enter into this world. John 1. 9. Thus expounded by Chrift, in John 18. 37. For this cause was I born, and for this cause came I into the

"Mocome leaping" To draw nigh with great speed, or to make great hafte to come to one whom we love, Cant. 2.8. He

cometh leaping.

"To come out To forfake all fellowship with the ungodly in their wicked manners, but especially with Idolaters and idolatry. 2 Cor. 6. 17. Come out from amongst them, and separate your 'felves. Rev. 18.4. Come out of her my people. This is a spiriturl sepa-'ration only, when the bodily and local separation cannot be had.

In time to come, Gen. 30-33. Heb. to morrow, marg. cometh on, Deut. 23.11. Heb. turneth towards, marg. Come to hand, Judg.20.48. Heb. found, marg. Come to nought, Job.8.22. Heb. not be, marg. Come to panger, josso. 22 income or, mang. Come to page, 1 Sam. 14.1. or, there was a day, marg. Come upon, Deut. 4.20. Heb. find, marg. Judg. 20.41. Heb. touch-

ed, marg. Pfal. 27.2. Heb. approached against, marg.

Come with a company, Judg. 18.23. gather together, marg.

Come Shall come upon him, Job 15. 21. The Heb. word fig-

To come to a place, Gen.43.21.
When it is spoken of the Sun, it signifieth the setting of it, Gen.28.11.

3. When of a Mans carriage to a Woman, it is a modest expreffion of lying with her, Pial 51. tirle.

4. When of Days, it notes our old age, Gen. 24.1.

When of Words, it figuifies the fulfilling of them.

6. When of Corn, it intimates the gathering of it, Hag. T. 6.

7. When of a Congregation or Society of men, it notes admission into it, as a member to enjoy all the priviledges of it,

8. When of a Covenant, it fignifies making of a Covenant, or accepting of it. Jer. 34. 10.

9. When with application to Fathers, it fignifies dying, Gen.

15. 15.
10. When of a thing without life, it notes the coming to pass

of a thing, Gen.1.19.

11. When it is joy ned with going out, it fignifies administring an office in the Common-wealth, Church, or Family, Numb. 27. 17. Annot.

Before they came together, Mat. 1. 18. or were marryed; for betwixt betrothing and marriage, there was wont to be a fet space, Deut. 20. 7. in which that which is here related might well fall out, her being or appearing to be with child. Dr. Hammond, Annot. f.

Art thou he that should come? Mat. 11.3. The Person or name of Christ, as the Messias of the Jews, was so unknown, that he was wont by them to be exprest by some circumlocations; particularly, by this of & egowy G, he that cometh, and Luk. 19.38. by eeτορού Θαριλεύς, the coming King, by which is diffinitly meant the Messias, entring on those great offices to which he was designed and deftined by God. Dr. Ham. Annot. a.

Shall come to me, Job 6. 37. Coming to Chrift, is believing on him, and is a consequent of Gods giving them to Chrift, not antecedent to it; and therefore when they are given to Christ, they are not looked upon as Believers already, but those that will ce fuch. Dr. Ham. Annot. d.

what shall be the sign of thy coming? Mat. 24.3. There's a three-

fold coming of Christ;

1. In the flesh, to be born among us.

2. At the day of doom, to judge the world, I Cor. 15.23

3. A middle coming, partly in vengeance, and partly for the deliverance of his fervants. In vengeance, visible and observable on his enemies and Crucifiers, (and first on the people of the Jews, those of them that remain impenitent unbelievers,) And m mercy, to the relief of the persecuted Christians. Dr. Hammond | He that cometh to me shall never hunger, &c Faith, as it is the

Cometh Toh. 5.26 . Heb. afcendeth, marg.

Be cometh He shall come after the manner of the Prophets. which for certainty use the present time when they speak of things to come, Jude 14.

Comers | Such as come, Heb. 10.1.

Coming | 1 Sam. 16.4. Heb. meeting, marg. 1 Cor. 1. 7. Gr. revelation, mare

\*Common of Antichzist Hisesfectual and mighty presence and working for some great hurt unto others. 1 Joh. 2. 18. To have heard that Antichrist shall come.

Note: Gods coming to men is to be taken according to the fense of men, when they perceive his divine presence and majesty so, as they plainly know they have to do with God, and are not deceived by their own fancies, as Satans delufions, Gen.

"Coming of Chaiff from the father] Christ his being born Man, that he might live here, and do the work of a Mediator, by his obeying of the Law, and fuffering the shameful death of the Cross, Joh. 15:27,28. I am come out from the Father, I Tim. 1. 15. This is a coming in infirmity, and weake nefs.

'Coming of Chaiff to the father His leaving the world, and going up to his Father. Joh. 17, 13. And now Father, I come to three. This is a coming in glory: As also his coming at the alaft day will be glorious.

"Coming of Chaiff to us ] The presence of his Spirit to convertus, that our hearts may be made his dwelling place, Rev. 3.20. I will come in to him, Eph. 3. 17. Also the time of his coming, 1 Theff.2.13.

2. Giving new tokens of his foiritual presence, by comforting and firengthening us, and increasing his grace in us. Joh. 14-18.

Imil not leave you fatherles, but will come unto you. Also vers. 2.28. 'This is a coming in mercy and favour.

'3. Executing his judgments against fin and finners. Rev. 2 . 16. Repent, or I will come unto thee, and fight against them. This is a coming in wrath.

4. The manifestation of him and his coming, Mat. 10. 23. Or his coming with wisdom to teach, power to work, and mercy

"Coming of Christ to us is threefold.

" I. In nature, as Man; or God incarnate.

" 2. In grace, as the Saviour of Men.

"3. In glory, as the Judge of Men.
"Note that Christs coming is,

"I. In shadows or ceremonies of the Law, and types of the

"Fathers, but not in the shape assumed.

"2. In shape of a man assumed, but not in person. Josh. 5.13. "Exod.3.2. Dan.3.25.

"3. In the person of another man, not his own nature humane,

" 1 Pet.3.19. "4. In Substance of his own taken of the Virgin Mary, Joh. 1.

"111.15. 1 Joh.5.20. or to be incarnate. "Christs coming to us is distinguished by the manner thereof,

"or by the three figures or parts of his journey from heaven. "1. He was in Leo, i. e. in the Law, thundring as a Lion that none could endure his voice, Exod. 20.10. then a Law-giver or "Counfellor.

"2. In Virgo, or in his incarnation or birth of the Virgin Ma-"ry, Matth. 1.25. Speaking to us mildly, and by the way of mercy intreating us, and his Father for us: Here he was a Me-" diator.

" 3. In Libra, to weigh our works as in a ballance at the last "day, Dan. 5.27. & 7.13,14. Here he will be a Judge.
"Or according to the times:

" I. Paft. " 2. Present.

"3. To come.

"Or, according to the ends and fashions of the ends:

" 1. Ad homines.

cc 2. In homines. "3. Contra bomines. Bernard. Serm. 3. de Advent. Dom.

"that is: "I. Ad homines, per sui incarnationem, & nostri redemptio-

"2. In homines, per Spiritus S. infusionem, & nostram regeec nerationem.

"3. Contra homines, per gloria & potestatis sua demonstratio-"nem, per bonorum glorificationem, & malorum condemnatio-

"Coming of his kingoom] The erecting and enlarging, establishing and continuing of Gods Kingdom here on earth

"Dur coming to Chaiff ] Our believing in him. Joh. 6.36

mouth, hand, and eye; so it is also the foot of the foul, whereby we come unto Christ.

"We come to God the Father by repentance of our fins, and to God the Son by faith in him for the remission of fins. Mar. 1. 15. Act. 20. 21. Mat. 11. 28, 29. Mr. Downham in his Spiritual

"Coming of Satan His fetting upon Christ with great power and lubtilty. Joh. 14.30. The Prince of this world comes and hath nought in me.

"Coming up to heaven] The following of fins one after another, and arifing one of another in such fort, that they at length grow to fuch an heap, that they come up even to heaven, Tonah 1. 2.

Comeline(s) That which hath in it gravity and modesty, and stirreth up to godliness, I Cor. 14.40. Let all things be done in comelineR.

1. External, applied to a person, 1 Sam. 16. 18. Well going, Prov. 30. 29. The whole body, Dan. 10. 8. Some parts of the body, 1 Cor. 12. 24. The outward stare of a man, sia. 53. 2. The glory of a Kingdom, Ezek. 16. 14. The proportion of Leviathan or the Whale, Job 41. 12. A woman, Jer. 6. 2. Good,

viathan or the Whale, Job 41. 12. A woman, Jen. 0. 2. Good, Eccl. 5.18. marg. To give thanks, Pfal. 33. 1. & 147.1. 2. Spiritual or myflicul, spoken of the Spouse, Cant. 1. 5. Cheeks, Cant. 1. 10. Countenance, Cant. 2. 14. Speech, Cant. 4. 3. Jerusalem, Cant. 6.4. The excellent and pleasant fruits of the appearance

of Christ, Isa. 4.2.

Complines Dan. 10.8. or Vigour, marg.

Comely Proportion, Heb. the grace of his disposition, Annot.) fit, meet, decent, becoming, to be liked and defired, Pfal. 32.1. & 147.1. Honorable, and of good report, Eccl. 5. 18. Beautiful, amiable, Cant. 1. 5. Goodly, brave, Isa.4.2. Seemly, handsom, I Cor.7.45.

Comely and delicate, Jer. 6.2. or dwelling at home, marg. [Omely] I am black, but comely, Cant. 1.5. The Heb. Navab, fignifieth comely, beautiful, amiable, and to be defired. The Greek here translateth it goodly or fair, and in vers. 10. beautiful, as the Apostle, Rom. 10. 15. from Isa. 52. 7. This comelines of the Spouse, is after shewed to be both in her fight, or countenance, Cant. 2. 14. and in her speech, Cant. 4. 3. and as blackness is in the colour and skin; so comelines is in the parts, features and proportion of the body, which the Church hath by her creation, or new birth, Eph.2.10. Thus was fhe black in her felf, but comely in Christ; for Gods strength is made perfett in weakness, see 2 Cor. 12. 9,10. & 2 Cor.4.8,9,10. Aynfw.

I am black by nature, but fair by grace; black without, but within all glorious and comely: I am black in my felf and my fufferings, as my Beloved was, (whose visage was marred and disfigured more then any mans, Ila.52.14.) but yet beautiful in him, who was fairer than the sons of men, and hath put his comelines and beauty upon me. I am black in some blasted and dead parts, Apostates and Hypocrites; but in my true and living members I am true and beautiful; for as there may be a decency where there is no perfection; a defirableness and loveliness, even where some spots, (why else would our gallants use so many?) So there may be a true Church full of order and decency, though not perfect and wholely beautiful. Annot.

Camely.

1. By the present purity of Gods Ordinances in the Temple, Pfal. 48.1,2. 2 Chr. 13.10,---12.

2. The constancy of the upright in cleaving to God, to the King, to the house of God, and David, the which was done in profession by whole Judah and Benjamin, and the I/raelites inhabiting in the Cities of Judah, but in truth by the upright, I King. 12.17,20,23, Cotton.

I am inwardly wel-favoured in the eyes of him whom I feek to please. Hall.

Inwardly and in the hidden man amiable and full of beauty, and that through Christ and his righteousness. Finch. Accordingly Christ termeth her cheeks comely. Cant. 1. 10. comely her countenance, Cant. 2.14. her speech also comely, Cant. 4. 3. her self comely as Jerusalem (being orderly builded, the glory of the world)

ant.o.4. "Comfozt] God, and he, "I. The Father, 2 Cor.1.3,4. "2. The Son, Joh.14.16. 1 Joh.2.1,2. "3. The holy Ghoft, Joh.14.16,26. & 16.7. " 2. Man.

"I. A good comforter, 2 Cor.1.4. I Theff.4.18.

"2. A bad one, Job 14.4. The holy Scriptures, Rom. 15. 3. 1 Cor. 14. 3. Gods good creatures, Judg. 19. 5, 8. Gods Ministers, 2 Cor. 1.4. A good conscience, Job 16.10. The Church, Isa.66.11. Christians, 1 Thess.

It's taken properly for the ftrengthening and encouraging of one in mifery, that he may not faint, 2 Cor. 12.11. Improperly,

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For worldly goods, Luk.6.24.
 Great joy, Act. 20.12.

3. An affent or submission unto, or justifying, Ezek. 14. 22.

4. Allurement, Ifa.66.13

Removal or appearing of grief, Gen. 28.25.

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6. Deliverance from trouble, Pfal.71.21.

7. Eternal life, Mat. 5.4. Luk. 6.25. 8. Exhortation, 1 Theff. 5.11. marg.

Comfort | An eafing or mitigating of grief, Job 6.10. Pfal.

Comfo2t I Theff.4.18. or exhort, marg. Judg. 19. 5. Heb. ftrengthen, marg

Comfortable 2 Sam. 14, 17. Heb. for rest, marg. that is, gracious and favourable, Zech. 1. 13. Such as tended to the relief of the present miseries they were in. Annot.

Comfortably 2 Sam. 19.7. Heb. to the heart, marg. So Isa. 40.2. marg. or Friendiy, Hol.2.14. marg.

Comforter | Eccl.4.1. It is some ease of aman in sorrow, to fee others pity him, and a great aggravation of mifery to be without a Comforter; when a mans adversaries are so powerful, so malicious and cruel, that others are afraid fo much as to pity him, Job 6. 14,15. & 19.21. Annot.

The Comforter, John 14. 26. Tapanan G, or the Advocate. So Christ is called maeanni @, 1 John 21. 1. See Rom. 8. 26, They were called Advocates, παράκλη οι, who were called or retained to speak or plead for them, who had inditements against them, or otherwise were impleaded in any Court of Judicature. One intreated to favour another in judgment, an interceffour. Annot.

He shall give you another Comforter, John 14. 16. The word Paraclete in the Greek comes from a word of a large, and so ambiguous fignification, and confequently may be rendred Advacate, Exhorter, or comforter, and every one of these do fitly accord to the offices of the holy Ghoft among the Apoftles (on whom he was to descend) and ever since in the Church, and therefore ought not to be so rendred by any of these, as to exclude the others, but to be left in the latitude of the fignification, which belongs to the Greek word; yet one notion there is of the word. which feems to be especially referred unto, both here, and chap. 16. 8. namely, that of an Advocate or Interlocutor, an Advocate of the Christians cause with God, Rom. 8.26. and so also with Men. teaching the Apostles what they shall say, when they are brought before Kings, Mat. 10. 20. and an Advocate or Actor of Christs cause against the world of Unbelievers and Crucifiers, Joh. 15.26. and efficaciously convincing the Adversaries, Joh. 16.8. Dr. Ham. Annor, h.

Comfortles Joh. 14.18. or Orphans, marg.

Command | To enjoyn, require, appoint, and fend with power and authority, Pfal. 42.8. & 148.5. Act. 1.2. Forbidden by commandment, Gen. 2.16.

' 2.To order, decree, execute, as Ifa. 10.6. 2 Sam. 16.11. Jer. 34. 22. God commandeth fomething by his manifest will revealed in his Word, either universal to all, or fingularly pertaining to fome; or by his hidden will and fecret providence.

Also to command, is effectually to procure a thing to be done Gen.50.16.

This word comprehendeth, inflruction, prediction, exhortation, confolation, Mat. 11.1. compared with chap. 10.6, 17, 26, 40. Gen.49.33. It's referred,

First, To God, whose command extendeth to the earth, Psal. 33.9. Heavens, Plal. 68.5. His people, Exod. 34. 11. The adverfaries of the Church, Lam. 1.17. Creatures, 2 Chron. 7. 13. Clouds, Ifa. 5. 6. Serpents, Amos 9. 3. Foul spirits, Mark And fignifieth,

1. His authority and power over his creatures, Pfal. 148.5. 2. His will and readiness to help his own children in their diffres, Pfal.42.8.

3. To enjoyn, appoint, charge, order or decree, Jer. 44.

4. To require, or crave due obedience unto his laws, Deut.

5. To procure, or work, Pfal.44.4.
6. To give power, Job 36. 10.

Impose, Neh.9.14. 8. To ftablish, Pial. 33.9.

9. To reftrain. Ifa. s.6. Gcds commands are either common to all, as, To fear him, love him, &c. or particular to some, according to their callings

Secondly, To Man, as Parents their children, Gen. 18. 19. &c 50. 16. Masters their servants, Gen. 42.25. Governors their officers, John. 1.11. Kingstheir subjects, 2 Chron. 14.4. Pastors their people, 2 Theff. 3.4,6. It also fignifieth bidding, or word, Job

To command Ezr. 4.13. To fet a decree, marg. "In command a bleffing The fending it effectually, Gen.

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(So.16. Lev. 25.21. Deur. 28.23.

Command Job 39. 27. Heb. mouth, marg.

Commanded Heb. 12. 20. They could not endure that which was commanded, namely either that, Go ye not up into the Mount, or touch the border of it, whosoever toucheth the Mount shall be surely put to death, Exod. 19.12. or rather the Decalogue, which Mofigs called the ten words. Exod. 32.28. marg. for upon the hearing thereof, they were taken with such a fear, that they said unto Moles, Speak thou with us, and we will hear, but let not God frak with us, lest we dye, Exod.20.19. Pareus.

"Commanoment] Something given in charge: or the knowledge of the Law: or the Doctrine of Christ, Rom. 7.8, 9. John 12.50. Or, the whole Word, whereof no part but either direct-'ly or indirectly requireth tomething, which is not in our choice to do, or not to do, Pfal. 1 c.8.

Note: That there be two forts of Commandments, one common to all, as to love God, and to practife righteouiness, &c. Another particular to some only, according to some particular gift and calling of God, as to fell ail, and give to the poor, and to live unmarried, &c. This latter the Fathers call a counsel, being indeed a precept.

Commandments are.

1. Of Men, Ifa.29.13. Lawful, Gen.45.21. Unlawful, Act.

2. Of God, Matth. 15. 6. Natural, Rom. 2. 14,15. Moral, Exod. 20. Ceremonial, Heb. 7. 16. Political, Exod. 21. 1, 31. Numb. 27. 11. Of tryal only, Gen. 22.2. Jer. 35.2,5. Matth.

Commandment: Gen. 45.21. Heb. mouth, marg. Exod. 34. 28. Heb. word, marg. Ezr.6.14. Chald. decree, marg. 1 Joh. 3.11. mifsage, see marg.

An old Commandment which ye had from the beginning, 1 Joh.2.7.
That which you were taught at the first preching of the faith unto you. Those whom this Apostle here writes unto, were they which had formerly by his preaching received the Christian faith, and the end of this Epistle being to confirm their constancy against the Seducers that were now amongst them; it might be unto them a sufficient argument to receive, that what now he said to them, was no more than he had taught them, and they had absolutely believed and entertained at the first preaching of the Gospel unto them. These Seducers bring you new doctrine. That which I bring you, is not fo, but the very doctrine that you received at the very first preaching of the Goipel to you; and that which you did receive to, deserves to be look'd on, not with suspicion, as novel, but with fecurity, as an old commandment; which you can no more mistake in adhering to, then you can think you did in your first receiving of the Faith. Dr. Hammond Paraph. & An-

A new commandment I write unto you, I John 2. 8. The phrase fure refers to the words of Christ, John 13. 34. where the duty of charity to our Brethren, though it had been commanded by Moses Law, yet was now elevated to an higher pitch, by Christs example and precept founded therein, even to loving enemies, and laying down or venturing our very lives for the spiritual advantage of other men; in which respect this degree of Charity now required by Christ, is by him stiled a new commandment, I-

Commandments] Rev. 22. 14. Bleffed are they that do bis Commandments. Christs, if the Angel speak in his own person; or Gods, if Christ speak, or, the Angel in the person of Christ.

Commander] Ifa. 55. 4. One whose commands under pain of eternal destruction, each one standeth bound in all things obey, Act. 3.22, 23. 2 Theff. 1.8. Heb. 5.9. Annot.
"Mocommend To praise another for virtue, and commit

them of truft to be pleafured, Rom. 16.1. Alfo, To put in truft with, Luk.23.46. To commit to, Act. 20.

32. To extol, or praise, 2 Cor.3.1. & 10.18. To make acceptable, 1 Cor. 8.8. 2 Cor. 4.2.

Commendation ] 2 Cor.3. 1. Epifiles of Commendation, Letters commendatory, such as are written in praise or commendation

Commission] Act. 26.12. or, Charge, Ezr. 8.36. Commands and Ordinances. Annot.

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Mo commit ] fignifieth, 1. To entruft to ones fidelity and care, 2 Tim. 2.2.

2. To leave or refign ones felf, Pfal. 10.14.

3. To put over, or leave a cause, 1 Pet.2.23.

4. To act or do, as Sin, Lev. 4.35. Trespass, Lev. 5.7. Abomination, Lev. 20.13. Lewdness, Judg. 20.6. Iniquity, Pfal. 106.6. Whoredom, Lev. 20. 5. Fornication, 2 Chr.21.11. Falichood, Hof.7.1. Adultery, Mat 5.27. Sacriledge, Rom.2.22. Evils, Jer.2. 13. Villany, Jer. 29.23. Transgression, Ezek. 18.22. Murther, Mar. 15.7. Offence, 2 Cor. 11.7.

5.7. Officials, 2 Co. 12.7.
5. To recommend, Pfal.35.1.
6. To credit with the dilpofal of, Pfal.37.5. Prov. 16.3.

7. To trust or rely upon, Joh.2.24. 8. To bequeath or refer, Joh.5.22.

9. To commit unto ones charge, Gen. 39.8.22.

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10. To give or enjoyn, 1 Tim.1.18.

11. To imprison, Act. 8.3.

12. To give charge of, Jer. 40,7.
Commit: Pfal. 10. 14. Hebrew leave, marg. 1 Chr. 10. 13. Hebrew transgres, Ezek 15.8. Hebrew trespas, marg.
"Au commit the Gotpel] By authority and commandment

to charge and enjoyn the preaching and publishing of the Gofpel to fews and Gentiles two several people, but one Gospel to be declared to both. Gal. 2. 7. The Gospel of uncircumcision was committed to me. 1 Tim. 6.20. The doctrin of christ, as a gage, or pledge is delivered to Ministers.

To commit fornication | To partake with the Romifo Church in her spiritual whoredom, namely, in the corruption of true Faith and Religion, by Heresie and Idolatry. This is one 'cause of Babylons downfal, that she was not content only to adul-\*terate and deprave Gods worship, but drew people, yea Kings \*and Princes, into the society of her errors, and superstition. Rev. 18.3. The Kings of the earth have committed fornication with

"Athat which is committed to one A gage, stake, or pledge put in trust to be kept sure and safe, either on 'Gods part to men: thus is the doctrin of the Gospel com-'mitted to the credit and trust of Pastors, 1 Tim.6.20. 2 Tim.

'2. On our part to God, as the Saints by faith and hope, trust God with their falvation, 2 Tim. 1.13. He is able to keep what 1 · have committed to him.

"The fouls and bodies of men, the natural gifts, and the artifi-"cial qualities and spiritual graces thereof, are committed by "God to men, to keep them for the service of God.

Committed unto us \ 2 Corinth. 5. 19. Greek, put in us,

Commodious ] Act. 27.12. Was not commodious, aven-SeTO, of a priv. & Eudero, of ed, well, and Seros, placed. The haven was not convenient and fit for their pur-

'Common That which is common for the use of it, and not 'in possession. Act. 4.34. They had all things common, and gave to every man as he had need.

'2. Unclean, polluted, unholy, and profane, Mat. 15.11. Act. 4. 14. The word in the original Text, is Coinon, and Coinoun, common, or to make common. Meats forbid by Levitical Law, be therefore called common, because the profane Gentiles common-'ly eat those meats which the Tews being an holy people, might

3. That which is usual and ordinary, as a common death, Numb. 16.29. Common bread, 1 Sam. 21.4. A common evil, Eccl.6.1. Common things, Jer. 31.5. Common temptation, 1 Cor. 10.13.

4. That which belongeth to all Gods children, as faith, Tit. 1. 4. Salvation, Jude 3, who have therein an equal intereft.

5. Defiled, Mar. 7. 2. 6. Moderate, 1 Cor.10.13.

Unhallowed, free from the holy use, 1 Sam. 21.4.

8. Profane, Jer.31.5. Common hanos | Unwashen hands, Mar.7.2.

Common people | Jer. 26. 23. Heb. Sons of the people; the promiscuous multitude, men of the meanest condition. An-

"Common falbation] That fafery and freedom from fin and eternal death, purchased by Christ: which is called common 'Salvation, because all the faithful have equal interest in it. Jude 2. "To write unto you of the common Salvation : that is, (faith the Bible note) of the things which belong unto the falvation of us

"Commonly Matth. 28. 15. 1 Cor. 5. 1. Ufually, frequent-

'ly.

Common fozt] Ezek.23.42. Heb. of the multitude, marg. Common wealth] Civil fociety ruled by the same Laws. 'And one common government tending to the weal and good of 'all the members of that body Politick.

'2. The Church and people of Ifrael fet apart for God by an 'holy Covenant, Eph.2.12.

Commotion | Jer. 10-22, or concussion, or shaking, or noise. Annot. Seditions, Luk. 21.9. The word angrasasia there used, is in 2 Cor.6.s. rendred in tumults, or in tollings to and fro, marg.

To commune | To talk together of fome matter. Gen. 24. 6. To commune with him. Commonly in fecret, 1 Sam. 18.22. & TO. 2.

To question, 1 King. 10.2. Dan. 1.19. To meditate within a mans felf as if he were conferring with another, Pfal.4.4. & 77-6. It's spoken of God, Gen. 18.33. Exod. 31.18.

2. To give, bestow, impart, Gal. 6.6. Phil. 4.14.

3. To distribute, 1 Tim.6.18.

4. To relieve the necessities of others, Heb. 12. 16.

Heb. 13. 16. To do good, and to communicate forget not. This is of larger extent then That, for That concerns the relieving of the needy and poor by giving and helping them; This comprehends also all other kindnesses, and duties of charity. Para-

I Tim. 6.18. Willing to communicate, or fociable, marg. "Communication | Speech or talk, whereby we make our

private thoughts common to others, Eph.4.29. Good communication fignifies such talk as is wholesom and bringeth benefits to others.

Communion A fellowship or agreement, when divers joyn and partake together in one thing. 2 Cor.6.14,16. What communion? what fellowship? what agreement?

<sup>6</sup>2. A Sacrament or Sacred fign of our spiritual fellow-ship with Christ, 1 Cor. 10. 16. It is a sacramental Metonymie.

3. Agreement, 2 Cor. 6. 14. It's spoken of man with man, 1 John 1. 7. Of man with God the Father and Son, 1 John 1. 3. and holy Ghost, 2 Cor. 13. 13. Of the body and blood of Christ, 1 Cor. 10.16.

Communion: Is not the communion of the body of Christ? I Cor. 10. 16. 8 % 2017 wile The conjunct of the Levy of the long munication of the body of Christ; Where what is said in Christs words to be his body, is more manifestly said to be the communication of his body; i.e. the bestowing it upon us (as the communication of the Altar amongst the Jews or Gentiles, is their eating of the Sacrifice, their gods entertaining them at their Sacrifical feaft) which I suppose concludes this Sacrament to be, according to the nature of Sacraments, an holy Rite, a folemn Act or Instrument instituted by God, to communicate to, or confer on us the body of Chrift, i. e. the efficacy and benefits of Chrifts death. Dr. Ham. on Mat.26.26. Annot. e.

"Communion with Chaiff | Our fellowship and partaking spiritually, and indeed, with Christ himself and all his merits, by faith, unto falvation. I Cor. 10.16. The bread which we break, is it not the communion of his body? No wicked have communion with Christ (whatsoever our Papists affirm) otherwise then Sacramentally, by profession, or in the opinion of the Church.

"We have communion with Christ,

" 1. By Election in him.

" 2. By our kindred with his humanity.

" 3. By our participation of his Spirit. "Communion with Goo God being one with him, or be-

ing united to him, as a child to the father. I Joh. 1.3. If ye walk in the light, we have communion with God. "Our communion with God is,

" I. To fee him in his works.

"2. To hear him in his Word.

"3. To speak to him in prayer and praise.

. To walk with him in meditation of his presence.

'Communion of Saints | The fellowship which the Saints have with Christ and all his benefits by faith, and among themfelves by love, which makes all their gifts touching the ufe, common to every one. I Joh. 1.4. That ye may have communion with us, and that also our communion may be with the Father, and with his Son Tesus Christ. The Papists do utterly restrain this communion to fociety with their Church, which is no true

"This communion is both Active and Passive, that is, it confifteth both of doing good, and again receiving good, one to and

"There be divers forts of it, of which fee fome, Act.4.32. "I. In doctrine or belief. Gal.2.9. Act.2.42. Phil.3.16. Rom. "15.5,6. I Cor.1.10.

"2. In exhortation, Heb. 10.24,25.

"3. In confolation, Eph.5.19. I Thest. 4.18.

4. In humility or submittion, Rom. 12.10. Eph.5.21.

" 5. In love, Rom. 12.10. Col. 2.14.

" 6. In pity, Rom. 12.16.

" 7. In prayer, Eph.6.18,19. Jam.5.14,16. "8. In helping and relieving one another, Act. 2. 42. & 4. " 32, 34, 35. Rom. 15. 26. 2 Corinth. 8. 4. Gal. 6. 10. Heb. ( the Spirit ) to spiritual things, 1 Cor. 2. 13. that the things

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"13.16. The fellowship which the Communion of the Saints The fellowship which the faithful have in the same graces and works of the Spirit. Phil. 2.1. If any fellowship of the Spirit, 2 Cor. 13.13. The communion of the holy Ghoft be with you all.

"42. The fellowship which all the godly have by means of the fame graces of the Spirit, which God the Father and the Son, and to consequently with the Spirit, as 1 Cor. 6.17. John 17. "21,22,23. I Cor.12. 27. & 6. 15,17,19. 1 John 1. & 2 Cor.
"13. 13. Where the fellowship of the holy Ghost with the
"godly" (not the fellowship of him with the Father and "the Son, nor of one godly man with another) is meant: "For,

" I. It is faid. be with you.

"2. Because the grace of Christ, and love of the Father is " with them.

Compat] Pfal. 122.3. Joyned to it felf, litly framed and builded together for an habitation of God through the Spirit, Eph. 2. 21, 22. Avnfw.

By the artificial joyning and beauty of the houses, is fignified the concord and love that is between the Citizens. Annot. See Eph.4.16.

Mo company To keep fellowship and be familiar with, Act. 1.21. & 10.28. 1 Cor. 5.9, 11. 2 Thess. 3.14. The words, Nations, Ihmaelites, Prophets, Horses, Armies, Priests, People, &c. added unto Company, make known the meaning of the several phrases.

Company To come together, or converse with, Act. 1. 21. To be mingled with, 1 Cor.5.9. Where such an inward familiarity is meant, as is betwixt a man and his friend. Leigh. C.S. in our-

Company Pfal. 68.11. Heb. Army, marg. Camp. Gen. 22. 7. A multitude of affembly, Gen. 35. 11. Troop, Ibid. 37.25. Congregation, Numb. 16.5,6. Family, children, attendants, Job 16.7.

Iniquity, Job 34.8. Annot.

Society, concourse, the multitude that run together, frequenting the publick Assemblies, Pfal.55.14. Aynfar.

Company of two Armies A double Army, joyfully meeting Christ with his elect, Angels being one Army, and the 'Church with her company, another Army, Cant. 6.13. As the company of two Armies. See Two Armies.

Companies | Ifa. 57. 13. Thy troops, Heb. thy gathered ones.

Companion Taken, 1. For a familiar friend, Judg. 15. 22.

2. Fishers, Job 41. 6.

3. Counterfeit Teachers, Hirelings, and false Prophets, which in their pride advance themselves to be companions to Christin the office of Teaching, Cant. 1.7.

4. To use the company of, or to be conversant with. Pfal. 119. 63. Prov. 13.20. Ifa. 1.23.

5. A confederate, or bound by fome special covenant, Mal. 2. 14.

6. A Co-partner or fellow in any condition, as travel, Act. 10. 29. Labour, Phil. 2.25. Sufferings, Heb. 10.33. Tribulation, Rev. 1. 9. Office or counfel, Ezra 4. 7.

Companion One that taketh part with another in suffer-

ing. Heb. 10.33. Te were companions with them.

Companions, Ezra 4.7. Heb. Societies, marg.

\*Companions | Counterfeit Teachers, hirelings, and falle Prophets, which in their pride advance themselves to be companions to Christ, in Office of teaching. This doth the Pope, none more, Cant. 1.7. To the flocks of thy compani-

Falle Assemblies or corrupt Congregations, who pretended to be *companions*, but are seducers, Matth. 24. 24. yet these false guides have many followers, as Wasps have combs but no Honey, many flocks, feveral divisions and subdivisions of them, which we should avoid, and follow that one Shepherd, Ezek. 37.24. whose flock is but one and without Schism. and upon whose mountains we should all abide. Annot. So in effect Aynfw.

By Companions in Cant. 8. 12. are meant her fellow-Chriflians, partakers of the same faith, Spirit and grace, 2 Pet.1.1. Aynfw.

Whom it was her duty to inftruct and teach, not to lord over them, being her companions, not her fervants, or handmaids.

Comparable | Lam. 4. 2. To be fet by, esteemed, valued,

Compare To liken or resemble, Pfal. 89. 6. Ifa. 40. 18. To equal, Prov. 3. 15. & 8. 11. To fit and apply words like to the nature of the matter; as spiritual words (favouring of

taught, and manner of utterance, with agreeable words and speeches, may be alike.

Comparable I have compared thee, Cant. 1.9. or, I have likened, thought thee to be like. Aynfw. Or, made thee like. By the virtue of the Word and Spirit of Christ, we are transformed, and being without any thing praife-worthy before, are changed from glory to glory. Annot.

Comparison The equalling or likening of one thing with another, either more or less, Judg. 8. 2, 3, Hag. 2, 2, Mark 4.

"Comparison The putting or setting together in one sentence, two equal, or like things; by the one to manifest and make plain the other. Mark 4. 30. With that comparison.

' 2. Applying the words to the matter, that things taught, and the kind of teaching may be like. I Cor. 2.13. Comparing (biritual things, &c.

To compais put for,

1. To crown, Pfal.5.12.

2. To ftand round about, Pfal. 7.7.

3. To offer large facrifice, Pfal.26.6.

4. Every way to cause joy, Psal. 32.7, To befiege round, Luk. 19. 43.

Clothed, Heb. 5. 2.

7. Plentifully furnished, Heb. 12.7.

'Al woman shall compass a man | Either that the Church of God (which is compared to a woman or barren widow, as Ifa. 54. 1.) though the were spoiled of her own children for her rebellions, yet as a widow or barren woman for hould compass a man, and have sons and daughters elsewhere: Or else that a Virgin should conceive and bear a man in her womb, which is a strange thing in earth, one to be born of a woman without a man. Jer. 31.22. See Geneva's notes and Trem.

Compafs | Pfal. 5.12. Heb. crown, marg. Pfal. 139.3. Winnow,

"To compais the Saints To bring the Church into a narrow straight, being beset with the Devils Army on every fide. Revel. 20. 9. And they compassed the tents of the Sairts

Endevening that none of the faithful might escape them. See the like, 2 King 6.14,15. & 25.1. Annot.

Compais; The square compass that was within the Aitar that was hallowed, Exod. 27.1, 8. Where either by rings or on a leg, the grate was hanged on the midit. This figurised the place within where the holy fire always burneth, that is, the heart which sustaineth also the Sacrifice, and where all ashes and excrements of corruption are inwardly conveyed away, as they are discovered by Gods Word and Spirit, and our Sanctification furthered by affilictions. 2 Tim. 1.3. & 2. 22. Rom. 12.1,11. Heb.9.14.& 12,10. Amfir. on Exod. 27. 5. A turning about, Numb-34-5. A circle, Prov. 8. 27. marg. An inftrument called a Compaís, Jía 44-13.

"To be compatted with infirmities To bear about a Nature subject to the same fins, and discommodities, Heb. 5. 2. B:ing compassed with the same infirmites.

"Compatted with Lillies Abundantly bleffed with pleafant sweetness, (such as Lillies yield to the body) for the spiritual delight. Thy belly is as an heap of wheat compassed about with

'Compation] Suffering together, when two or three feel the lame grief; and properly, it is that motherly compassion, pitifulnes, feeling, and grieving for the misery of her child. Isa-

49.15. This is natural compatition.

2. (Being referred to God) The merciful nature of God, infinitely inclined to pity and fuccour the miferies of his creature, namely, of his cledt. Pfal 103.13. The Lord hath compation of them that fear him. 2 Cor.1.4. God of all compassions. This is divine compassion.

\*3. (Being referred to Men) The natural pity or fellowfeeling which Christians have of each others misery, as if they fuffered together. Luke 10. 33. When he fam him he had compassion on him. Heb. 13. 2. Remember them that are in bonds, as if your selves were in bonds. This is Christian compassion.

As the Lard is full of compassion, Psal. 85. 15. and it's according to the multitude of his mercies, Lam. 3.22. absolute and free, Rom.9.15. So it's diverfly made known; as by multiplying a Nation, Deut. 13. 17. By reducing a people from banishment, Deut. 30. 3. By giving them favour in the eyes of them that led them away captive, 1 King. 8. 50. By delivering them from their enemies, 2 King. 13.23. By tending his Menengers or Ministers unto them, 2 Chr. 36.15. By forgiving their iniquities Pfal. 78.38. So chrift did sympathize with others in their milery,

Mat. 9. 36. & 14. 14. Mark 1. 41. & 5. 19. & 9. 22, 25. Heb. 5. 2. So the primitive Christians did, Heb. 10.34. All should, 1 Pet. 3.8. Compassion | Heb. 5. 2. Have compassion, or reasonably bear

\* Compation A disposition or affection prone to pity others. fo much as need is, Heb. 4. 2. which is able sufficiently to have com-

"Mo compel To enforce or offer bodily violence. Luk. 14. 23. Compel them to come in. 2 Chr. 21. 11.

2. With vehement and earnest perswasions to overcome one. Luke 24. 29. They compelled him, Jaying. 1 Sam. 28. 23. 2. By ones example, credit, and authority to draw others to 'do as he doth. Gal. 2. 14. Why compellest thou the Gentiles?

4. By pretext of publick authority and power to drive and constrain some to do somewhat which is not equal and reason-'able. Mat. 5.41. If any compel thee to go a mile, &c. Of the ori-' nal word Angereuo came the Latin word Angari, who among the Persians (as Erasmus and Budæus note) were such as Posts be here in England, faving that the Persian Angari were not li-' mited to flages and flations as ours be; also they might take ei-' ther men, or ships, or horses for dispatch of publick business, to bear burdens or to run in haft about errands and messages. These under colour of their office, and in the name of the Prince, would wrong and vex men; whereupon, by a Synecdoche, any unjust vexation by thew of authority is here meant.

5. Through necessity to thrust one upon a business, Lev. 25-29. 2 Cor. 12. 11.

6. To strive by all means to draw one unto God, Luke 14.23.

To complain Taken for,

1. To murmur or grudge. Numb. 11. 1. Jude 16.

2. To make known ones grie; Judg. 21.22.

2. To lament or make moan became of fin, Lam. 2. 29. This is at some time very great, Job 23.1. Pial. 55.2. Pial. 102.1. & 142. 2. at some time forged, Act. 25. 7.

Complain: Job 31. 38. Heb. weep, marg.

Complained | Numb. 11. 1. or were as it were complaining,

Complainers | Jude v. 16. Out of discontent and envy, not content with their own condition, and finding fault with other mens, Mat. 20. 12. 1 Cor. 10. 10. Jam. 5. 9. Annot.

Complaint | 1 Sam. 1. 16. or Meditation, marg. The declaration of ones mileries, Job 21. 4. & 23. 2. marg. A crimination or

inditement, Act. 25. 7. Annot.

"Complest" Full, whole, or perfect. Ephef. 6. 11. Put on the compleat or whole armor, &c.

Competition | Exod. 30. 32. 37. Making, doing, or mingling, according to the due weight, measure, form, disposition. See 737 in Buxtorf.

Compound Exod. 30. 33. To make, temper, or mix, after the manner of Apothecaries. [177].

"Mo compreheno] To reach unto a thing, to lay hold on it, to perceive or acknowledge. Joh. 1. 5,10. They comprehended it onot. Phil. 2. 12. That I may comprehend that, &c.

'2. To contain or hold all, Isa. 40. 8. This is the primary fige mification.

3. To be concluded, fulfilled, contained, Rom. 13.9.

To be comprehended of Christ | To be laid hold on by · Christ, shewing us the way to neaven, and giving strength to walk 'in it. Phil. 3. 12. I am comprehended of Christ. Conaniah! A Levite. See Cononiah.

Conceal To keep hid, not to utter, divulge, or make known, Deut. 13. 8. Spoken of God. Prov. 25.2. Of a prudent man, Prov. 12.22.

Conrect. To be wife in a mans own conceit, is to think too high of himself, to exalt and prefer himself above others, prohibited, Rom. 12. 16. Dangerous, Prov. 26.5, 12, 16. & 28. 11.

Prov. 26. 5. In his own conceit, Heb. in his own eyes.

Conceive Be capable to have, or have children, Numb. 5.28. Deviseor resolve, Jer. 49. 30. Applied to mischief, Job. 15. 35. Isa. 59. 4. To chase, Isa. 33. 11. Spoken of women, Gen. 4. 1. & 25. 21. 1 Sam. 1. 20. Cattel, Gen. 31. 10. A virgin, Ifa. 7. 14. Lust, Jam. 1. 15. So, there's both a natural, a supernatural, and a finful conception.

Conseive: Pfal. 51. 5. Heb. warm, marg. Contrive, Ifa. 59. 13.

\* To conceive: To beget or become mother of children, as the Church is spiritually, Cant. 3. 4.

\* Conceived in fin ] That his fin (to wit, original sin)

was conceived and born with him, Pialm 52. 7. Ephef. · 2. 3.

Conception] Gen. 3. 16. This word is used for the whole fpace that the child is in the Mothers body until the birth . and so here implieth all the gifts and cumberances which

women do indure that time. The Greek translateth it eroanine

Concern To belong to, Ezek. 12. 10. Act. 28. 22. 2 Cor.

Concerning For, of, as for, touching, &c. Gen. 19.21. and

24. 9. and 42. 21. or Againft, Jer. 49. 1. marg.

\*Concision Those false Teachers (whom he called Does for barking against the truth of the Gospel ) to be of the circumcifed Jews, boafting of circumcifion and the law, made a concision, or a rent and schism, cutting themselves and others from the Church, whileft they ascribe talvation unto circumcifion and works of Moses law. Phil. 3. 2. Beware of dogs, beware of concision. Paul writeth thus by an elegant allusion unto

Conclude | Taken for,

1. To determine and refolve, Act. 21. 24.

2. To infer, hold for certain, or be undoubtedly perswaded Rom. 3. 28.

3. To finish or end, Eccl. 12. 13. 4. To enclose or shut up together, Gal. 3. 22.

Conclusion | The end, fumme, and substance, Eccles.

Conco20 Agreement of heart and affections, when being many we have one heart and the same love. 2 Cor. 6.17. What concord, &c. 1 Cor. 1. 10.

It's to be in an house, Prov. 17. 1. Among Brethren, Psalm 133. 1. In politick affairs, 2 Sam. 19. 14. Ifa. 11. 13. Act. 12.20. In ecclefiastical, Josh. 22. 12. Ezra 3. 1. Act. 15. 25. In religious duties, Deut. 21. 12. Neh. 8. 1. Act. 1.14. In charitableness, Act. 4.32. In a spiritual condition, Isa. 11.6, 7, 8. & 65.25. Jer. 32. 39. Yea, there is concord even in evil, Act. 18. 12. & 19. 29. Rev. 17. 12.

Concourfe ] A multitude, affemby, or throng of people, Prov. 1. 21. A feditious or factious affembling of people. Act.

19. 40. ' Concubines Women which were as it were Half-wives, as the Hebrew word fignifies, 1 King. 11. 3. And three hundred Concuhines.

Note: The Hebrew Pilegeih, in Greek Pellakis, Pellex in Latin, fignifieth a Concubine, which is an Half-wife; fhe was a Wife for the bed, and therein differing from a whore; but not for honour and government of the family, as Solomons Wives were Princesses, but his Concubines not so, 1 King. 11. 3. Also, children of Concubines had ordinarily no inheritance, but gifts of their father, as Gen. 25. 5, 6. Such were Agar, Keturab, Bilhah, Zilphah, and others. And were employed to fervile works, 2 Sam. 15. 16.

"Concubines Women, which Princes and great persons were wont of old to keep, together with their Wives, which were Queens, Cant. 6. 9. Even the Queens and the Concu-

Under the names of Daughters, and Queens and Concubines, the conversion, adoption and benediction of all the reduced Nations is comprehended, who are foretold to admire and confess the glories of the Church, Deut. 4. 6. to account her happy and renowned, Ezek. 16.14. and so indeed they did, Act. 5. 13. as Moses did Ifrael, Deut. 33. 29. Annot.

Concupifcence The pravity and naughtiness of our nature, lusting after things forbidden of God. Jam. 1. 14. But every man is tempted when he is drawn away by his own concupifcence. This is our original Concupiscence, which is the fountain and root of all wicked lufts and defires, and of all fins whatfoever, being it felf also a fin properly even after Baptism, in the regenerate; contrary to the Papifts, who deny this. See Rom. 7. 7. Alfo. Rom. 7. 14, 15, 16, 17, &c.

<sup>6</sup> 2. Evil defires and motions, springing from the root of this natural concupiscence, whether they be consented to or not. Rom. 7. 8. Wrought in all manner of concupiscence. This is Actual concupifcence, which is either unvoluntary, as the first motions before confent of will; or voluntary, when confent of will cometh to the motion. Both the one and the other, be properly fin, because they be the transgression of the Law, hindering that perfect love of God and our Neighbor, commanded in the Law, and drawing us to things contrary to the Law, Rom.7.15,16,17,

'Ho condemn the world By his deed and example in building the Ark at Gods commandment, to convict other wicked men which twarm in the world, of infidelity, Heb. 11. By which he condemned the world.

"Condemnation, 02 condemning The pronouncing of the fentence of punishment upon any malefactor by some Judge. Joh. 8. 10. Hath no man condemned thee? This may be done either

'Mote: Chrift being no civil judge would not condemn the woman (taken in adultery) to civil punishment. But if she had

been for her adultery condemned, he would not have acquitted her, because therein he should have been contrary to his Father. and others by impunity of the offendor might have been drawn fo like lewdness.

 $\mathbf{O}$ 

 $\mathbf{C}$ 

42. A pronouncing of finners guilty, and adjudging them to punishment upon the conviction of a fault. Rom. 8. 34. God jufifieth, who shall condemn? Rom. 8. 1. There is no condemnation to them which are in Christ; that is, they are freed from the damatory fentence of the Law, pronouncing a curse to every fin: Also the cause and matter of damnation, Joh. 2.19.

'2. The punishment it felf, whereunto one is adjudged and condemned. 1 Cor. 11.32. Because we should not be condemned with

4. The abolishing a thing, and utterly taking it away, as if it were not. Rom. 8.2. Condemned fin in the flesh. 1 Pet. 4.6.

<sup>6</sup>5. Pronouncing of a fentence or censure, uncharitably, or <sup>6</sup>rashly, of other mens persons and doings. Luk. 6, 27. Condemn

onot, and ye shall not be condemned, Rom. 14.4.
6. The convicting or reproof of ones wickedness and fault, by the good example of another, or by words. Thus the Ninevites 's fhall condemn the offinate Jews, Matth. 12. 41, 42. Rom. 2. 27. Shall condemn thee, &c. Thus Paul condemned not Peters, person eternally, but his finful fact in dissembling, Galat. 2.

Referred to God, it fignifieth his abhorring, disliking and punishing the wicked, 1 King. 8.32. Prov. 12.2.

To christ, his taking away and abolishing of sin by his death

To Men fignifying also, To testifie or bear witness against, Mat. 12.41. Convince, Job 9.20. Judge, Luk.6.37.

To a mans self, by judging another, Rom. 2.1.

To our own hearts, 1 Joh.3.21.
Note: That in all civil Courts, there were always prefent,

1. The supreme Judge, whose leave was craved for the tryal of actions.

2. The witnesses who were at least two, Deut. 19. 15. 19.

2. The Notaries, whereof the one stood on the right hand, to write the fenence of absolution, and what was fooken in de-fence of the party; the other on the less hand, to the contrary end.

4. The officers, who carried up and down their flaves and whips, to execute what the Judges determined.
5. The Pleader flood on the right hand, whether he pleaded

for or against the party, Psal. 119.31. Zech. 3.1. Hereunto allusion is made. 1 Joh. 2.1.

The manner of fentencing persons varied in most Coun-

The Jews by a simple pronunciation of Sentence, (as, Thon N. art just, Thou N. art guilty) both absolved and condemned

The Romans gave fentence by casting in tables into a certain box or urn prepared for the purpose: If they absolved any, they wrote the letter A. in the table, it being the first letter of Ab-folios; if they condemned any, the letter c. the first of Condemno.

Among the Greeians, Condemnation was fignified by giving a black flone; Absolution, by giving a whitestone. To this last, there seemeth to be an allusion, Rev. 2.17. To him that overcometh I will give a white stone; that is, I will absolve and acquit him in the day of Judgment. See Godwin's Moses and Aaren, lib. 5. p.

Condemnation: 1 Cor. 11. 34. Jam. 3.1. or Judgment, marg.

\* Bzeat condemnation] More fevere punishment to belong to severe arrogant censurers of other mens faults, neglecting their 'own. Jam.3.1. We shall receive greater condemnation. Mark here, that there is difference of punishments, as there is an inequality

2. Whereas he takes himself into the number of proud reprehenders, (me) It is first to shew, that he would not set a Law to others, to which he would not bind himself: And secondly, because no man is wholly free from this disease of judging others: ' unto whose arrogancy the Apostle in vers. 13. opposeth meek-' ness of wisdom.

Conjunted) 2 Chr. 36. 3. Heb. mulfied, marg. Amos 2. 8. or, such as have fined, or mulfied, marg.

Condescend] Rom. 12. 16. To be contented with, or being carried with. Annot.

Submitting your selves, ouvana zéndeos, consenting, applying your felves, cleaving unto, making your felves equal. The word properly fignifieth to be carryied away together. Leigh Crit.

Condition Ground, terms, 1 Sam. 11.2. Luk. 14.32. Conduct To lead or convey, 2 Sam. 19.15,40. To place one

who hathescaped danger in safety, Act. 17.15. To accompany one, bring him on his way or journey, 1 Cor. 16.11.

O

Conduit ] Ifa.7.3. The word in the Hebrew fignifies a going up, or ascent; and it is used sometime for a Trench made to receive water, 1 King. 18.32,35. Somtime for a Watercourse, Ezek. 21. 4. And it is here taken not for a Conduit (fuch as ours are) to receive water derived from the Pool, (though fome fo expound it) but for that Passage by which the water was from the Springhead conveyed unto the Pool. As the word of ascending is used oft for to pas, Numb. 19.26,27. 1 Sam. 6.20. Annot.

Confection | Exod. 30.35. See Composition.

 $\mathbf{C}$ 

Confectionaries ] 1 Sam. 8. 13. Such as make fweet oyls. Confederacy A league or agreement between persons or people at peace together, Obad. 7. Taken in good part, Gen. 14. 13. Ifa. 7. 2. In ill, Pfal. 83. 5. Act. 23. 21.

'It's either of peace for traffick take, or of amity; also, for mutual offence and defence: the former may be made even with Infidels, and those of a contrary Religion as between Abraham and Abimelech, between Ifraelites and Konites: the latter may not be contracted, but with Christian Princes. Obad. 7. The men of thy Confederacy Ifa. 8 18

Confiderate | With, Ifa. 7. 2. Heb. refleth on, marg. Entred into a league and confederacy, relyeth upon for affiftance, or is set down with, bath joyned his Camp with. Annot.

Conference Gal. 2.6. In conference added nothing to me; that is, he had so full a measure of divine revelation, that when they came to talk together of the points of Christian Religion, they could tell him nothing which he knew not before. Leighs An-

Confer] To consult, Gal. 1.16. To commune, talk, or speak

one with another, Act.4.15.
Confirmed with fost, 1 King. 1. 7. Heb. his words were with Foab, marg.

"Mo confess | Toacknowledge us as his own: Thus Christ will confess the faithful at the day of Judgment. Luk. 12.8. Him shall the Son of man confest before the Angels.

'2. To testifie or bear witness of one, plainly and fincerely. John 1. 1c. John confessed and denyed not, Javing, I am not that Chrift. Luk. 12.8. He that confesseth me before men. Thus we confefs Chrift.

'3. To utter and speak forth ones praise, or to give thanks. Heb. 13.15. Offer to God the calves of your livs, confessing his Name; that is, acknowledge his benefits and give him thanks for them. And in the Pjalms very often, to conjest God is put for to praise God, Pfal.6.5. Ifa. 12.1.

'This duty of confessing God, was figured by the shaking of things offered to and tro before the Lord, which fignified the shaking of our lips in confessing and giving of thanks; as appeareth by the words of Hojea, and by Heb. 13. 15,

4. Frankly and boldly to tell forth what we hold and believe in matter of Religion, Rom. 10. 10. With the mouth man conf f b to Salzation.

5. To lay open our fins and offences, either unto God in private or publick confessions; or to our Neighbour whom we have wronged; or to some godly persons, at whose hands we look to receive comfort, being caft down by some grievous sin: or finally, to the whole Congregation, when our fault is publick. I Joh. 1.9. We confess our fins, Pfal. 32.5. I faid I will confess my fins. Mat.3.6. Jam.5.16.

6. To acknowledge a crime before a Judg. Josh. 7.19. confes pobat thou hast done.

· Touching Popish confessing of our particular fins, distinctly for number and circumstances every year in the ears of a Massing Prieft, upon necessity of salvation, there is no one word in all the Book of God. For it is a meer device invented for the advancement of the apostatical See of Rome.

"2. Confession of evil things, viz. our fins;
"1. To God, as him whom we have offended, who knoweth our fins, can pardon us, or else will punish us if we refuse to confess, Psal. 32.5,6. 1 Joh. 1.9.

"2. To our Neighbour hurt by us, who else complaining to God, fhall have him to revenge his quarrel; and thus man can "and must forgive so much of the offence as is done against him; "if his adversary repent, and confess, and seek pardon, Luk. 17.

4. Mat.5.23,24.

"3. To the Minister of God, or to some godly person, that "pittying the finners case, can and will give him spiritual advice against his fin, pray for him, and by his authority pronounce absolution to him. For if the Physician be sought "for health, and the Lawyer confulted with for wealth, shall "the Minister be neglected in case of salvation? Job 53. 23.

Referred to Christ. In refpect of himself, fignifying his profession or testimony which he gave unto the truth, 1 Tim. 6.

12. In respect of us, his acknowledgment of us as his own, Rev.

Referred to Men. In respect of God, fignifying, 1. To set forth his praise and be thankful to him.

2. To pray unto him, Rom. 10.10,13.

In respect of Chris, fignifying our real and true acknowledgement of Christ to be the Son of God, the Saviour of the world, 1 Joh.4.15.

In respect of our selves, signifying the acknowledging and laying open of our sins, whether in publick, Neh. 9.2.3. or private, Dan. 9. 20. Whereunto we are encouraged, Prov. 28.13. I Joh. 1. 9.

In respect of others, either when we do plainly and fincerely bear witness unto the truth, John 1. 10. or acknowledge the wrongs and injuries which we have done them. Jam. s. 16. Or, make known our fins to Gods Ministers, to testifie our repentance, and receive spiritual instruction from them, Mat. 2.6. It must be also to Magistrates when called thereunto, Tofh.7.19.

"Mo confess and deny not To make a most plain and fincere confession. Joh. 1. 20. The affirming of a thing joyned with a contrary negation, and a repetition (as it is here) argueth the ingenuity and evidence of the speaker, to teach us that 'in maintenance of the truth, especially when Gods glory is caleled into question, (seeing it doth appertain to us) we cannot

"It confers Judah To praise him, Gen. 49.8. Meaning that his Brethren should acknowledge the dignity of the first born in respect of government, and that Christ the King should

\*\*Come of him, 1 Chr. 5.2. Heb. 7. 14.

Confets Rev. 3. 5. I will confes his name before my Father, &c. I will own and acknowledge him for such an one, as he hath owned and acknowledged me. Matth. 10.22. Mark 8 28.

"Ennfestion | Profession, or declaration either of the truth of Doctrine, or of the innocency of his person. I Timo-thy 6.13. Who before Poncius Pilate witnessed a good consci-

2. Invocation or prayer unto God by Christ, and all other works of Religion. Rom 10.10. With the mouth man confesseth to salvation. This is expounded of prayer, vers. 13.

It must not be verbal, Exod. 9. 27. Enforced, 2 Sam. 15. 24. Desperate, Matth. 27. 3. Confession to God, is of, A man himself, Pfal. 32. 5. A Father for his children, Job 1. 5. A Magistrate for those under his authority, Neh.1.6. Dan.9.10. Exod. 30. 3. A Minister for his people, Luk. 25. 40. And must be with knowledge of fin, ]er. 8.6. Humiliation, 2 Chron. 7. 14. Acmain anowacuge of im, Jen. 8.0. minimation, 2 Chron. 7.14. Accepting of punishment for fin, Lev. 26. 41. A particularizing of fins, Lev. 5.5. 1 Sam. 12.19. Prayer, Exod. 32.32. Faith, Dan. 9.
14. Forfaking of fin, Prov. 28.13.

Confidence A feeled perfusation with boldness, without fear, or wavering. It's put for succour, 2 King. 18. 19. Hope, Job 4.6. That whereupon one resteth and trusteth unto Jer. 48. 13. Safety, Ezek. 28. 25. Perswasion, 2 Cor. 2. 3. Allurance, 2 Cor. 8. 22. Refolution, or a refolved purpose, 2 Cor. 10. 2. Setled refolution, Ephel. 3. 12. Eoldneis or liberty, Phil. 1. 20. Undauntedneis, Heb. 3. 6. Free profession, Heb. 10.

Confidence must not be put in fine gold, Job 31.24. Men, Plal. Confidence must not be put in sine gold, Job 31.24. Men, Psal. 118.8. Princes, Ibid. 9. The sirrength of a City, Prov. 21.22. An unfaithful man, Prov. 25.19. Agypt, Jer. 2.37. Bethel, Jer. 48.13. A guide, Mic.7.5. The siels, Phili.3.2. (Such considence shall be rooted out, Job 18.14. is punishable, Job 31.28. Argueth ones folly, Prov.14.16. is decettful, Prov.25.19. is rejected of God, Jer. 2.37.) but it must be put in the Lord, Psal. 65. 5. Prov.326. 2 Thesi.3.4. I John 3. 21. We may also upon good grounds have considence, be well perswaded and assured of Gods children, 2 Cor. 2.3. & 7.16. & 8.2.2. Gal. 5. 10. Philem. 21. There's a self-considence without ground, Prov.14.16. Rom. 2.

Confidence Heb. 3.6. If we hold falt the confidence, that is, The profession of our faith with boldness, Act. 2.24. Rom. 10.10. Eph.6.19. 1 Theff.2.2. Annot.

Confident | Bold in an holy assurance of Gods love in Christ, promised in the Gospel, 2 Cor. 5.6, 8. We are always corfident.

Confidently Luk.22.59. Affirmed confidently. \(\Delta\): operics on he affirmed confidently, boldly, with all his force. It comes of 192035, ftrong, firm. Leigh Crit. Sac.

Confirm ] To firengthen or make ftrong. 1 Pet. 5.10. Confirm and Grenethen von-

2. To perfect or finish a thing, Psal. 68.28. Confirm (O GOD) the thing that thou half wrought in us.

'3. To perform some word or promise. I Cor. 1. 6. The testimony of Jesus hath been confirmed in you; that is, truly performed

'unto you, by bestowing the gifts of the Holy Ghost which were promised before. Taken for.

1. To ratifie, or make fure, Ruth 4. 7.

2. To fill up, or back, 1 King. 1.14.
3. To firengthen, or make firong, IIa. 35.3.

4. To perfect or finish, Pfal.68.28.

5. To refresh, Pfal. 68.9.
6. To approve or affent unto, Deut. 27.26.

7. To settle or establish, 1 Chr. 14.2. 8. To renew or make known, 2 Chr.2.8.

9. To perform, Pfal. 105.10.
10. To encourage, or make more constant, Act. 15.22.

11. To fettle, 1 King. 14.5. 12. To make good, Rom. 1 5.8.

12. To prove foundly, Act. 9.22.

14. To affure, 2 Sam. 7.24.

Confirm] I King. 1.14. Heb. fill up. marg.

"Mo confirm] To stablish and ratifie a thing with figns, won-

ders, &c. Heb.2.3. And was confirmed.
"Do confirm the promites of God To make it evidently appear unto men, that God who promised to send his Son unro the Tews, was faithful and true, because in fulness of time he did fend him, Rom. 15. 8. The promifes of God are in them-felves most firm and stable, as heaven and earth, so they be unmoveable and conftant: they are faid to be confirmed in respect of men; whose faith being weak and full of doubts, had need to be holpen and firengthned; not Gods promifes, but mens unbelief is feeble. Also note further, that the utmost and remote end of Christ his coming into the world, in respect of God, is to have the giory of his truth; but the nearest end in regard of men, is their falvation.

Confirmation is a work of the Spirit, strengthning faint and weak minds in faith and obedience unto the end. I Pet. 5. 10. The God of all grace confirm and sirengthen you. God confirmeth, as author or efficient cause of strength: the Word, Sacraments and Ministers confirm as instruments and helps. Luk. 22. 32. Being converted, confirm thy Brethren. A man confirms himself when he takes heart to him in a good cause, upon hope of Gods help, 1 Cor. 16.13. Example in David, 1 Sam. 37. 34, 45. No ground in Scripture for the Popish Sa-crament of Confirmation, which is a device of their own brain.

Confirmed it by an oath Heb.6.17. Gr. interposed himself by

Confiscation | Ezra 7.26. or, to confiscation of goods; that is. the taking away of a mans goods from him, and so turning them to fome publick use. Annat.

Conflict | Fighting or combating, Phil. 1.30. Fear or care, Col. Conformable Phil. 3. 10. Being made conformable unto bis

leath; or, as Biza reads it, while I am made conformable, unto Christ being dead. Leighs Annot. Conformed | Rom. 8.29. Fashioned like, Phil. 1.21.

"Hoconfound 1. To put one unto shame by some publick punishment, and sometimes quite and utterly to destroy and root one out. Pfal. 31.1. I have put my truft in thee,let me not be confounded. Pfal. 22.5. They trufted in three and were not confounded; that is, they were not forfaken and put to utter rebuke and shame beforemen.

2. To destroy or break to pieces, Jer.1.17.

3. To amaze, aftonish, or trouble in mind, Act. 2.6. 4. To trouble, terrifie, or put to filence, Act. 9.22.

5. To disorder or mingle together, Gen. 11. 7. Act. 19.

6. To overthrow with a confumption, Pfal.71.13.

7. To put to rebuke, Pfal.22.5.

8. To make ashamed, I Cor.1.27.

9. To make hafte, 1 Pet.2.6. compared with Ifa.28.16. onfound Jer.1.17. or break to pieces, marg. Confounded Ad. 2.6. or troubled in mind, marg.

Confused noise] Isa.9.5. Heb. rushing, or rustling, Ezek. 11. 2. & 37.7. or, commotion, or concussion, I King. 11. 12. & 29. 6. er.10.12. Ezek.38.19. Annot.

The affembly was confused, Act. 19.22. Out of order, nor knowng or caring what either they faid or did.

Confusion Affection of shame, which appears in the countenance, by blushing or changing of the colour, Dan. 9.7. unto us confusion of face, or open shame, &c.

2. The cafting down of the Conscience before God and man for some fin. Plal. 119. 6. Then shall no confusion come unto

'3. Perverting of order and peace; or diforder, 1 Cor.14.32. God is not the author of confusion. 4. Destruction, Plal 21.4.

5. Over-

Overthrow, I Sam. 20. 30.

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6. An evil deferving confusion and destruction, Lev. 18. 23. & 20. I 2.

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7. Reproach and difhonour, Jer. 3.25.

Tumultuous concourse without due order, Act. 19. 20. Tumult and unquierness, Jam. 3. 16.

Confusion 1 Cor. 14. 33. Gr. tumult, or unquietness, marg.

So Jam. 3. 16. marg.
Congreated | Exod. 15. 8. As icc, frozen, hardened. It may be meant of the Seas bottom, which being muddy and foft, was hardened, that they went as on dry land, Ifa. 63. 13. Some understand it of the waters, that they were congealed as

Hardened, either because the waters stood like confirmed wals, or the muddy part (under their feet that walked through it) was thickened and confirmed like a folid floor. Annot.

Congratulate] 1 Chr. 18.10. To congratulate him, Heb. to bless him. To thank God for his success, and to wish that he might still prosper. The words may also be taken indefinitely, for a a royal congratulation which is usual with neighbouring

Congregation A multitude or an affembly met together,

1. Of a whole Nation, as of all the Children of Ifrael, Exod. 16. 1. (whereof some were elders, Lev. 4. 15. Renowned, Numb. 1. 16. Chief, Numb. 4. 34. Rulers, Exod. 16. 22. Famous, Numb. 16. 2. & 26. 9. Chief Fathers, Ib. 31. 16. The reft, fuch as were under them, termed, The Congregation of the Lord, Numb. 16. who though they were by themselves accounted holy, Ib. yet are they called an evil generation, Numb. 14. 35.) So of Judah, 2 Chr. 30. 25.

Or, 2. of an affembly and facred meeting in one place to wor-

The Saints, Pal. 82. Acts 13. 42. The Church, Plal. 74. 2. 19. The Saints, Pal. 89. 5. The righteous, Pal. 1. 5.

Or, 3. of the meeting of the wicked, as hypocrites, Job 15.

44. Evil doers, Pal. 26. 5.

Or, 4. of Magistrates, Psal. 82. 1.

Or, 5. of the dead, Prov. 21. 16. Whereby may be underflood, that he shall then leave his wandering, when death shall feife on him.

By the Mount of the Congregation, Ifa. 14. 13. understand, Gods own feat, alluding unto Mount Sion where God was worshipped.

Coniah The firength or flability of the Lord. The Son of Tehoiakim, Jer. 22. 24. called Jeconiah, 1 Chr. 3. 16.

Connie Legally unclean, Lev. 11. 5. Commended for its wisdom, Prov. 30. 24, 26. For which the rock is a refuge, Pfal. 104. 18. Their young (as it's faid) see not till they be nine days old, neither will their Dam willingly fuccle them, until fhe hath been with the Buck. The female loveth procreation, and having young will not couple, for which the male killeth them (if not warily prevented) to provoke the female to copulation. It's a melancholy creature, a lover of darkness, and therefore diggeth holes in the ground, whither it runneth, when hunted. They are very fruitful, and by undermining, have brought Cities

Commish] as Coniab. A Levite, 2 Chr. 31. 12, 12. Communer To vanquish, overcome, get the victory, Rev.

To conquer To overcome the enemics of God by arrows of Pestilence (as some think) shot out of the Bow of Gods wrath, but (as it is most reasonable to think) by the glad tvdings and promifes of God, that as arrows out of the tongues of the Apostles and other Ministers of the Word. as out of a Bow, whereby the Nations were speedily subdued under Christ. Rev. 6.2. He went forth conquering, that he mieht overcome.

He had begun to conquer already, and should conquer yet fur-

ther. See the like phrafe, Gen. 26. 13. Annot.

Conquerer Worldly, Ifa. 14. 16. 17. Spiritual, Rom. 8. 37. Jejus Chrift, Joh. 16. 33. The Saints, I Joh. 2. 13, 14. "Conficience" I. The knowledge of our duties, Rom. 2. 15.

"2. The knowledge of our own doings, whether good or evil; or the witnessof our own minds and souls, either for or " against our selves, Act. 23. 1. Heb. 13, 18. " 3. The peace of conscience, or a godly course of life lead-

"ing thereunto, Act. 24, 16.
"The guilt and terror of confcience furmoning men over to

"the day of Judgment, to answer for our fins, and to receive punishment for them, Heb. 10. 18.

'It is a faculty of mans foul, taking knowledg and bearing witness of a mans thoughts, words and works, excusing them when they be good, and accufing them when they be evil. Rom.

2.15. Their conscience bearing them witness, and their thoughts accusing or excusing. If the Conscience be not deceived, but bear 'a true witness, then it is no erronious Conscience, yet may

be an evil Conscience, if it be not sanctified as well as en-' lightened.

Note: Conscience, it is a particular knowledge which we have with us of our own deeds good or evil, arifing out of the gene-'ral knowledg of the mind, which thews us what is good or evil, and Conscience telleth us when we have done the one or the other.

There are two kinds hereof;

1. Good, 1 Tim. 1. 5. Termed, A Conscience void of offence. Act. 24. 16. A Conscience bearing one witness in the holy Ghoft, Rom. 9. 1. Pure, 1 Tim. 3. 9. Purged from dead works, Heb. 9. 14. Conscience of fins, Heb. 10. 2. Serving to excuse when we have done well, to accuse, when amis, Rom. 2. 15. Being at some time quiet, at some time stirring and troubled.

2. Evil, Heb. 10. 22. Being either drowfie, secure or seared, 1 Tim. 4.2. A defiled Conscience, Tir. 1.15. This also is at fome time quiet, at fome time filtring: It accuses where it should excuse; excuseth, when accuse. The confessore also, even of the best, is now and then erroneaus of dealetful.

"Clear conference | A Conference kept without offence and fpot. Act. 24: 6. To nave a clear confcience

Good confeience A Confeience, which obeyeth fuch light and direction, as it doth think and take to be true and found light and direction. Acts 13. 1. In all good Confrience.

Ebil confeience | A Confeience accusing of fin, and terrifying with remembrance of punishment due to sin: For against an evil conscience, is set a true faithful heart, which truly believeth forgiveness of fin, Heb 10. 22. Purge from an evil con-

Dure conscience A Conscience not troubled and polluted with notorious and goos crimes, 2 Tim. 1. 3.

c 2. Conscience purged and made free from the guilt and hor-for of death, by faith in the bloud of Christ. Heb. 9. 14. Purge your conficience from dead works. Act. 15. 9. Tour hearts purifyed by faith. Out of faith and serious purpose of living godily, and pleasing God, doth spring a pure conscience.

' for conscience sake | For fear of God, lest by disobedience to authority in good things, or relifting them in evil things commanding by them, we offend God, and so hurt our conscience. which being wounded, prove as an Hang-man or Tormentor. Rom. 13. 5. Not only for wrath but for conscience fale.

Some expound this (as chryfestom and others) of the Confcience which we ought to make not only of Gods Commandment, charging us to be subject to the higher powers, but of the good benefits which we reap by our Governors, towards whom we are bound in conscience to be thankful, seeing it is a matter of confcience, not to grieve or despise our benefactors. Both these interpretations may well (as fudordinate) fland together. They are deceived, which conclude from hence, that men or their civil constitutions do simply and of themselves bind the Conscience, (which is Gods own prerogative, being the only Lawgi-ver, who obligeth Conference ablolutely upon pain of eternal wrath:) Much more erroneous is that opinion of Popish Divines, that Decrees and Traditions humane in Ecclefiaftical things, tie Conscience as Gods Word doth. To obey lawful Magistrates, we are bound by a double necessity: (for it is no indifferent matter as if we might choose) one is, to avoid the punishments both of Rulers and God, for stubbornness and contempt; the other is to preferve our. Confcience unsported and unwounded: for we cannot rebell against authority, and be refractory and feditious, but there will a double care, or torture rather, affirst the Conscience: the first is, because we cast away Gods Ordinance, even the government appointed by him, which is as much as gyant-like to fight against heaven. The second is, for that we have with great ingratitude and injustice striven against that power which deserveth well at the hands of all mankind.

' Seared oz burned conscience | A Conscience quite extinct and cut off, or utterly hardned. I Tim. 4. 2. And bave their their conscience burned with an hot iron; that is, having lost all fense and feeling of conscience, as a tooth or other part of the body, that is burned with an hot iron to dead it.

". To confecrate | To fanctifie, to dedicate unto God, or to feparate and fet one apart to execute some holy sunction. (Priest, Levite, Nazarite, Exod. 29. 1. When thou conjectateft them to my Priess, thus thou shalt do. Numb. 6. 18. & 8. 13. The conse-cration is by doing some ceremonies appointed of God for such a purpose, as to fit him for a sacred function. (It fignifieth primarily to fill the hand, Exod. 28. 41. or to profit.)

'Confecration of Bread and Wine is a facred action of the Church, wherein by rehearing and expounding the inflication of Christ, also by solemn prayers and thanks-giving, the creatures are changed from a common use into a Sacrament of Christ his body and bloud; a mutation in quality and use without any change of substances.

Confecrate: To hallow, Numb. 3. 13. Devote, Lev. 27. 21. Separate or fet apart for an holy use unto the Lord, Exod. 13-12. as were the Levites, Numb. 8. 13. The Nazarites, Numb. 6. 3. The first-born, Exod. 13. 2. The Priests, Exod. 29. 9. Exod. 20. 7. The facrifices, 2 Chr. 29. 33. Certain feasts, Ezra. 3. 5. Places, 1 King. 8. 64. There was a confectation facred, by Gods appointment, Numb. 6. 7. Idolatrous, by Man, of his own head, Judg. 17. 5, 12. 1 King. 13. 33.
Confecrate: Exod. 29. 9. Hebrew to fill the hand, marg.

"To Consecrate: To sanctifie or set apart to some excellent matter, Heb. 2. 10. That he should consecrate the Prince of Salvation by affliction, v. II. For he that sanctifieth, &c. This word expounds the former. The Original, fignifies to make perfect.

Confecrated Josh. 6. 19. Heb. Holiness, marg. Heb. 7. 28. Gr. perfected, marg. Heb. 10. 20. or, new made, marg.

Confectation ] Exod. 29. 22. Of filling, to wit, the band, as verf. o. of Initiation. The Greek faith of perfection, Ayrim. Numb. 6. 7. Heb. separation, marg. In Greek, the vow. In Chaldee, the crown of his God. Aynsw.

Confert | An unanimous agreement, whether in good, I Sam.

Uniter Jan manmous agreement, whether in good, 1 Sain-11.7. Zeph 3.9. or evil, Deut. 13.8. Pilal. 83.5. Prov. 1. 10. Luk. 14. 18. Pial. 50. 18. Act. 8. 1. Confert] Hol. 6.9. By confern, Heb. with one (boulder, or to Sychem, marg. Zeph. 3.9. Heb. (boulder marg. Rom. 1. 32. have pleafure, marg.

"Confernation | Salvation, which is contrary to destruction, Heb. 10. 39. Unto the conservation of our fouls.

"In confiner To bend the mind to think upon and observe \*any thing. Job 1. 8. Hass thou considered my servant Job? Job.
\*2. 3. Prov. 31. 16. Isa. 5. Mat. 6. Heb. 3. 1.
\*2. To take heed and give ear unto, Psal. 69. 19. Dan. 9.

It fignifieth also, to See, or take notice of, Exod. 33. 13. View, mark, or observe, Lev. 13.13. Study or apply ones mind to a thing, Deut. 32. 29. Take advice or resolution, Judg. 18.14. Remember, call to mind, or think on, 1 Sam. 12. 24. Regard, Lam. 1. 11. Be wary, Gal. 6. 1. Think, 2 Cor. 10. 7. Acknowledg and know, Deut. 8. 5. Be wife, Prov. 5. 6. Ponder, Prov. 24. 12. Know what to do, Judg. 18. 14. Observe and be intent upon, Heb. 10. 24. Set mind and heart upon, Hag. 1. 5, 7. Fix settledly the eyes upon, Act. 11. 6. Muse and meditate, Dan. 8. 5. Say in heart, Hos. 7. 2. This must be done diligently, Prov. 23. 1. Narrowly, Ifa. 14. 16. Perfectly, Jer. 22. 20. In heart, Deut. 4.39. Wifely, Pfal. 64. 9.

Consider: 1 King. 5. 8. Hear, marg. Job 1. 8. Heb. set the heart on, marg. Prov. 24. 32. Heb. fet the heart, marg.

Mo confider a field is, To be wary, circumspect and careful, left in buying thereof, either buyer or feller should be deceived. Prov. 21. 16.

"To confider himself To set his heart to muse upon his own frailty, how eafily he may fall, being tempted to any fin. Gal. 6. 1. Confidering your felves, left ye also be tempted.

"To confider one another | Lovingly and mutually to regard and think upon our common infirmities, with care how to cover and cure them by Christian exhortations Heb. 10. 24,

To observe, mark and watch, with loving mind, Heb. 10. 24. Let us consider one another.

'To weigh, ponder and think ferioufly upon, Heb. 3. 1. Con-Gder the Apostle, &c.

To confider ones ways in his heart | To bend their minds very diligently to mark their own course of life, what fins they lived in without repentance, and what corrections for the fame they had received of God. Hag. 1. 5. 7. Confider your own emays in your bearts.

To confider the pool is, To judg wifely of, prudently attend unto, or skilfully carry ones felf towards them, Pfal.

Confift] Luk. 12. 15. To be, frand, or depend on, Col.1.17. To hand, or depend on, frand faft, and fure.

\*Confolation, 02 comfo2t] That inward spiritual refreshing and strengthening of the heart, by the consideration and seeling of Gods merciful promises in Christ. Plat. 119. 50. Thy romifes have comforted me in my troubles. 2 Cor. 1. 4. God comforteth us in all our troubles: and verf. 5. Our Confolation abound it through Christ. Rom. 1. 11, 12. Where confolation on and frengthening are put the one for the other. The holy Ghost being the worker of comfort, is therefore caleled The Comforter, by an excellency. The promises of the Word, are the grounds of comfort: our believing hearts are the fears of comfort: Godly Ministers, and the faith-'ful, are the Helpers of our comfort. Joh. 16. 7. I will fend the Comforter. I Theff. 4. 18. Comfort one another with thefe

words. I Cor. 7. 7.
It's also put for the means working comfort, Isa. 66. 11. Re-

5, 6, 7. The matter of comfort, 2 Cor. 7. 7. Christ and his benefits, Luk. 2. 15.

See Comfort.

Consolation: Act. 15. 31. or Exhortation, marg. "Consolation] Exhortation, Heb. 12. 5. Have ye forgot the

Consorted] Act. 17. 4. weggenanpa Ingar, as it were chosen by lot, they joyned. It importeth a near and firm conjunction.

Conspiracy 1. Of Subjects against their Prince, 2 Sam. 15. 12.

2. Servants against their Master, 2 King. 12. 20.

3. One traitor against another, 2 King. 15. 10, 15.

An inferiour King against his Superiour, 1 King. 17.4. Of a people against the Lord, Jer. 11. 9.

Of false Prophets against the people, Ezek. 22. 25.

Of more than forty Jews against Paul, Act. 23. 12, 13.

8. Of Joseph's brethren against him, Gen. 37. 18. 9. Of fuch as would have hindered Nehemi ah in his work. Neh. 4. 8. Amos failly accused of conspiracy against the King, Amos 7. 10.

Conspiracy: Jer. 11. 9. or Combination, or League, 2 King. 15. 30. & 17. 4. A defection from God, as by a general con-fent of all forts of people throughout the Land and State. So Ezek. 22. 15. Annot.

Conspirators | 2 Sam. 15. 31. Such as bound themselves, or entred into a League together against David.

Conspire To agree in one to do evil, and therein to help

each other, Gen. 37. 18. 2 King. 21. 23.

Conffant 1 Chr. 28. 7. Heb. frong. marg. The Hebrew word hath especial relation to the courage of the mind, which caufeth an unalterable resolution, and thence followeth constancy. The manner of fetting down this inference, sheweth that there be conditions to be observed on mans part, for obtaining promises made

Confantly Prov. 21. 28. The man that heareth speaketh con-stantly. The true Witness that speaks no more than he heareth himself, shall be left alive to bear witness again, when God hath destroyed false Witnesses, and shall be heard with credit.

"Conffancy Continuance in a good thing to the end. Pfal. 8. 3. Ephes. 6. 18. With all constancy of perseverance.

Conffeliations | Ifa. 13. 10. The word Cecil, whose plural is here used, doth fignifie some particular and special, either star ns here med, down ngime tome particular and special, clinic poor configuration, that is, company of stars, neighbouring and making m one sign or figure as appears by Job 9. 9. & 38.31. Amos 5.8. where this and some other are reckoned up together. The Prophets words may be thus rendred, neither the stars of heaven, nor the Orions thereof (the brightest of them, or of the constellations thereof) shall give their light. Annot.

Conffrain By importunity, Luke 24. 29. Example, Gal. 2. 14. Doctrine, Gal. 6. 12. Love, 2 Cor. 5. 14. Earnest pref-

fing. Gen. 19. 3. Necessity, Act. 28. 19.

Constrain 2 King. 4. 8. Heb. Lay bold on, marg

Conffraint ] 1 Pet. 5. 2. Enforcement, compulsion.

Confult ] To advise with, Pfal. 83. 3. Think with, Neh. 5.7. Ask counsel, Ezek. 21.21. Devise or plot, Psal. 62.4. Take counsel, Dan. 6. 7.

Confultation A deliberation, asking or demanding counfel or advice, Mar. 15. 1.

Confult with familiar foirits Deut. 18. 1. This was Saul's fin, I Sam. 28. 7-15. For which transgression the Lord killed him, I Chr. 10. 12. and hath threatned to cut off all from among his people, that do inquire of fuch, Lev. 20.6.

Confume ] 1. To bestow or spend, Jam. 4. 3. 2. To decay, wear away, or be wearied, Pfalm 21. 9.

3. To be brought to nothing, or vanish away, Job 7. 9.

4. So to eat or lick up a thing as nothing be left, I King.

5. To be cut off, Pfal. 119. 139. marg. 6. To make to pass away, Pfal. 78. 35. 7. To trouble, Pfal. 90. 7.

8. To melt away, Jer. 6. 29. 9. To crush(or root out) Est. 9. 24. marg. 10. To devour, Heb. 12. 29.

11. To burn up, Luk. 9. 54.

12. To waffe, defroy, and bring to utter ruine and defolation, Exod. 32. 10. This the Lord bringeth to pass by famine, Gen. 41. 30. The locust, Deut. 28. 38. Fire, Ezek. 19. 12. Pestilence, Deut. 28. 21. Drought, Gen. 31. 40. Death, Numb. 17. 13. One another, Gal. 5. 15. and other judgments, Lev.

Consume: Job 6. 17. Heb. extinguish, marg. Job 24. 19. Hebrew, tvard, Luk. 6. 24. Spiritual joy and encouragement, 2 Cor. 1. violently take, marg. Ifa. 64. 7. Heb. melt. marg. Ezek. 35. 12. Heb. devour, marg. Zeph. 1. 2. I will utterly confume il things,

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Heb. by taking away I will nake an end, marg.

Confummation Dan. 9. 27. Utter confumption and final destruction of that place and people of the Jews, Matth. 24. 2. Luk. 21. 6. See the like, Ezek. 11. 2, &c. Annot.

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Consumption Levit. 26. 16. or shaking Ague. In Gr. scabbedness. So in Deut. 28. 22. and elsewhere the word is not used. Aynsw. An utter riddance, Isa. 10. 22, 23. & 28. 22.

'Confumption Decreed Not only a thing lessened, cut off, and diminshed, but withal, a thing definitely appointed and derermined before, as if the fentence were already given. Ifa. 10. 22, 23. The consumption decreed [hall overflow with rightcousness. So Rom. 9. 27, 28.

'The meaning of Isaiah first, and afterwards of Paul, is all one, though the words fomewhat differ; Paul following the version of the Septuagint; namely to declare that the diminishing and rejection of the Jews, which God would bring to pass both temporally in Chaldea, and spirtually under Christ, (whom few Jews received) did depend upon the purpose and predesti-nation of God; not that the Jews had not through their fins de-served to be extenuated and rejected, but because all these things were appointed by the decree or fentence of election and reprobation. For it is a fure rule, That God doth nothing in time which was not decreed to be so done before all time therefore they grievously erre, which rent the decree of God and his execution afunder, and make his Antecedent and Consequent will, which are subordinate, to be repugnant.

Contain To comprehend, 1 King. 8. 27. 2 Chron. 6. 18. To hold, 1 King. 7. 26. To be able to receive, Joh. 2. 6. & 21. 15. To belong unto, Rom. 2. 14. To moderate the appetite by main force and ftrength. I Cor. 7. v. 9.

"Ho contemn | See to Despise, to Kick, not to Hear. There "is a difference between Contemning and thinking ill of " one.

"We contemn things not as they be bad or wicked, or "Me contenn things not as they be bad of whates, or hurtful, but as they be bafe, low, unworthy of our love, "unable either to do good to us, or to hurt us, because they are weak. We think ill of them, hate them, fear them, "and shun them, not as they be weak and unable to help or harm, but as they be wicked, and so willing, and apt or able " to hurt us.

God by the wicked, Pfal. 10. 13. As also his counsel, Pfal. 107. 41. A vile person, by the godly, Psal. 15.4.

What if the fword contemn even the rod, Ezek. 21. 13. that is, fcorn to rest in an affliction only of my people, but shall at once cut them off.

Contemn : Ezek. 21. 10. or Despise, marg. The glory of Moab shall be contemned, Isa. 16. 14. or, shall become mean, of light esteem, or of no repute. As i Sam. 18. 23. opposed to honourable, chap. 3. 5. The great weight that Moab now beareth, shall become light. He that weighs down so much now, shall then bear no weight, but fly up in the ballance. The word glory in Heb. hath an intimation of weight in it, alluded to by the Apofile, 2 Cor. 4. 18. and the word contemned hath affinity with that that fignifies lightness, 1 Sam. 18. 26. & 49. 6. and they are both used promiscuously, Numb. 21.6. Job. 40. 4. Nah. 1.

Contempt | cometh 1. From God upon men for fin, Job 12. 21. Pfal. 107. 40. 2. From wicked men, Prov. 18. 3

Through ease and pride, Psal. 123. 4. 3. Through eate and prioe, riai. 125. 4. Contemptible Base, vile, not to be regarded, Mal. 1. 7,

12. & 2. 9. To have no worth in it, to be fet at nought, and basely to be esteemed of, 2 Cor. 10. 10.

Contemptuoutify] Pal. 31. 18. In defpight, Aynfworth.
Contemo] put for Reasoning, Job 31. 13. Sharp and bitter firiving, Neh. 13. 25. To plead, Job 9. 3. Dilpute, Ac.
11. 21. It's spoken of God for his people against their enemies, Ifa. 49. 25. Of the godly, for the truth, Jude 3. and reformation. Neh. 13. 11. 17. 25. Gf the wicked against the godly, Ifa. 41. 11, 12. Jer. 18. 19.

To contend earnestly for the faith To maintain the Apostolical doctrine with all their might, withstanding Here-ticks which would impugn and corrupt it, by sound teaching, and example of godly living. Jude v. 3. That you should earness to the Church, and not to 'Magistrates, which then were averse from Christ. So that here is no colour for feditious and tumultuous courses by weapons and armour, (other than that mentioned, Eph. 6.) to fight and ftrive with others.

"To be content? To be well pleased and apaid with the condition of life, and portion of goods which we have. Heb. 13. 5. Be content with those things you have, I Tim. 6. 6, 8. Alfo to give confent and approve of what is propounded, whether evil, Gen. 37.27. or good, Exod. 2. 21. When the mind is Pleased with such things as God hath thought fit and meet for

'us, this is contentment; so as withal, we be ready to under-ego a meaner and hard estate, if God will, ever judging our prefent condition best for us. The word in original fignifieth a sufficiency of good.

Content : Gen. 37, 27. Were content, Heb. harkened, marg. Confention | Strife, debate, variance, quarrelling, Prov. 12. 10. & 18. 18. It cometh of Pride, Prov. 13. 10. Scorn, Ib. 22. 10. Folly, Ib. 18. 6. Wine, Ib. 23. 29. Foolish questions, and genealogies, Tit. 3. 9. Such as ratie it up, Hab. 1. 2. It falleth out fometime between Paftor and people, Jer. 15. 10. Brochers, or special friends, Prov. 18. 19. Act. 15. 39. Husbands and Wives, Prov. 19. 13. That which was between Paul and Barnabas, Act. 15, 39, 18 tearmed manegoguelos, which fignifieth more than diffension; was such as whereby they moved, stirred, provoked than diffention; was fuen as whereby they moved, justice, provoked one another to anger, gauling and grieving one another, which prevailed to imbittering their minds, In Tit. 3. 9. (and in many other places) the word year importeth will first, in affections, words, scolding, brawling; yea, all unjust striving, quarrelling. Leigh

A man of contention, Jer. 15, 10. A contentious person, a man given to strife and contention. One that striveth and contendthe people do all generally oppose, whom the whole Land ftriveth and contendent with; the lot, as of Christ, Luk. 2. 34. Act. 4. 27. so of his Ministers, and Messengers, Luk. 21. 17. Act. 28. 22. Annot.

with much contention, 1 Theff. 2. 2. Greek, in much strife, (en जहरूर के किया) with much fervency of zeal, and firong contestation with all gainfayers of the truth. Annot.

(International Rom 2.8. Of contention, given to contention, firife, as about lands, houses, oc. 1 Cor. 11. 16. probyers.

tion, it ite, as about tailes, nonesse or a constant one that loves strife, or is given to it.

Contentment Auragana, 1 Tim. 6. 6. Self-sufficiency; for so the Original lignifieth; for not only it inricheth the soul, and giveth true contentment, but also it hath the promise of out-

ward bleffings. Annot.

Continency is a special gift of God, whereby one is enabled to keep himself chaste without the help of marriage, 1 Cor. 7. 5. Incontinency, is the contrary.

Continual Burnt-offering Exod. 29. 42. or Burnt-offering of continuation (as the Gr. renders it) or of perpetualness, which without intermiffion was dayly to be offered twice. And although other things have this word fometime adjoyted, as the continual bread, Num. 4. 7. the continual incense, Exod. 30.8. the continual Meat-offering, Numb. 4.16. yet commonly the daily Burnt-offering is meant hereby; and this fometime when the Sacrifice is not expressed, as in Dan. 8. 11, 12, 13.8 11. 21. & 12. 11. Aynfw.

with a continual froke, Isa. 14. 6, Heb. a stroke without re-moving, marg. With a stroke unavoidable, or irrecoverable. Annot. Continual weeping, Jer. 48. 5. Heb. weeping with weeping.

A continual diet, Jer. 52. 34. Heb. a provision of assiduity, that is, a daily or constant provision; as, a Sacrifice of assiduity, for the daily or fet constant Sacrifice, Ezra. 3.5. Annot.

Men of continual imployment. Heb. men of continuance. Men of publick employment for the burying of the dead. Annat.

Continual forrow, Rom. 9. 2. Sorrow without ceafing.

Continually Most constantly, and with an invincible mind,

'2. Upon all necessities and just occasions, 1 Thess. 5. 17. Rom. 12. 12. And without fainting or weariness, Luk. 18. 1.

"2 King. 4.9.

"3. Every day once or twice, though not every hour of the day, as Numb. 28. 4, 6. 1 Theff. 5. 17. 2 Sam. 9. 9.

"day, as Numb. 28. 4, 6. 1 Theff. 5. 17. 2 Sam. 9. 7. "4. Without ceafing any day or hour or minute, Gen.

Put also for the space of time being, Gen. 8. 5. During life, Continually Gen. 6. 5. Heb. every day, marg. Job 1.5. Heb.

all the days, marg

Continuance | Permanent, Deut. 28. 59. in the days, Plal.

Continuaints | Permanent, Deut. 28. 59. in the days, Pial. 139. 16. Aya/pa.

Continue | To abide, Gen. 40. 4. Ruth 2. 7. 2 Sam. 6.
11. Remain, Lev. 12. 4. Stay, Judg. 5. 17. Dwell, Ruth 1. 2.
Perfevere, 1 Sam. 12. 14. Joh. 8. 31. Be fetled, 2 Sam. 7. 29.
Lodg, Job. 17. 2. marg. Draw our at length, Pial. 36. 10. marg.
Go on, Nch. 5. 16. Job 27. 1. Stand faft, Act. 13. 41. Endure,
Mat. 10. 22. Tarry, Joh. 21. 23. Prolong, Job 15. 29. We
muft continue in following the Lord. 1 Sam. 12. 14. Christs'
word, Joh. 8. 31. The love of Chrift, Joh. 15. 44. 9. The
Anoftles doctrine, Act. 2. 42. Fellowlin, and one accord, Ib. Apoffles doctrine, Act. 2. 42. Fellowlinp, and one accord, Ib. 46. Prayer, Luk. 18. 1. The grace of God, Act. 13. 43. Faith, Act. 14. 22. Goodness, Rom. 11. 22. One spirit, Phil. 1. 27. The Lord, Phil. 4. 1. What we have learned, and are assured of, 2 Tim. 3. 14. The perfect law of liberty, Jam. 1. 25

Continue ?

Continue] Ruth 1. 2. Continued, Heb. were marg. 1 Sam. 1. 12. Heb. multiplied, marg. Job 17. 2. Heb. lodg, marg. Job 27. 1. Heb. added totake up, marg. Act. 18. 11. Gr. fate there, marg.

Continue following, 1 Sam. 12. 14. Hebrew, Be after, marg. To continue] Rev. 12. 5. or, to make war, as verf. 7. Gr. to do great things, or, to do what he lift, for a time, Dan. 8. 4, 12. or, to abide, Jam. 4. 13. Annot.

· Contrat, Clooufing, or Betrothing ] is a free promife \*and mutual agreement of lawful marriage by confent of Parents, before meet witnesses, between one man and woman, in words of the present time. Mat. 1. 18. Mary was betroathed to Joseph. This is no Ceremonial, but a moral duty; for the very Heathens by light of Nature knew and practifed it whereof came the difference amongst them between Sponsalia of and Nuprice, that is, Elpourals and Marriages. Such also is the proceeding between Christ and his Church, first they are espou-'fed in earth, then married in heaven. See Exod. 22. 16. Deut.

21. 23. 2 Sam. 3. 14. Hof. 2. 19.
Contradition Gain-faying, Heb. 7. 7. Real contention,

Heb. 12. 3. That endureth such contradiction of sinners. Thereby understand all that Christ suffered from man, in the days of his flesh, or humiliation, even of them, whom he could have confounded with the least breath of his mouth.

Contrary Lev. 26. 21. Heb. in contrariety, (which word in is added in vers. 27.) or, at all adventure, by chance. The Heb. Keri fignifieth both contrariety, and chance, or accident. The Gr. translateth it contrary or thwart, as opposing themselves to God and his commandements. The Chald. expoundeth it, If gewalk before me with hardness, that is, stubbornness.

If we understand it for chance, or adventure, the meaning is to walk carelefly, come upon it what will; and to efteem the punishments, not as from the hand of God for their fins, but to come by chance, as the Philistines said in 1 Sam. 6. 9. Aynsw. See marg. Eft. 9. 1.

Wholly otherways, Ezck. 16. 34. Unlike, differing, mat. 14. 24. Against them, Act. 17. 7. Against, 1 Tim. 1. 10. A lyer against, as a Soldier in a trench against a Fort, Tit. 2.8. An adversary both in judgment and practise.

Contrarimise On the contrary, 2 Cor. 2. 7. Gal. 2. 7.

1 Pet. 3. 9.

Contribution A communion, communication, distribution, a certain common gathering, Romans 15. 26.

Contrite 11a. 57. 15. By it here is expressed an inward contrition of heart, &c. formed and humbled by apprehension of wrath, joyned with a deep sense of godly grief, sincere repentance, and ferious remorfe for fin, as fin, as offenfive, difpleafing and grievous to God, 2 King, 22.19. 2 Chr. 32. 26. & 33. 12. Ezek. 6.9. Act. 2. 37, 38. 2 Cor. 7. 10. Annot. Of a contrite spirit, Ifa. 66. 2. Heb. contrite of pirit, as some supposing it to come from a word that significent to grind,

or to vex, Ezek. 13. 22. and to be the fame with that which from thence derived its found, Prov. 15. 13. & 17. 22. & 18. 14. rendred sometime a broken, sometime a wounded spirit. But it seemeth to come from another root, and to fignific properly smitten, and by smiting weakened: Used elsewhere of the body, 2 Sam. 4. 4. & 9.3. here applyed to the mind, and fignisies one smitten in beart; as it is, Psal. 102. 4. Or dejetted in spirit; as sometime it is used also for an abject, Psal. 35.

15. Annot.

(Contrition] The bruifing of a finners heart (as it were) to dust powder through unsaigned and deep grief, conceived of Gods displeasure for sin. Plal. 51. 17. A brown and contrite theart thou wilt not dispise. This is Evangelical Contrition, and 'is a work of grace, the beginning of renewed repentance,
'as 2 Cor. 7. 10. Godly forrow causeth Repentance unto Salvation.

Papifts erre, in teaching legal contrition or forrow, flire red up by the threatnings of the Law, to be a work of grace and part of repentance; whereas rather it is a part of the · torment of hell: yet accidentally turned to the good of the · Elect, by making them more fit to receive grace, being humbled by the Law.

Controverfie] 1. Between man and man in civil matters, Deut. 25. 1, 2, 3. Also about matters of Religion, profitable, as that in Act. 15. Unprofitable, Rom. 14. 1. 1 Tim. 1.4. & 6. 4, 5. 2 Tim. 2. 23.
2. Between the Church and the enemies thereof, Ifa. 34. 8.

3. Between God and men, Jer. 25. 31. Hof. 4. 1. Mic. 6. 2. It's put for disagreement, Deut. 17.8. An accusation and denial thereof, Deut. 19. 17. A plea, strife, or contradiction, Deut. 25. 1. A doubtful diputation, Rom. 14. 1. Just matter for God to proceed against man, Hos. 4. 1. Justing the cause, Ita-34. 8.

Convenient 1. That which is fit and meet, neither too much nor too little, Prov. 30. 8.

2. Best or safest, Jer. 40. 5.

3. Seasonable, 1 Cor. 16. 12. Equal and just, Philem. 8.

4. Equal and juit, Princip. o. Convenient day was come. Mar. 6. 21. nue en sunaig G, is a sestival day, a day of vacancy, 210 =11. in Hcb. a good day, i. e. a folemn festival day of rest from labour, fet apart for fiftivity; and fuch it is clear was this, Herods birth-day Dr. Ham. Annot. b.

Conveniently Mar. 14. 11. Firly, fortime and place.
Convertant John 8. 35. Were convertant; Heb. walked, marg. See 1 Sam. 25. 15. To keep company with.

'Conversation' Not one work, or two, or a few actions, but the whole course of our life, with every degree and step of it from the time of our effectual calling, and so forwards unto the end of our race. This course is termed an honest conversation, 1 Pet. 2. 12. Have your conversation honest. But our course from the time of our birth, until the time of such calling, it is termed a vain conversation, 1 Pet. 1. 18. Redeemed from vour vai : conversation.

2. Manners, outward behaviour towards men, Heb. 12. 5. Phil. 3. 20.

Connersation Our conversation is in heaven, Phil. 2, 20. We are Citizens of heaven, or heaven is the City of which we are free. The word πολίτευμα, from πολί?), citizens, is literally citizenfly, and denotes a manicipium, which is the flare and condition of those who dwelling out of the City, have yet the justicitiest Romane, the priviledges of the City of Rome, belonging unto them. But this so, that these shall differ from those that had their habitation in the City, who alone might be chosen to offices in it. See Act. 22. 28. Thus is the Christian here on earth, a fellow Citizen of the Saints, Eph. 2. 19. Though while he dwels here, he be in an inferiour condition to them who have domicilium in urbe, the Saints that are in heaven, who alone are capable of reigning with God. Dr. Hammond, marg. &

"Convertion The turning, or total change of an elect finner from fin to God: and in this fignification is comprehended, both faith and repentance, even the whole work of grace. Pfal. 51. 12. And sinners shall be converted to thee. This is a passive converifion, wherein we fuffer God to work upon us, but our felves by our Natural power, work nothing, unless it be to hinder the work of Grace, what we may.

'2. A turning from fome particular fin or fins, whereby we have offended God or man. Luk. 22.32. When thou art converted. Jer. 31. 18. Convert thou me, and I fall be converted. This is an active conversion, performed by men already regenerate, who being already renewed by grace, do work together with his Grace; converting grace being accompanied with affifting and supporting grace.

God converteth a Sinner by putting grace of repentance into his foul. A Sinner converteth himself, when he endeavoureth his own conversion, diligently and constantly using all good means, publick and private.

A Convert ] Onethat being out of the Church, is brought into the Church, Eph. 2. 12, 13. Or being in the Church is turned from finful ways, that he is a new creature, 2 Cor. 5. 17. Is changed into the same image from glory to glory, 2 Cor. 2. 18. Hath Chrift formed in him, Gal. 4-19. It obeyeth from the heart, Rom. 6. 17. and is turned to ferve the true and living God, 1 Theff. 1. 9.

To convert ] Spoken of God, as the Author, Jer. 31. 18. The Word, as the inftrument, Plal. 19. 7. Ministers as Gods in-ftruments to preach the Word, 2 Cor. 11. 2. Gal. 4. 19. Particular Christians, using private admonitions and exhortations, Jam. 5. 20. Of men themselves, making use of the grace wrought in them, Jer. 3. 19. 2 Tim. 2. 26.

Convert | Pfal. 19. 7. or Restore, marg. Isa. 6. 10. or

Her Converts, Ifa. 1. 28. Those that are reformed in her, from their evil courses, chap. 10. 20, 21. & 59. 20. Or, those of her that return, to wit, from Captivity, being bettered (as Alana)-Seb sometime, 2 Chr. 33. 22. 22) by their bonds, Ezra 6. 21. Pfal. 126. 1. Annot.

Convey | 1 King. 5. Put. Neh. 2. 7. Bring over, Joh. 5. 13. To go away privily.

Convicted Joh. 8.9. The word in the Original fignificth the refuting of an opinion, that men had before drunk in, and were possessed of; their confriences accusing them that they were

Continued. Leigh Crit. Sac. in Ext. 523, opact.

Continued. Leigh Crit. Sac. in Ext. 523, opact.

Continued To confure, or by good reason and argument to put to silence, Job 32. 12. Ad. 28. 29. Thus the Law convinceth, Jam. 2. 9. As whereby the confeience is forced to acknowledg its error, Joh. 2. 9. To reprove, Joh. 18. 3. See marg. Both may be understood. Tit. 1. 9. ConvocaCommention] An holy affembly for performances of holy exercises upon ser Festivals, Numb. 28. 18-25, 26. & 29.

(cont) 1 Sam. 9.23. A dreffer of victuals, whether by boiling, roafting, &c. About which Women also were employed, 1 Sam. 8. 13.

Cool Gen. 3. 8. Heb. wind, marg.

Cool Luk. 16. 24. to make cold, or refresh.

(005) Top, Act. 21. 1. The name of an Island in the Agaan Sea, xos, for xé@ which cometh of xéw, that is, of w I cleave, or of xeiw I defire to lie.

Copp That which is written out of the original of the Law. Deut. 17. 18. Josh. 8. 32. A letter, Ezr. 4. 11, 23. A writing or decree, Est. 3. 14. Proverbs of Solomon, Prov. 25. 1.

To Coping 1 King. 7. 9. The top of the wall whereon the beams were laid. Annot.

Copper | Ezr. 8. 27. Heb. yellow, or shining brass. Some take this for fuch Amber as Beads were made of; or for a mixture of gold and filver together. It plainly appears that this was a very choice metal that is here mentioned, in that there were but two veilels thereof, and they reckoned amongst

venels of gold. Annot.

[ opperfmith] 2 Tim. 4. 14. Two of the greatest enemies
St. Paul had, were two Smiths. The one a Silversmith, Ad. 19.
24. and this Coppersmith here, and both of them (as it is conceived) veilels of gold. Annot. maligned and opposed him in his preaching, for the same reason. because the Apostie taught that they were no Gods that were made with hands, and thereby hindered their gain, and marred their handicraft, which was to make Silver or Copper Shrines or Images to the Heathen gods and goddesses. So Covetousness is the bane of Religion. Annot.

© oppulation Lev. 15. 16. Sted of copulation, or the effusion of sted. The Heb. and Greek properly fightifieth the lying or bed of feed, that is, by changing the order of words, the feed of the bed, or of copulation; and it is not meant here of the iffue fore-spoken of, nor when he lyeth with a Woman, whereof see vers. 18. but of the seed of the healthful, who by imagination, dream, or by any accident in the night may be unclean, Lev. 22. 4. Deut. 23. 10. Aynfworth.

€02 A measure used amongst the Jews, of the same quantity with the Homer, Ezek. 45: 14. containing ten Ephalis, Ezek. 45: 11. that is, forty five gallons or five bullels and five gallons.

Goodwyns Moses and Aaron, p. 321.

Gozal Hereof mention is made, Job 28. 18. Ezek. 27. 16. It groweth like a shrub or bush, and whilest it is in the Sea, is of a colour greenish, and covered with moss, but taken out it waxeth hard as a stone, and when it is dressed, is red and fmooth.

CO281 Job 28. 18. or Ramoth. This word comes from a word that fignifies to be high, and it may be the Translators render it

that ignines to be nign, and it may be the framators reneer it Coral, because that it is said to grow on rocks. Annot, Cozaffian] I Sam. 30. 30. A City (as some think) which is called Assan, in the Tribe of Simeon, who had their inheritance out of Judab. Annot.

"Cozban] A gift, or an offering. Mar. 7. 11. If a man say to his Parents, Corban, that is, By the gift which is offered by me

Or, the treasury of the Temple, where the money offered fo the worthip of God was keep, Mat. 27. 6. A Syriack word.

The meaning of these words, Mar. 7.11. If a mansball say to

his Father or Mother, It is Corban, &c. ) is this : But ye fay whofoever shall say to his Father or Mother, Content your selves my Parents, Thave vowed and consecrated unto God; that part of my substance which might have been beneficial and helpful unto you, and now I may not alienate or revoke it.

Cozes] Authority, Rule, Government, good Laws and Commandments. Pfal. 2.3. And cast their cords from us; that is, the Doctrine and Discipline of Christ, whereby he ties us to

'2. The doctrine of Faith, Repentance, Mortification, Denyal of our selves, and bearing the Cross, be these Cords.

3. Strength, might and policy, whereby the wicked tie the godly, as Oxen are tyed with cords and bands. Plal. 129. The Lord hath cut the cords of the wicked. Also vain and lying 'excuses and pretenses.

Cops of man, and bands of Love Most singular and sweet ciemency and kindness of God, to pull us peaceably to our duty. Hof. 11. 4. I led them with Cords of a

" Cozos of vanity | Worldly vanities of pleasures, pro-"fit, preferment, by which as by cords, the Devil faftening them on mens minds and affections, withdraweth them

"place of wretchedness. See Prov. 7, 21, 22, and 2 Tim. . 2. 26.

"For this word ( Of ) is here expositive, and is no more but ( As ) in these words, Vanity as cords.

'2. Deceitful allurements, provocations, and occasions of finning. Ifa. 5. 18. Bo unto them that draw Iniquity with cords of vanity. The same is also meant by Cart-ropes, viz. such idle pretenfes as the more men draw on fin, the more it is excused, as 10. Adam, Gen. 3. 8, 9, 10.

3. The lamentable iffues, events, and effects which follow up-

on fin. Prov. 5. 22.

4. The marrow of the finews are expressed by the filver cord, Eccles. 12. 6.

Note: Strong and efficacious excuses to entice men to fin, and to detain them in it: some are drawn of sin, which offend of weakness and ignorance. Others to draw fin to them, as roves draw a Cart after, which fin of purpose and malicious obstinacy.

Or Cords of vanity, 1fa. 5. 18. Those fetches and services, toylome courses and employments, wherein men bent to wickedues, and set wholly thereupon, do labour and take pains incellantly for the compassing of their intended evil practices, and the bringing about of their wicked defignes, Pfal. 36.4. Mic. 2. 1. Annot.

Coze | Bald, Jude 11. or, Icz. See Corab.

( oziander ) is a very flinking hearb, and hurtful to the body. The feed well prepared is medicinable and u eful for many purposes, but unprepared is very dangerous. Unto this feed Manna was like, Exod. 16. 31. not in colour, but roundness.

Cozinth] The name of a City in Acaia, to whose inhabitants Paul wrote two Epiftles. It fignifieth (according to one) fulness, or an ornament. According to Chytreus, the Maids flower, mipas avio. According to Calepine it's denominated from Corinthus the builder. According to Pafor, of roegs 4 young man, and love the foft and tender hair that first appeareth, as if the forementioned Corinthus had been called, A little bearded young man.

Cozinthians | The inhabitants of the City of Corinth, to whom Paul wrote two Epifiles, Act. 18. 2 Cor. 6. 11.

Cozmozant | Hereof mention is, Lev. 11.17. & Deut. 14. 17. It's more addicted to the water than the Duck, and can flay long under the water. It's of an hot conflitution, and a great devourer. About the beginning of the fpring it builds on trees, near the fea. Whilft it's in water, it foreseeth the approaching tempett, and thereupon speedily making a great noise it goeth to the shore. In the winter it's most far, as which then moveth but a little; in the fummer (when there is most plenty) waxeth lean, in respect of its frequent motion.

Coan | Laid up in Cities, Gen. 41. 48. In flacks, Exod. 22. 6. Standing corn, Ibid. In green ears, Lev. 2. 14. beaten out 18. 16. Parched, Lev. 23. 14. Old, Josh. 5. 11. In an heap, Ruth 3. 7. In shocks, Job 5. 26. Corn of heaven, Pfal. 78. 24. Corn on the floor, Isa. 21. 10. Corn wasted, Joel 1. 10. Withered, Ibid. 17.

Corn: Deut. 16. 13. Heb floor, marg. Job 24. 6. Heb. mingled

corn, or dredg, marg.

(Continue) of an horn. A religious Centurion, Act. 10. I. It may seem to be derived of sephra. as if it were rious in the heart of the Sun. He seems to have descended of the no. ble family of the Cornelii at Rome.

Coaner] put for an hid place, or in secret, Act. 26. 26. Also for the outside or utmost part, Lev. 19.9.27.

Coner-gate] 2 Chr. 25. 23. Heb. the gate of it that looketh.

marg. Countreffone Properly, the head or main ftone which fuflains the building; and figuratively Christ, on whom the Church relyeth and flayeth, being the ftrength and foundation of it. As the houses both of Judah and Israel were united in David the King, as a type: fo the Church of the Jews and Gentiles is built on Christ, as an house leaneth on the Corner-stone. Pfal. 118. 22. This stone refused of the builder, is made the Head or Corner-flone.

Job 38. 6. Who laid the corner-ftone thereof? By whose aid did I as it were lay an high Corner-stone to uphold and keep together so great a building? Who made the parts to keep fo close together, and to keep up one another. The words are metaphorical, to shew the firmness of the work, as buildings last that have good foundations and Corner-stones. Annot. lia. 28. 16. The choicest and firmest stones are made choice of for Corner-stones, as well for the surer knitting of the walls together, as for the better bearing up, and the beauty also (Pfal. 144. 12.) of the building: In both which regards the name of a Corner-itone, suiteth well to Christ, Pfal. 118. 22. from God and his laws, and the way to heaven, (to which else they would betake themselves) and draweth untire structure of his Church, Mac 16, 18, 1 Cor. 3, 11. "them along pleasantly in the way of wickedness to a Eph. 2. 20. but also joyneth and knitteth most closely and sirm-

& 4. 15, 16. 1 Pet. 2. 4, 5. Annot.

Bercorius in his Dictionary on the word Angulus, relateth out of the Scholastick History, that at the building of Solomon's Temple, there was a stone which the Builders could by no means fit for the building, but that one frome being wanting for the top of the building, that only did fit. Thus Christ, whom the builders rejetted (the Jews) became the head flone of the corner, Pfal. 118. 22. Mat. 21. 42. Mar. 12. 10. Luk. 20. 17. Act. 4. 11.

Corners] Exod. 30. 4. Heb. ribs, marg. Nehem. 3. 32. or corner-chamber, marg. Ifa. 11. 12. Heb. wings marg. Corner] An infrumentof mufick, used piously, Pial. 98. 6.

Idolatroufly, Dan. 3. 5. & 7. 10. Civilly, Hof. 5. 8.

Cornet: Pfal. 150. 3. or Trumpet. See marg.

Copple A dead body, πτωμα α πίπτω, cadaver à cadendo, for that it falleth by death, Mar. 6. 29. Leigh Crit.

Correct ] Job 5. 17. Sometimes the word fignifies reproving, which is a verbal correction, as Lev. 19. 17. But here it imports a real correction by stripes and troubles, ch. 33. 17, 19. Either he means, that Gods correcting wicked men for their fins, is a way to bring to bleffedness, by driving them to repentance; or else he includes the use of corrections. The man whom God by afflictions brings out of his evil ways shall be bleffed. Annot. Psal. 39. 11. Dost correct, chastiseth. Ayrsw. Psal. 94. 10. Rebuk?. Aynfw. Jer. 2. 19. To convince and condemn; or, to reclaim and amend. Annot.

Dei Dat, corrumpi, fignifies fometimes to be debauched to fin particularly, and in the most eminent manner, to those fins against nature, abominable Heathen-lusts. So 2 Cor. 7. 2. We have corrupted no man, feems to relate to those falle Teachers the Gnoflicks among them, who did thus corrupt and feduce their Difciples. Dr. Hammond on 2 Pet. 1. 4. Annot. b.

Correction Of God, Job 5. 17. Prov. 3. 12, Ibid. 11. Jer. 2. 30. Jer. 5. 3. & 7. 28. Zeph. 3. 2. who establisheth some for correction, Hab. 1. 12.

tor correction, Hab. 1. 12.

Of Man, as Mafters of families, Prov. 29. 19. Fathers and Mothers, Heb. 12. 9. Prov. 23. 13. And this by words, Prov. 29. 19. The ftocks, Prov. 7.22. The rod, Prov. 22. 15.

Note, that this word fignifieth a rod, Job 37. 13. marg. and instruction, Jer. 7. 28. marg. And the word 2 Tim. 3: 16. fignifieth, A correction of manners, or a resistant of things decayed,

or fain, to their former good condition.

\*Corrupt | Foolish, unwise, Pfal. 14. 3. They are all corrupt; that is, they have not understanding to perceive the things

which God offereth and doth to them.

<sup>6</sup> 2. Rotten and unfavory. Eph. 4.29. No corrupt communication; <sup>6</sup> that is, filthy in its felf, and hurtful to others.

\* Corrupt or rotten talk: In this phrase there is a Metaphor or fimilitude: That as the mouth abhorreth rotten and filthy meat,

fo the ear of a good man loatheth lewd and wicked words.
Loathforne, Job 7. 5. Deceitful, Dan. 2. 9 Stinking, Pfal. 38.
5. Abominable, Pfal. 53. 1, 3.

"Min togrupt" To live otherwise than we should, by doing

any manner of fin, or leaving undone good duties. Deut. 4. 14. That ye corrupt not your felves. Pfal. 14. 1. Also to deal deceitfully with a thing, 2 Cor. 2. 27.

2. To defile or deftroy. I Cor, 15. 33. Evil words corrupt

Note, Man corrupteth himself by fin, Gen. 6. 12. and God corrupteth man by destroying for fin, Gen. 19. 13, 14. The word Englished destroying, in the originial fignisher

It's put also for, to Reprove, Mal. 2. 3. Consume, Mat. 6. 19. Deal treacheroufly with, 2 Cor. 2. 17. & 7. 2. Break, Mal. 2. 8. Cause to dissemble, Dan. 11. 32. Make guilty with foul fin, Dan. 4. 16. Dissolve, or make desolate, Psal. 73. 8. Entice

and allure, Dan. 11. 17.

Corrupt children | Such as know nothing but how to corrupt themselves, their ways, their life and actions, their neighbours, by evil counsel and examples, waxing every day worse than other, being corrupt more and more, and corrupting all

the formerly mentioned persons and things. Isa. 1. 4. Children corrupt, or corrupters.

To corrupt the earth To defile and pollute men of earthly eminds, both with bodily and spiritual adultery, whereinto the egreat Whore, to wit, the Romillo Synagogue hath led Nations and Kingdoms, Rev. 19. 2. He hath condemned the great Whore, which bath corrupted the earth with her fornication. Of their bodily forenication, their Vaults and Privies were witness, and their Tem-'ples of spiritual.

Corrupted | Exod. 8. 24. or Destroyed, marg.

Corrupters | Ifa. 1. 4. Children that are corrupters. Or, as forme, corrupt children, children that deal corruptly, 2 Chr. 27. 2. Ter. 6. 28. Or, that have corrupted themfelves, Exod. 32. 7.

ly together both the two main walls of few and Gentile, and Deut. 32. 5. and their doings, Zeph. 3. 7. Heb. children corruption of the infine flame also in either wall one to another, Eph. 2. 14-22. ing, or corrupters, that is, wastful, or wasters, as Prov. 18. 9. or destroyers, as Prov. 28. 24. Stroy-goods, or wastful children. A Metaphor taken from riotous and prodigal yonkers, After A metaphor taken from notions and procugal yonkers, that wafte and confume their partimony, the means left them by their Parents, Luk. 15-13, 30- Applyed to this people, and having imbezeled their spiritual partimony, derived and transmitted to them from their religiously. ous predecessors, Gen. 17. 7. Deut. 7. 6, 8. & 32. 9, 20. Pfal. 147. 19, 20. & 148. 14. Rom. 2. 1. & 9. 4, 5. Annot. Jer. 6. 28. or corrupt; both corrupt themselves, and corrupt one another. Annot.

One another: Annot. Corruptible That which either is, or may be corrupted; being spoken of Man, Rom. 1. 23. Crown, 1 Cor. 9. 25. Mens bodies, 1 Cor. 15. 33. Silver and gold, &c. 1 Pet. 1.

18. Seed, Ib. 23.

Corruption Rottenness, such as the body seels in the grave. Pfal. 16. 10. Thou wilt not suffer thy holy One to see corruption, 1 Cor. 15. 42. It is fown in corruption, or a body subject to corruption, 1 Cor. 15. 50.

2. That vicious and naughty quality of fin, spiritually wasting the foul, being contrary unto that integrity and foundness in which we were created, Eph. 4. 22. Cast off the old man which is corrupt through luft.

'3. Also it fignifieth a pit wherein bodies do corrupt, Psal.55.

23. & 57. 6. & 94. 13. It's put also for washing the body, Deut. 10. 8. Idolatry, 2 King. 23. 15. Sinful abuse, Rom. 8. 21. Man polluted with sin, 1 Cor. 15. 50. Deserved punishment, Gal. 6. 8. Sinful courses, 2 Pet. 1. 4. Sinfulness, 2 Pet. 2.

There's 1. A corporal corruption, 1 Cor. 14, 42, 2. A spiritual, through fin, Pfal. 14. 1. whereby, the earth-Gen. 6. 11. our actions, Ezek. 20. 44. words, Eph. 4. 29.

minds, 1 Tim. 6. 5. all are defiled.

Corruption Jonah 2. 6. or the Pit, marg. 2 King. 23. 13.

Mount of corruption ; that is, the Mount of Olives.

Corruptly 2 Chr. 27. 2. The people did yet corruptly. This general is thus in particular exemplified. The people [acrificed and burnt incense still in the high places, 2 King. 15. 35. This is set down as a fault in his government. It is thereupon faid, the high places were not removed. Had he re-moved them, he might have prevented the peoples corruption herein. Annot.

Nehem. 1. 7. We have dealt very corruptly, Heb. with corruption we have corrupted. Annot.

Cofam] Divining, Luk. 3. 27. of DD he divined. The name of a man.

Coff Expense, charge, 2 Sam. 19. 42. 1 Chr. 21. 24. Luk.

Coff To give a price for, 2 Sam. 24. 24.

Cofflints Rev. 18. 19. By reason of our costlines, wealth, magnificence, statelines, the rare, precious, and honourable things by her affected and bought.

( offip) 1 King 5. 17. Rare, or precious, as the word is translated. Ita. 28. 16. Annot. Of great price, πολύτιμ⊕, Joh. 12. 3. Sumptuous, 1 Tim. 2. 9.

Enttage | Ifa. 1. 8. A Shade or Booth fet up in the midft, or on the one fide of the Vineyard, for the Keeper there to watch or repose himself, ch. 4.6. Job 27. 18. Annot. Isa. 24. 20. A Tent; either a Souldiers tent, as some that is taken down and removed, when they are to march, or are quitting of their Quarters; or a Shepherds tent, which he removes from place to place, as he finds conveniency of feeding for his sheep, chap. 13. 20. & 28. 12. Annot.

Couch] Job 7. 13. Some take it for a place to reft on in the day; but it may well be all one with the Bed mentioned before (as that also Gen. 49. 4.) Annot. Psal. 6. 6. Bedisead. Aynsworth. Amos 3. 12. The Beds-feet. Annot. Luk. 5. 19, 24. A httle Bed.

無o couch] To lie down, Gen. 49. 9. Cobenant A league or agreement between two or more parties, being at variance. Gen. 21. 32. Thus made they a cove-

nant at Bersbeba. This is a Civil Covenant. 'The word Covenant is called in Hebrew Berith, which hath the fignification of friendly parting, and explaining the condition of agreement: For at the making of folemn Covenants, beafts were killed and parted afunder, and the Covenant-makers went between the parts, Gen. 15. 9, 10, 17. Jer. 34. 18. Hereupon is the phrase of cutting a Covenant, Psal. 50. 5. & 83. 6. and 89. 4. The Apostles in Greek call it Diathekee, a Testament, a Testamental Covenant, or dispofing of things by will at ones death, Heb. 7. 8. Jer. 31. 31. 1 Cor. 11. 25.

'2. Our promise made unto God, for our yielding obedience to his will. Neh. 9.38. We make a sure covenant. Or for performing duties to men, 1 Sam. 18.3.

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3. A league or agreement which God hath made with men! for falvation, Jer. 32. 40. I will make an everlasting covenant with them. This is a Religious covenant.

4. The Word of God which contains the articles of our covenant and agreement between God and man. Pfal. 25. 10, 14. To such as keep his covenants and his testimonies. Exod. 19.5. And

keep my covenant.

5. The promife whereby married persons bind themselves each unto others, for the pure use of wedlock, Mal. 2. 14.
This iscalled the Covenant of God, Prov. 2. 17. because God is the Author of it: it is also made in his presence, and by invocation of his name, to perform duties commanded by him. This is a Marriage-Covenant. A mixt Covenant; partly Civil, and partly Religious.

6. Circumcifion, which is the fign of the Covenant. Gen. 17. '13. My covenant shall be in your flesh; that is, the fign of the Co-

venant, verf. to.

' 7. The Tables of the Covenant. Rom. 9. 4. And the cove-" nants; that is, the Tables wherein the articles of the Covenant, were contained.

1. Gods with Man, made with particular persons, Gen. 3. 15. & 6. 17, 18. & 15. 18. Exod. 34. 27. Numb. 18. 19. Mal. 1.5, 8. Numb. 25. 12, 13. 2 Chr. 21. 7. With Chrift, Ifa. 42. 6. & 49. 8. With all mankind, Gen. 9. 9. With all lirael, Deut. 4.13. 82.25. 18. With his Charch, Hof. 2. 19. His Elect, Ifa. 55. 3. His faithful, Ifa. 61. 8. Jer. 31. 31. Heb. 8. 9, 10. 8. 10. 6. This is the everlafting covenant, Gen. 17. 7. The covenant of peace, Ifa. 54. 10.
2. Mans with God, Josh. 24. 25. 2 King. 11. 17. Neb. 9. 38.

3. Of Man with Man, being both unlawful, as with Gods enemies, Exod. 23. 32. I King. 20. 34. 2 Chr. 18. 3. And lawful; and this is either more general, as being between two or more persons being at a variance, Gen. 21. 32. Or more spemone perious oring at a variance, oren. 21. 32. Or more ipecial, as between Husbands and Wives, Mal. 2. 4.
4. Of Man with Death and Hell, Ifa. 28. 15.
This word is taken also for the whole covenant in substance

and accidents thereto, Heb. 15. 13. A part of the covenant, the promise to Abraham, Gen. 12. 3. 22. 18. Mans duties under this covenant, Deut. 4. 12. & 17. 2. 2 King. 8. 12. The two Tables in which the Commandments were written, Rom. 9. 4. Gods people, worship, and holy ordinances, Dan. 11. 18. The thing commanded to be done, Gen. 17. 14. Deut. 29. 2. A Testament, Gal. 3. 15.

Covenant : Gal. 3. 15. or Testament, marg.

Covenant breakers | Such as be unmindful of promises and bargains. Rom. 1.30. Covenant-breakers.

'Book of the covenant | The Writing which did contain the articles and conditions both on Gods part what he promifed to do to the people, and on the peoples part what duties they were to perform to God, according to the tenor of the Cove-nant. Exod. 24. 7. After he took the book of the Covenant and

Covenant with death and hell \ Agreement with them. So do wicked men imagine, Ifa. 28. 15.

Copenant of Beace ] is an agreement concerning men, to be freely faved through faith in Christ. Gal 3. 11. The just shall \* live by faith. Joh. 3. 15. God so loved the World. Jer. 31. 33, 34.
\* This Covenant is either Old or New, in divers respects and cir-

'cumflances, being one for substance.
'Against the holy covenant] That the mind of Antiochus · Epiphanes shall be exasperated against God, against his people, against the Tables of the Covenant, against the Law and the

whole worship of God. Dan. 11. 28.

" Covenant of Levi The agreement which God hath made with the Levites, to bless them with peace and life, if their duties be performed in their place. Mal. 2. 8. Te have broken the \*Covenant of Levi, verf. 5.
\*A mans Cobenant | An agreement amongst men, and

touching the affairs and matters of men. Gal. 3. 14. Though it

be but a mans Covenant.

'Note: If such a Covenant or appointment of men must stand firm and ratified, without abolition, or addition; much less ought the covenant and agreement which God hath made, 'touching giving eternal life freely by his Son through faith, to be 'violated and made frustrate by the adding of Circumcision to Baptism, and righteousness by works, unto the righteousness of 'faith, as a supplement without which no salvation can be 6 had.

"To confirm the covenant with many To ftrengthen numbers of the Elect in the covenant of grace, which Chaift did by his Prophetical, Prieftly and Kingly office. Dan. 9. 27. He preaching and the mighty works which the Apoftles did, there were innumerable both Jews and Gentiles, through Chrift his Spirit, converted to the faith and flablished therein, as in the History of the Life of the Li the History of the Alls is manifest: after which the Sacrifice

ceased, through the fiege of Vespasian, which hindered all means of oblations, as Dan. 9. in the latter end of vers. 27. forerold

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" Rem Covenant is made with Christian people, pubissues Christ most clearly, wherein more perions are renewed, and more graces befrowed, being always to endure one and the same. Hence it is called New, Heb. 9. 13. Jer. 31. 31. I will make a new Covenant with the house

Did Covenant This was given or published by Moss, and made with the Jews only, till Christs Resurrection, being placed in ceremonies, which in time for oldness vanished away.

Hence called old, Heb. 9. 13.

'Covenant of peace' An Agreement which God hath made with his Church, to give it reconciliation by Chrift, life, happines, and all good, zech. 6. 15.

' Cobenant of falt ] See Salt.

" Covenant of works ] is a league touching the faving of fome, on condition of their perfect obedience. This was made with Angels and Adam before their fall: and fince that time it is propounded in the Scriptures, to convince us of fin, and to prepareus for Christ. Rom. 3. 20. Gal. 3. 24. The Law is our Schoolmaster to Christ. Lev. 18. 5. The man that doth these thines Chall Lines

Mo covernant To promife, 2 Chron. 7. 18. Annot. So Hag. 2. 5. Annot. To weigh, or pay senada, appenderant. Beza. Mat. 26. 15. To bargain or agree, Luk. 22. 5.

Cover To ease nature, Judg. 3. 24. Hide, Prov. 12. 16. referve, Pfal. 91.4. Cloath, Ita 61. 10. Grow over, Prov. 20. 31. Clofe, Exod. 29. 13. Stop, Prov. 10. 11. Keep clofe, Ibid. Blot out, Neh. 4. 5. Vail, 1 Cor. 11. 6, 7. Forgive, Pfal. 32.1. Cover: Exod. 25.29. To pour out withal, marg. Lam. 3. 16. or, to roll, marg.

" To cover the feet ] To do ones easement, or go to ftool. Judg. 3. 24. Surely he hath covered his feet. 1 Sam. 24. 4. An un-

"Cobering.] The roof of an house, a veil, or ought else which serves for defence, or keeping close.

'2. The Husband who is called the covering of his Wife, in respect of his duty towards her, by protecting her, and of his authority over her in governing her: for the veil and covering which women did wear was a fign of their subjection, I Cor-11 6, 7. Gen. 20. 16.

3. Stopping or making dumb and filent. Prov. 12. 6. Iniquity Shall cover the mouth of the wicked.

"4. The Ceremonies of the Law, which being too much refpected, do hinder us from Chrift himfelf, Iía. 25. 7.
65. The ignorance of mens minds, Ifa. 25. 7. 2 Cor. 3. 16.

Contenting The evering of it of purple. Cant. 3. 10. or the curtains or bangings, Heb. 3. 7. or the vail of it, as that of the Ark, Exod. 26. 31. which fignified an holy pure life and conversation, which is foft and gentle as Silk is, but yet must be coloured in the purple ftreams, that is, the bloud of Chrift, the application, and tindure whereof is not only our glory, but our, protection, Rev. 7. 14. Annot.

The top and hangings, which have the name here of riding because it seemed as it were to ride upon the chariot, so the Greek callet it feemed as tweete to that upon the chartot, to the Greek calleth it Epiphafis, of afcending. It feemeth to fignific the outward convertation and cloathing of the Church, &c. Applia.

In regard of his Royal and Kingly office, he is glorious as Pur-

le, and cloathed with it to advance our baseness. Cotton.

The ornaments and hangings, are the shining glory of God, and the Lamb, Finch. " Covering of fins ] The forgiveness of fins for the death

of Christ, which is as a mantle to cover them from the eye of Gods justice, Pial. 32. 1. Blessed is the man whose sins

are, &c.

2. Concealing, keeping close or secret, when we do not tell
4 thing abroad. Prov. 10. 12. Love covereth a multitude of sins, which by a charitable private reproof are hid and covered from

which by a chartague private reproduct an and covered from the punifiment of God, and fhanne of men. "Covering for the Ment? Properly a certain large cloathing made of Rams and Badgers skins towed together, to hide and preferve the Tabernacle and things within it, againft all injury of the weather : but Typically it figured the fafety of the whole Church, and every member fitting under the shadow and protection of the most High, as David singeth, Psal. 27. 5. And Isaiab alluding to this ceremony, faith, upon all the glory shall be a diffence, Heb. covering, &c. IIa. 4. 5, 6. Exod. 26. 14. Though a final tracks a covering for the Tent, &c. The boards or pillars to uphold the Tabernacle, Exod. 26. 15, 19. fignifieth, that the Church for the ministery of it, is the pillar of truth; 'In Tim. 3. 17. and all the gifts of all members in the Church, are for the upholding of the whole body, (I Cor. 12. 4, 5. The Tabernacle having a covering both without and within, Exod. 29. 14. 8 27. 7. This fignifi-

ed the outward and inward condition of Gods Church, as Solo-

mon doth refemble it, Cant. 1. 5.

Note: This covering with Rams skins, befides the fafety of the Church covered and hid from the injuries of the world, doth fignific the heavenly graces wherewith Chrift, and his Church in him are adorned; also their uniting together by the Spirit 'through faith and love.

To destrop the covering and the veil To take away from the Jews the hardness of their stubborn heart, their ignorance and blindness of mind, which was as a covering and eveil before their face, that they could not see Christ the end of

the Law, Isa. 25. 7. 2 Cor. 3. 16.

Covers Exod. 25. 29. or (as the Hebrew Doctors under-

fland it Props. Aynsw.

Covert A thicker for wild beafts, Job 38.40. That which may hide one, Job 40. 21. A shadow, Psal. 61. 4. A shelter, or refuge, Ifa. 4.6. & 32. 2. A place under which fuch were, as waited their courses about the Temple on the Sabbath day, 2 King 16. 18.

"To Court To love or defire money or earthly goods (for 'themselves) either our own or others, Josh. 7. 21. 1 Tim. 6. 9, 10. The defere of money is the root of all evil. 10 Com-

mandement.

To defire spiritual blessings, or heavenly glory. 1 Cor. 12. 31. Covet after the best things. Phil. 1. 23. I covet to be looked and to be. &c. This is a good covetoulnels, when spiritual bleffings, or celeftial bleffedness, is even greedily and eagerly defired. Other things we may defire, no further or otherwise than

'as helps to these. To turn aside after lucre, 1 Sam. 8. 3. To be greedy of gain, 1 Tim. 3. 3. Tolove filver, and not to be factored therewith, Eccl. 5. 10. Tolove to fay, Give ye, Hof. 4. 18. To enlarge defire, Hab. 2. 5. To ferve mammon, Mat. 6. 24. To mind earthly things, Phil. 3. 19. To love wages of unrightcouiness, 2 Pet. 2. 14. This may be confidered according to the matter or thing coveted, as our neighbours Wife, House, Land, Servants. Cattel. 62.6.

Coveteth] An evil coverousness, Hab. 2. 9. or gaineth an evil

gain, marg.

Coverous A lover of money, φιλάρρυς Φ, Luk. 16. 14. 2 Tim. 3. 2. Such as being in a better condition then others, by reason of their wealth, do yet study always to have more, are not fatisfied with what they have, though more than enough, use fraudulent and sthlawful means to enrich themselves. See

Leigh Crite Suc. in wheover two. · de the secretary of the large finder, of the informatic of love of money. Heb. 13: 5. Let your conversation be without Covictionshift. This is called Idolary, Col. 2: 5. Eph. 5: 5. Because the covetous man not only prefers his treasure before God, but doth place his life in his substance, Luk. 12.

14. 16. Oc.

It's condemned in all forts of people, Kings, Magistrates, Priests, &c. And they which are addicted hereunto are hated of God, Psal. 10. 3. Contemners of the Word, Luk. 16.14. on 300, rm. 10. 3. Contemners of the word, Lin. 10. 14-Cruel, Prov. 12. 10. Mic. 2. 2. Zeph. 3. 3. Miferable, Job. 20. 15, 19, 20. Ifa. 10. 1. Vain, Job 27. 10. Ffel. 49. 17. Prov. 23. 6. Idolaters, Col. 3. 5. Such are guitty of this vice, have their name of UND, which, as it fignificant be given unto covetousness, so also to be wounded, Joel 2. 8. For not only they hurt others, whose lives they would take away, Prov. 1. 19. but pierce themselves thorow with many forrows. I Tim. 6. 10. This consists partly in getting whether unjustly or unhoneftly, by violence or fecret conveyance; partly in keeping, when he that should give, either giveth not all, or giveth too little, or giveth out of season, or giveth with great difficulty;

Covetouineis] Rom. 1. 29. The word adeovegia, in this and many other places of the New Testament, which we generally render covetousness, fignifies excessive, or unnatural lusts (not delire of money only) and is ordinarily fet down among the baseness of the Gnostick bereste, as I here suppose it is. It cometh of πλέον έξω, and fignifieth any immoderate defire of any thing

above ones portion. Dr. Ham. Annot. h.

" De could not He would not, he could do no great works there, for their unbelief fake. Mar. 6. 5, 6. He was not able, or it mas not in his power. Joh. 5. 19. Toe Son could or can and anothing of himself

Could not fpeak ] Nch. 13. 24. Heb. They discerned not

to speak, marg. Couiter 1 Sam. 13. 20. The plowshare.

'Countel] A company of men allembled into a certain place, to consult or take advice of publick matters. Act. 22.30. . And all the councel to come together, Act. 23. 1.

'2. The place where men are met together for comomon consultation. Act. 24. 20. Whiles I flood in the Coun-

. 3. The judgment which stood and confisted of twenty-

three Judges, who had the hearing and deciding of the weightiest matters of life and death. Mat. 5. 22. Shall be worthy to be punished by the Councel: A work devised by Councel, Ifa. 5. 19.
'Countel The wildom and direction of Gods Spirit and

Word, governing our course of life, Pfal. 73, 25. Thou wilt

guide me by thy counsel, Pial. 16. 7.

"Counfel, properly is of the inferiour to his superiour, or of an egual. Superiours in authority counsel not, but command. All know that the intreaty of fuch is a commandement. Therefore God being highest of all, his counsels be precepts. Popish counsels be meer forgeries, and humane devices.

'2. An action of the whole and holy Trinity, deliberating and determining before the world of all things which should be, or not be; especially of the salvation of Angels and men. Eph. 1. 11. He worketh all things after the counfei of his own will. This counsel dependeth upon Gods will, as the furreine and only moving cause, and not upon foreseen faith or works, Rom. 9. 17. 18. Also a work decreed in Gods counfel, Ifa. s. 19.

'3. Advice taken about things to be done. Prov. 20. 18. Establish thy thoughts by Counsel. And by counsel make war. Exod-18. 17. This kind of counsel is either good or evil, subtile or

4. The beginning and first degree of fin; to wit, evil lusts and defires. Pial. 1. 1. Bleffed is the man, that hath not walked in the counsel of the ungodiy.

" 5. Knowledg and understanding, or thoughts of a man-' 1 Ćor. 4. 5.

Referred unto God, it fignifieth also his Decree, Act. 2. 23. & 4. 28. His revealed will, Act. 20. 27. His Word decreed, Ifa.

Referred to Man, it fignifieth also settled hope in God, and refolved purpose to go to God, Psal. 14. 6. And mans counsel is either Good, 2 Sam. 17. 14. Wife, Prov. 24. 6. Hearty, Prov. 27. 9. or Evil, Ifa. 7. 5. Wicked, Ezek. 11. 2. Rafh, foolish, 2 Chr. 10.8, 10. Crafty, Pfal. 83. 3. Secret, Pfal. 64. 2.

Counfel ] Jer. 23. 18. or Secret, marg.

2 Sam. 17. 17. To give counsel, Hebrew counsel, marg.

\* Counted of peace The doctrine of reconciliation and peace with God by Christ being preached both to Jews and Gentiles, Zech. 6. 12.

Counsel] To give advice or counsel, 2 Sam. 16. 23. & 17.11,

15,21. Job. 26. 3. Eccl. 8. 2. Counsel Rev. 3. 18. I counsel thee to buy of megold, &c. Christs advice to him to seek remedy against those spiritual evils, and supply of those spiritual wants from himself, as the fountain whence all grace iffueth. Joh. 1. 16. Gold, spiritual grace, Jam. 2. 5. and true faith more precious than gold, 1 Pet.

Counteller ] One who giveth all found advice, as Chriff doth by the doctrine of Scriptures, which therefore be called our Counsellors, or men of our counsel, Psal. 119. 14. Ifa. 9. 6. counsellor. Christ beareth this name, because he is to counsel us in our doubts, and refolve us in our difficulties.

'Christ is called Counsellor, Isa. 9. 6. both because by him being his Fathers wisdom, the world was made and ordered, as prov. 8. 14. And also by the preaching of the Gospel he giveth counsel and wisdom to the Elect, to perceive and see how to attain to everlasting life: See Luk. 7. 30. Act. 2. 40.

"Christ by his authority over us, may and doth command us as our Lord, and condemn us as our Judg: but by his love towards us, and knowledg of what is best for us, he doth counsel and adviseus, Rev. 3. 18.

"2. He commandeth things to be done by us as good, but "he counselleth us to receive good things offered to us, " Rev. 3. 17.

It's also put for Counsellors of State, Ezra 7. 14. Dan. 3. 2, 27.

and for Gods Word, Pfal. 119. 24.

Counsellers Dan. 3. 24. or Governors, marg.

Counsellers of old The Decrees long ago foretold and utrered by the Prophets. If a. 25. 1. Thy counsels of gold are faithfulness and true: that is, they be most steeddy and constant, taking their due effects.

Count] Exod. 12. 4. Make your count, or shall number; to wit, how many are meet and sufficient for the eating of the Lamb.

Ayafan.

\*\*Mo count\*\*] To repute, Gen. 21. 15. To number, Exod. 38. 21. To cut off, Lev. 19. 23. To keep an exact account of, Job 31. 4. To effect, Job 41. 29. To recount, Pfal. 87. 6. To tell, Pfal. 139. 18. To furvey, Ifa. 33. 18. To reckon, Luk. 14. 28. To be perfixeded of, Mark 11. 32. To regard, think, or judg, Phil. 3. 7, 8. To conclude, or to collect and gather, as by reason and argument, Ibid. 13. To index or effecting of Large, 1. 2. To vice fixer, 2 Theli. To judg or efteem of, Jam. 1. 2. To vouchfafe, 2 Theff. OE.

"Ho count To reckon, or to make a computation of a number. Rev. 13. 18. Let him that hath wit count the number of the

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C

"Mo count unjoip] Not to differen and put difference be-tween the bloud of Christ, and common bloud, Heb. 10. 23.

\* Count the bloud unboly, wherewith, &c.

\*Countenance \ Love, liking, favour, or disfavour, witneffed by the countenance. Gen. 31. 5. I see your Fathers countenance is ont towards me as it was wont.

2. Gods favour wirneffed and shewed forth in his graces and

benefits. Pfal. 4. 6. Lift up the light of thy countenance.

3. Gods displeasure, witnessed by withdrawing the sign of his favour, or by fending some judgments. Pfal. 13. 1. How long wilt thou bide thy countenance from me? Because men by their countenance bewray their anger or love : hence it is, that being attributed to God, it fignifies his displeasure, or his gracious favour.

4. The face or look of a man. Pfal. 104. 15. Oyl to make the countenance chearful.

65. Brightness, folemnity, festivity and alacrity, expressed in the entertainment of his guests. Dan. 5. 6. The Kings countee nance was changed.

Mans countenance bewrayeth his Hatred, Gen. 4. 5. Grief, Nch. 2.2, 3. Pride, Pfal. 10.4. Fierceness, Dan. 8.23. Anger,

Prov. 25, 23. So on the contrary. Countenance \ Neither fhalt thou countenance a poor man in bi cause, Exod. 23. 3. or, not honour; which the Greek and Chal-

dee translate, not pity in judgment. The like is spoken of the rich, in Lev. 19. 15. It teacheth to do right in all causes, without re-

fpect of poor or rich. Aynfin. In charity we must have respect to a poor mans necessity; but in point of justice, neither the power of the rich, nor the penury of the poor, but his right only, vers. 6. must be regarded. See Psal.

72. 2. Annot.

Countenance Let me fee thy countenance, Cant. 2. 14. or, caufe meto see thy personage, thy wistage, form, saline 2. 14, or, came to see thy personage, thy wistage, for m, salion, shape, or appearance; that is, stir up thy faith, and hold up thy face with comfort, come unto me, walk before me, and be upright, as Gen. 17.1. present thy body as a living facrifice,&c.Rom. 12.1. So the Chaldee ex pounded it, Shew me thy countenance, and thy righteous works. Aynfw.

She is called out of her caves and dens, to appear and look a broad. God forgets not his in perfecution, leaves them not to starve in holes and rocks, but visits them, and converseth with them, defiring to see their faith, to behold their Assemblies, and

to hear their praies and prayers. Annot.

Shew thy felf in thy works and righteouness unto me, and let me ever be plyed with thy words of imploration and thankigi-

ving.. Hall.

Shew me thy faith. God taketh knowledg of us (face to face) when we apprehend Messab by faith. We cannot shew our face to him, but we shall see the face of him, and that which is more. while we behold the glory of Meffiah with open face, we are changed into the lame image from glory to glory, as by the Spirit of the Lord, 2 Cor. 3. 18. that is, whilest by the eye of faith we contemplate Mussiah, we are turned (not into Messiah, but ) into his glorious Image. And this conversion not by any natural hand, but by the operation of the Lords Spirit.

Let me see thee assembled into the face of a Church, in my

Dis countenance is as Lebanon Cam. 5. 18. His whole shape and Person is most glorious and full of Majesty, for it was a Proverbial expression among them, by which they would fignifie any thing most excellent and beautiful, Lebanon being the glory of Syria, and was called the Mountain of Mountains for its height, sweetness fruitfulness, &c. So is Christ the glory of his Church, and the Elect of God in whom his foul delighteth, Ifa.

The flew and carriage of his whole Person, whereby he makes himself known to his chosen, is exceeding goodly and upright

like to the straight and lofty Cedars of Lebanon. Hall. As Christ's large, glorious, and everlasting Kingdom is fignified by a Stone that became a great Mountain, and filled the whole earth, Dan. 35. 44. and other Kingdoms also are figured by Mountains, Jer. 51. 25. so the largeness, eminency, and glory of Christ in his Kingdom, is here resembled by Mount Lebanon. Aynsw.

His presence is goodly, stately and majestical, so it is and will be when he shews himself indeed for the vindicating of his Church, then the enemies thereof shall know that his presence is as Le-

Countervail] Make a sufficient recompence, Est. 7. 4. \*Country ] A Region or Land where the people dwell. Heb. 11.9. As in a strange Country, v. 15. With the inhabitants of a

Country, 2 Sam. 15. 23.
2. A certain compass of ground without a City, Mark

16. 12. As they walked into the Countrey.

 $\mathbf{C}$ 

3. Heaven, where the Saints shall dwell for ever. Heb. 11. 16. They defired an heavenly Country.

O

Country: Gen. 29. 26. Heb. place, marg. Gen. 32. 3. & Numb.

21. 20. Heb. field, marg.

Country-men | 1 Thest. 2. 14. Men of the same Tribe, Nation, or City.

Couple To joyn, Exod. 26.6.

Couple | Two, 2 Sam. 13.6. & 16. 1. Ifa. 21. 7, 9. Coupled Exod. 26. 24. & 36. 29. Heb. twined, marg.

Coupling The joyning together, Exod. 26. 4.

And timber for couplings 2 Chr. 34.11. The beams and rafters, whereby the walls and cielings are coupled and faftened together. D. Annot.

"(Tourage) Valour and firength of mind, a good heart, being wifely bold and confident in a good cause. Josh. 1. 7, 8. Be of good courage.

Couragious Amos 2. 16. Heb. firong of his heart, marg. One that is valiant, without dread, nor dismayed, playeth the man, dorh valiantly.

Couragiousty Deal couragiously, 2 Chr. 19. 11. Heb. take courage and do. Judges have need of courage, that they be not daunted with peoples murmurings and gainfayings. Annot.

Course put for Distribution or Division, 1 Chr. 27.1, 2. Higher or lower flation, Judg. 5. 20. Changeable troops, 1 Chr. 23. 8. Violence and dafning out, Jer. 23. 10. Luft, Jer. 8. 6. Frame or order, Pal. 82. 5. An allotted time for idoing a duty, Adt. 21. 3. 35. The time of life, 2 Tim. 4. 7. A journey, Adt. 21. 7. One after another, 1 Cor. 14. 27. The fashion and manner of life, Eph. 2. 2. The parts of life, or our being in what we do. during the time or space of our living, Jam. 3. 6.

' ( ourse of nature ) That course or race, which after we are born is prescribed us to run and follow. Jam. 3.6. It setteth on fire the course of nature. Herein James seems to allude unto a wheel, which with his violent swiftness and motion dorh con-

ceive and fire, and waxeth wondrous hot.

Courses Judg. 5.20. Heb. paths, marg. 1 Chr. 23. 6. Heb.

divisions, marg.

"Court The first entrance into an house, a yard or coming in. 1 King. 7. 12. The Court-yard or open places of the Tabernacle and Temple. There was an inward Court, and an outward, 1 King. 7. 12. One for the Priefts, another for the people, called The great Court, 2 Chr. 4. 9. 2 King. 22. 5.

'2. The rooms and places of the Temple, into which Gods people might affemble for publick worship, and hearing the Law, Pfal. 84. 2. My foul fainteth for the Courts of the Lord, Pfal.

'3. All those several spaces and distances of ground which were in the Temple before ye came to the holy of Holies, or to the most holy place: of these spaces or Courts there were fix 'in number; every Court was twelve steps, one above another, and of every one there was a feveral use, 2 Chr. 4. 9. And he made the Court of the Priests, 1 King. 6. 36.

4. That space of ground which was within the utmost Rails, being called, The first or the utter Court. Rev. 11. 2. But the Court which is without the Temple, mete it not. Into this Court, because the Heathen and profane people might come to see and hear, therefore it signifieth in the former Scripture, Rev. 11.2.

All Infidels and strangers from Christ.

There were, 1. Civil, Est. 4. 11. Neh. 3. 25.

2. Ecclefiaftical, Mar. 14. 54. 2. Myftical, Rev. 11. 2.

4. Sacred Courts, as of the Tabernacle, Exod. 27. 9. Of

the Temple, 2 King. 21. 5.

Courteous 1 Pet. 3. 8. Courtefie comprehendeth,

1. A willing faluting of those Christians we meet.

2. A conversation void of harshness, fullenness, fcornfulness, &c. 3. In matters of offence, it makes the fairest interpretations, and forgives heartily, and chearfully, Ephel. 4. 32.

4. In entertainment it is free, hearty, loving, Acts 28. 7.

5. In hearing others speak it is patient and willing, Acts 24. 4. 6. In giving honour, it preferreth others almost of all forts.

7. In moderating authority over inferiours, so as to be better towards them then they can require. Byfield on 1 Pet. 3.8.p.

Courteous: 1 Pet. 3. 8. φιλόφρων, friendly minded. One that is affable, and fludyeth to do such things as are grateful unto

Courteouffy | Civilly, as a loving man, CINAV Pro TWS, Act.

27.3. Friendly, lovingly, φιλοφεόνως, Act. 28.7. Coufin Kin, ally, of the fame blood, Luk. 1. 35. 58.

Com A beaft every way profitable, her calves, milk, flesh, hide, hair, dung, &c. all being useful for man. It was accounted among the clean beafts used in facrifice, and was typical, especially, the red heifer or young

Cow, Numb. 19.2. See Deut. 21. 3. 1 Sam. 16. 2. [03] A thorn, or summer. The Father of Anub, 1 Chr.

Cosbi Alyar. The Daughter of Zur, Numbers 25 15.

C R.

Crackling | Eccl. 7. 6. Heb. found, marg.

Cracknels 1 King. 14. 3. or Cakes, marg. (Traft] Trade or occupation. Acts 18. 3. For that was their craft. Here it is taken in good part.

2. Deceit, guile, and fraud. Ephes. 4. 14. By the deceit of men, and with craftiness. Here it is taken in ill part.

Craftinels | lob 5. 13. In their own witty devices, whereby they thought to ruine others. So did Haman perish, Est. 9. 25. God useth their craft to their own destruction; as if a strong man should beat back the enemies weapon upon himself, whereby he intended to hurt others, Jer. 21. 4. Or it may be a Metaphor taken from catching of birds in nets or snares. God useth their crafty devices intended as nets to catch others, to catch them-

felves, Pfal. 7, 5, 16. & 9. 15, 16. & 35. 7, 8. & 141. 10. Annot. Traffimen Deut. 27. 15. or Artificer; implying all the devices of the most wife and prudent, which make Idols accordting to their own anderstanding, Hos. 13. 2. Skilful in workman-finp, 2 King. 24. 14. Annot. A workman, or Handicrafts-man, imploying his skill and pains about things unlawful and unwar-

rantable, Acts 19. 24, 38.

Crafty] Job 5. 12. Sometimes the word is taken in a good fence, Prov. 1. 4. & 8. 12. & 22. 3. but most commonly in a bad sence, for such as use their wisdom to hurt others, Gen. 3. 1. Pfal. 83.3. and so here some think the word fignifies, one that bath many turnings and windings in his mind, as the Serpent had in his body, Gen. 3. 1. It comes from a word that fignifies na-ked, because such as shew tricks of activity use to strip themselves naked. The same word signifies naked and subtile, Gen. 2. 25. & 3. I. Annot.

Prudent, wise, marspy, , (of mar & spor) One who through the dexterity of his wit is ready and fit for any work, 2 Cor. 12.

16. Leigh Crit. Sac.

Crag Job 39. 28. upon the crag of the rock, Heb. upon the tooth of the rock, for crags of rocks are like great teeth in fashion and sharpness. Annot,

Crante Hercof mention ismade, Ila. 38.14. where it's faid to chatter, and Jer. 8.7. to observe the time of its coming. It's easily tamed, and taught to leap, and dance, &c. It's most ten-

der of its young ones, loveth both to feed & fly in company of its own kind. In their flying they use this order: The most experienced amongst them flyeth foremost, as their Captain: In the middle follow the young and less skilful; in the rear, such as are strong and skilful: If their Leader wax weary or hoarfe, another takes his place. They fly high, that they may see the place whither they fly; when they fly fivifity, it's to avoid a tempeft, and in their flying they make a noise, that they may not flray one from another. In the night fome of them watch by turns, holding when feeking warmer places, they fly over-the fea, they hay in a triangular form. In furmer they return to the places when feeking warmer places, they fly over-the fea, they hy in a triangular form. In furmer they return to the places which they left in winter. To prevent the danger of Eagles, they take littlestones in their mouths, that they may make no noise. When they fly not in order, they foresee a tempest. If any of their company be wanting, by making a continual noife, they recal them. The juice of the vine is deadly unto them. They sometimes fight together, and will rather become a prey to the Hunters, than agree one with another. But others fay that though at fome time they are eager in fight, yet they are quickly reconciled.

Crashing | Breaking or bruising, great noites of the falling of houses, and outcries of men, Zeph. 1.10. See Hall.

Grave] Prov. 16. 26. His mouth craveth it of him, Heb. bowto unto him. See Ecol. 6. 7. Annot. Mark. 15. 43. And craved the body of Jesus, humbly begged, and earnestly defired it.

\* (Freate To make fomething of nothing, Gen. 1. 1. As the first matter, Gen. 1. 2. and the forms of all things, Gen. 1.21, 27. Also Angels and Souls. God created heaven and earth. Heb. 11. 2. The things we see were made of things that did not

2. To give and work grace where it is not. Eph. 2. 10. Created unto good works. Here is an allufion to our first Creation, as

'3. To restore grace, as touching the feeling and fruit of it. Pfal. 51.10. Create in me a clean beart.

4. To be the Anthor and worker of a thing. Ifa. 45. 7. make peace and create evil. I the Lord do all thefe things.

"To create is to produce a thing from no being to a being, which is proper to God; who called things that are not, as if they were by his Almightiness.

5. To make fit for a bufiness, Isa. 54. 16. 6. To make effectual, Isa. 57. 19.

C

7. To cause, Isa. 45.7.

8. To make, form, and give life, Pfal. 102. 18. &

"The Etymology or reason of this name given to Regenerati-"on, is the likeness of this to that in many respects, and in " this laft a greater work than the first, because,

" 1. It needs more time. " 2. Hath more impediments.

" 2. Hath more means. 4. Needeth the coming down of God from heaven.

Treated and made | Gen. 2. 3. Heb. created to make.

Created | Rev. 10. 6. Who created the heaven and the earth--and the Sea, &c. These tokens of Gods omnipotency are brought, to fhew Gods power in all these places, as being Creator of them, and consequently both Lord over them, and able to do whatsoever he will with them, and in them. Pfal. 125. 6. & 146. 6. Dan. 4. 35. Annot.

Creation | The act of the Creator in making all things at first.

2 Pet. 3. 4. The whole workmanship of the world, Rom. 1. 20.

or every creature, Rom. 8, 22,

Treation | Rom. 8, 22, or Creature, marg. The beginning of the creation of God Rev. 3. 14. He that gave being to all creatures, Col. 1. 16, 17, 18. Joh. 1. 3.

Or, he that hath power over all creatures, Mat. 28. 18. Act. 10. 36. Rom. 9. 5. Or, the author, founder, and beginner of the new creation, Mat. 16. 18. 2 Cor. 5. 17. Eph. 2. 10. chap. 21. 1, 5.

' faithful creator God, who fafely and faithfully keepeth them whom he hath once made and taken charge of. I Pet.

4. 19. As to a faithful Creator.

Creature | The whole frame of heaven and earth made out of nothing, and sometime some particular work of God. Rom. 8. 20. Because the creature is subject to vanity. Also v. 21, 22, 23. it is put for one particular work or thing created, Rom.

2. All men, whether Jews or Gentiles. Mar. 16. 15. Preach,

the Gospel to every creature. "3. All forts of men.

"4. A regenerate person, 2 Cor. 5. 17. Eph. 2. 10.

" 5. Any Office, Authority or employment which God hath appointed, 1 Pet. 2. 13. 1 Tim. 4.34.

6. That which hath life, Gen. 1. 20, 21.

7. A fanctified person, 2 Cor. 5. 17. The distribution of Creatures is divers; some in Heaven above, fome beneath in the earth, and fome in the waters under the e carth, Exod. 20.4. Again, Creatures are either visible or inly; as Heaven and Earth; Meteors in the one, and Metals in the other: or a being and life also; as Plants, and Beafts, which with life have fenfes joyned: or Being, Life, and light of understanding and reason, as Angels and Men, Joh. 1. 3, 4, 5. All these creatures made of nothing, immediately or mediately; also the several forms of every creature (and not the matter only) were made by the word of God out of nothing. (God faid)

'And laftly, both matter and form, bodies fimple and compound, were made by Gods Almightiness, without tool or inftrument, passion or motion, or change, and that suddenly, and in a moment by his infinite power, as eafily as the speaking of word: which ferveth greatly both for establishment of our faith in God, and for amendment of our life. How much are we bound to trust and depend upon, and also to sear and obey such an omnipotent Creator, so full of wisdom and goodness?

Creatio est productio entis, or as Aquinas faith, Est productiorei

fecundum totam substantiam ex nihilo.

'The Hebrew word (Bara) which is Englished (Create) befide the primary and most proper fignification, which is to bring creatures from no being to a being, it is in Scripture applyed unto fundry other operations of God; as,

1. To Natural generation, Pfal. 104. 29. Ifa. 54. 16. Amos 4.

12. Create for Procreate.

2. Unto events, good or evil, especially great and univerfal, Jer. 31. 22. Ila. 4, 5. & 45. 7. & 46. 11. & 59. 19. Create put here for effecting, conserving or continuing a thing.

3. Unto regeneration, as Pfal. 51. 12. Ephef. 2. 10. Create for renewing, or continuing in the state of Grace.

The earnest expectation of the creature, Rom. 8. 19. The word unious the creation or creature, being a general word, without a refiraint (and likewise with maga, all, joyned to it, vers. 22. is here set to comprehend all mankind, the Gentiles as well as the Jews; and (having before spoken of the Jews) here the Gentiles peculiarly. Thus κήσις & κόσμ.

are all one, the creature and the world, all the creation, as vers. 22. and all the world, Mar. 16. 15. Dr. Ham. Annot. d.

· new creature] That quality of holiness, created in the hearts of the Elect at their first conversion to God. 2 Cor. 5. 17. He that is in Christ let him be a New Creature. This is called the New man, and Spirit, and Law of the mind.

2. The divine action of creating the heart anew, Gal. 6. 5. Creditor Deut. 15. 2. Heb. Maler (or Owner) of the lending of his hand, that is, of the thing lent with his hand, which feemeth to imply Money, and the like; and that which is a mans own, whereof he hath power, as to lend, so to remit.

It may also be interpreted, Every Master of the exaction of his band, which he may exact of his neighbour, do release it; that is. every Creditor that hath right to exact (the debt) with his hand, do release that which he might exact.

Aynsw. Isa. 50. 1. Heb. Lenders. Annot.

Creek Act. 27. 39. κόλπ , a Bosome, or Gulf of the Sea between two Capes.

Creep | Pfal. 104. 20. Heb. trample, marg. Hab. 1. 14. or Move, marg.
Spoken, I. Properly, of creeping things.

1. Which move or creep in the waters without feet, to wit, Fishes, Gen. 1. 20, 21. Psal. 104. 25. & 69. 25. Lev. 11. 46.

2. Which fly in the air, having either legs above their feet, Lev. 11.21. Whereof it was lawful for the Ifraelites to eat, vers. 22. Or fuch as had not, which were to be an abomination unto them, verf. 22.

3. Which move on the earth, and abide therein, Gen. 1.24,25. & 6. 20. & 7. 14. being either fuch as have no feet at all, as the Serpent, or fuch whose feet are so short that they are scarce visible, as might be instanced in divers. So in effect Ravanel.

It's also spoken of all the beasts of the Forrest, Psal. 104. 20. II. Figuratively, of false Teachers, 2 Tim. 3. 6. which under fair pretences infinuate themselves into mens houses, &c.

Creep like Ferrets or Weefels. Leigh's Annot. Jud. v. 4. Which

fecretly and underhand creep in. Hall.

Besides our expectation, as Souldiers that march by a Town and fuddenly return and take it; or as Pioneers, who enter by a Mine, while the Souldiers defend the Wals: or, not being fent of God, take the Ministery upon them, of their own heads, Joh. Io. I. Annot.

Creeple | One lame or impotent in his feet, Act. 14. 8. Crefcens | Growing or increasing. The name of a man, 2 Tim.

Erete Given to the flesh. The name of an Island, Tit. 1. 5. whose inhabitants were called Cretes, Act. 2. 11. and Cretians. Tit. 1. 12. It was called enarounous, from the bundred cities which were therein. It was formerly called Cureta, from the inhabitants the Curetes, but by a Syncope, Creta.

Crib-pard] Job 39. 9. Annot. Prov. 14. 4. Annot. Manger,

Ifa. 1. 3. Annot.

(Trie) put for, A loud lamentation, Gen. 27. 34. A loud extention of the voice. Eccl. 9. 17. A grievous and doleful complaint, Exod. 22. 23. Prayer with fervency, whether by voice, Jer. 11. 14. or without, Exod. 14. 15. Rom. 8. 15. A dread-

ful found, or voice, Numb. 16. 34.

\* Tit | Most earnest defires in prayer, arising from the feeling or fear of some misery. Pfal. 40. 1. He heard my cry. Exod.

14. 15. Wherefore cryest thou unto me?

\*Loud and boilterous speech or roaring. Eph. 4. 31. Put away crying from you. Also injuries which cause cries,

'Ifa. 5. 7.
'3. Weeping and vehement forrow or mourning. Rev. 21. 4.

4. Grievous and bitter complaints, fuch as the poor make in their great distresses. Jam. 5. 4- The cries of them are entred into the ears of the Lord.

"5. The voice of any diffressed person lifted up to God or

"man for help, Plal. 119. 145.
"To crp") To figh in Prayer, or with great earneftness to define good things. Plal. 22. 2. 0 my God Icry by day, Rom. 8. 15. This is our crying to God: Also, to utter a clear and chearful voice in the praises of God, Isa. 12. 6.

<sup>6</sup> 2. To reprove fin earneftly, and to call finners to repen-tance, with great vehemency of voice. If a. 58. Cry aloud and · Spare not.

3. To crave, demand, or procure vengeance from Divine juflice. Gen. 18. 20. The cry of Sodom is great. Deut. 24. 15. 6 Jam. 5. 4. Gen. 40. 10.

To make others cry, by ftirring up earnest groans, Gal. 4-6. See Rom. 8. 16. 26.

5. Tourier aloud the Lords praises with shouring, Isa. 12. 6. Erime] Examena, a fault, offence or matter laid against one or whereof he is accused. Act. 25. 16. 'Artia, the cause, vers 27. as theword is rendred, Act. 23. 28.

An hainous crime, Job 21. 11. The word fignifies a plotted finfuch an one as natural corruption doth not ordinarily suggests but men must beat their wit to invent and execute it. And fuch fins carry much mischief with them. It is used in Scripture to express horrible sin, as Incest, Lev. 18. 17. & 20. 14. Profitution of ones children to whoredom, Lev. 19. 29. Killing of the Levites Concubine by filthiness, Judg. 20. 6. Annot. Bloudy crimes, Ezek. 7. 23. that is, of fins that deserve death.

Annot. Crimion; Ifa. 1. 18. Some of the Rabbins take this to be deeper colour then the Scarlet, and fo in reason it should be, if they be feveral colours. But others of them affirm them to be one and the same. They are most commonly joyned together, as importing one and the same thing. The genuine notion of either may be, the Scarlet grain of crimson, or of the worm, that is to say, the worm, or crimson grain, (for thereof hath the crimfon its name, from the worm, and not from the grain) and the worm of the Scarlet grain, or the grainy worm, or Crimson. For the latter word here used fignifies a worm, chap. 41. 14. Jonah 4. 7. and a worm ordinarily grows in that grain wherewith the crimfon is dyed; from whence also both in Arabick and in other tongues it hath its name. Annat

Crifping=pins ] Ifa. 3. 22. or, curling-pins. Such long Pins as they were wont to curl, or fasten their hair with, or to make use of their attire and apparel. Annot.

Crifpus] curled or crifped. The name of a man the chief Ruler of the Synagogue, Act. 18. 8.

Crookback] Lev. 21. 20. that hath a bunch or hillock on his back. Aynfro

' Crooked | That which is contrary to straight or to right,

Eccl. 7. 13.

6 2. All swerving from the straight and right line of Gods Word, Pial. 119. 3. Surely they work no iniquity, or crooked thing, for so it is in the Original.

Trop off Pluck off, Ezek. 17. 4, 22.

'Crofs] That tree or wood, whereon Christ died, being made in form of a Cross. Mat. 27. 32. They made Simeon o Cyrene to bear his Cross. Come down from the Cross. The Papits without all reason adore the Reliques of it, and attribute virtue to it, being but a Creature, if it were extant.

'2. The whole pattion of Christ, from the Cradle to his Death, but especially his sufferings upon the Tree, Heb. 12. 3. Who for the joy was fet before him, endured the Cross. Metony-

mie, Eph. 2. 16.

'3. The Doctrine of the Gospel, that is, of free salvation by Christ crucified, 1 Cor. 1. 18. The preaching of the Crojs to us that be faved, is the power of God. Also vers. 17. Gal. 5. 11. & 6. 12. Where the Doctrine which setteth forth righteousnessby Christ crucified, is called the Cross.

'4. The preaching of Christ crucified. Gal. 6. 11. They would

not Suffer persecution for the Cross of Corist.

'5. Every grievous or painful thing fent of God, either to our minds or bodies. Mat. 19. 19, 33 Take up thy crois and follow me. Metaphor. This is the general Crois common to all men, as they be men.

6. Such affiictions as the faithful fuffer for Chrift, and for righteousness. Gal. 6. 14. God forbid that I should rejoyce but in the Cross of Christ. This is a special Cross peculiar to Christians.

"Ho take up his Crofs | Not to bear and fuffer, (for fo Malefactors do) nor to pull the Crofs to us which doth not belong to us, so busie medlers do, and rash-headed Christians; but to undergo with quietness, and cheerfulness of mind, such 'afflictions as it pleaseth God by his providence to put upon and allot unto every one. Mat. 16. 24. Let bim take up his cross and

Cross=may | Obad. v. 14. or breaches, to hinder the Jews from faving themselves by flight, and to cut them off. Annot. Crouch To bow, or bend, I Sam. 2. 36. To break ones

felf, Pfal. 10. 10. marg. Croim | Spoken of the Cock, whose voice being heard by Pe-

ter, he remembred the words of Jesus, Mat. 26. 74. 75. Cock crobning Mar. 13. 35. The third watch, which began at midnight, and held till three of the clock in the morning, was named αλεκτοερφωνία, Cock-crowing. Godwyn Mojes and Aaron, p. 100.

"Trown] A round Garland set upon the head, in token of victory: or that which Princes wear upon their head at their Coronation. 2 Tim. 2. 5. He is not crowned unless be strive

2. Kingly or royal dignity and power. Pfal. 132. 18. But by bim his crown shall flourish. Metonymie.

'3. Whatfoever excellency or glory we have in us or without, Revel. 4. 10. They cast their crowns before Q. 2

his throne, Lam. 5. 16. The crown of our head is fallen, Job

19. 9.
4. That which either bringeth or encreaseth our renown,

'comfort, and glory before men. 1 Thess. 2. 19, 20. ?? are our comm of rejoycing, ye are our glory and joy. Prov. 12. 4.

It's put also for a board, Exod. 25. 11, 25. A place for the ligh-priest, Exod. 29. 6. Holy anointing oyl, Lev. 21. 12.

Matter of honour and praise, Job 31. 35. Reward, Rev. 3. 11. A fign of victory, Rev. 6. 2. A grace, or procurement of efteem, Prov. 12. 4. & 14. 24. An ample and glorious Kingdom, Píal. 21. 4. An ornament, Prov. 16.31. Glorious, Prov. 4. 9. Comfort and renown, Prov. 17.6.

There's mention of a crown of gold, Exod. 25. 11. An holy crown, Exod. 29. 6. A crown of gold with precious flones, 2 Sam. 12. 30. A crown royal, Eft. 1. 11. A great crown of Gold, Est. 8. 15. A crown of glory, Prov. 4. 9. & 16. 31. A crown of pride, Isa. 28. 1. A beautiful crown, Ezek. 16. 12. A crown of thorns, Mat. 27. 29. A corruptible crown, 1 Cor. 9. 25. A crown of rejoycing, 2 Theff. 2. 19. A crown of righteouincis, 2 Tim. 4.8. A crown of life, Jam. 1.12. A crown of twelve flars, Revel. 12. 1. A myftical crown, Cant. 2. 11. Rev. 14. 14.

· (Trown | The honour, advancement and glory, given to · Chrift, both by his Father, in fetting him at his right hand above all things that be most excellent, and with which the Church his mother (Rev. 12. 1, 2, &c.) doth honour and glorific him, Cant. 3. 11. And behold the king Solomon with the crown.

Toadore and fear him, and denying our felves, to rest our spirits in him, is to put the crown upon his head, is to become mothers and brethren, and fifters to him, Mar. 12. 50. The Apofile fairh of the Churches, that by obeying the form of doctrenmnich he had delivered, they were a crown to him, Phil. 4. 1. & I Theff. 2. 19. fo does every conformable and humble Christian bestow a crown on Christ by walking worthy of him, and their feveral process and duties are bright jewels fet in it. Annot.

When Cirift ruleth in his Church by the Scepter of his Word. and his people fubmit unto his Law and Government, then fet they the Crown upon his head, acknowledging his authority.

Ayafir. Croton Victory, triumph, and heavenly glory, which shall be to their labours, as a be given to faithful Ministers at the end of their labours, as crown or reward. Rev. 3. 11. Hold that which thus halt, that one man take thy crown. Some do refer this Crown, not to the reward of eternal life, but to that honour mentioned in verse 9. It may be both, the one a forcrunner and pledg of the other.

'2. A fign or token of conquest and victory. Rev. 6. 2. Ava · a crown was given unto him.

"To crown with glozy and worthip] To exalt and lift up the man Christ into celestial glory, to be above Angels and men, as head of the Church, full of majesty, after he had been a little time humbled to the death of the Crois. Pfal. 8. 5 And crowned him with glory and worship, Heb. 2. 7.

"Crown of class The most excellent glory which the Saints have in heaven for ever, shadowed unto us by a Kingly crown, which of all earthly things is most glorious. I Pet. 5. 4 · Ye (ball receive an incorruptible crown of glory.

2. A glorious and honourable thing. Prov. 16.21. Age is crown of glory.

"Crown of gold] A most ample and glorious Kingdom, such as David had over Gods people. Pfal. 21. 4. Thou hast fet crown of gold upon his head.

Crown of life Rev. 2. 10. Either an everliving, everlasting. never-fading crown or garland, 1 Pet. 1. 4. & 5. 4. or, celeftial glory, life eternal, as a crown, or for a crown. Jam. 1. 12. as the lign of circumcission, that is, circumcission, as or for a sign. Rom. 4. 11. An allufion to them that run or wreftle for a garland, 1 Cor. 9. 24, 25. 2 Tim. 2. 5. & 4. 7, 8. Annot.

The rewa. d of life given to Saints in heaven, when they have

striven as they ought to do, and gotten the victory, is called a Crown, 2 Tim. 2.5. or a Garland, by allufion to a cuftom that was among the Grecians, for such as got the mastery in their games of wreftling, or running, or the like, were crowned with a Garland in token of victory. See I Cor. 9. 25. I Pet. 5. 4.

It is called the Crown of life,

1. To shew that the Saints who laid down their life for Christ, did not lose it, but change it for a better.

2. Eecause their glory and joy shall always live, 1 Pet. 1. 4. I Cor. 9. 25.

3. Because life includes delight, glory, wildom, and all good, that comes from this life.

Or, 1. because it is given only to such as strive and overcome.

2. It comprehendeth the perfection of all joys, as a Crown without beginning and ending.

3. Because it is most pretious, as a crown set with pretious stones. Leighs Annot.

' App crown That I Paul for your fake shall be crowned of God, with the commendation of faithfulness, and rewards of bleffedness, when he shall say to me, Thou good and faithful ser-'cant, &c. 1 Theff. 2. 19.
'Crown of paine The most proud Kingdom of Hrael,

whose people were puffed up and waxed exceeding proud thorow prosperity and peace, wherewith they were made drunk, as it were forgetting God and themselves like drunken persons which are fit for nothing. Ifa. 28. 1, 2. Woe be to the crown of pride, the drunkards of Ephraim.

'Crown of righteouinels | Eternal life which is given as a free reward to such as lead a righteous life, which the God who is most righteous, hath promised, and will also perform. 2 Tim. 4.8. Henceforth there is laid up for me a crown of righteousness. Kom. 6. 16, 23. This is also called, The crown of life, Jam. 1. 12. Rev. 2. 10. Because in the life eternal, there shall be honour and glory unspeakable; whereunto good works are the way, but are not the cause. Hence the Papists do corruptly gather the merit of works. See their Annotations on 2 Tim. chap.

'Crown of thomas | A Crown made of Thorns fet upon Christs head in derision, and to encrease his pain. Mat. 27. 29. They put a Crown of Thorns upon his head.

'Ho crown us with compassion To make us famous and glorious by merciful deliverances, as if he would fet a crown upon our head. Pfal. 102. 4. He crowneth us with compaf-

'Crown of twelve ffars upon her head The bright thining and glorious Ministers of the Gospel, to wit, the twelve Apostles chiefly, and other Apostolical men, (which all received from that most bright Sun, the Fountain of all divine wifdom, the heavenly doctrine as their chief ornament and crown) even as the ftars do borrow their light from the Sun. Rev. 12. 1. And upon ber head a crown of twelve flars.

\* To rown with glozy To give this dignity unto Chrift, and behing to Gods children, to have all things in this world subject to them, and to be fellow-heirs of the heavenly kingdoin, Heb. 2. 7. Thou crowness him with glory and honour, and estelt him above the works of thy bands.

"Ho crown with glo: p and worthip To exalt and lift up the man Christ into celectial glory, to be above Angels and men, tle time humbled to the death of the Cross. Plal. 8.5. And crowned him with glory and wor hip. Heb. 2.7.

"To crown the year ] To make one year (for ourward bleffings to far exceed and excel another, as a crowned King excelleth his Subjects. Pfal. 65. 11. Thou crownest the year with thy goodnels.

Crowning I la. 23. 8. or, the crowned; namely, the royal City, which hath the title of a kingdom. Ezek. 28. 2, 12. Deod. Or, that She-crowner; to wit, that City which not only assumed the title of a crowned Queen, but also crowned all her inhabitants and merchants, with joys and honour, making many of them as Princes. D. Annot.

So is Tyre termed either as a stately Princess, (being a royul City, Jer. 25. 22. & 27. 3.) wearing a goodly rich Crown, Ezek. 27. 3. & 28. 12,-14. or, as one that crowneth her followers, and favourites, her merchants, and inhabitants, with wealth and state, Ezek. 27. 33. Annot.

"Mo crucify To fasten one to the Cross, there to languish till death. Mat. 27. 35. Crucified him.

'2. To mortifie or kill finful lusts by little and little, Gal. 5. 24. Have crucifyed the flesh.

'3. To lay open Christ unto the scorn and mock of the world.

Heb. 6.6. Crucifie Christ. '4. To despise the world, and to be despised and set at nought

by the world, Gal. 6. 14.

It's put also for dead, or subdued, to make to die, Rom. 6. 6. Offer as a facrifice for fin, 1 Cor. 1. 13, 23. Feel the virtue Christ crucified, Gal. 2. 20.

To be crucified among pou] Christ crucified, by the most plain and evident preaching of Paul, to be in such fort set forth to the Galathians, as if they had feen him die among them, they could not have had a more lively portraiture or image of his death. After this plain and clear fort is Christ his passion represented in the Sacrament of the Supper, Gal. 3. 1. Before whose eves lesus hath been crucified among you. Therefore no fuch obscurity and hardness is to be found in the writings of holy Scriptures, as Romanists pretend: neither ought Papists to trouble themselves with Crucifixes to remember Christ, or profane persons to scorn plain and simple preaching, without wisdom of words.

"To be crucified with Christ To obtain this by faith in Christ, that, that death of his Cross which hath merited recon-

ciliation, should be effectual to mortifie and subdue the concupiscences of the flesh. Gal. 2. 20. I am crucified with

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· christ. A Christian by earnest and devout meditation of the death of the Son of God, joyned with the curse of God, groweth unto an inward true loathing of those his fins which were so dearly ransomed, with care and watchfulness not to offend so gracious a Saviour; which is our being crucified with Christ.

Crucified | Slain, and put cruelly to death, either by the death of the Cross, or any other kind of violent death. Rev. . 11. 8. Where our Lord also was crucified. Christ our Lord was onot flain at Rome (whereof this Text speaks, by the figure of · Sodom and Ægypt) otherwise than in his members, according to that which is faid, Act. 9. 5. Saul, Saul, why perfecuteft thou me ? · Yet Christ was sentenced to death by a Roman Governor, and to a kind of death peculiar to the Romans.

In respect of the place, our Lord Jesus was crucified at Jerufatem, but if we respect the power and authority that put him to death, he was crucified at Rome, for Christ was put to death by a Koman Judg, by Roman laws, by Roman authority, by a kind of death proper only to the Romans, and in a place which then was within the Roman Empire. Leigh's Annot.

Eruoleo me] Job 10. 1, 2. Thickned the fost matter, and liquid subtrance whereof I was made. The word fignifies gathering together, Exod. 15. 8. Zeph. 1. 12. For moist things must be gathered closer together, into a narrower room, before they can be made dry and firm; as appears in making Bels, Coyn, Cheefe. Annot.

Cruel] Applyed to anger and wrath, Gen. 49. 7. Prov. 27. 4. Bondage, Exod. 6. 9. Venome, Deut. 32. 33. Harred, Pfal. tion fent against the Lords people, Jer. 50. 42. The unrigh-

teous, Pfal. 71.4. Cruel Jealousse is cruel as the Grave, Cant. 8. 6. serce, inexorable. As death and the grave devoureth all, so love and jea-loufie, zeal consumeth and eateth up, not sparing; for the love of Christ constraints, 2 Cor. 5. 14. and the zeal for his glory, eateth up the godly, Pial. 69. 9. Ayrsta.

Divine love is as restless and as hard to be pleased, as that gree-

dy appetite and womb of death, (Prov. 30. 16.) fo that she never can be quier, but consumes her self, (Plal. 69. 9. & 119. 139.) until filled with God himself. Annot.

nni niled with God nimen. Annot.

Cruel] Cant. 8. 6. Heb. hard, marg.

cruelbarred, Pfal. 25. 19. Heb. hatred of violence, marg.

Cruelly] Ezek. 18.18. Because be cruelly oppressed, pwy, oppressit oppressione, oppressed with oppression. Tremel.

Trucity | Violent wrong, Gen. chap. 49. verf. 5. Aynfw. Judg. 9. 24. The just revenge of that crucky. Annot. Ezek. 34. 4. With cruelty, fiercely, violently, sharply, with

an high hand. "Trum The least and lowest degree, or measure of Gods

Truff of North 11. The whelps eat the crambs, &c.

Crufe of Mottle 1. The whelps eat the crambs, &c.

Crufe of Mottle 1. King. 14. 3. marg. Of water, I Sam.
26. 11. bon, I King. 14. 3. ogl, Ib. 17. 12.

Cruff To break, Job 39. 15. Lam. 1. 15. Heb. to break,

or to destroy, as Isa. 14. 25. Annot. Lam. 3. 34. To crush under his feet, &c. When men exercise fuch cruelty and oppression upon them, that they tread them down, and trample upon them, as upon dirt and clay, or upon morter and rubbifh, until they grind them to powder; that is, have worn them clean out by hard and harsh usage, Isa. 10. 6. & 14. 15, 16. & 16. 4. & 51. 23. Jer. 12. 10. Dan. 7. 7. & 1. 14. See Ila. 3.15. & Mic. 3.3. Annot. Jer. 51. 34. He bath crushed me, or bruised, as ch. 28. 25.

or broken , as 50. 17. hath boned me. Annot. Numb. 22. 25.

Crusht, or thrust, or pressed. Aynsw. Cryer] A publick Minister, appointed and sent to proclaim (as a Cryer) the coming of the Musical to work our Redemption. Such an one was John Baptift, Mat. 3.3. The voice of a

· Cryer, Joh. 1. 23. Crying Heb. 5. 7. With firong crying, He meaneth that most carnest prayer which Christ uttered in the Garden, when he fwet drops of bloud, Mat. 26. 36. Mark 14. 3. Luk. 29. 39. Annot.

c u

Cubit ] 1. The common, which was the measure from the elbow to the figures end, containing a foot and half, or half a yard, called the cubit of a man, Deut. 3. 11.

2. An boly cubit, which was a full yard, as containing two of the common cubits, as appeareth by comparing I King. 7. 15. with 2 Chr. 3. 15.

3. The Kings cubit, which was three fingers longer than the common cubit.

4. The Geometrical cubit, containing fix common cubits, and

according to these cubits it's thought that Noah's Ark was built. Godwyn's Moses and Aaron, lib. 6. p. 118.

Cuckow Mentioned, Lev. 11. 16. Deut. 14. 15. It's of all fowls the most unprofitable, foolish, fearful, cold, weak and unthankful. It thinks its own voice most melodious. It shunneth the company of all, as being afraid of every one. Not being able (by reason of its coldness) to hatch its eggs, nor if it could, by reason of its weakness to defend its young ones from other fowls; it therefore layeth eggs in the nefts of other birds, where there are eggs most like unto its own; where they are hatched, and its young ones provided for. But they when grown up, devour their prefervers, the birds that hatched and fed

Cucumber | Mentioned, Numb. 11. 5. Ifa. 1. 8. Taken in meats it is good for the stomach and bowels, but it yieldeth small nourishment and evil. The Israelites fed thereon in Agypt and in Judea they had gardens thereof, wherein were lodges for Watchmen, which when the fruit was taken away, were left defolate, whereby the Prophet fignified the desolation of Ferusalem.

[110] Cheweth the cud, Lev. 11.3. This in the Original fignifieth, the bringing up the meat into the mouth to chew it again.

Cumbzance Deut. 1. 12. Your cumbrance, or wearison molestation; trouble, as Isa. 1. 14. This sheweth the Magistrates office to be weighty and laborious. And by your cumbrance underfrand, the cumbrance that cometh unto me by you. For when a people is increased, the care and trouble of their Governours is increased, also, 1 King. 2. 8, 9. 2 Cor. 11. 28. Avnsw.

Cumber To be busie about, to be drawn and wryed round and round about, Luk. 10. 40. meetecara To. To weaken, make fruitless and ineffectual. Luk. 13. 7. καταρχί fignifieth among other things, to confume and work out the heart of the ground; the meaning is, that they who are not fruitful in good works, do but make others barren by their example; deny

others the occasion of working. Annot. Cummin It's very medicinable and profitable against many difeases, but being too much used, decayeth the natural complexion and lively colour. God instructeth the Husband-man both how to fow it, and how to beat out the feed with a rod, Ifa. 28. 25, 26, 27. Our Saviour in Mat. 23. 23. taxeth the hypocrifie of the Scribes and Pharifees, who would feem to make conscience in paying the tithe of Cummin, &c. the smallest things, in the mean time omitting the weightyer things in the Law; or their coverousness in exacting the tythe of the smallest things, in the mean time passing over judgment and the love of God,

Luk. 11. 12. Cunning | Knowing, Gen. 25. 27. A cunning hunter, Heb. a man knowing hunting. Aynsw.
Cunning workman, Exod. 26. 1. or exquisite Craftsman, that

skilfully deviseth and curiously worketh in any Art. Idem.

Cunning Artificer, Ifa. 2. 3. Heb. the wife of the workmen, in timber, flone, or metal. Annot.

Cunning women, Jer. 9. 17. Such as professed an art and skill of mourning, and making exquisite lamentation, to which purpose also they were also wont to be hired at solemn funerals, and there might be fuch as were skilful in composing of doleful Poems and Ditties, that might raise up and enhance affections of that kind in others. Annot.

It's applyed also unto playing on the harp, 1 Sam. 16. 16, 18.

the Artificer in heavenly things, Heb. 11.10. and the Church with her gracious bleffings is the work of his bands, Isa. 60. ' 21. Aynsw.

Cunningly 2 Pet. 1. 16. Cunningly devised fables; woven together fo artificially, that they may feem to be true, although indeed they be most false. Annot.

(Lup) A kind of Por, Mafer, or Goblet, whereby of old time they did measure a portion of drink to each person in the family. Luk. 22.17. And he took the Cup.

2. The wine contained in the Cup: Also the blood, where-

of the wine was a pledg. Mat. 26. 27,28. He took the cup and faid, This is my bloud.

43. The Crofs or portion of affliction, measured and distributed to every one of the faithful. Mat. 20. 23. Te shall indeed drink of my cup. v. 22.

4. Death joyned with the wrath and curse of God, Matth. 26. 36. Father let this cup passfrom me. Joh. 18. 11.

'5. Punishment or pain inflicted upon sinners in great measure and fearful manner. Plal. 11.6. This is the portion of their cup:

Pfal. 75. 8. Jer. 15. 17. Often in the Prophets and Pfalms it is 'used for Gods wrath and fury against the wicked: namely, a-'gainst Romish Rebels, Rev. 16. 19.

6. A great portion of joy given to the faithful. Plal. 23. 5. · And my cup runneth over.

'7. A Lot, a Condition, or happy estate. Psal. 16. 5. The Lord is the portion of my cup.

There's mention of, A cup of bleffing, 1 Cor. 10. 16. of the Lord, 1 Cor. 11. 27. of Devils, 1 Cor. 10. 21. Salvation, Pfal. 116. 13. Confolation, Jer. 16. 7. Fury, trembling, Ifa. 51. 17. Aftonifhment, Ezek. 23. 33. Gods wrath, Nah. 3. 11. Rev.

14.9, 10.

Bolden cup The Titles of the Catholick Church, of Peters

bolden cup The Titles of the Catholick Church, of Peters chair, and Christs Vicar, out of which (as it were) out of a Cup of Gold, Popish Prelates have offered unto Kings and nations their aboninable errors and Idolatries. Rev. 17. 4. Having

a Cup of gold in her hand. "Cup of gold in ner nana.
'Cup of gold) The Title of the Catholick Church, of Peters Chair, of Christs Vicar, and the whole external profeffion of Christian Religion; whereby, as by a fine goodly Cup,
both people and Princes of the world have been enticed to drink up, and draw in, most abominable and fitchy Superfitties ons, Idolatry and Herefies, which the Romijb Church offered unto them, in that golden Cup of fair goodly titles and shews. Rev. 17. 4. And had a cup of gold in her hand full of abomina-tion. Or, to shew that golden means are used by the Popes to draw men to Idolatry. Annot.

Cupe Jer. 23. 6. I will bring in health and cure, Heb. I am making cure and healing to go up, or to come unto her, or it, to wit, the Ciry, as which should be re-edified and raised up again.

An healing, or civing, 'iasis, Luk. 13. 32. Eure\ I will cure them, Jer. 33. 6. I will reftore the people to their former state again, chap. 3. 22. Ifa. 57. 18. Annot.

Jer. 46. 11. Thou shalt not be cured, or thou canst not be cured; Heb. no care (hall be to thee. Annot.

To heal, Mat. 17. 16, 18. Sεcaπένω, which some derive from Taraph, some from Teraphim. Leigh Crit. Sac.

Curious Birble | Exod. 28. 8. or Embroidered. Annot. Called in Heb. Chelheb, of the cunning workmanship: In Greek,

the woven work.
Curious work, Exod. 35. 32. Cunning work. Aynsworth.

Act. 19. 19. Curious arts; that is, Magick, as the Syriack expresent it, divinations by Judicial Astrology, &c. Annot. Curiouffy wzought | Pfal. 139. 15. Like a piece of Needle-

work; for io the word fignifies. Annot.

Embroidered, that is, cunningly wrought, with nerves, finews, veins, and variety of limbs. A fimilitude taken from Broiderymorb. Pfal. 45. 15. Aynfw.

(Turied locks A head beautiful and fair: it being counted of in those times as a grace to have curled locks, Cant. 5.11.

· His locks curied. ' Current | Gen. 22. 16. or, passing to, and & allowed of "Merchants, as the Greek turneth it; which the Chaldee amplifieth thus, that was taken for merchandife in every Country.

"Current Money | Paffing to, or fuch money as is allowed of Merchants: the use of money is for passage or communication, and not to hoord or lock up, Gen. 23. 16.

' ( urle ) Every punishment of fin happening in this life, also death in the end of this life, but especially destruction 6 both of body and some after this life, Deut. 28. 2, 3, 4, 5. Rom. 6. 23. The mages of sin is death. Mat. 25. 41. Goye cursed, Rev. 22. 3.

'2. A thing accurfed, being separate from Christ, and from eternal salvation, to be for ever destroyed. Gal. 2. 9. Let him be w cwse, Rom. 9. 3. 1 Cor. 16. 22. Gal. 3. 13.
5. Excompunication or casting out from God and his Church.

Gen. 4.12, 14.
Taken alfo for, An imprecation or oath of execration, Act. 23. 12. marg. Destruction, Heb. 6. 8. Evil of any kind, Rev. 22. 3. An example of punishment, Numb. 5. 21. Jer. 29. 22, 22. 3. An example of puninnent, Numb. 5. 21. Jec. 29. 22, 23, 2cch. 8. 13. The fentence or pronouncing of Judgments, Deut. 29. 19. Gal. 3. 10. Some muchief or plague, Job 31. 30. Prov. 27. 14. A covenant confirmed by a curie and oath, Nch. 10. 29.

Curie Act. 23. 12. or a note of Execration, marg.

Curfe Rev. 22. 3. And there shall be no more curse. Evil thing, person or action. Or, Curse, that is, destruction. Gr. Curse against any one. Such shall be the force of discipline, and vigilancy of Pastors and Gods bleffing on their labours, that God shall not need to destroy obstinate finners from heaven for the contempt of his Ordinances, and Ministers, Zech. 14. 11.

"Mn curfe To wish and pray for evil things and execrable,

to befall others or our selves. Mat. 5. 44. Bless them that curse you. Rom. 2. 14. Whose mouth is full of cursing, Rom.

'2. To utter and pronounce curses upon others, Numb. 22.

'3. To take an oath with execration, Pfal. 10. 6.

'4. To make a creature which was aimable by creation, to become most odious and contemptible to all men, and all creatures, Gen. 3. 14. " 5. To bless, Job 2. 9.

"6. To prophesie some evil that God will send on the evil, rather than to wish that it may come. See Psal. 109.9. and compare " it with Act. 1, 20.

Taken also for, to speak evil, or revile, Exod. 22.28. Act. 23. 5. To wish in heart evil, to speak or do evil to the people 23. 5. 10 with in nearr evil, to speak of the control of God, and to become their enemy, Gen. 12. 3. & 27. 29. Exod. 23. 22. Numb. 24. 9. To blasheme, Job 1. 5. It's spoken of God. Of the godly; finfully, Job 3.3.—9. Mat.

26. 74. Prophetically, Pfal. 28. 3,4. & 31. 17, 18. & 35. 3-7, 8. & 119. 84, &c. Of wicked men curfing themselves, 2 King. 6. 31. Act. 23. 12. Others like themselves, Judges 9.

23. The godly, Matth. 5.44.

Curfe] Nch. 13. 25. orrevile, marg. Job 1. 5. Curfed God, in Heb. it is bleffed God, as 1 King. 21. 10, 13. Job 1. 11. & 2. 5, 9. Because the crime of blasshemy at that time was esteemed so enormous and execrable, that men could not endure to hear it called by the proper name, but although they had a word to express it by, yet they so detested that sin, that they called it by the contrary. So a Sodomite and a whore have their names in Heb. from boliness, being both most unboly, ch. 36. 14. Gen. 38. 21, 22. Deut. 23. 18. Annot.

Curled This is applied both to Persons and things.

Perjons ; as,

1. The reprobate, Mat. 25. 41. 2. Such as are strangers from the Covenant of God . Tosh.

3. Such as are most ungodly and wicked, 2 King. 9. 34. Psal. 119. who are termed cursed before the Lord , I Sam. 26. 19. and curfed of him, Pfal. 37. 22.

Toings; as Gen. 5. 29. & 49. 7.
Curfed, that is, to be abhorred, detefted, and so grievously punished. Also most miserable, unhappy, Deut. 28. 18, &c. Ravanei.

Curfing Deut. 28. 20. or curfe. Aynfw.

Curtains | for the Tabernacle, of fine twined linnen, &c. Exod. 26. 1. of goats bair, Ibid. 7. For their own use, as whereof their Tents confifted, being fastened to pins or stakes, Jer. 49. 29. Hab. 3. 7.

Curtains of Solomon The whole outward glory of Soclomons court, and spiritually, the inward beauty and come-lines of the Church, Cant. 1 5. And as the curtains of

Cush | Gen. 10. The Athiopians and Arabians are in Scripture known by this name. And the Agyptians are usually understood under the name Migraim, as Chemnis in Agypt came of Cham Noah's Son, as the Medes of Madai, and the Grecians or Iones of Javan, and Thogarma gave the name to Armenia minor, the Cilicians came of Tarshish, which is the name of Tarsus, Pauls birth-place; The Cretans were called Chelim and Cortim of others; The Dorians and Rhodians came of Dodanim: The Paphlagonians called sometimes the Raphathei, came of Ripha, as the Canaanites of Canaan, Lybians, once named Puthai of Put, Elam the Father of the Elamites in the highest part of Asia, the Affyrians came of Ashur: Chaldeans are ascribed to Arphaxad: as Lydians of Lud, so of Aram the Syrians or Aramites.

It fignifieth blackness or heat, and took its denomination from Culb, the Son of Ham, Gen. 10. 6.

Cuffan Black , blackness , beat, or an Athiopian, Hab. 3. The land of Athiopia, marg.

Cuffan Kifhathaim) Blackness of iniquities. The name of

a King, Judg. 3. 8, 10, 12. **Cushi** The same. The messenger by whom Joab informed David of the death of Absolom, 2 Sam. 18. 22. The Father of Zephaniah, Zeph. 1. 1.

Cuffody Numb. 3. 36. Under the cuftody and charge, Heb. the office of the charge, marg. the overfight of the charge.

Est. 2. 3. Unto the custody, Heb. unto the band, marg.

" Cuffome the Law, and that that ought to be done in reafon and right.

'2. Use, or that which is wont to be done, being sometimes contrary to law and reason. I Sam. 2. 12. The Priests custom towards the people was this. And 8.9. Joh. 18. 39. We have a custom, Gen. 21.25. And she faid to her Father, Let it not difplease my Lord, that I cannot rife up before thee, for the custom of wo-

43. The place or Table where the Custom was received. Matth. 9. 9. He saw a man sitting at the custom.

'3. A payment made to Princes for their maintenance, and to declare subjection, out of Merchandise transported and imported, as tribute is paid out of good. Rom. 13. 7. Render thereforeto all their dues, tribute to whom tribute is due, custom to whom cu-· flom, fear to whom fear, honour to whom honour.

5. The way of women, to wit, the natural disease for which women use to be put apart. Gen. 31. 35. Lev. 15. 19. And eif a woman have an iffue, and her iffue in ber flesh ve · bloud . & c.

It's also put for Ordinance, Judg. 11. 39. marg. Common and usual, Gen. 31. 35. Use by often and long continuance, Judg. 11. 39. Manner, Gen. 19. 31. Daily practice, I Sam. 2. 13. As at other times, 1 Sam. 20. 25.

"Cuffome ] An habit gotten by custom, Hebr. 5. vers. laft. · Which through long cuftom have their fenfes exercised.

Cuftoms of the people are bain ] Jer. 10.3. Heb. Statutes or Ordinances are vanity, marg. Ad. 6. 14. or Rites, marg. Cut Amos 9. 1. or Wound, marg.

Cutoff Job 11. 10. or Make a change, marg. Zech. 11.

16. or Hidden, marg.
"Meffiath cut off.] Christ taken away by the death of the \*Cross, which happened in the end of 62 weeks, in the last week, to wit, the 70 week, 488 years after the reftoring of the Temple, and 36 afore the destruction by Titus Vespasian. Dan. . 9. 26. Meffiah hall be cut off : he is there faid (to have nothing) because most of the fews by cruel persecution of Herod, Act. 12. and others after him, being waffed; and the remainder of the godly in Junfalem before the war and fiege began, warned by divine Oracle to depart, fled to a City called Pella, as Eusebiwriteth: Christ hath none of his in the City, but had utter-'ly refused it, and left it to the desolation, such as the like was 'never read; see Josephus in his book of the Jewish wars: it is never read; see Jojephus in this book of the Jewin Wars: it is forced in the latter end of Dan. 9. 26. that a flood of Gods judgments should overflow in Jivulalem, to sweep and carry all away before it, without difference of sex, age, or condifrion.

Cuth Cuthah Burning. The names of Countreys, 2 King.

Cuttings Lev. 19. 28. or incifion. In Gr. incifions. In Chald. burt, or corruption. So in Lev. 21. 5. Ayrim. Jer. 48. 37.

Nor make any cuttings in their flesh, Lev. 21. 5. or make any in cision; a thing forbidden the people also, Lev. 19. 28. Deut. 14. 1. So God would have them in their mourning for the dead, not to be immoderate, nor to imitate the Heathenith cuftoms, which were Idolatrous. Aynjworth.

Cutting a pieces A severe punishment used amongst the Romans for some hainous and gross crimes.

6 2. That most fearful punishment which shall be given to Hvpocrites after this life. Mat. 24. 51. And he will cut them in · pieces.

Cutting off 1. Temporal outward destruction and calamity fent from God in this life. I Sam. 2. 31, 33. I will cut off thy arm: Or, from Magistrates Gods Lieutenants. Psal. 101.8.1 will cut off the workers of iniquity.

62. Separation from the fellowship of the Saints, or a shutting out from the people of God, both now and for ever, Gen. 17. e 14. Even that person shall be cut off from my people, Mat. 3. 10. And now also is the axe laid to the root of the tree: therefore every tree that bringeth not forth good fruit, is hewn down and into the fire. Joh. 15.2. Every branch in me that beareth not fruit, be taketh away.

Note: This phrase is understood, not only of spiritual or eterand death, or separation from the Church by Excommunication, but of temporal death, either by the extraordinary hand of God, or the Magistrates sword. See Luk. 17. 10. & 20. 3, 5, 6.

Mat. 5. 30. If thy right hand offend thee, cut it off-4. Suddenly, in a moment, to be given and fent unto men, when they thought of no fuch matter. Dan. 2.45. The flone wus cut out of the Mountain.

Excommunication or casting out from the society of the Church, and external exercises of Religion, till repentance. Gal. 5. 12. I would they were cut off that trouble you. Here is an allusion to the cutting off, and paring away the foreskin of the flesh in circumcifion, by the preposterous urging whereof, the falle Apostles greatly disquieted the Church at Galatia, and elsewhere.

It's put alfo for to Circumcite, Exod. 4. 25. Perifh, Gen. 40. 36. Lev. 7. 25. Put out of remembrance, John 7. 9. Ceafe, or leave off, 1 Sam. 20.15. Slay, Dan. 9. 26. Be utterly void and frustrate, Prov. 23.18. Shortened, Jia. 38.12. Taken away, Joel 1, 5, Mortine, Mar. 5, 30. Be given fuddenly, Dan 2.45. Nor to fuffer, Pfal, 101.5.

Eymbal A loud and high founding instrument of musick, Pfal. 150. 5

Epnamon] And Cynamon, Cant. 4. 14. This firengtheneth and cheereth the spirits and mind, dryeth up rotten matter, helpeth against poyson, warmeth and strengtheneth the stomach to digeftion, Cotton.

Hereby (as by the others here named) the manifold graces in Christians are fignified, which are precious and sweet before God

and all good people. Annim.

Cppgefs A tree which delighteth in mountains, and dry places, whole leaves are always green; and its fruir ripe, even at the beginning of winter. Both the leaves and fruit are medicinable. Of the tree Idolaters made their Idols which they worshipped, Isa. 44. 14.

(pp2us) Fair or fairness, Act. 11. 19. An Island now in possession of the Turks; from hence the Latine Cyprum, Copper, wherewith that Island abounded.

Eprene A wall, or beam of an house; coldness; or running against one, or meeting. Act. 2. 10. The name of a City in Asyria or of Lybia. Hence Cyrenian, Mar. 15. 21 Cyrenians, Act. 6. ..

Tyrenius The Governor of Syria, Luk. 2. 2. It fignifieth ruling, or it cometh from the ancient word quiris, that is a spear, for that they went fo armed.

(prus) As a wretch, or, as an heir; or, the womb. A King of Perfia, Ezr. 4. 3.

# $\mathbf{D}$ Α

Abbasspecth Objecting infamy, or a lying stander. A border of the inheritance of Zebulun, Josh. 19. 11.

Debtrath] The more of Zepulun, Join 19.11.

Babertath] The more of a place, John 19. 12.

Babertath] The lame. A City, John 21. 28.

Babertath] The lame. A City, John 21. 28.

The more of a place, John 19. 12.

The more of a place of the company of the company of the Charles Exod. 20. 25. a tool. In 2 Chr. 34. 6. a mattock. In Ila. 21. 15. a [word. Buxtorf. Here it's rendred dagger, whereof Ebud made use in killing Eglon, as being both sharp, and (that it might not be feen) (hort.

Dagon] Wheat, or a Fish. An Idol of the Philistins, Judg. 16. 23. It was made from the navil downward in form of a fifth. but from the navil upwards in form of a man, which is collected out non the navi upwards in form of a man, which is collected from 1 Sam. 5.4. If it be derived from  $\chi \gamma$  a fib, we may English him, The Philishines Neptune, or Triton; if of  $\chi \chi \gamma$  corn, their Saturn, the first inventer of husbandry. Godwyn.

Daintry Meats, Job 33. 20. Heb. meat of distres, that is, such as men use to desire, for the pleasant taste of it, and such as himself would have been glad of in his health. Annot.

Their dainties, Pfal. 141. 4. The Challe expounded it of their Songs at banquets. Annim. Let not their prosperity allure me to be wicked as they are, Pfal. 37. 1. & 73. 15. Annot.

Dainty and goodly Rev. 18. 4. Gr. jar and shining.

Dalaiah or Delaiah] The poor of the Lord, a drawing out, emptying, bough or branch of the Lord, lean or barren. The Son of Elioenai, 1 Chr. 3. 24. A Levite, 1 Chr. 24. 18. The Father of Shimaiah, Neh. 6. 10. A Prince of Judah, Jer. 36. 12.

Dale Gen. 14. 17. or Valley, a valley not far from Jerusalem,

there Absalom set up his Pillar, 2 Sam. 18. 18. Aynsw. Dalilai Poverty, bucket, consumer, lean. A woman who be-

rayed Samson, Judg. 16.4. To almont, jung. 10.4.

To almanuthal A prepared bucket, leaves, or a bough prepared, or numbred; or of 77 poor, and 722 portion, the inheritance or

portion of the poor. Mar. 8. 10. A Country. Dalmatia A frustratory lump, or lightening of vanity. A

Country, 2 Tim. 4. 10. Walphon The house of caves. Est. 9. 7. See Delphon.

Dammage] put for violence, Prov. 26. 6. marg. Lois, Ezra. . 22. Diminution or revenues, Dan. 6. 2. Danger, Act. 27. 10.

Frong, 2 Cor. 7. 9.
Damaris] A little wife. A believing woman. Act. 17. 34Damascus] A cup of bloud, or bloud of a fack, or the bloud of burning, or of a proctor, or of DI likeness, and DW an hair cloath, which was a fign of mourning and grief. A City of Assa the Merropolis of all Syria.

uhichlooketh towards Damascus, Cant. 7. 4. or espying, watching, beholding the face of Damascus, which was the chief City in Syria, Ifa. 7. 8. (called in Hebrew Dammesek, sometime Darmesek, I Chron. 18. 5. marg. and Dunmefel, 2 King. 16. 10.) It lay

Northward from mount Libanon, the Inhabitants whereof were commonly enemies to Ifrael, and often war was between Gods people and them, 1 King. 11. 24, 25. 1 Chron. 18. 5, 6. Ifa. 7. 5, 8. Amos 1. 3. wherefore the Tower of Lebanon, looking, (or efpy-8. AMOS I. 3. WHETCHOTE tHE LOWER of LEDARDY, LONGING, (OF EPPING, WATCHING) towards Damascus, may intimate here befide the courage, the care also of the Spouse, for the safeguard of her self and her children against the enemy, for in times of danger, they fet on Towers and high places, watchmen or spies to give warning of what they faw, 2 Sam. 18. 24, 25. Ifa. 21. 6, 9. Ezek. 33. 2, 6. Aynfw.

Dam ] Exod. 22. 30. Mother, Aynfw.

Dammin | Bloody, or dead men. A Country, 1 Sam. 17. 1. Damnable herefies | 2 Pet. 2. 1. Gr. berefies of destruction. Wicked opinions that ruine mens fouls; or dangerous schisms, that will rent the Church, and bring destruction on it, if it be not prevented, 1 Cor. 11. 18, 19. Annot.

\* Damnation | The fentence of Damnation given forth ac gaint one. Rev. 17. I will flow the the damnation of the great whore, that is, her Damnatory Sentence.

'2. Temporal chastisement. 1 Cor. 11. 25. They eat their own damnation, that is, by their unreverent eating they procure unto themselves temporal corrections, such as are named, vers. 30. · Weakness, sichness, &c. Luk. 23. 40.

3. Eternal and extreme pains of the Reprobate in hell. Mat. 23. 14. And they Shall have the greater damnation, 2 Pet.

4. Both temporal punishment from the Magistrate, and eter-

nal pain from God. Rom. 13. 2.

He that doubtth is damned, if he eat, Rom. 14. 23. namely of his own conscience, which he violated, as he shall be of God alfo, if he repent not.

Damnation | 1 Corinth. 11.29. or Judgment, marg.

Shall receive to themselves damnation, Rom. 13.2. The word xeiua, according to its literal importance, fignifies judgment, and no more, and is applyed to humane judgments sometimes, either going to law, 1 Cor. 6. 7. or else sentences of temporal punishments on malefactors, Luk. 23. 40. & 24. 20. Other where it as clear-ty fignifies divine, and that etrnal punishment, as Act. 24. 25. Rom. 2. 2, 3, 5. Heb. 6. 2. Dr. Ham. Annot. b.

Fateth and drinketh damnation to himself, 1 Cor. 11. 29. i.e.

Where the worthy receiver hath the benefits of Christs death communicated to him in this feast, and so eats and drinks salvation to bimself: this unworthy intruder doth on the contrary bring by that means punishments; and if he repent not by the admonition of those punisoments, damnation on bimself. Dr. Hammond on Marth, 25, Annor, e.

Damned Mar. 16. 16. Shall be damned. Shall be fentenced and adjudged unto eternal pains, everlasting condemnation,

2 Theff. 2. 12. Greek, judged. Annot.

Damolel] Spoken of a Virgin, 1 King. 1. 3, 4. One defloured, Deut. 22. 24. A young woman, a widow, Ruth 2. 5, 6. A Concubine, Judg. 19. 3, 4. A waiting maid, or servant, 1 Sam.

25. 42. Wan] Judging, or judgment.

1. The name of a place in the North parts of canaan, being one of the out-most bounds thereof; Or, one of the two springs ( for being the other ) whence fordan iffued . Gen.

14. 14.
2. The name of a Ciry, Josh 19. 47. This afterward was by Philip the Tetrarch in favour of Tiberius, named Cofarea Philippi; and by Agrippa for Nero's fake, Neronia, as after by the Romans, Paneas.

3. Jacobs Son by Bilhah, Gen. 30. 6.

4. The posterity or Tribe of Dan, Gen. 49. 16. Dan- Haan The name of a place, 2 Sam. 24. 6.

Dance | Pfal. 149.3. & 150.4. or Pipe, marg.

Dancing | A comely motion of the body, flirred up by the inward and ipiritual joy of the heart, to tellifie thankfulness for some great benefit or deliverance from God. 2 Sam. 6. 16. David danced before the Ark. 1 Sam. 18. 6. Exod. 15. 20. Judg. 11. 34. & 21. 21. Luk. 15. 25. This kind of Dancing is lawful and holy,

6 2. A motion of the body, feemly or unfeemly, flirred up 6 by natural or carnal joy, to pleafe and fatisfie our felves or others. . Mar. 6. 22. And the Daughter of Herodias danced and pleased · Herod, &c. This kind of dancing is unlawful, and wanton sunless it be privately, by the one sex only for moderate recreation.

Dandle ] Ifa. 66. 12. And be dandled upon her knees ; that is, ye shall be carefully and curiously, or tenderly and delicately nurfed-up, as darling children of great ones especially are wont to be, that are almost perpetually either in the arms, or on the knees. The word here used fignifies to take much delight in eught. The Pfalmift oft useth it to express his delight in Gods Law, Pfal. 119. 16, 24, 46, 70, 77, 92, 142, 144. And of the

comforts and refreshments, which from thence his foul received. Pfal. 94. 19. It is used of Children playing and sporting themfelves, ch. 11.8. And some therefore here render it, Te shall play upon her knees, alluding to children that fit playing upon their Mothers lap. Howbeit, it feemeth not amifs rendred dandled, for in such dandlings children much delight; and it is implied that they should be as darlings, children of delights, Jer. 19, 20. (where this word also is used) and children of dandlings, as they feem termed, Lam. 2. 20. It hath reference to the manner of parents, that are wont to have their young ones, their darling ones especially, whom they take most delight in, frequently in their laps, on their knees, Gen. 20. 2. & 50. 23. Ruth 4. 16.

Danger | Corporal, Act. 27. 9. & 19. 40. Corporal, spiritual, and eternal, Mat. 5. 21, 22. Danger pretended for byends, Act. 19. 27.

Is in danger of eternal damnation, Mar. 3. 29. That is, shall certainly be damned.

Dangerous | Unfafe, perilous, full of danger, Act. 27. 9. Maniel Judgment of God. The Son of David by Abigail, Chr. 3. 1. One of the posterity of Ithamar, Ezra 8. 2. One of the bond royal of Fudah, led captive unto Babylon, Dan.

Danites Judg. 13. 2. Such as were of the tribe of Dan, or his posterity; who bordering upon the Land of the Phi-listing, were most subject to their incursions and oppressions.

Dannah Judging, or judgment. A City, Josh. 15. 49. Dara | Generation; the habitation of a Shepherd, of fellowship, or of iniquity. The Son of Zerah, I Chron. 2. 6.

Darba ] The generation, or dwelling place of knowledg. The Son of Mahol, 1 King. 4. 31.

Dare | Boldly to enterprise, and adventure to do a thing, not to be afraid, Job 41. 10.

I durft not, Job. 32.6. Heb. I feared, marg.

Darius Requiring, or inquiring. The King of the Medes,

Dan. 5. 21. Of the Persians, Neh. 12. 22.

Dark Lev. 13. 6. Dim, obscure. Aynfw. Numb. 12. 8.

Dark speeches, or hidden speeches, riddles. A dark speech is called in Hebr. Chidah, of sharpness, because it requireth sharpness of mit, both to propound and expound the same, Judg. of wit, both to propound and expound the lame, judg. 14. 13, 14. And it is of the nature of a parable, Ezek. 17. 2, 3. And all close and hidden doctrine is called a riddle, Psal. 49. 5. So translated, 1 Cor. 12. 12. and sometime bidden things, Mat. 13, 25, from Psal. 78. 2. Anjus. Job. 9. Have no light. Annot. Job 18.6. or darkened, it shall be clean taken away, and darkness come in the stead of it, Annot. Joel 2. 18. With over-shadowing clouds, and swarms of these devouring

vermines. Annot. It's spoken of the Plague, Lev. 13. 6. Speeches, Numb. 12. 8. Waters, 2 Sam. 22. 12. (Hebr. binding of waters, marg.) Stars Job 3. 9. Light, Job 18. 6. Cloud, Job 22. 13. Way, Plal. 35. 6. Job 3. 9. Light, Job 18. o. clonia, Job 22. 15. ray, 1144 5.3. o. Saying, Pfal. 49. 4. Places of the earth, Pfal. 74. 20. (darkneffes, bafe, or mean, as in Prov. 22. 29. dark or obscure persons, are the base fort; the Greek here translateth it dark persons, meaning the vile graceless enemies. Aynsm.) Sayings, Psal. 78. 2. & Prov. 1. 6. Night, Prov. 7. 9. Mountains, Jer. 13. 16. Places, Lam. 3. 6. Day, Ezek. 34. 12. Amos 5. 8. Sentences, Dan. 8. 23. Sun and Moon, Joel 2. 9. Night and day, Mic.

Barkip] I Cor. 13. 12. Ex diving man, in a riddle. A proverbial or anigmatical speech, and the Apostle hath reference to Numb. 12. 8. and implyeth, that there is such a difference between the imperfect knowledg which we have in this life, and the perfect knowledg we have in the life to come, as is between the propounding the same thing in the obscurity of a riddle, and

declaring of it in plain, proper, and fignificant terms. Annot.

Darken | To hide and deface; or as the Gr. translateth, corrupt, Exod. 10. 15. Ayrim. To defeat, prove helplefs, Isa. 9. 30. He shall see no more light, hope, and help of relief from above, then from below. Annot. Ifa. 9.19. To overspread and overwhelm with calamities and afflictions, as chap. 8. 22. & verf. 1. The Chald. rendreth it desolated; or as others read it, burnt up, as Joel 2.3. Annot. Isa. 24. 11. To extinguish, put out, pass a-way. Annot. Ezek. 30. 18. To restrain, marg. Zech. 11. 17. Shall see nothing.

It's both corporal, Eccl. 12. 2, 3. and spiritual; applied unto the beart, Rom. 1. 21. understanding, Eph. 4. 18.

Barkened put for, made miserable, Isa. 9. 19. Suppres-

fed or taken away, Ifa 24. 11. Reftrained, Ezek. 30.11. To bring calamity, Amos 8. 9. Land Darkened A people covered and overwhelmed with

calamities and miferies, as with darkness, Ila. 9. 19. The Land is darbened.

Warteneth countet ] Job 38. 2. Caft a black colour on the

fovereign brightness of the justice and wisdom of my providence, accusing my judgments of folly and injustice, who by fearching out the counsel of his own corrupt reason, makes it the more obscure, and declares his own folly, Rom. 1. 22.

Tannoi.

Barkish Lev. 13. 39. Somewhat dark, as in vers. 6. So that their witness (saith Sol. Jarchi.) is not strong, but somewhat dark. Aynfoo.

Darkneis The absence, privation, or want of natural · light. Gen. 1. 4. God separated light grom darkuefs. Mat. 27. 47. This is natural darkness.

2. Ignorance and unbelief, which is the absence and want of (prirual light, 1 Theff. 5.4. ?? are not in darknets. Eph. 5. 11. Joh. 2.19. 1 Joh. 2.11. This is fpiritual darknets, containing the fearful effate of unbelievers in this world.

'3. The wofal and uncomfortable efface of the damned in hell, which is the abience and want of heavenly light, Mat. 22. 13. Cast him into utter darkness, Mat. 8. 2. This is eternal darkness;

the second death, 2 Pet. 2. 4.

4. Calamity and forrow, as light doth sometime fignifie deliverance and joy, Lam. 3. 26. Ifa. 45. 6. Pial. 18. 28. Took (0 Lord) witt lighten my darkness, i. e. thou witt turn my forrow into prosperity and joy. Joel 2. 2. A day of darkness, that is, of affliction and forrow: and very often in the Prophets and Plalms, Ila. 8. 22. Plentiful and bopels miferies.
5. The mind of all men, such as it is fince their fall, full

of blindness and sin. Joh. 1. 5. That light spired in the darkness, &c. Eph. 5. 8. Auxess. It is more to call the darkness, then to say they were dark or 6 blind.

6. Sin and wretchedness, the wages of fin. 1 Joh. 1. 5. And

in God there is no darkness.

7. A private and secret place, where some sew perfons only be present. Mat. 10. 27. What I tell you in \* darkness; that is, at home in private, as appeareth by comparing vers. 27. the first part of it with the lat-

Natural, Gen. 1. 4. Miraculous, Exod. 10. 21. Matth.

Spiritual. 1. The estate of the unregenerate, Ephes. 5.8. 2. The feveral fins wherein the ungodly walk, Eph. 5. 11. - 1 Joh. 1.6.

Eternal, Mat. 25. 30. It's also put for, 1. Afflictions of all forts, Job 19. 8. Lam. 3. 2. Isa. 5. 30.

2. The grave, Job 10. 22.
3. Dark clouds, as which feem to bring darkness with them, Píal. 18. 9.

4. Sin and wickedness, 1 Joh. 1. 5. 5. The hellish rout of reprobate Angels and men, Luk. 22. 53. 6. The night, Gen. 1. 5.

Satans Kingdom, Col. 1. 13.

Ignorance of Christ our light, Joh. 3. 19. 9. Blind condition and uncomfortable estate upon the loss of

Chrift, and light of his Word, Joh. 12. 35.

10. The loss of natural fight for a while, Act. 13. 11.

11. Undiscoverableness to man, 1 Cor. 44.5.

12. An obscure place, 2 Per. 1.19. Uncomfortableness, Job 3.6. Blacknets of darknets Most thick and gross darknets, so green milery most horrible and fearful, Jude vert. 13.

'Et a be cast into utter darknets To be excluded from

celestial happiness, and live for ever in hellish misery, Mat.

'Chains of Darkness ] Darkness as it were Chains, bound in most milerable and horrible condition, 2 Pet. 2. 4. A Metaphor or speech borrowed from condemned malesacors, which lie fast tyed in bonds and cords in the stench of the prison, or some ugly loathsome dungeon, till they be thence drawn out to execution: fo are the Devils held furely in torments most grievous till the last judgment, when Gods wrath shall to the full fall upon them. Whereunto that speech of the unclean spirits in the Gospel e feemeth to have relation, Art thou come to torment us before the time? The Devils are so punished already, as with continual trembling they do expect more torment, as the Malefactor doth which is kept close and tase in prison after · his fentence.

\*Boarkness over all the Land A miraculous work of God, Eclipfing the Sun at the death of his Son throughout the Countrey of Judea. As sometimes the First had light in · Golhen, when the Agyptians were all covered with darkneis: So now light was denied to the Jews for three hours, 'when all the world had it; which was such a wonder, as · Ethnicks registred it in their publick Records; being the more wondreus, because it happened in the full Moon at the Passover. Mat. 27. 45. There was darkness over all the Land. It is familiar with Scriptures, when Land is named without addition;

to understand thereby Judea or canaan: and Land to be put for a Region or Country, we find Mat 9.2, 6. Luk. 4.64. They which think this darkness to be universal over the whole world follow Textullian for their Author.

"Mo love Darkneis ] To take full pleasure and delight in unbelief and fin. Joh. 3. 19. Men loved dar bnefs rather than

Dower of Darknefs | The dominion, rule, and fivey which Satan and fin do bear over all unregenerate persons. Col. 1. 13. who hath delivered us from the power of darkness.

Deince of Darknels | Satan the Captain and Ring-leader of all wicked men, even of the whole hellish rout. Ephes. 6.

'12. The Princes of the darkness of this world.
'All put barkness for light) is, To pervert the truth, calling good evil, and evil good; fallhood truth, and truth error,

"Montin Darkness | To remain and abide fecure in the flate of fin and wretchedness. Luk. 1. 79. To give light to them that lit in darknels.

Sun darkened and Stars | Moft grievous calamities , as in Ezek. 32. 8. Joel 2. 31. & 3. 15. Mat. 24. 29. Luk. 21. 15.
Isa. 13. 10. Stars and constellation (which is something compact of many stars) be in *Chaldea*, whereof *Isiah* speaks, most bright and clear for the rarity and thinness of the Clouds

'Atter Darkness ] Such Darkness and misery as is without the Kingdom of heaven; for in the Kingdom there is light and happiness, Mat. 22. 13. It fignifieth bodily and spiritual miserics, Ifa. 9. 2.

Dnes way to be bark | That is, his life to be troublesome

and dangerous, Pfal. 35.6. 'To watk in parkners To lead such a kind of life, as they do, which shun and slie the light of the Word: A finful life.

1 Joh. 1. 6. He that walketh in darknefs.

Mozks of Darknels All evil and finful works, which come from darkness of Ignorance, and lead to darkness of mi-'sery, and be done of such as hate the light, Eph. 5. 11.
'I Thest. 5. 8. Rom. 13. 12. Cast away the works of darkness: that

is, fuch works as blind Gentiles live in, and commit.

Barton of generation, the possession or buying of a dwelling bouss. One, whose children returned from the captivity, Ezr.

2. 56.

Darling Put for an only one, Pfal. 22. 20. & 35. 17. marg. Whereby the foul may be understood. Dart ] Taken properly for a light javelin or instrument, which was wont to be flot or thrown, Job 41. 25. Figuratively, for the prick or fting of a guilty confcience, Prov. 7. 23.

Darts: 2 Chron. 32. 5. or Swords, or Weapons, marg.

[Firry darts] The most fierce and dangerous temptations which Satan casteth at us (as fiery darts) to destroy our faith. Eph. 6. 16. That ye may quench all the fiery darts of the Devil.
These Darts, faith doth so extinguish, as the faithful are not

hurt by them.

Dath] To break, Exod. 15.6. To scatter, Pfal. 2. 9. Agnfra. Pfal. 91. 12. To hurt, Aynfw. Pfal. 137. 9. To beat or knock out ones brains, Jer. 13. 14. By dashing, to dissolve, dissipate, or break to pieces, Ifa. 27. 9. & 22. 28. And it is fo applied to Petters mare, Pfal. 2. 9. to earthen pitchers. Judg. 7. 19. to bottles, as here, & chap. 48. 12. Annot.

He that dasheth in pieces, Nah. 2. 1. or, the disperser or bammer. who was the Mede, Scythian, and Babilonian. Annot.

Dathan] Culton or Law: one who rebelled against Moses and

Aaron, Numb. 16. 1, &c. "Daughter | A Woman-child, or a female, as Thamar the

Daughter of David.

2. The holy Catholick Church, even the company or body of all true believers, called a Daughter in respect of God her Father, who hath spiritually begotten her, and loved her as his Daughter. Pfal. 45. 9, 10, 13. The Kings Daughter is all glorious within.

' 3. Particular Churches or Congregations profeffing the faith of Christ, and begotten of that immortal feed of the Word, which first came out of Jewesalem. Cant. 1. 2. I am black, Oye daughters of Jerssalem. Those Churches are called Daughters of Sion and of Jerssalem, Ila. 61, 11. Because they were begotten by the Dollrine that came out from theme. Isa. 2. 3. And the Law Shall go forth of Sion, and the Word of the Lord from Feru Calem-

4. Falle Churches, which make a great flew of piety, and yet are but the affemblies of Idolaters and Hereticks. Cant. 2.2. So is my love amongst the Daughters. Also, in Cant. 6. 8. it fignifies firange people and nations.

65. A Necce, or a Sons daughter. Exod. 2. 21. Who gave to

Mojes, Zippor ab his Daughter. 6. Posterity, or off-spring. Luk. 1. 5. Which was of the daughters of Auron. It fignifieth Women. Gen. 34. 1. & 35. 13.

Also daughters is put for one daughter, Dinah, Gen. 46.7. As fons is used for fon, vers. 23. which is usual with the Hebrews to put one number for the other.

7. A City. Mat. 21. 5, Tell ye the Daughters of Sion; that is, the City of Sion : Also people, Ifa. 10. 30.

"8. Any Town, or Village, or place bordering in or belong-"ing to ione City or greater place, Ezr. 26. 6. Josh. 15. 42"2 Chr. 13. 10. Psal. 68. 11. "So Sion is called the daughter of Ferufalem, Zech. 9. 9. Mat.

It's taken also for the Congregation, or Common-wealth, Psal. 137. 8. & 9. 15. All the women of a City, Cant. 1. 5. Or, Common-wealth and Kingdom, 2 Sam. 1. 24. Ifa. 16. 2. Branches mon-wealth and Kingdom, 2 Sam. 1: 24: 11a. 10. 2: Blatteles of trees, Gen. 49. 22. marg. Ones Sons wife, Ruth. 3: 18. Women, Gen. 34: 1. Ones fifter, Gen. 34: 17. One that imitateth another in holines, 1 Pet. 3: 6. A word used for comfort and encouragement, Ruth. 3. 10. Mat. 9. 22.

Baughter of Belial] I Sam. 1. 16. put for, A wicked

woman.

The Baughters of Cappt] Jer. 46. 11. of Babylov, Jer.
51. 32. Edom, Lam. 4. 21. Moab, Ifa. 16. 2. Sodom, &c. Ezek.
16. 46. for Agypt, Babylon, Edom, Moab, Sodom, &c.
Brinces Baughter | Cant. 7. 1. This title belongeth only
to fuch as believe in Chrift, which are born not of bloads, nor of
the will of the flish, nor of the will of man, but of God, Joh. 1. 12. The word may be rendred, Daughter of the beautiful, or beauteous Princes daughter, or of the Prince, the Noble; for Princes were ftyled bountiful, or benefactors, Luk. 22. 25. as being free, liberal, and willing to do good unto others. Hereby is fignified that she was of noble race, and ingenuous disposition, ready and willing to serve the Lord, and propagate the grace of his Gospel unto others. Avnfronth.

Daughters | Ezek. 27. 16.or Cities, marg. 1 Pet. 3. 6. Gr.

children, marg.

Eaughters Strange Nations and people, which do admire

Daughters Strange Nations and people, which do admire the giory of the Church, Cant. 6. 9. The daughters have feen her and counted ber bleffed.

The congregations of peoples; as the Scriptures mention, the Daughter of Jerusalem, the Daughter of Tyrus, and many the like So is my love among the daughters, Cant. 2. 2. Aynfworth.

The word Daughters when absolute and solitary hath seldom a good ience, like women that lose their good name, not only by keeping ill company, but by keeping none. As these are exceeded by the Church in beauty fo shall they be at last in power; they ourgrow and diffress her for the present, but that flourishing is but like the crackling of thems under the por, which the fire of the Lords jealouse shall consume like dry stubble, Isa. 27. 4.

Careles Baughtere | Ifa. 32. 9. for Cities abounding in riot and excess of all pleasures dreaming of nothing else but safe-

Daughters of Jerusalem ] Women which dwelt at · Ferusalem. Luk. 23. 28. Daughters of Jerusalem weep not for me. And often in the Book of Lamentation, it is fo taken.

2. Churches begotten by the Word, which came forth from · Ferusalem: as afore, Cant. 1. 2. O ye daughters of Jerusa-

'It is usual in Scripture, by Daughters to fignifie Churches or Congregations. The reason is, because every chief City was counted a Mother. 2 Sam. 20. 19. Thou seekest to destroy a City and a Mother in Ifrael, (whereupon the Apostle calleth Jirufa-· lem, the Mother of us all, Gal. 4. 26.) The Villages that were near and pertained to fuch Cities, are called Daughters, Josh. 15. 45. 2 Chr. 13. Pfal. 68. 11. And the Inhabitants there feated, or allemblies of people reforting thither, are like wife called Daughters, as being bred, born, and nourifhed there. See Lam. 2. 19. Mat. 21. 5. Zach. 9. 9. Jer. 4.

Baughters of Jerusalem Either falle fifters of the · Church, the degenerate afiemblies of Idolaters, or the particucular Congregations, begotten of the Word, which came out of Jerusalem. The latter interpretation is the better, Cant. 2. . 7. I charge ye O daughters of Ferufalem.

The Daughters of Jerusalem were nothing else but her self in her

diffinct parts and branches. Annot.

The friends of Christ and his Church, the Elect of God, though not yet perfectly instructed in the way of the Lord, Cant. 5. 8, 9. & 6. 1. As the Villages belonging to a City, are usually called the daughters of that City, Numb. 21. 21, 25. 1 Chr. 7. 28. So ferufalem which is above is the mother of us all, Gal. 4. 26. whole daughters are the particular Churches and Christians called Virgins, 2 Cor. 11. 2. Rev. 14. 4. and Sodom and Samaria are prophefied of, that they should be given to Jerusalem for daughters, Ezek. 16. 61. and thus in Pfal. 45. 13, 14. The Kings daughter (the Church) is brought unto the King in rayment of Needle-work, and Virgins her friends after her.

Hereof mention is also Cant. 3. 5, 10. and in v. 11. where they are termed the daughters of Zion, so in chap. 5. 8. 16. and in chap: 8.4.

' Daughters of finging The ears which take delight in musick. Eccl. 12. 4. And all the daughters of finging shall he abaled.

'David Properly, fuch a man fo called, the Son of Felle, King of Israel, to whom was made the promise of the Messiah to come of his seed, and to sit upon his throne by just succession: but typically and figuratively Christ the spiritual King of his Church, of whom David both in peace and war, in trouble, and in regard of enemies of all kinds, did carry a most clear figure and reprefentation, as in Isa. 9. 7. Jer. 33. 14, 15, 16, 17, 18. Hol. 3. 4, 5. Psal. 22. throughout. Solomon in the Dedication of the Temple, taking on him the Prieftly function of praying and teaching, was a type of Christ, 2 Chr.

6. 1, 2, 3, 5. 2 Sam. 7. 15, 16, 17, 5. Pfal. 132. 11, 12, 5. Ila. 11. 1. "David: 1. The King of Judah, and Father of Solomon. "2. Chrift himself coming of Davids kindred, Jer. 20. 9. Ezek.

4 34. 23. 8 37. 24, 25. The word fignifieth Beloved.

David: The name of one of the Sons of Ihai. 2 King of Israel, a type of Christ in his unction, vocation, enemies, adverfaries, deliverances: Also sometime it significant Christ the King and only Saviour of his people. Hos. 3. 5. Tanio Toy neck is like the tower of David, Cant. 4-4. mention is made hereof in Neh. 3. 19, 25. or the fort of Zion which

David took, and builded, 2 Sam. 5. 7, 9. Hereby is meant that her neck was upright, high, and strong: for the neck is named in Hebrew Tarvaar, of firmues and strength, a wower, (Mig-dal) is a building great and high, Isa. 2.15. This fignifieth ad!) is a building great and nigh, its 2.15. This nignment the magnanimity and high courage, the fure hope, the bold and comfortable carriage of the Church, whileft fibe being by faith united unto Chiff her head, doth no longer bow down her neck to bear the yoke of her enemies, to serve Satan and fin any more, or to be a servant unto men, Rom. 6. 17, 18. I Cor. 7. 22. but by the weapons of her warfare (2 Cor. 10. 4.) fhe ftandeth, and withftandeth in the evil day, Eph. 6. 11, 17. Aynfw. So in effect Annot.

" Wahid The Book of Plalms penned by David. A Metony-

mic. Saying in David, Heb. 4. 7.

Daunce | It's either lawful or unlawful.

Lawful, ordinary, as at a feafonable time, Eccl. 2.4. A feaft, Judg. 21. 19, 21. Extraordinary, as Exod. 15. 20. 2 Sam. 6. 14. Judg. 11. 9, 21. Extraordinary, as Exott. 15. 26. 25 am. 14. Judg. 11. 24. I Sam. 18. 6. Luk. 15. 25. Yea, and thus was the Lord to be praifed, Pfal. 149. 3. & 150. 4. Implying matter of mirth, and gladnefs, Lam. 5. 15. Jer. 31. 4. znl.wfsll, as Exod. 32. 32. 19. 1 Sam. 30. 16. Mar. 6. 22.

See Dancing.

Datub Taken properly, Exod. 2.3. Figuratively, for to thut, spoken of God with relation unto Idolaters, Isa. 44. 18. marg. To use vain, frivolous, and flattering excuses and pre-texts, spoken of foolish seducing Prophets, Ezek. 13-3, 10, 11,

Dawbing | Ezek. 13. 12. or plaistering. D. Trans. meaning

their flattering predictions. Annot.

Danon | Mat. 28. 1. The Original Επιφώσκω, fignifieth to wax toward the light, although it be not light. Leigh. C.S. To be light or clear, shine, appear, or shew it self, Stavyelon, 2 Pet. 1. 19.

Dawning of the dap ] Job 3. 9. Heb. the eyelids of the morn-

Dawning The Jews divided their night into four Watches. Each watch containing three leffer hours.

The first, Lam. 2. 19.

The second termed the Middle-watch. Judg. 7. 19. because it

dured till mid-night.

The third held till three in the morning, Luk. 12. 38. The fourth called the Morning-watch, Exod. 14. 24. ended at

fix in the morning. The 1. was termed the Even.

The 2. Midnight.

The 3. Cock-crowing.

The 4. The Dawning. All expressed by our Saviour, Mar.

3.35. Godwyn.
' Bap The space of 24 hours, and this is the Natural day: or, of 12 hours, which is the Artificial day, Joh. 11. 9. Gen. 1.

Note: Some begun the Day at Evening, some at Morning, fome at Noon-day, fome at Mid-night. Mofes faith, Evening and Morning were the first day. Gen. 1.

'2. Time generally, Mat. 3. 1. In those days, Luk. 1. 5. Gen. 2. 4. and 17. In Gen. 1. 5. it is used both for the Artificial and Natural day.

' 3. The time of grace, under the light of the Gospel. Rom. 13. 12. The day is come. Alfo, verf. 13. Heb. 4. 7. Act. 3. 24 All the Prophets spake of these days. It signifies the Night, Isa. 10. 17. 2 King. 19. 35.

D

4. The light of truth, or the lightfome doctrine of heavenly truth, Joh. 9. 4. While it is day, I Cor. 3. 13. I Theil

'5. The space that a man liveth in, or doth any notable act, or · suffereth any great thing. Joh. 8. 56. Abraham rejoyced to see my · day : Also a point of time. Gen. 2. 17. That day, &cc.

6. Year, Numb. 14.34. Ezek. 4.6. One day shall be for a year, &c. Gen. 27. 46.

7. Judgment. 1 Cor. 4.3. Or of mans day. So it is in the \* Original, for Judgment.

68. The time of ones affiction. Pfal. 116. 2. In that my day, Obad. verf. 12. Pfal. 37. 12. Job 28. 20. Jer. 50. 27. Ezek. 25. 29. Ha. 9. 4. Hof. 1. 11. Pfal. 137. 7. 1 Sam. 26. 10. 9. Judaical feafts and feftivals appointed by the Law of God,

as the Jewish Sabbath, Pentecost, Easter, feasts of Taberna-cles, or Expiation, of Trumpets, New Moons: These days Gome weak believers amongft the Jews did ftill observe and keep, through ignorance of their liberty, purchased by the Paffion of our Lord, Rom. 14. 5. One man esteemeth one day above another, &c. Such as expound this of choice of days, for abstinence and fasting, do much miss of the Apostles meaning and drift (howfoever some Fathers favour that Exposition, as · Ambrose, Origen, Chrysplom, Angelm, &c. ) For the Apostle laboureth to compound the Cotroversie between believing Jews and Gentiles, as is apparent by verf. 2. Also of such choice of days for meat, we read of none in the Apostles time, nor long after: Neither would he say that such did eat to the Lord, as by their own invention observed days for abstinence.

" 10. A time of opportunity, whether by day or by night to do any thing therein, whether good or evil, I Sam. 26. 8. "II. The New Testament in comparison of the Old, "which is dark with shadows: so some understand, Rom.

"13. 12.
"12. The time of prosperity.

"13. Any time of good opportunity, or opportunity to do good,

"Joh. 9.4. It's also put for, The time present, 1 Sam. 6. 13. The time of Gods judgments, Pal. 27. 13. Time of life, Joh. 8. 56. Shortly, Job 23. 14. Any time, Gen. 2. 17. A while, 1 Sam. 9. 27. Suddenly, and in a moment, Rev. 18. 8. The time or continuance of ones reign, 1 King. 14. 20. The day of death or judg-

ment, Luk. 21. 34.

It may be confidered also by way of relation, as, The days of heaven, Deut. 11. 21. for, The time of the heavens continuance, The day of wrath, Rom. 2. 5. for, The U. 16. for time of punishment, Length of days, Pial. 91.16. for Long life. Day of visitation, Isa. 1. 3. for, The time of Gods judgments to be inflicted; or according to, 1 Pet. 2. 12. The day of mercy. All day long, Rom. 10. 21. for, Always, or upon every occasion. There also mention of a day of battel, a day of tribulation, &c. which are easie to be underftood.

Day | Rev. 9.15. which was prepared for an hour and a day, &c. or, at an hour, &c. It may fignife their readines to go at any time, when they should be loosed. Or, to follow the work from time to time. Or, at the time appointed by God. Or, a short time, see chap. 3. 10. Or, the time of their coming to take Constantinople, from the beginning of their Empire, which is to be reckoned from their taking of Babylon, was 396 years, and some odd time, for days, in the Prophets are put for years, vers. 5.

This enumeration of the four parts of time, an hour, a day confifting of 24 hours, a month confifting of 30 days, a year confifting of 12 months, letteth us see the reflies disposition of the Devil to do wickedly. He is ever prepared, if he be permitted. Comper.

Dap In the day when the fall be fpoken of, Cant. 8. 8. or wherein speech shall be of her, or unto her, or against her. The day of grace is not always at hand; he who is the Lord of times and feasons, hath ordained and appointed such opportunities, according to his own pleasure. At he came in the fulness of time; that is, the time decreed, and predetermined by himself; so did he ordain a time and set a day, for the visiting of the Gentiles, that they might be gathered into a fetled Church, and called into the communion of the Covenant of grace, by the Gospel, which should be revealed. Annot.

When the fame of her calling and conversion shall come abroad, what furtherance shall we yield, to increase, settle, and stablish her in the truth? This sheweth the duty of love from one Church to another in communicating their graces each to other, and praying one for another, Act. 11. 19, 22, 23. But inafmuch

as no fooner do a people turn to the Lord, but the wicked doonpose in word and work : the Hebrews in their Chaldee Paraphrase expound the words here, what shall we do for our Sifter in the day when the Nations shall speak to go up against her to war?

Another day, to day] A certain day, Heb. 4. 7.
\* Bay-break + The clearday of Christ his first coming in the

flesh, by the fuller Revelation of himself, to chase away the shadows of the Law, in dark rites and ceremonies.

'Also the perfect clear day of his second coming in glory,

when all obscurity being done away, there shall break forth a glorious light, Cant. 2. 17. Until the day break, and the ibadows flie away.

" Way by day, or dayly offerings Our continual and dayly prayers, and our fet worship of God, acceptable to him by in the morning and evening. Numb. 28. 3. Offer dayly two Lambs without spot. See the practice of Elias, I King. 18. 36. Dan. 9. 21. Cornelius, Act. 10. 23. for daily fet prayers.

Day by Day ] Luk. 11. 3. or for the day, marg. from day to day 2 Sam. 13. 4. Heb. morning by morning,

The great day of God Almighty] Rev. 16. 14. wherein God shall shew his Almighty power in destroying the Popish Princes. Chap. 19.17. Annot.

It is usual in holy Scripture to call that day a great day, wherein the Lord works any memorable and notable work, and fo this battle of the great day, may fignifie, the battle of Arma-Geddon,

wherein the forces of the Beaft and his confederate Kings shall be overthrown, and God shall strike him with desolation. Comper. This will indeed be a great day, as whereof the judgment will

be great and wonderful, the destruction of so many enemies. Pa-

The great day of his weath is come | Rev. 6. 17. The day of vengeance which the bloud of Martyrs called upon, and cryed fo loud for, vers. 10. See Isa. 34.6, 8. Joel 2. 1, 2, 31. Annot.

"Day of darkness Times of affliction and trouble, or sharp and hard times, Joel 2. 2. A day of darkness, and of

blackness. Darknets Rev. 16. 10. And his kingdom was full of dark-nefs. By the destruction of the City of Rome, shall the Government and power of the Pope, which hitherto he hath used, be made extreamly void, and all his dispatches or commissions suspended. But the Papacy shall not yet by this means be utterly dissolved, and taken away. For this doth follow afterwards, at the pouring of the Seventh vial, in the laft war, in a place called in the Hebrew tongue Armageddon. Clav. Apocal. pag. 105, 106. This plague is proportionable to his fin. In the first Trumpet God forewarned his Church, how the Beast figured there by a fallen star, (that is, an Apostate preacher) having the key of the bottomless pit, should bring out a (moak to darken the Sun and the Air, Rev. 9. 1. which he did. therefore now the Lord with a punishment correspondent to his fin darkneth his kingdom. In it felf it is a kingdom of darkness: to them it is a principle, that ignorance is the Miother of devotion, but in this fense, the Lord is said to darken it, because he shall spoil in of all that credit and estimation which it had before in the world.

Digh dap Gen. 29. 7. Heb. the day is great, marg. doing thy will on my holy day. Such are to be confecrate unto the honour of God alone.

Day of the Lozd, or of Chaiff The time of his coming in the flesh to live amongst us. Luk. 17. 22. Te shall desire to see of the days of the Son of man. This time of Christs life is called the day of his flesh. Heb. 5. 7. It the days of his slesh. Mal. 4. 1.

"2. The Christians Sabbath called Sunday, Revel. 1. 10. "3. The time of some particular judgment of God upon some expeople or places, Joel 2. 1. Amos 1. Obad v. 15.

5. The time of his fecond coming to judgment in glory, and majetty. Luk. 17. 24. So [hall the Son of man be in his day, 2 Pet. 3. 10. The day of the Lord shall come. This is called, The day of wrath, Condemnation and Defluction, in respect of the wicked, Rom. 2. 5. 2 Pet. 5. 7. A day of Redemption and delivering in respect of the godly, who are then to be fet free from all kind of evils. Luk. 21. 28. Aday of Revelation, in respect of all Men and Angels, who shall be then revealed and manifested what they be, and what they have done. A day of Judgment, 2 Pet. 2.9. because therein all persons are to be tryed and adjudged unto R 2

'that condition and flare unto which they must stick for

Finally, That day, by an excellency being the Last day, and Great day, full of Glory to Christ, of Joy to the Good, of Sorting the Control of the Good, of Sorting the Control of the Cont row to the wicked, Joh. 6. 36. 2 Pet. 3. 11. After which there shall be no succession of Days and Nights, but one perpetual Day for the righteous, and one perpetual Night for the

Sinners and Ungodly.

"Mily Logo ap] The first day of the week, being the first day of the Creation, called commonly Sunday. Rev. 1. 10. I " mas ravished in the spirit on the Lords day; so called, for that our Lord rifing from death on that day, brought forth the light of a new and eternal world. It is also kept for remembrance of the Mystery of our Lords refurrection, on which day, for that end folemn affemblies were kept by the faithful, 1 Cor. 16. 2. · Act. 20. 7. By our Lords appointment. Act. 1. 3. Papifts err, in making the constitution of this day to be a meer Tradition of the Church, without any authority of Scripture.

Lozds Day | Rev. 1. 10. The day on which our Saviour role again, the first day of the week on which the Church constantly met for the publick service of Ghd. The time and place are mentioned, to confirm the truth of the History, and the day, to add more honour to that day which is here called the Lords day, as the Lords table, I Cor. 10. 21. and the Lords Supper, I Cor. 11. 20. Annot.

The Lords day: Not by creation, for fo all days are his; not by Destination, for that intendeth a time yet to come; and to the day of general judgment is his, I Theil. 5. 2. but by Confectation, Choice, and Institution. Leigh's Annot.

"Dap of the Lozo A time appointed by the Lord, wherein to affemble the Heathens to execute his judgments against the Edomites, Obad verf. 15. For the day of the Lord is near.

Day of mariage | The last and great day, when the mariage, begun here between Christ and his Church, by betrothing, 6 shall be perfected and confummate with exceeding glory to the e great rejoycing and making glad, both of Husband and Spoule. Therefore called the day of the gladness of his heart, Cant. 3. v. aft. Come forth ve daughters of Zion, and behold the King Solomon, with the crown wherewith his mother crowned him in the day of his · marriage.

"Day of Midian] The time when the Midianites were by Gedeon marvellously confounded and destroyed, when the people of Ijraei were fo freed from very great diffrefies, as yet their joy was not lafting, Ita. 9. 4. Judg. 7. 22. Ifa. 10. 25.
This renowned victory twice by Isaich reported, is an example of Gods goodness and might, in delivering his.

"Ho day and to morrow | Time that now is, and the time to come, even the whole time of his offence. Luk. 12. 32. I will beal fill to day and to morrow.

Note: As to day is for the time present, and to morrow for all time to come, fo yesterday, and the day before are used for all time past, Gen. 31. 2, 5. Exod. 4. 10. &

'5.7.14.
'Day and night] Perpetually for ever and without any end. Rev. 14. 11. They shall bave no rest day or night. Ifa-

2. Continually without ceasing, so long as this world lasts. Rev. 12. 10. Which accujeth them before our God day and

Not in the day time only, but in the night also, even every day, Luk. 2. 37.

Dap and night | Continually, or time without any end, or any ceafing, even for ever and ever. Revel. 20. 10. And shall be

tormented even day and night for evermore. "Day 02 night | Never, at no time ceasing to praise God but keeping on therein a perpetual tenor. Revel. 4.8. And they ceased not, day nor night, saying, Holy, boly, boly, &c.

"Alt one Day | Very shortly, and at one instant, Rev. 18. 8. "The Plague shall come at one day; that is, suddenly, and in a mo-

ment, I Pet. 3. 10. Her Plagues hall come in one day, Rev. 18. 8. In a short time called one hour, vers. 10, 17, 19. Not that one day would end the bufiness, but her enemies should not give over the siege, till they had taken it. Or, in one day; that is, suddenly, against her expectation, Ifa. 47. 9, 11. Annot.

Dne Day as 1000 years | That with God there is no place for fuch diffance of time, thorter or longer, as it is with men. 4 2 Pet. 2. 8.

Such as draw this to prove the continuance of the world to be but 6000 years, according to the number of the days in the Week, do willingly dote.

Day of Salvation | Time of the Gospel , wherein the glad tydings of Salvation are published and offered. 2 Cor. 6. 2. This is the day of Salvation.

Sepenth Day | The day which was the seventh from the creation, which is our Saterday, Heb. 4. 4.

"Day of flaughter] A day appointed for a folemn feaft' where beafts were laughtered by the Jews for facrifice. Jam. 5 5. As in a day of flaughter.

Way [mitten, or (hone not] The light of divine truth obfoured and darkned by a most thick cloud of filthy ignorance. fent by the just judgment of God, to punish such as were willingly blind, at the thining forth of the Gospel. Rev. 8. 12. And the day was smitten, or shone not. Some other by the Day mitten, or hone not do understand the taking away of the gladness and joy which men had in the fruition and injoying of the light of the Goipel. Their two fences, although they feen to differ, yet they do after a fort meet in one: the latter, being as the effect; and the former as the cause. For the darkening of the truth of God must needs diminish the joy of Gods people.

Way of temptation] All the time wherein God tryed his people. Pial. 95. 8. In the day of temptation in the wilder-

Day of temptation The time when the people of 16 act tempted God by their contention and ftriving, as if they would try his power and justice, Heb. 3, 8.

Day [pring] Luk. 1. 78. or Sun-rifing, or Branch, mar. Day-star 2 Pet. 1. 19. Chrift, Rev. 2. 28. & 22. 16. Annat-

' Dav-ffar | See Star.

" This day | Every day, or the day present which now is. Mat. 6. 11. Give us this day. Teach us, from day to day to depend upon God for things of this life.

2. Shortly, ere it be long. Josh. 23. 14. This day I enter the may of all the earth.

· 王inis var The season and opportunity, appointed of God for doing fomething, Heb. 4.7.

2. All that time in which God made his Son known by his

wonderful werks. Heb. 1.5.
'Elo vap' The whole leafon of our calling to God, even all the time of this life, wherein God offereth us grace, and calleth 'us to him. Pial. 95. 7. To day if you will hear his voice. By this men are warned to hear the Word with constancy 'all their life long, because it is full day so long as they live here.

MO Day ] Heb. 13. 8. Jefes Christ, the same yesterday, and to day, and for ever. The fame, that is, unchangeable in his Effence, promises and doctrine. Annot.

reflerday, pointerh our the time past of the Old Testament. To day, the time prefent, wherein the Apostles wrote; for ever, the future time of eternity. So that there can be no variation of the Faith and Doctrine of Jefus Chrift, because the perpetual foundation of the Church is one and the same, besides which no other can be put, even Jefus Chrift, who was before he was manifested in the riesh; was the Doctor of the Church under the Old Testament, and Saviour from the very beginning, was from eternity the fame. Parens.

' Way of bilitation | The time wherein God of his great mercy thall convert a finner. I Pet. 2. 12. May glorifie God ia the day of Visitation. Luk. 19. 44.

"Mays" The short time of mans life, who is a creature (as it were) of a days continuance. Pfal. 90. 9. Our days are spent in thy anger. Gen. 47. 9. It fignifieth years, Gen. 25. 1.

2. The time and space wherein any thing continueth. Psal. 90. 10, 12,& 16. Confort us according to the days wherein thou affictedst us.

2. Events good or evil, estates, calamities that at any time befal men, Pial. 37. 18. Pial. 31. 15. Pial. 119. 84. Ilai 7. 17. In this place of Isa. the word Days fignifieth the state of time, and thereby the unhappy flate or miseries of times, by a Metonymy of the Subject, and Synecdoche.

Daps Heb. 7.3. Having neither beginning of days. &c. So described, because neither hisfather, mother, descent, birth, or death are registred; in whose omission he was made a type both of the eternity of Christs person and of his Priesthood; not that our Saviour was without Father, &c. for these we find recorded: but because that which was chiefly intended by the description of Milibifedee, doth most absolutely and perfectly agree unto Chilf, and that was the eternity of his Person, and of his Priesthood. Annot.

Heb. 13. 10. Few days, for a short time, that is, in the days or time of our childhood. Annot,

Heb. 5. 7. In the days of his flesh, that is, of his humiliation. while he was subject to our common, humane, yet blameless in-

" Days A certain compass and space of time, appointed of God for certain purposes. Rev. 10. 7. In the days of the voice of the seventh Angel.

'Ancient of Days | The eternal God, who hath neither be-'ginning of days, nor end of years. Dan. 7. 19. The ancient of days. This is a poor ground whereon to build their contumely offered to God, in fetting him out by the picture of a grayis as one day.

Α

D

"Ho come into Days To grow in years, or to be aged. Gen. \*\* M.D. LUIRE HELD DAPPS | 10 grow in years, or to be aged. Gen. 24. 1. & 18.11. The like phrafe the Evangelift ufeth of some gone forward in days for very old, Luk. 1. 7,8.

At the end of Days ] At the end of the year , Gen. 41. 3. A full year of days, Gen. 41. 1. 2 Sam. 14. 28. Because of cerrain days that begin the year, besides the months and days are often used for years, Levit. 25. 29.

Out of page | Times, full of fins, and troubles, or trouble-

fome and finful times. Eph. 5. 16. For the days are evil, Gen. 47. 6.

Days be called evil, not effectively, because they make men evil; nor effentially, as if a day in its own nature were evil; but accidentally, in regard of the evil actions and events which 'do happen to us in the day : In which fense Christ speaks, Mat. 6. 34. Sufficient for the day is the evil thereof. viz. the affiction, grief, and hurts that every day brings

few days Job 14. 1. Heb. Short of days, marg. fulnets of days Not only long life and great age: but 'a willingness to die without long defiring life on earth. Gen.

Goed days A bleffed and happy life, wherein many good things befal us, I Pet. 3. 10. If any man love to fee good days. Pfal.

" Of these there are four sorts.

" 1. The time or day of natural life.

" 2. Of a spiritual life, which is blessed without with tem-"poral, and feasted within with spiritual goodness, Pfal. 112. 1, " & . & 144 9, 5%. Eccl. 1. 2. & 2. 12, 13.

" 3. Of death to the godly. Eccles. 7. 2. Revel. 14. 13.

4. Of judgment, Luk. 6. 23.

"Laft days, or latter days and times ] At length, along while after, or hereafter in time to come, Gen. 49. 1. Gather them that I may tell them what is to come in the last days, viz. fafter they shall enter into Canaan, some good time hence, · Deur. 4. 30. Alfo, Jer. 23. 20. In the last days, viz. when the rime of your Captivity in Babylon, shall have an end, Jer. 30.24.

'2. The times next going before the final and general judgment, 1 Tim. 4. 1. 2 Tim. 3. 1. & 2 Pet. 3. 3.

43. The whole time wherein the Gospel is preached, to wit, between the first and second coming of Christ, called by Paul, · Fulness of time, as in Isa. 2. 12. Mic. 4. 1, 2. Jer. 48. & 49. Ezek. 38. Hol. 3. 5. Joel 2. 28, 29. Act. 2.17. Heb. 1. 2.
2 Joh. 2. 18. 1 Cor. 10, 11. The reason why the times between Christs first and second coming are called last days, is, because in these days all figures, types, prophesies, were to be · fulfilled.

Secondly, because the form of the Church constituted by · Christ and his Apostles, was not to be any more changed, as it had been till the flood.

2. In the vocation of Airabam.

' 3. In the deliverance out of Agyet.

4. In the return out of Babylon, &c.

Spany days] 1 King. 17. 15. or, a full year, marg.
"Men days] A finall and short space of time (as it were) for ten days long. Rev. 2. 10. Ye shall have tribulation ten days, that is, a few days. A definite and certain number, put for an ' indefinite and uncertain.

Or, as others, ten years; either in Dioclesians time, as some think,

or in Trajans, as others. Annor.
Three days and a half Rev. 11. 9. Three years and an half. This must be understood of divers persons slain in this last war in that space. Or, if it be taken of the same bodies, it must be understood literally, for three natural days and an half; for they would frink, or be rotted away, before three years and an half be ended. Annot.

The time here is computed, not of the killing of the Witneffes, but wherein they lay dead and without life, now after they were flain. But how long the war it felf shall last, and how long time shall be given for the killing of the Prophets, nothing but the fulfilling of the Prophetic wiliteach. Mide.

Pareus affents unto their opinion, who hereby indefinitely understand a short time, wherein the contumely of the Martyrs and triumph of the enemies shall endure.

Three days and three nights \ Not three full or whole days and nights; for it is clear by the Evangelists that it was onot fo: but a part is here used for the whole natural day, which the Jews began at evening, and the night being joyned as an appendix to the day; fo as the first day on which Christ was crucified, must be reckoned with the precedent night, and to the last night, must be added the subsequent day

Mat. 12.40. A thousand, two hundzed and threescore days Rev. 11. 3. So long as Antichrifts reign and persecution lasteth, some fhall preach Godstruth. And their prophefying is reckoned by

headed man, as if he could wax old, with whom a thousand years (days, not by years, because it is a work of every day, and of continual labour. Annot.

That there is a certain time fet, and determined upon the Church of God in the new Testament, how long she shall be subject and exposed to persecution, and when she shall be delivered from it, is expressed in Dan. 7. 25. and 12. 7. Rev. 12. 14.& 11. 3. & 11. 2. & 13. 5. where the three sorts of numbers or times Atime times, and half a time: One thousand two bundred fixty days: and forty two months; are of one and the fame kind. (AXI) AAJS: and Jorty two months; are of one and the father kind, and correspondent one to another. For none would be able to understand what a time, times, and balf a time mean, which are determined for the fourth Beast, Dan. 7, 25, for the Wonders, Dan. 12, 7, and for the Wonders, unless it had been said also of the Woman, that she shall be nourished there One thousand two hundred fixty days, which doth explain the former, so that the Womans time, times, and half a time, are equivalent to One thousand two hundred and fixty days, Likewise because the time, times, and half a time of the Beast mentioned in the Prophet Daniel, are declared by farty two months. Rev. 13. 5. it doth of necessity follow, that the farty two months, are equivalent to One thousand two bundred fixty days, which maketh up the account, thirty days being computed for a month, as it is usual among the Hebrews. And these one thoufind two bandred fixty days, do fignifie, One thought two bundred fixty years. Here are not meant natural days . but prophetical days, or so many years, as in Dan. 9. 24. in the 70 weeks, every day fignifieth a year, which make up 490 years. And those times, months and days, as they no comprehend times and years of one fort, so they begin together, and end together. And for that they expire together with the One thousand two hundred and ninety years mentioned. Dan. 12, 11. which do begin with the year of our Lord Tore bandred firsty three, or Three hundred firty five, when the terrible devastation and deftruction of the Temple of Jerujalem, under the Jeanse Emperor Julian the Apostate happened, those One thousand two bundred firty years, must for the space of thirty years, be protracted. and begin later, and at least, with the year of our Lord Tares hundred ninety five, all which expire together with the One thousand fix bundred fifty and fifth year fince the birth of Christ, when all o do expire the Six thousand years fince the Creation of the world. Clavis Apocal. pag. 3, 4, &c. who handleth the same at large. See Napier, Propos. 1. & 15.

"Due thousand two hundled and ninety days Three yearsseven months and thirteen days, when Religion restored to the Jews by Judas Maccabens, it should be ratified by the publick Edict of Antiochus. Dan. 12. 11. There fhall be a thou-Sand two bundred ninety days. See 1 Mac. 11. 33. But the condition of the affiicted Jews, is in vers. 12. promised to be yet more happy after 45 days, when their freedom from tyranny

fhould come, 2 Mac. 6. 16.

\* Inould come, 2 Mac. 6. 10.

\*\*Bayesman ] Job 9. 33. or Unipire, Heb. One that floated argue, or repose.

So the word is used, Pfal. 105. 14. and fo God did to Luban, Gen. 31. 24, 25, 42. One that might blame us, if we wronged one another in pleading, and might hear us argue the case with patience, and afterwards reprove or pass sen-

tence against him that did the wrong. Annot.

Daptp Pal. 86. 3. or, All the day, marg. Isa. 58. 2 Heb. day day, that is, day by day, or day after day, as morning morning, ch. 28. 19. Annot. Luk. 9. 23. Always, continually.

Daply | Put for every day, Exod. 5. 19. Neb. 5. 18. Meet and necessary, Mar. 6. 11. Upon every occasion, Ila. 58. 2. Continually, 2 Cor. 11. 28. Always, Prov. 8. 30. from day to day, Jer. 7. 25. or day by day, 1 King. 18. 35. Frequent and ujual, Act. 6, 1.

" Daply bread That which is sufficient and necessary for our nature, or bread sufficient for every day, Matth. 6. 11. The Syriack reads it (Bread of our necessity) that is, meet and necessary food. The Papists do err, when they expound this of the Sacrament of the Altar.

Our dayly bread, Mat. 6. 11. The word 671861 is capable of a double origination.

1. From the word one sa, the day approaching; whether that be now the instant day, or else the morrow, that is (in the Scripture sense, of the Heb. T. ) the future, the remainder of our lives, how long or how short soever. If it be derived from hence, then the a flo one or will denote as much as shall be sufficient, or proportionable for the future or remainder of our lives, which we pray that we may receive this day; i.e. as St. Luke interprets it, day by day.

2. From on the soids, that which is agreeable for my being, or Subfiftance, or condition in the world, which Solomon calls food convenient for him; and so in either sense, (but the first is more according to the analogie of derivations) that which is sufficient and agreeable for the remainder of our lives; the daily fiftenance and necessaries of our bodies, and especially of our souls. Dr. Ham. Annot. f.

Deacon

" Deacon A Steward of the Church treasure, being appoint \*cd to look unto the poor, and to minifer unto every one of them as he had need, I Tini. 3. 8. Phil. I. I. To the Bilbops and to the Deacons. Of their office and Election, read Act. 6.

1, 2, 3 Of their several kinds, see Rom. 12. 8. It is a title of office, Service, or Administration, given sometimes to Christ, Rom. 15. 8. Sometime to Magistrates, Rom. 13. 4. Yea, sometimes to Women, Rom. 16. 1. I Tim. 5. 9. Sometimes to a special calling, or fort of Church officers, Phil. 1. 1. 1 Tim. 3.8, 12. Stewards of the Church-treasure, and those in 1m. 3.8, 12. Stewards of the Conditionant, and other which took care for the poor, Ad. 6.2, 5. Sometimes to the Ministers of the Gospel, 1 Cor. 3. 5. Both ordinary and exraordinary, Col. 1. 23, 25. 2 Cor. 3. 6. 1 Tim. 4. 6. Adt. 1. 15, 17. Gol. 1. 7. Sometime to every Worshipper of Christ, Joh. 12.25. Leigh Crit. Sac.

Dead One whole foul is separated from his body, either by natural or violent death. I Pet. 4. 6. To: Gospel was preached unto the dead; that is, such as were naturally dead when this was written of Peter, but were alive when the Gospel was preached to them.

2. One whose soul and body is separated from Gods grace and Spirit, Luk. 9. 60. Let the dead bury their dead, Rev. 3.2. ' I Tim. 4.6.

3. One very near to death. Gen. 20. 3. Thou art but dead. Job 27. 15. His remnant shall be buried in death; that is, before they be wholly dead. while life is in them, they shall be buried.

4. Such as have no being at all, but are extinct both body and foul. Mat. 22. 22. God is not God of the dead, viz. of fuch as be utterly perified (as Sadduces thought, according to whose fense Christ speaks) but of such as are alive in soul, and shall also in their bodies (which be now dead) live again; of these 6 he is God.

5. Such as were like dead persons, as the Jews in Babylon, of whom there is no more hope that they should live in their own land, then that a man dead and put in the grave, should rife to life. Ifa. 26. 19. Thy dead fhalllive.

6. Things without life, which Wizards and Soothfayers abufed to their superflutious divination. Ifa. 8.19. From the living (Gods Prophets which were alive) to the dead.

Put also for, The place of the dead, Luk. 24. 5. The flate of the dead, Rom. 8. 11. The refurrection of the dead, 1 Cor. 15. 29. Subject to death, 2 Cor. 5. 14. The miferably afflicted, held as dead, as without hope of recovery, Ifa. 26. 19. 2 Tim. 2. 11. Idols, Pfal. 106. 28.

There are dead corporally (as all of us must be : ) Dead spiritually, The unregenerate who are dead in fin, Eph. 2. 1. The regenerate to fin, Rom. 6. 2, 11. To the Law, Rom. 7.4.

Dead Rev. 3. 1. Thou hast a name that thou livest, and art dead. Thou art an hypocrite. Thou seemest alive to the world, but art dead to God. 1 Tim. 5.6. Or, thou carrieft a flew of fome vigorousues and vivacity with thee, but art indeed in a languishing condition, little better than dead, vers. 2. like that 1 Cor. 3. 1. 07, thou hast a spiritual lethargy, or dead Palsie, and art like a body, some members whereof are dead, though not all, verf. 2. Annot.

Rev. 20. 5. The rest of the dead lived not again till the thousand years were finished. Others, did not openly profess Religion in peace till Luthers time. Or, Some will not come in till after the thousand years. Peradventure some Turks or others, may come in at the eleventh hour, Mat. 11.6. for the Papists were either converted before or deftroyed at the fall of Antichrift, chap. 16. 20. & 19. 21. Or, they that will not come in when the Jews do, and Antichrift is deftroyed, will never come into Gods Church: for all Ifrail, and the fulness of the Gentiles will be come in then, Rom. 11. 25, 26. See the like phrase, 2 Sam. 6. 23. 07, God will not right others oppressed, till the end of the world. Or, they lived not in any account as before. Pfal. 88. 5 Annot.

Antichrist seducing men from the true worship of God (in which respect men are said to be alive) unto a false worship of Christ, (in which respect they are said to be dead) and therein holding them for the space of 100 years; God would at length by his faithful Ministers, call them out of this spiritual darkness, as out of the grave, to live in the light of the truth, which formerly had been forfaken. And here the text seemeth to speak of the same persons (which yet cannot be)only for that these last do (through Gods mercy, after follong a time enter into the profession of that truth and true worship, which the first fort did receive, and the feduced did forfake. Bernard.

Dead Judg. 5. 27. Heb. destroyed, marg. Shat first begotten of the dead Christ, which title is given him in respect of his Priesthood, by which by his own

death he hath overcome death, and made a full expiation and fatisfaction for all our fins. For this is to be the first begotten of the dead, death being vanquished and overcome, first to rise from the dead: Now he is called the first begotten for two caufes.

' First, because he is the Prince and Head of those which rise, as the Apostle declares, Col. 1. 18. In which respect also he is called the first fruits of them which sleep, 1 Cor. 15. 20.

Secondly, because all the faithful and redeemed shall in their time through the virtue of his refurrection, and this his mighty conquest of hell, death, grave, and Satan, be raifed up, and fer free from the bondage of corruption.

God is not the God of the dead, Mat. 22. 32. that is, of fuch as have no being at all; but are extinct, both body and foul; the one really, the other in Gods account, as of the reprobate.

" Dead to the Lato | That the Law of Moles after faith in Christ, hath not power to work and increase fin and condemnation, as it doth before our conversion to Christ, Rom.

Dead while the liveth A wanton Widow, spiritually dead in foul; whileft in the world fhe liveth naturally, I Tim.

Dead men ] 2 Sam. 19. 28. Heb. men of death, marg.

Dead to fin A mortified person, one in whom the death of Christ hath broken the force of fin, that it cannot reign. Rom. 6. 2. How can they which be dead to fin, &c. Where the vigor and force of fin, (which is the life of fin) is cruffled and excinct, there fin cannot bring forth such bitter fruits, as it is wont before Sanctification to do; therefore even as men which have so lost their bodily strength as it cannot be recovered, are faid to be dead while they live: so though sin still live in the godlieft, yet they are dead to fin, because the power and old ftrength of fin is fore abated, and lessened dayly.

'Bead in trespattes and fins All unregenerate, naand flick in the corruption of their nature. These are dead in

' First, because through guilt of sin they are void of true life, and worthy of death.

'Secondly, because they are under the power of their finful lufts, (as one that is drowned in the water) having no more power to do any duty of a godly life, then a dead man hath to do the duties of natural life. Eph. 2. 2. Being dead in trespasses and fins, you were quickned. Eph. 4. 14. Te were ftrangers from a god-

" Mice dead To be lyable and subject to a twofold death, one which at their birth was due to them for their natural corruption: another, which afterward they drew on themselves by actual defection, Jude 13.

This my Son was dead, Luk. 15.24. The Scripture-notion of the word vexees, dead, may be learnt from hence to fignific one that is desperately engaged in a wicked course. Thus those that were carried into captivity, and despaired of return, are called dead bones, Ezek. 37. 3. and the reducing of them, is faid to be the bringing them out of their graves, verf. 12. So the state of Abrahams body, and Sarahs womb, in respect of having hopes of posterity is called deadness, Rom. 4. 19. noting desperation of children, and no more. So the state of unchristian living is called death, 1 Joh. 2. 14. and they that lived in a Gentile course, are said to be dead in trespasses and sins, Eph. 2. 1. Accordingly re-formation, or recovery to good life, is called a rising from the dead, reviving, being quickened, passing to life; whereby it fignifieth no more but only repentance from dead works, or renovation. Dr. Ham. Annot. c.

Dead works All manner of fins, Original, Actual, in thought, word, and deed. Heb. 9. 14. Purge your consciences from dead works. Heb. 6. 2. Sins are thus called :

'First, because they come from persons spiritually dead. 'Secondly, they deserve eternal death, and lead thereunto without forgiveness. What becomes of venial fins if all be deadly? If every fin, even the leaft, is a work of death, and in ftrict justice be worthy of destruction eternal, then no fin is fo light and venial, as can be done away without the merit of Christs death, only by an afpersion of holy water, or kissing the

Dead Heb. 6. 1. dead works, chap. 9. 14. that is, fins;

1. Because they make a man lyable unto death, Rom. 6. 16, 21, 23. & chap. 7. 5. Jam. 1. 15. 2. Because they proceed from man, by nature spiritually dead,

Ephel. 2. 1. Annot. Deadly destruction 1 Sam. 5. 11. A torment that breught

Pfal. 17. 9. Dead enemies, Heb. enemies against the foul, Ezek. Ezek. 30. 24. A deadly wounded man. One stabbed, thrust tho-row, wounded to death.

n

Marth. 16. 18. Any deadly thing, Poylon, as they write of Folm and others, in the Ecclefiaftical History. Annot.

F.

Deadly poylon, Jam. 3. 8. that is, which brings death. Some think herein S. James alludes unto Plal. 140. 4. Annot. Rev. 13.

Deatmes Rom. 4. 10. Utterly unprofitable, void of ftrength, and unmeet to conceive and bear children.

Deaf | Naturally, Lev. 19. 14. Spiritually, Isa. 35. 5. Wilfully, Ifa. 42. 19. & 58. 4.

Deaf ] Taken, 1. Properly, Exod. 4. 11. Lev. 19.14. Mar.

2. Improperly; so the Devil is termed a deaf spirit, Mar. 9. 25. as making some deaf whom he possesseth. And they may be faid to be deaf, that stop their ears that they may not hear; as the dest adder, Psal. 58.4. And he is said to be as dest, who is filent, taketh no notice of, patiently beareth injuries offered unto him, Pfal. 38. 13. Which the Lord also speaketh of himfelf, Ifa. 42. 14. I have long time holden my peace, I have been still, and refrained my self. Or who being called upon, will not answer, Prov. 29. 19. Therefore the Psalmift prayeth to the Lord, Be not filent to me, Psal. 28. 1. Hear my prayer, &c. Hold not thy peace at my tears, Pfal. 39. 12. See Pfal. 83. 2. & 109. 1. They also may be faid to be deaf, which having ears, hear not, Mar. 8. 18. are not endued with wifdom, and spiritual understanding, who through the grace of God, being made spiritually wise, are termed, the deaf that have ears. Thus in effect Ravanel.

Deal ] Todo, Gen. 19. 9. & 34. Exod. 21. 9. Num. 11. 15.

Deut. 7. 5.

Deal thy bread, Isa. 58. 7. Heb. break, or divide, as Jer. 16. 7.

Deal thy bread, Isa. 58. 7. Heb. break, or divide, as Jer. 16. 7. For their loaves were such as might be ordinarily broken, Mat-26. 39. Luk. 24. 31, 35. See Ezek. 18. 7. Lam. 44. An-ant. To behave, offer ones felf, Heb. 12. 7. To beftow, impart, 2 Sam. 6. 19.

Deal hardly, Gen. 16. 16. Heb. afflict, marg.

Deal couragiously, 2 Chr. 11. 19. Heb. take courage, and do,

Deal, Such deal well, who deal kindly and truly, Gen. 24. 29. Gently, 2 Sam. 18.5. Couragiously, 2 Chr. 19. 11. Bountifully, Pfal. 119.17. Prudently, Ifa. 52. 13. Graciously, Gen. 33. 11. Faithfully, 2 King. 12. 15. Wifely, 2 Chr. 11. 23. Such 2tt, who deal fally, Gen. 21. 23. Deceifully, Exod. 8. 21. Foolihly, Pfal. 105. 25. Unjufly, Ifa. 26. 16. Treacheroully, Jer. 12. 1. Furioully, Ezek. 23. 25. Hatefully, Ezek. 23.

29. Corruptly, Neh. 1.7.

Deal Num. 15. 4. Atenth deal; that is, the tenth part of an Eshah, to wit, an Omer. Annot.

The more a great deal, Mar. 7. 36. & 10. 48. So much the

Dealet | Ifa. 21. 2. The treacherous dealer dealeth treacheroufly, Heb. the treacherous dealer, a treacherous dealer, or dealing treacheroufly. Some thus, the perfidious person dealing persidiously, or a treacherous one dealing treacherously, or the treacherous dealer hath found a treacherous dealer. Annot.

Dealing ] His violent dealing, Pfal. 7. 16. Violent wrong, The word Chamas fignifieth injury done by force and rapine, violation of right and justice. Aynfiv.

Evil dealings, 1 Sam. 2. 23. or evil words; marg.

Have no dealings with the Samaritans, Job 4. 9. Make no use of them, have no traffick, commerce, correspondence with them.

Toear | Entirely affected and loved tenderly, Cant. 6. 8. . And fhe is dear to her that bare ber.

Dear Jer. 31. 20. My dear Son, Heb. a Son precious, or dear to me; for it cometh from a root that fignifieth to be precious, and another word thence fpringing is for precious in common use, Pfal. 116. 15. Prov. 17. 27. But the word here used is in a form that feems to import some eminency or excellency of the thing thereby fignified, and is no where elfe found. It is fomewhat like that, Prov. 3. 3. Annot. Luk. 7. 2. whom he made much of, made much account of, and had him in much estimation, Act. 20. 24. Of great price and value, Eph. 5. 1. agamilos. It is properly attributed to an only child, and sheweth that God respecteth all his children as if they were but one, a darling child. Leigh Crit.

Dearly beloved The word damilde, as it's often rendred dear, so it is dearly beloved. Thus the Lord termed his people, who were sometime so dear to him, so deep in his affection, Icr. 12. 7. Thus the Romans, Corinthians, Philippians, Timothy, and Philemon, by the Apostie Paul, Rom. 12. 9. 1 Cor. 10. 14. Phil. 4. 1. 2 Tim. 1. 2. Philem. v. 1. As the strangers to whom Peter wrote by him, 1 Pet. 2. 11. The word fignifieth, one worthy to be beloved, whom to love is most honest. Leigh Crit. Sac.

Dearth Famine; Gen. 41. 54. 2 King. 4. 38. 2 Chr.

Concerning the dearth , Jer. 14. 1. or drought, Heb concerning the words (that is, the matter, as Eft. 9. 31. Pial. 65. 3. & 17. 8.) of the restraints, to wit, of rain, as Psal. 17. 8. where the same is in the singular number. Annot. As the want of rain hindereth the earth from bringing forth Corn for the sustenance of man, so upon the want of Corn insueth famine.

"Death ] A separation of soul from body. Heb. c. 27. After death cometh judgment. This death is either natural or violent, and is called a bodily and worldly death.

'2. A separation of soul and body from Gods savour in this world. Luk. 1. 79. And fit in the shadow of death. This is spirimal death

'The spiritual death by fin in this life, begetteth the first death, which is natural in the end of our life; also the second death which endureth eternally after this life ended first in soul, and then in the whole man.

43. A separation of the whole man from Gods heavenly presence and glory for ever. Rom. 6. 23. The mages of fin is death, Rev. 20. 6. They Shall never fee the second death. This is eternal

' 4. A deadly thing. 2 King. 4. 40. Death is in the Pot, that is, a deadly thing is there. Rom. 7. 23. Sin is there called the body of death, because it is a deadly thing.

'5. All calamities and miferies, not only of the world to come, but of this life, which be as the harbingers,, and forerunners of death. Gen. 2. 17. Thou (halt die the death; that is, thou shalt become subject to death, and to all evils that bring us

to death. 2 Cor. 1. 10. Great death, put for great dangers.

'In Gen. 2. 17. all forts of death, first and second, corporal and firitual, temporal and eternal, be meant, with the causes, signs, antecedents, consequents, effects whatfoever, as lickness, pain, forrow, Oc.

6. Destruction and overthrow. Hos. 13. 14. 0 death, I will be thy death; that is, thy destroyer and abolisher, thy over-

'7. Pestilence or Plague, which is a deadly fickness bring-ing death. Rev. 6. 8. His name that sate thereon, is Death.

'8. The peril or hazard of present death. 2 Cor. 11.23. In death often, &c. 1 Cor. 15. 31.

6. Things which being once created and living, are now perished and dead. Job 28. 22. Destruction and death, Cav. &c.

It's also put for the putting to death, Act. 8. 1. or procuring it, Act. 22. 4. A plague, Exod. 10. 17. Evil mens power, which may put to death, 2 Cor. 4. 11. Affliction and calamity fuffered for the Gospel, 2 Cor. 4. 12. Damnation, 2 Cor. 7. 10. Grievous diseases, Jer. 16.4.

Death.

1. Corporal, is common to all, Pfal. 89. 48. brought in by fin, Rom. 5. 12. occasioned often through worldly forrow, 2 Cor. 7. 10. and through age, infirmities, weakness, 2 King. 13. 14. And is both Natural, Gen. 49. 33. & 15. 26. as elsewhere often; and Violent, by Water, Gen. 7. 11. Pestilence, Numb. 14. 37. Gen. 19. 24. Lyons, Serpents, Bears, Worms, &c. At fome times lingering, Ifa. 38. 12. At other times sudden, Act. 5.5, 10. Unto the wicked terrible, Heb. 9.27. Unto the godly comfortable, Eccl. 7. 1. Prov. 14. 32. Whereof Christ is the death or destroyer, Hos. 13. 14. Having taken away its sting, I Cor. 15. 57. and abolished the same, 2 Tim. 1. 10.

2. Spiritual, of Believers, unto fin, Rom. 6. 2. Unto the Law, Gal. 2. 19. Unto the world, Gal. 6. 14. Of the unbelieving, being a separation of the whole man in body and soul from the gracious fellowship of God, Mat. 4. 16. Eph. 2. 1. I Tim. 5. 6. In which respect fins are termed dead works.

3. Etirnal, The perpetual separation of the whole man from Gods heavenly presence and glory, to be tormented for ever with the devil and his Angels, which is the condition of the Reprobates, after the judgment of the last day, and is termed the fecond death, Rev. 2. 11.

'Death A most grievous plague, more speedily bringing death then the other plagues forementioned, and vexing by more forts of feeling than one. Rev. 6. 8. And his name that fate thereon was death. A Metonymie of the effect for the cause. See the like, Rev. 18. 8. Death being put there for the Plague or Peftilence happening in Rome, during the fiege thereof, as the cause of ensuing death.

2. Perfons, men and women, guilty of the fecond death which is eternal torment in hell. Rev. 20. 14. Death and hell shall be cast into the lake of fire. Others in a good fence do expound it thus; after the vocation of the Jews, there shall be no corment of death and hell, saving in the burning lake, where death shall for ever feed upon the Reprobate. But the first exposition is best in my judgment.

43. Dissolution of the foul from the body, and separation of

both from God fer ever. Rev. 21. 4. There shall be no more death,

thor crying, nor pain. ' 120 bands until their death The confiant prosperity of the wicked living in a continual tenor of welfare till they die, eren like a web of cloth, made even of ftrong thread, without knots or fourls. Pfal. 73. 4. There are no bands in their

Numb. 16. 29. The common death of all men, Heb. as every man

dyeth, marg.
Thy dead (hall live, Ifa. 26. 19. the Jems in Babylon, that were as dead persons, of whom there was no hope, that they should return to their own land, should again flourish therein. The first born of death, Job 18. 13. for a most heavy and grie-

Beaup to death, and fourows of death] His most mortal and deadly heaviness and forrows, or a death full of a bodiely griefs and foul torments. A&. 2. 24. He loofeth the forrows of death. Mat. 26. 38. My foul is beavy to death. Out of these forrows and death, springs all true life and joy.

The ministration of death: 2 Cor. 3. 7. The law, whose proper nature it is for fin to denounce against men, Gods wath, dam-

parion and eternal death. "Ho have power of death | To provoke unto, and procure fin, whence cometh death temporal and eternal, Heb.

2. I S. Second death] Eternal death and damnation of foul and body in hell, as the first Death is the dissolution of the foul and body. Rev. 2.11. He that overcometh shall not be burt of the · fecond d .: ti.

Shadow of death | Death shadowish and darksome, full of discomfort and heaviness. Job 24. 7. But the morning is even to them as the shadow of death. Luk. 1. 79. Pfal. 23. 4. Ha.

' 9. 2, 3. Or, a fearful and dangerous place, where there is as it were present death.

In the shadow of death , Luk. 1. 79. In a spiritual sence, the fordow of death, is a flate of fin and ignorance, want of light or knowledge, and want of warmth or grace; the description of the flate under the Law, which afforded neither of these in any proportion to what is now done by Christ, and so lest men in a dangerous condition, till Christ was thus pleased to shine upon them, and thereby to rescue them out of it. Dr. Ham.

Second death] The cremal separation of soul and body even of the whole man, from the glorious presence of God to be delivered unto endless pain and torment in hell. Rev. 2. 11 · He that overcometh shall not be hurt of the second death. Rev. 20.6. · On fuch the second death hath no power.

Soul heavy to Death] A foul as heavy and forrowful as theirs is which must die and be tormented for ever. He fpeaks here not of corporal death, but eternal, Matth. 26. 28.

The forrows of death, Pfal. 18. 4. for great perils and troubles

accompanying the fame. Love is as strong as death, Cant. 8.6. Spiritual heavenly love is inexpugnable and unconquerable. Her love is fo ftrong and conflant, that even that which terrifies and destroys all elfe cannot her, but the defpifeth the Prince of terrors, Death it felf. Herein their refiftible and undaunted vigor and courage of holy love and defire after Christ is exalted to the higheft. Annot.

As death is firong and overcometh the firongest man, Psal. 89. 48. So the love which I bear towards thee, defiring to be united unto thee, is a strong affection, which cannot be subdued in me, by any trouble or temptation. Aynfm.

1. In subduing all forts of people, high and low, young and old.

2. Accepting no compassion, nor yielding to any opposition, but going through with his work: Such strength of love shall this Church (the Church of the Jews) flew to Christ, subduing all before her to the obedience of Christ, and not suffering any impediment to detain her from him. Cotton.

To smallow up death in victory] To conquer for ever the fecond death, that it no more do rule and domineer over fuch as be admitted to Christs spiritual banquet, Isa. 25. 8. · This was fulfilled when the Jews after their long divorce from · Christ for their unbelief sake, being long dead in their in fidelity, were again restored and raised to the life of grace, as Paul pro-

' phefied of them, Rom. 11.15. Entaffe Death Todie, or feel death coupled with Godsin-"Inite anger, Heb. 2. 9.

62. Eternal death, or destruction, Heb. 2. 15.

" Ala fee, or taffe of deat'.] To die or depart this world. Luk. . 2. 26. I foodld not fee death.

Debase, &c. Isa. 57. 9. Heb. made low, or laid low. Thou hast laid thy self low, or debased thy self, as one that boweth himself down to the ground, or to the lowest ground. as if thou wouldest go even into the ground, or the grave. An allufion, as fome think, to fuch vile and base strumpets, who among the Greeks had their name from profituting themselves on the ground; yea, under the ground, in Cellars, and Vaults, on the ground; yea, under the ground, in cruary, and remains, and in Tombs and Monuments; formetimes. I conceive rather, from such as in a most submits and service manner, east themselves at the feet of those whom they use and seek to for ought, as if they would creep into the ground. Annot.

Debate | Strife, or variance, when men of contrary defires and opinions, differ and fall out amongst themselves. Rom. 1. 29. Debate. &c.

Debate: 2 Cor. 12. 20. Strife, as seus is rendred, Rom. 13.13. Contention, 1 Cor. 1. 11. Evil strife and affections, words, scolding, brawling, yea all unjust striving, quarrelling. Leigh Crit.

Debate Prov. 25. 9. Debate thy cause with thy neighbour, Heb. debate thy debate. Abstain what in thee lyeth from suing thy neighbour at Law, agree, compose the difference between your selves. See Mat. 5. 25. & 18. 15. Tremel. Isa. 57. 8. Debate, or contend. Annot.

Debir An orator, or word. A City, whereof the name was before Kiriath-sepher, Josh 15. 15. and Kiriath-sannah, Ibid. 49. Also a King of Eglon, Josh. 10. 3.

Debozah A word : or, a Bee. The name of Rebecca's Nurse. Gen. 35. 8. And of a Propheress who judged Israel, Judg.

Debt A fum of money which we owe to another, or that which is any way due to another.

'2. Sin which is called a debt, because for fin we do owe unto the justice of God eternal death, and unto our Neighbour whom we wrong by our fin, we do owe the recompense of the wrong done to him. Mat. 6. 12. Forgive us our fins.

3. Creditor, 2 King. 4. 7. marg. It is properly that which is owing to a Creditor.

Dibt : Neh. 10. 21. Heb. hand, marg.

Debto2 One which oweth duty to another, by virtue of fome calling. Thus Ministers and Princes are Debters, Rom. 1. 14. I am debtor both to the wife and unwife.

'2. Such a one as by the law of Charity oweth relief to others. Thus the rich are debtors to the poor. Rom. 15. 27. And their debtors are they.

4. One who is beholden to another for some benefit received, Rom. 8. 12. We are debtors to the Spirit, because the Spirit doth regenerate us, and dwell in us, and witnesseth our a-doption to us, comforting us: for these benefits we are Debtors to the Spirit, being bound to be led and ruled by the good morions thereof.

'4. One who is a Trespasser and Offender of us, either in word.

or deed. Matth. 6. 12. As we forgive our Debtors.
5. One that oweth the things of this world to another, Luk. 41. & 16. 5, 6. One bound to fulfil the Law, Gal. 5. 3.

Or thus, Debtor by Office, Rom. 1. 14. By Bond or obligation, Gal. 5. 3. By Duty, Rom. 8. 12. By the Law of Charity, Rom. 15. 27. By trespassing or offending, whether God, or our Neighbour, Mar. 6.12.

' Debtoz to the whole Law ] Such an one as bindeth himfelf to the exact and perfect keeping of the Law in every point, because he will be justified by the works of the Law, and not by faith in Christ, Gal. 5. 3.

Pecapolis of ten cities. The name of a Country fituate towards the East of judea, wherein there were so many Cities, Mat. 4. 25. Mat. 5. 20.

Decap] To be ready to vanish, and wax old , Heb. 8. 13. To wast, Job 14. 10. To diminish, Ezek. 5. 11. To dry up and fade, Job 13. 11, 18.

Decap Faln in decay, Lev. 25. 35. Heb. his hand faileth, marg. that is, unable to relieve himself. Aynsworth.

Ifa. 44. 26. Decayed places, Heb. wastes, as Neh. 1. 5, 8. & 2. 2. Annot.

Deceafe ] Luk. 9. 21. 2 Pet. 1, 14. "Fod G., death, which is the departure of the foul out of the tabernacle of the body, into an heavenly country. Leigh Crit. Sac.

Deceafed | Ifa. 26. 14. They are deceased, they shall not rife. When they are once destroyed, they shall no more be able to recover themselves and their former estate again, then a man when he is once dead, is able to recover, and return to life again. Dead, so called, of a word that fignifies, to be infeebled, to faint, to remit, to give over, to cease, because men in dying grow faint and feeble; being dead, cease to act, and to live. Annot. and on ch. 14. 9. Died, Mat. 22. 25.

"Deceit | Subtilty, craft, or cunning, when men hide their evil meanings by some colourable words or deeds, that they may 1 King. 2. 25. Worthy of death, Heb. a man of death, marg. I more easily hurt and entrap others. Rom. 1. 29. Murther, Debate, Deceit, Prov. 25. 24. He that hateth, will counterfeit with bis lips, but his beart layeth up deceit.

D

F.

Deceit or guile cometh of a word in Hebrew (as the learned observe) which fignifieth to heave, or cast, or shoot with a bow and as warped Bows do cast and shoot awry, and deceive the Archer, Pf. 78. 57. fo Impostors or men of Deceit do first lift up a man with vain hope, that being disappointed, he may have the more heavy overthrow: see I Chron. 12. 17. Gen. 29. 25. foin Jer. 37. 9. the lifting up of the foul is put for Decei-

Put also for, Deceitful persons, Jer. 9. 6. That which is gotten by deceit, Jer. 5. 27. Deceivable thoughts, dreams and lies of false Teachers, Jer. 23. 20. Or of their own hearts, Jer. 8. Froy, 12, 20, and outward, and that both in word, Pfal. 34. 12. Discovering it felf by broaching new, strange, and false opinions, 2 Cor. 11. 13. 2 Cor. 4. 2. Flattery, Pal. 12. 2, 3. Lying, Mic. 6. 12. And deed, as by false weights and ballances, Mic. 6. 10, 11. Fraudulent performance of ones vows, Mal. 1. 14. all fubtle dealing to oppress others, Mat. 26.4. Bribery, Job 15. 35. Usury, Prov. 29. 13.

Deceit | Prov. 20. 17. Bread of deceit, Heb. bread of lying. or falshood, marg. Prov. 26. 26. Whose hatred is covered by deceit. or batred is covered in fecret, marg.

\* Man of Decrit | An Impostor or deceitful person, Psal. 43.

\* I. Psal. 7. 7. By man of deceit is noted the secret sinner; as by man of bloud, the open and violent Trespasser.

Deceitful] Man, Pial. 5. 6. Heb. the man of deceit, marg. So Pial. 42. 1. Mouth of the deceitful, Pial. 109. 2. Heb. mouth of deceit, marg. Slothful, Prov. 12. 24. marg. Prov. 27. 6. 82 arneft, or frequent, marg. This is applied to Man, Pfal. 5. 6. & 43. 1 Píal. 52. 4. & 120. 2. Mic. 6. 12. Zeph. 3. 13. Bow, Píal. 78. 57. Hol. 7. 16. Work, Prov. 11. 18. Workers, 2 Cor. 11. 13. Witness, Prov. 14. 5. Meat, Prov. 23. 3. Kisses, Prov. 27. 6. Favour, Ibid. 31. 30. Heart, Jer. 17. 9. Weights, Mic. 6. 11. Lufts, Eph. 4. 22.

"Deceitful tongue] A tongue which uttereth falle and guileful words, to deceive others, Prov. 21. 6.

Deceitfully Gen. 34. 13. With deceit. Aynfw.

Exod. 8. 29. Deal deceitfully any more, any more deceive,

Hitherto he had played the Hypocrite, whose manner is (in diffress) to speak fair, and pretend humility, but no sooner is the plague taken off, but Hypocrites return to their wickedness again. See Pal. 78. 34, 36, 37. Dealt deceitfully with her, or unfaithfully transgressed, and treacherously, failing of that which was expected at his hands. The Chald. translateth, he hath ruled over ber, Aynfw.

Lev. 6. 4. Fraudulently, by unlawful and unjust means. Joh 6. 15. Perfideoufly, treacheroufly. So the word is used, Ifa. 21. 2. Jer. 3. 20, 732, a garment, is of the same root, because our first parents had no garments, till they dealt persidiously with God. Their first garments were a cover, and a fign thereof.

Job 13. 7. And talk deceitfully for him. The word fignifies literally, to shoot, or cast down, as Exod. 15. 1. Pfal. 78. 9, 57. and metaphorically, to deceive, as Gen. 29. 25. For they that are cast down by deceit, are shot at with calumnies, and cast down from

their hope. Annot. Plal. 24. 4. To deceit. Annow.
Plal. 52. 2. Working deceitfully, or doing deceit; that is, as a
Razor, which in flead of cutting the hair, cutteth the throat. Or it may be referred to the man, O doer of deceit, as the Greek faith, thou hast done decest. Aynim. Jer. 43. 10. negligently, or slackly. Aynsw.

2 Cor. 4. 2. Using deceit. They handle the word deceitfully, who either corrupt it, by mingling falle doctrine or humane traditions with it, or those which preach the pure and fincere truth, but not fincerely, feeking by the preaching thereof their own glory or gain, as did the false Apostles, Phil. 2. 15, 16.

Deceitfulnes Fraud, deceit, legerdemain, anam, of privat. & máto, a path. A drawing out of the way.

It's spoken of Riches, Mat. 13. 22. Mark 4. 19. and lusts, Heb.

3. 13. and is rendred in Col. 2. 8. deceit, in 2 Theff. 2. 10. deceivableness, in 2 Pet. 2. 13. decrivings.
Detritfulness of fin The guileful craftiness of fin, entrap-

' ping us by fair flattering snews, and fundry wily sleights, Rom '7. 11. Heb. 3.13. Lest any of you be hardened by the deceive fulness of sin. So Eph. 4. 22. Deceitful justs; because finful lusts do deceive natural men with shews and false appearances.

Sin, is a deceirful thing, or full of deceit and craft, for fin e never appears in her own countenance.

Decemblenes 2 Thest. 2. 10. It's all one with deceifulnes, the original word being the same.

Deceive To delude, Gen. 31. 7. Deceitfully to oppress, or defraud, by cavillation, calumniation, false accusation, or other like unjust means, Levit. 6, 2, Avison,

E

To entice, or draw away by riches, pleasures, or fall erswafi-

ons (of which Job 31. 27.) Deut. 11. 16. Aynsworth. To beguile, 1 Sam. 19. 17. To feign ones self to be another than he is, 1 Sam. 28. 12. To circumvent, deceive with fair words, or under a fair pretence, 2 Sam. 3. 25. To err or go out of the right way.

Metaphorically, to fin, or go out of Gods way, as Pfal. 119. 176. To be misled by others, Job 15. 31. Annot. To allure, Job 31. 9. For Strumpers deceive by allurements, Prov. 7. 13,

Mo deceive? To lead into error, by making men believe they fee true miracles, and figns, when they fee only a shew and false appearance: or by some signes which be not seigned and false, to establish mens minds in false Doctrine and Idolatry; therefore called by the Apostle, 2 Thess. 2.9. Lying wonders. Such are all the wonders done in Popery, Rev. 13. 14. And deceived them that dwelt on the earth, by figns and wonders, which were vermitted him to do.

Rom. 16.18. Fair speeches deceive the hearts of the simple. The word examples, fignifieth such a deceir which a falle Thief uset to a Traveller, offering himself a guide to direct him a better way to his journeys end, and so leading him to some dismal place, that he may rob him. Leigh C. S. (To draw from the common and beaten way, as if one were not in the right way, Eph. 5. 6.) the original is andlaw. Leigh C. S.

Deceive not with thy lips, (or rather with Mercer and others) Intice not with thy lips; that is, neither be thou thy felf, nor fuborn any other to be a false witness, which many will do, when themselves are loth to appear. Some Rabbins derive the Original word from . TID , and so the sence will be, Bruise not thy neighbour with thy lips, by bearing falle witness against him. Annot.

To Deceibe no moze Not to be able to seduce and mislead men to strongly and openly as had been suffered Saran to do, by that we read, ch. 12. But now being fast chained up and mightily by the power of Christ restrained, he had no might for a thousand years so to prevail. Rev. 20.3. He should decrive the people no more.

A deceived heart; Ifa. 44. 20. or, a deluded heart, as Judg.

Greatly deceived, Jer. 4. 10. or much deceived, Heb. deceiving deceived. Some, suffered them to be deceived, as Isa 63. 13. Ezek. 14. 9. by giving them up, and leaving them to their false Prophets delutions. Others, thou haft shewed this people to be greatly deceived: but they may well be read by way of Interrogation, Hast thou indeed thus deceived this people? Annot. Jer. 5. 9. Mock, and delude, or beguile. Annot. Jer. 20. 7. The text may well be rendred, of Lord, thou per madel me, and I was per maded, to wit, by thee: (the word in his first notion fignifieth to per maded, in general control of the word in his first notion fignifieth to per made, in general control of the word in his first notion fignifieth to per made in general control of the word in his first notion fignifieth to per fix add in the word in his first notion fignifieth to per fix add in the word in his first notion fignifieth to per fix add in the word in his first notion fignifieth to per fix add in the word in his first notion fignified his per fix add in the word in his first notion fignified his per fix add in the word in his first notion fignified his per fix add in the word in his first notion fignified his per fix add in the word in his first notion fignified his per fix add in the word in his first notion fignified his per fix add in the word in his first notion fignified his per fix add in the word in his first notion fignified his per fix add in the word in his first notion fignified his per fix add in the word in his first notion fignified his per fix add in the word in his first notion fignified his per fix add in his first notion fignified his per fix add in his first notion fignified his per fix add in his first notion fignified his per fix add in his first notion fix add in his first notion fix add in his fi neral, and fimply, and by perswasion (as it is opposed to a violent impulfion) to induce and allure unto the doing of ought good or evil, without any special connotation of fraud or guile, as Prev. 25. 15. and is attributed to God himfelf, by Noab, Gen. 9.27. in allusion to Japhets name; and by God himfelf used of himfelf, Hof. 2. 14.) Thou didft perswade me to undertake this Prophetical imployment, when I was of my felf nothing forward, but averse rather thereunto, and defired to be excused from being ingaged therein, chap. 1. 6. Annot. To fail one, Lam. 1. 19. Annot.

Ezek. 14. 9. I the Lord have deceived that Prophet, I King. 22. 23. 2 Theff. 2. 11, 12. Rom. 1. 24. He deceives him by 22. 23. 2 then 2 11, 22 tour and 2 tour and 2 fulfiring him to be deceived by their rewards, as Judges are sometimes by bribs; and birds and filbes by baits; by withdrawing also his spirit, and restraining grace from him, and by ordering wifely and juffly fuch occasions and occurrences as work upon his corruption. Annot. Zech. 13. 4. Heb. to lye. By their false propheties, or by feeking to gain an opinion of holiness to themselves from their rough garments, or to deceive the people with an opinion of holiness in the garment it self, both which Popish Monks and Fryers did by their Cowls and Fryery weeds. Annot.

To seduce, or cause to err, Mar. 24. 4, 5. Tit. 3.3. It is a word borrowed from Travellers that are in a wrong way, and that go by guess, who are out of the way, (wander after the manner of wandring stars) and will not be called in. Leigh

" Rot Deceived ] Not immediately seduced by the Devil as Eve was; she was also in the transgression first; for Adam transgressed, but after Eve, and by her suggestion, 1 Tim. 2. 14. They err which extenuate, or excuse Adam by his conjugal benevolence to his Wife, it is against Gen. 3. 17

Deceiveth them that owell on the earth Rev. 13. 14. All is fet down in the present tense. He exerciseth, doth wonders, decei-

with, either because John now saw some such thing in the vision, or else because it would be done as surely as if the Pope were then doing it. Annot.

December | Gen. 27. 12. As a deceiver, or as one that causeth to err. The Gr. translateth it a despiser, the Chaldee a mocker; or, we may Englishit, a very deceiver, for in the Heb. as is often a fure affirmation, Neh, 7. 2. and so the Greek answereth thereunto, Joh. 1. 14. Ayr/βr. Mat. 27. 62. πλάν Θ, a notable Couferer, Importor, feduced, and feducing others. See Leigh Crit. Sac. Such a one our Saviour was reputed, but faifly; such the Apostles also, 2 Cor. 6.8. Others truly, that dealt fraudulently and false-heartedly with God, Mal. 1. 14. Such also as are mentioned, Tit. 1. 10. 2 Joh. 7.

Deceibing and being deceived] 2 Tim. 3.13. ufing all craft and diligence to seduce men from the right way of falvation; or erring themselves being in the wrong way. D.

Deceiving others by their fophisms and fair shews of holiness, and being deceived by Satan. Annot.

Deceibings 2 Pet. 2. 13. Gr. apatais, i. e. deceitful sedu-

ations. D. Annot. Ao fport with their own beceibings | To please themfelves, with mocking the Church of God, and deceiving the faithful, into whose publick meetings they crouded themselves as true members of Chrift, being indeed spots and blots, 2 Pet. 6 2. 13. Jude v. 12.

Decent That which of its own nature brings some dignity and comeliness to divine actions, as a Table and a Table-cloth at the Communion, a Pulpit and Pulpit-cloth to a

See Comliness. 1 Cor. 14.40.

\*\*Sec Lominess. I Cor. 14.40.

\*\*Decentify 1 Cor. 14.40. English of the word is because of Rom. 13.13. & 1 Theft. 4. 12. In a good fashion, mannity, modestly, orderly, standy, fitly, Leigh Crit. Sac.

\*\*Decentify 1 King. 20. 40. To determine, conclude.

\*\*Decentify 1 Long. 10. Confidence in the conclude.

Decision | Joel 3.14. or concision, or threshing, for so the word specifical Joes 3.14. to concepting to transport to the word in the died, Ifa. 28. 27. & 41. 15. naming the place fo from the event, alluding to the Harveft, verf. 13. and haply to the Valley of J. bo/u; hat, where in time paft he threshed the Moabites and Ammonitis. Annot.

Ammonitis. Annot.

\*\*Epeck\* | To gild, Rev. 17. 4. marg. Beautifie, Ila. 60. 13.

Garnifh, Mat. 12. 44. Adorn, Luk. 21. 5. Spoken of the profperous effate of firmfalim through Gods blefling, Ezek. 16. 11, 13. Of the high places which the people idolarroully decked, Ezek. 16. 16. Of the Bridegroom, Ifa. 61. 10. Of the Idolaters bed, Prov. 7.16. Of Idolaters. Ezek. 23. 40. Hof. 2. 13. Of God, who decketh himself with majesty, and excellency, &c. Job 40. 10.

Decked with Bold, &c. ] Gr. gilded. It may fet out the stately worship of the Papists, their costly images, altars, copes, palls or flately palaces. Annot.

" To Declare To make known things which before were unknown to us. Joh. 17. 26. I have declared thy name to

12. To cause something, which was but meanly and weakly known, to be better and more clearly known to us. 1 Cor. 15. . I. I declare to you the Gospel. Joh. 17. 26. And I will declare it, viz. more and more reveal, and manifest it more effectually and 'fully, that their faith in me, which is little and weak, may grow ' till it be great and ftrong.

To declare fin, is to glory in it without fhame, as the Sodo

mitts did, Isa. 3.9.
Spoken of God, Isa. 48. 3. Christ, Psal. 2.3. The heavens, Psal. 19. 1. The sishes of the sea, Job 12. 8. The works of God, Pfal. 75. 1. Good men, Pfal. 119. 13. Bad men, Ifa. 3. 9. figni fying to Tell, Shew, Publish, Manifest, Make known, &c. As in the places alledged, and fundry others may appear.

Teclare Job 28. 27. or Number, marg.

Teclaration Eft. 10. 2. Shewing, fetting forth.

Declaration put for, Bending to a fide, Exod. 23. 2. To turn

back, Pial. 44. 18. To go down, Pial. 102. 11. & 109. 23.
Decline Toturn afide from, Deut. 17.11. Aynfw. To fwerve, Pfal. 44. 18. Aynfw. To stretch out, Pfal. 102. 11. Aynfw. To go aside to the right hand, or the left, in excess or defect, Job

Decrease To be going, or abate, Gen. 8. 5. To diminish, Pfal. 107.38. To be obscured as a star at the rising of the Sun,

Joh. 3. 30. Annor.

Decrees Prescript, Law, or Statute, and usually denoteth the rules and ordinances about Gods worship, as the Decree of the Palicover, Exod. 12: 24, 43. The Decree of drefling the Lambs, Exod. 27: 21. Of the Priefts office and garments. Exod. 29. 9. Of their washing, Exod. 30. 21. Of the Sacrifices, Lev. 3.17. & 6.13. 22. So may it be taken, Pfal. 2. 6. Iwill declare the Dierres, &c. for the rule of serving God fulfilled of Christian Christian Control of the Sacrifices of Christian Ch fitians by faith and obedience to his Gospel, when all legal Ordi-· nances had an end.

'Decree Gods purpose and determination concerning call persons and things. This is his general Decree: See counsel. Of which Decree, Election is part, which hath in it two things, foreknowledge, or purpole or good pleasure, whereby God knoweth fome as his own: Secondly, predeftination whereby he hath fore-ordained them to be conformed to his Son in grace and glory, Rom. 8, 20, 1 Per. 1, 2,

2. His particular purpole of fending some special bleffing or punishment. Zeph. 2. 2. Before the decree come forth. This is a special Decree.

3. Determination of the Church, touching things to be done, or not to be done. Act. 16.4. And they delivered them the Decrees to keep. These be Ecclesiastical De-

4. Purposes and thoughts of Princes, published unto their people, touching matters of war and peace. Ifa. 8. 10. Pronounce a Decree. These be Civil Decrees.

'5. Statutes and Ordinances for the administring of inflice between man and man. Prov. 31. 5. Lest he drink and forget the

Spoken of God touching Christ, Psal. 2. 7. The rain, Job 28. 26. The heavens of heavens, &c. Pfal. 148. 6. The fea, Prov. 8. 29. Jer. 5. 22. The punishing of the ungodly, Zeph.

Man, general, in respect of all, 2 Chron. 30. 5. Jonah 3. 7. Particular, in respect of some, being either lawful, and that Givil, Luk. 2. 1. Which must be just, Prov. 8. 15. Ecclesiastical, Act. 16. 4. Religious, tending to the worship and service of God, though published by Heathen, Ezr. 6.3,4,5,8. & 7. 13. Eft. 8. 14. Dan. 3. 29. & 6. 26. Jonah 3. 7. Or unlawful, being unjuft, Ifa. 10. 1. Eft. 3. 15. Hafty, Dan. 2. 15. Molatrous, 2 King. 17. 8. Dan. 2. 10. Halty, Dan. 2. 15.

Molatrous, 2 King. 17. 8. Dan. 2. 10.

Mortree Dan. 6. 7. or Interdict, marg.

Mortree To ordain, conclude, determine, Est. 2. 1. Tore-

folve. Job 22. 28.

That Decree, Ifa. 10. 1. or draw up; for the word fignifies properly to pourtray, Ezek. 4. 1. or paint, ch. 23. 4. or engrave, ch. 22. 16. or write, ch. 30. 8. or delineate, circumfcribe, as with a compass, set or limit out as by line and level, Prov. 8. 27, 29. Hence it is translated to matter of Judicature, Ibid. 15. And some translate it here prescribe, because Judiciary Sentences are not only wont to be drawn up, and described, or engrossed, but to prescribe also what men are to do, or to endure; and circumfcribe them, or keep them within compals. Annot.

Decreed Ibid. 22. Heb. decided , determined, I King. 20. 40. or, precisely cut out, Job 14. 8. as infallibly, and unfailably. or irrecoverably decreed; fo exactly limited how far forth it shall proceed. So Dan. 11. 36. Annot.

Denan | The beloved of those. The Son of Raamah. Gen.

10. 7. The Son of John and The name of a place, Jer. 49. 8. As also Dedanim of the same fignification, Isa. 21. 13.

Dedicate | Deut. 20. 5. or initiate, that is, begin to take possession of, and to use it; which was wont to be done with solemnity, feafting, and finging praise to God, as the Title to Psalm 20. sheweth, concerning Davids house, Ayrim.

To consecrate, 2 Sam. 8. 11. To purifie, Heb. 9. 18. marg. 2 King. 12. 4. Dedicated things, or holy things, Heb. holinesses,

marg Ezek. 44.29. or devoted, marg.
Depicated | Heb. 9.18. Neither the first Testament was dedicated, or purified, that is, ratified or confirmed. Annot.

Dedication Lawful, being both Civil, as of David's house, Pfal. 30. the title. The wall of Jerufalem, Neh. 12. 27. A new house, Deut. 20. 5. and religious, as of the Altar, Numb. 7. 88. The Temple, 1 King. 8. 63. Ezr. 6. 16. Unlawful and irreligious, Judg. 17. 3. Dan. 3. 2.

Dedication | Or Initiation, confectation; called in Heb. Chanuccha; which when it is spoken of Men, meaneth the catechifing, initiation, information, and training up to any new thing, which they were not accustomed to before. When of other things, (as of Houses, before they dwelt in them, Deut. 20. 5. the House of the Lord, 1 King. 8. 63. The Altar, Numb. 7. 20. Things fetanation and conferration to their field use, which was done with folemand conferration to their field use, which was done with folemand conferration to their field use, which was done with folemand conferration to their field use, which was done with folemand conferration to their field use, which was done with folemand conferration. nity, 2 Chr. 7. 5, 9. Ezr. 6. 16, 17. Neh. 12. 27-43, &c. Aynfw. on Numb. 7. 10.

Deed Act. Gen. 44. 15. Work, Mat. 16. 27. Luk. 23. 41, 1. Act. 19. 18. And in many other places, Action, Matter, Bufiness, 2 Sam. 12. 14. Retributions, Ifa. 59. 18. Annot. Jam.

1.25. or Doing, marg.

Good deeds, Nch. 13. 14. Heb. kindnesses, marg.

They overpass the deeds of the wicked, Jer. 5. 28. They go beyond the very Heathen themselves in wickedness. The Hebrew is, word for word, they pass by words or matters of evil,

that is, evil things. When any evil either is menaced, or befalleth them for the evil they do, they passit, or put it by, and do the evil for all that. Others thus, they pass by evil, they escape those evil occurrents of penalty and judgment, wherewith others are surprised, as Psal. 73-5. One understandeth it of persons in bad cafe, sad or afflitted, as the word evil is often used, Gen. 41. 4. Lev. 27-10, 33. Prov. 15, 15, as if the meaning were, they pass by the matters, or causes of such, refusing to meddle with them. Annot.

D

E

There are deeds good, Neh. 13. 14. evil, Ezr. 9. 13. Deem Act. 27. 27. To think, as the word worden is ren-

dred, Act. 13. 25. To suppose, as Act. 25. 18.

The lowest place or bottom of the grave, Rev. 10.7. A multitude of people, Ezek. 31.4. A great tract of lands, Amos

Deep: Profundus: put for hidden, and not eafily discovered, Job 12. 22. Strongly fetled, Pfal. 80. 9. Incomprehenfible, Unconceivable, Pfal. 92. 5. Secret, Dan. 2. 22. Very low, Job

Deep things of Bod Things fecret, hid and kept close (as it were) in the breaft of God, till they be revealed to us by the Spirit and Word of God. 1 Cor. 2. 10. The Spirit feartheth the deep things of God.

Deep waters ] Great dangers which threaten death, like deep waters which overwhelm a man. Píal. 69. 2. I ant come into the deep waters; that is, deadly dangers.

. The most secret and most inward thoughts and counsels of mans heart. Prov. 20. 5. Counjel in the heart of man is like deep

6 maters. Deep] Into the deep, Luk. 8. 31. That & guares should here fignifie the pit of bell, the place created for the devil and his angels, wherefoever it is firuite, may be gheft by the nature of the mord, which fignifies bottomless, and from the use of it in some where places of the factor in the factor of chains, as there is mention of chains, as there is of tarrarum, 2 Pet. 2. 4. And so also the context here in and firmly fenced, supported for the structure of it, not with clines it; for the first request of the Devilto Ch. iff was, ver. 28. other places of the New Testament, as Rev. ,. 1. 2. & 11. 17. I befeech thee torment me not. And in the other Gospel, Mat 8. 29. but with steel walls. Annot. Interest the state of the state his chains of hell, and confined to those torments, which he thought defence. Annot. belonged not to him till the day of Judgment; and the next was in plain words, not to fend him into bell, or the pit. Dr. Ham.

A night and a day I have been in the deer, 2 Cor. 11. 25. To what passage of St. Paul's story this of his being a day and a night ਦੇ τω Gu θω, in the deep, doth belong, connot be shewed out of in Cyzicum there is a Prison, which for the depth of it under ground, is called 60 305, or the bottom of the Sea, a most noisom filthy prifon. In this, as a most infamous prison, St. Paul might well be cast, passing from Troas to that City. Idem. Annot. c.

Deeply | Ifa. 31.6. Have deeply revolted , Heb. have deepned revolt, namely, by their feeking to Agynt, and relying on an arm of flesh, vers. 1, 2. which is a revolting from God, 2 Cor. 16.7. Jer. 17.5. In the word of depth, some think there is an allusion to the depths of their plots and projects; and digging deep, as imagining to conceal them even from God, ch. 29. 25. It is not unlikely that the Prophet had a purpose to mind them, both of the grievousness of their defection and malignancy, and of the Hope deferred being very prejudicial, Prov. 13. 12. Love pregreatness also of the danger, that thereby they had plunged them-felves into, as being sunk so deep in revolt, that unless they did rise and get up again the sooner, by speedy and hearty re- nal p signifieth. It's taken in a good sence, Prov. 22. 14. Mic. 6. pentance turning unto God, from whom they had revolted, they were like suddenly to perish without hope of recovery. Annot.

Deeply corrupted themselves, Hos. 9. 9. Heb. made deep, or corrupted. So deeply rooted and drowned in the bottom and gulf of their idolatries and iniquities, that there is no hope of curing and faving them. Or wholly corrupted to the bottom, as Ifa. 31.

And he fighed deeply, avace deat, Mark 8.12. Being vehemently offended with their so great insidelity, he inwardly grieved. Ligh Crit. Sac.

Deepnels] Mat. 13. 5. No deepnels of earth. It's all one with the former words, they had not much earth; that is, not much care to receive, not much understanding to apprehend, not much faith to believe, not much will to obey, not much love to retain it. Annot.

"Deepnels of riches] Riches unsearchable and most profound. Rom. 11. 33. O the depth of his riches.

Defame] Is, for the difgracing of any, (especially Gods Ministers, Jer. 20. 10. 1 Cor. 4. 13.) To revile them, and say evil fallly of them, Mar. 5. 11. and to raise and bring up a false and evil report, Exod. 31. E. Numb. 13. 32.

Defamed I Cor. 4. 12. Gr. hard, or evil poben of. Annot-Blafphemedi Ligh Crit. Sac.

Defaminir | Jer. 20. 10. or defamation, or detraffion, or lander, as it is not amis rendred, Numb. 24. 36. Pal 31. 13. Prov. 10. 18. for the word feems properly fo to fignifie; to wit, a false report, tending to the differedit of the party or thing, whereof it is reported, Numb. 13. 32. & 14. 36;

Defeat ] To make void, disappoint, frustrate, bring to nought,

Sam. 15. 34. & 17. 14.

Defen e) Real and true, God, Pfal. 59. 9. Wifdom, Eccl. 7. 12. Gods Ministers, Phil. 1. 17. and through Gods goodness strong places, Pfal. 33. 16. Imaginary, or deceitful brooks, Ifa. 19. 6. Money, Eccl. 7. 12. Wealth, Prov. 18. 11. It's also put

19. 6. Money, Eccl. 7. 12. Wealth, Prov. 18. 11. It's al.o put for an Apology, Adt. 19. 33. & 22. L.

Defence: Numb. 14. 9. Heb. thedown, marg. 2 Chr. 11. 5. A place of fuccour, or refuge, fortification, fitning held, &c. 10b 22. 25. or gold, marg. Plal. 7. 17. Heb. birefor, marg. Plal. 59. 9. Heb. bigb place, marg. So Plal. 62. 2 marg. & 89. 18. Shield, marg. Ha. 4. 5. a couring, marg. The wood here useful comes from a root but once read, that fignifies to ever, and have considered as water? The word is found only in two other places. by covering to protect. The word is found only in two other places, Pfal. 19.5. & Joel 2. 16. being in both used for one and the fame thing, to wit, the Bridegrooms chamber, clufet, or bower. A' place, as of secrecy, security and safety so of solace and delight; not unfit to represent as well the comfort and joy, as the immunity and fafeguard, that Christ the Brideg oom by his gracious prefence, affordeth to the Church his Spouse, Pial. 31. 20. & 84. 11. & 91.1. Annot. Nah. 2.5 Coverer or covering, marg This by most is taken to be some engine, or movable defence, made after the arcient fashion, under which the as allants drew neer to the wal!, &c. Annot. Act. 22. 1. Answer, (wherein one rendreth an account of what he hath faid or done) as the word a monoxia is rendred. 1 Cor. 9. 3. 2 Tim. 4. 16. 1 Pet 3. 15.

Defenced City Jer. 1. 18. Heb. for a City of defence,

Defend ] Judg. 10. 1. Heb. lave, or deliver, i. e. to preferve them in their peace, liberties, and the purity of Gods worship, against all that did oppose them Annot. 2 Sam. 22. 12. comp. w th 1 Chr. 11. 14. 27. To deliver, Pfal. 5. 11. To cover, to protect, marg. Pfal. 20. 1. To fet on arrhigh place, marg. Pfal. 59. 1. Hebrew, To fet on high, marg. Scripture. 'Tis not altogether improbable what Beda faith, that Isa. 31. 5. To fence, and so to defend, by sencing a place round about, as a Vineyard, chap. 5. 2, 5. or a Garden, Cant. 4. 12. which from thence hath its name. So Pfal. 34. 7. & 125. 2. Zech. 2. 5. Annot. Iia. 37. 35. Heb. to shield (for thereof also cometh the word shield, used v. 33.) or fence; for thereof also cometh the name of a garden, as a place fenced and inclosed, Cant. 4. 4. Annot. Act. 7. 24. To keep iafe, ημύναλο.

Defer ) is, To linger, delay, tarry, prolong, put off from time to time. Lawful, Prov. 19. 11. Act. 24. 22. Unlawful, Eccl. 5. 4. It's spoken of God, who deferreth to harmus, Ifa. 48.9. is to be prayed unto not to defer to do us good good, Dan. 9. 19.

vents deferring, Gen. 34. 19.

Deffe To detest and abhor with indignation, as the Origi-10. 2 Sam. 23. 9. a bad fence, 1 Sam. 17. 10. Dan. 11.30. It feemeth alfo to be put for curfe, Numb. 23. 7. compared with Numb. 2. 6. & 12. 17.

Defie] Numb. 13. 7. To detest with angry threats, and hateful indignation, as the word fignifieth in Dan. 11. 30. Aynfw.

1 Sam. 17. 10. I defie the armies of Ifrael; that is, by daring and challenging them to fight with me, I expose them to scorn and contempt, if not a man in their whole army can be found that dare answer my challenge. Annot. 2 Sam. 21. 21. To reproach, marg. To reproach, dare and challenge with fcorn and lespight. Annot.

Defile ] may be referred to Man , both in regard of himself and others.

Himfelf, Inwardly, 1 Cor. 8.7. Tit. 1. 15. Heb. 12.15. Outwardly, through the plague of leprofie, Lev. 14. 46. or any other uncleanness, Lev. 5. 3. Or, by touching a dead corps, Numb. 5. 2. & 9. 6. Both outwardly and inwardly, through following the abominations of the heathen, Lev. 18. 24. Seeking after Wizards, Lev. 19. 31. Blood, Iía. 59. 3. Idols, Ezek. 20. 7. & 37. 23. Unnatural uncleanness, 1 Tim. 1. 10. The unruliness of the tongue, Jam. 3.6.

Others, Men, Rom. 1. 27. 1 Tim. 1. 10. Women, Gen. 34 Deut. 24. 4. 1 Chr. 5. 1. Rev. 14. 14. Gods ordinances; a his Sabbath, IIa. 56. 6. Sanctuary, Ezek, 5.11. His holy name Ibid. 43. The Table of the Lord, Mal. 1. 12. The Temple, Act 21. 28. The Creatures; as the Land, Lev. 18. 25. Bread Ezek. 4. 13. The fruit of the vineyard, Deut. 29. 9. and ic of other things.

It's put for, To profane and turn to a common and unholy use, 2 King. 23. 8. To pierce, Ezek. 28. 7. Carnally to abuse woman, Gen. 34. 5. To destroy, 1 Cor. 3. 17.

Defile] Gen. 34. 2. Heb. to humble, marg. Ifa. 30. 22. To use in a disgraceful manner, as Deut. 9. 21. 2 King. 18. 4. & 23

Defile ] I have washed my feet, bow shall I defile them? Cant. 5 3. A phrase taken from the custom of those hot countries, where in they used to wash their feet, which being clean she was low to rife and open the door, not being willing to take any more pains, or lose what she had taken. Such worthless excuses doth our flesh alledge; the time is unseasonable, the night is cold and damp, the weather wet, we cannot arise to entertain Christ without trouble and detriment. So Hag. 1. 2, 4. Prov. 20.4.8

26. 3. Ayrifworth.

She was loth to give ear to every call of Christ, for sear of difquieting her felf, of drawing upon her dangers, troubles, fears and losses, if the should follow him in all things. O flesh and bloud how wife art thou to find out a reason to thine own hurt and to have some blind excuse or other for that thou wouldst fain do? Finch

Thefilen Mar. 7. 2. or Common, marg.

Lest they (bould be defuled, Joh. 18. 28. Legally polluted by being present among the Heathen or Roman Souldiers, which being a Legal pollution, would make it unlawful for them to eat the Patieover. Dr. Ham. Paraph.

" Toffiled | Stained and corrupted with the filthiness of fin.

Heb. 12. 15.

Defiled Rev. 3. 4. Which have not defiled their garments. Carried themselves wickedly in their lives, as the Balsamites have

ned themselves wickedly in their lives, as the Balaamites have done, Chap. 2.14. Jude 23. Annot.

Rev. 14. 4. These are they which were not defiled with women. Not pollured with Popsis falls doctrine and Idolarry, which is spiritual fornication, 2 Cor. 12. 2. Eph. 5. 27. Ezek. 15. 16. chap. 18. 3. An allusion to the livestites, of whom many were entired to Idolatry by the Midamiii women, but many were exper from it, Numb. 25. Others understand all this of the Waldenses, and such as served God purely in all the times of Popery, because it is said, They were not defiled. Their remainders are now found in the visible Church. Annot.

Rev. 21. 27. There (hall in no wife enter into it any thing that defileth. There shall be no foil nor contagion in this great City, such as crept in before, by Antichrists subtilty. A near City that hath no foul thing nor person in it, nor any thing to offend eye, ear, or nofe. So it will be in heaven, 1 Cor. 6.9, 10. Eph. 5. 5. Pfal. 15.1, 2. & 24.3, 4. Ifa. 52.1. & 60.21. Joel 3.17. Zech. 14. 21. Mar. 13.41. In the last Church on earth also, Discipline in likelihood shall be so strictly executed, that no profane persons shall be found there. Only such as are elect, as far

as men can judg. Annot.

Defraud To oppress or over-reach one in a matter, 1 Thest. . 6. marg. To put befide, deprive of, or disappoint any of their right, I Sam. 12-3. To keep back by fraud, Jam. 5. 4. To defly what he oweth, or to reftore what he hath borrowed, or is intrufted withal, but doth deceitfully convert to his own use what belongeth to another. To retain from, or either by fraud 8. Not to perform ones duty, though of ability to discharge it. 1 Cor. 7. 1. To wrong, entrap, deceive, or beguile, 2 Cor. 7.2

Defraud not | Mar. 10. 19. or Deprive not. Thou shalt rest contented with thine own, and not seek to increase thine own condition by the diminution of other mens, Dr. Ham.

Degenerate] Jer. 2. 21. The term used here hath in it a notion of revolting, or departing, chap. 17. 13. Annot.

"Good bearee" Credit, estimation, dignity, liberty, and bold-

ness or freedom to such as do their duty well, as Deacons These may less fear reproach, and more unsearfully and freely 'discharge their office, than they which have been unfaithful and deserved reproach and shame by using them ill; such shall always be in bondage and dread of being hit in the reeth with their faults. 1 Tim. 3. 12. Toey purchased a good degree and liber-ty, &c. Papists abuse and corrupt this place, when out of it they teach, That a Deacon doing well, gets a good degree of Priefthood; meaning when they have played their part at the Mass,
and ministred there to the Priest: then they are fit afterwards to be made Priefts. This is a plain mocking of Scriptures; for Deacons by Christs ordinance were to take care of the poor,

and to distribute the publick alms; as in Acts 6. appear-

E

D

Alfo, it was not Pauls meaning, that a Deacon should be a Mi-Allo, it was not raus meaning, man a beacon income of mifer, for which every Deacon is not fit; one may be meet to minister for the poor as a Deacon, and far unmeet to minister for the poor as a Deacon, and far unmeet to minister for the poor as a Deacon, and far unmeet to minister for the poor as a Deacon, and far unmeet to minister for the poor as a Deacon, and far unmeet to minister for the poor as a Deacon. fter in the Church as a Paftor: Also the Mass is scarce so ancient as S. Pauls time: Paul little knew also what Popish Deacons

'Lastly, the text it self expounds degree to be liberty or boldness in doing his office, with a more quier conscience before God, and without discredit before the Church, which is a fruit of a lively faith in Christ. Indeed Mr. Beza confesseth that by ancient Canons it was provided, that such as approved themselves faithful in inferiour charges, were advanted to the greater; but that must be understood where simes and ability did concur-

Df Degrees Pial. 120, 121, 122, 123, 124, 125,126,127,

128, 129, 130, 131, 132, 133, 134. the Title.

Of lifting up, for they did lift up their voices sometimes in finging, 2 Chr. 20. 19. Or, Of excellencies, 1 Chr. 17. 17. Or, to be fung on the fteps of the Temple, (which some of the Rabbines fay, were fifteen in number; between the atrium Ifraelites, or the Mens-court, and the Womens; according to the number of the Pialms bearing this infeription ) on high days; Or, at their feveral flations, as they returned from Baby-

Or, Of ascensions. Of beights. Heb. Ham-mahaloth, that is, a Pfalm to be fung with an high voice. Aynsw.

Degree | Rank, estate condition, whether low or high, I Chr.

(4. 18.8c 17. 17. Pfal. 62. 9. Of low degree, randyde, one humbly minded. Luk.

1. 52. One who is afflicted with poverty, difgrace, or any kind of calamity, Jam. 1. 9. Annot.

Ifa. 28. 8. The fhadow of the degrees, were marked upon the

furface of the Dyal, to shew the progress of the Sun, and the pro-The day together with it. Annot.

The having of generation. They were of them which hindered the building of the Temple, Ezra 4. 9.

The having of the Temple, Ezra 4. 9.

The having of the Temple, Ezra 4. 9.

Delaiah The poor of the Lord. The Son of Elioenai. 1 Chr.

Belaiah The poor of the Lord. The Son of Eirenas, 1 Chr. 3.24. A Levite, 1 Chr. 24.18.

Belay Exact. 22.29. or, Not fail. See Deut. 26.1, 2, &c. Delaying is often used for defiring a thing to the last, and so consequently for failing, and not doing it, Deut. 27. 10. &c 23.

21. Hab. 2. 3. though it also may imply a deferring longer than the due time. Anyloworth. Exod. 32. 1. The first signification of the Hebrew word is to be assumed. Gen. 2. 25. and because long tarrying and looking for ones coming causeth shame (as in Judg. tong tarrying and tobging for onts coming caucieui joane (as in judg. 2. 35.) therefore the word is also used for tarrying, or delaying the time, Judg. 5. 28. and so is here translated by the Chald. and Gr. And in Rev. 10. 6. time is used for delay. Annip. Pela. 119. 60. To distract ones self, to wit, with worldly cares, sears, pleafures, &c. Aynfw. Mat. 24. 48. To tarry, fo the Original χεργίζω, is rendred, Luk. 1.21. Mat. 25. 5. Heb. 10. 37. To linger,

no prolong the time, Act. 9. 38.

Το tap | Act. 25. 17. 'Αναβολί, prolonging, deferring. He commendeth his own justice herein. Long delayed justice often proveth more heavy than speedy injustice. Annot.

Belegiatte] Ita 44.9. Their delectable things shall not profit 5 their delightful or desirable things. Their Idols, which they do fo dearly affect, and delight fo much in, shall not stand them in any stead when they need their help, ch. 45. 20. Jer. 2. 28. or, they are altogether unprofitable, good for nothing, verf. 10. ch.

Delicacies Rev. 18. 3. Mony, which they had of her for delicate things to serve their lusts. Annot.

The Dutch Transl. in stead of through the abundance (or power)

of her delicacies, read, by vertue of her pleasure.

Beticate Deur. 28. 544. 56. Dainty. See IIa. 47. I.
Beticate Jer. 51. 34. He hath filled his helly with my delicates: He hath filled his treasuries with whatoever matter of spectrus. cial price or worth he could find in me, Ifa. 39. 4,6. 2 Chr. 36. 18. Lam. 1. 10. See the like expressions, Job 15. 20, 23. See

Delicately 1 Sam. 15. 35. retaining still the countenance and carriage, the garb and gate of a King, although in his prefent, condition he was become a prisoner. Annot. Prov. 29. 21. Daintily, Lam. 4. 5. Deliciously, Heb. on delicates or dainties, Luk. 7. 25. Pleasure, 7pups, or ryot, as the word is rendred,

Delicatenels | Deut. 28. 56. Daintinels, nicenels.

Delicioufly | Rev. 18. 7, 9. Delicit | Referred,

1. To God in respect of christ our head, Prov. 8. 30. Us, his members, Prov. 11.20. The worthip which is by us performed; as Obedience, I Sam. 15. 22. Prayer, Prov. 15. 8. And the

good which is by him done unto us, Jer. 9. 24. Mic. 7. 18.
2. To Man; and that both lawful and unlawful. Lawful,

2. 10 man; and that Outh sawth and unawth.

natural and religious. Natural, Plai. 37. 11. Prov. 29. 17. Eccl. 2. 8. Religious; in respect of God, Job 22. 26. Plai. 37. 4. Gods children, 1 Sam. 19. 2. Pfal. 16. 3. Gods ordina hoes, as, his Law, Pfal. 1. 2. His will, Pfal. 40. 8. His commandments, Pál. 112. 1. His flatutes, Pál. 119. 16. His teflimonies, Ibid. 24. His Sabbath, Iía. 58. 13.

Valawful, first, when the delight seemeth to have in God is

hypocritical, Ifa. 58. 2.

Secondly, when the delight he seemeth to have in Gods children is but pretended or treacherous, 1 Sam. 18.22.

Thirdly, when the delights which indeed he hath are finful; as, in Lies, Pfal. 62. 4. War, Pfal. 68. 30. Scorning, Prov. 1. 22. Frowardness, of the wicked, Prov. 2. 14. Abominations, Isa. 66. 3. So, to be alover of pleasures (though in themselves lawful)

more than a lover of God, 2 Tim. 3.4.

Delight Pleasure, delectation, rejoycing, Plal. 1. 2.82 16.3. Delight is not feemly for a fool, Prov. 19. 10. The free use of things is not to be permitted to him that cannot use them aright. Or delight may be taken here for dainties and pleafures, the usual effects and evidences of wealth and greatness as if he had faid, Wealth and abundance doth not become a fool.

Delight I fat down under bis shadow with great delight Cant. 2. 3. or, I desired and fate : or, I much desired that I might fit. The form of the Hebrew word increaseth the fignification, as nothing a continual and fervent defire of that which is pleafing, delightful, or profitable, and by letting is meant abiding and refting, as in P(al. of. I. The Church therefore being by fin under wrath revealed, by the Law, and being maligned by the world, as a Lilly amongst thorns, acknowledgeth her faith, hope, love, and delight to be in Christ Jesus, who hath delivered us from the wrath to come, I Theff. I. 10. See Rom. 5. I. Joh. 16. 33. Ajnfw.
As weary travellers feek cool arours and defences from the

hear, and delight in them; so doth the weary soul seek after Chrift. Annot.

Pelight To be in love with, love greatly, like well of Gen. 34 19. To chuie to love, Deut. 10. 15. To take pleafure in, Deut. 21. 14. To accept of. 2 Sam. 15. 22. Annot.
To find special delight and fingular pleasure in, Job 22. 26.

To have a love and liking to, Jer. 6. 10. To be good in ones

eyes, Eft. 2: 14. comp. with verf. 4. Annot.
To affect, Pfal. 37. 23. Annot.
To be well pleafed, Ifa. 42. 1. Annot.
To will, or have to be done, Ifa. 65. 12. Annot.

To find comfort in God, when the world affords none or from him receive matter of delight, as a fruit of his pray-

To be delighted with , Rom. 7. 22. Annot.

It's spoken of God, of the godly, of the wicked. Dow pleasant and how fair artthou, D Love for Designits Cant. 7. 6. By delights Dr. Hall understandeth whatfoever may give true contentment.

Mr. Cotton, The publick worship of God, so called, as being the marriage bed, wherein Christ most familiarly solaceth himself with his Church.

How fair art thou made (passively in the Hebrew) O my dearest

in thy delights. Annot.

O love, that is, O thou that art dearly loved; Thus they call, to fignifie Christs great affection towards her, (the word fignifieth inward charity and loving affection which is strong and fervent, Cant. 8. 6. 7.) for delights, or delicacies, or, with pleasures, meaning full delight, all manner of pleasure, so that all that love her, may rejoyce with her, and delight themselves in the brightness of her glory, Isa. 66. 10, 11. Ayafw.

Delightfome land \ Mal. 2. 12. A most happy land, and

abounding with all things that can be devifed in the world. Annot. Pleafant, lovely, acceptable, defirable.

Delilah] See Dalilah.

I. To God, both in respect of the godly and of the ungodly. Of the godly, in respect of Satan, Col. 1. 13. Evil, Mat. 6. 13. Sin, Pfal. 39. 8. Fears, Pfal. 34. 4. Perfecution, 2 Tim. 3.
11. Diffreffes, Pfal. 107. 6. Troubles, Pfal. 25. 22. Enemies; whether mediately or immediately, Judg. 10. 12. Temptations 2 Pet. 2. 9.

Of the ungodly, whom he giveth unto the hands of their enemies to be confumed, Deut. 7. 16. Judg. 4. 7.

II. Christ, through whom we are delivered from the body of

death, Rom. 7. 24, 35. This prefent evil world, Gal. 1. 4. The wrath to come, 1 Thefl. 1. 10. Death, Heb. 2. 15. III. Man, fignifying,

1. To commit to ones truft, Exod. 22.7.

2. Free or keep fafe, Numb. 35. 25.

3. Give or yield, Deut. 23. 15.

Refcue, Deut. 25. 11.

Reftore, 2 Sam. 3. 14.

6. Preferve or keep, Job 22. 30. 7. Teach or instruct, 1 Cor. 15. 3.

Deliver To fave, Judg. 2: 16. marg. To shutup, 1 Sam. 17. 46. & 23. 12. marg. To judg, 1 Sam. 24. 15. marg. To turn aside, Job 36. 18. marg. To pass away, Psal. 81. 6. marg. To make to be found, Zech. 11. 6. marg. To cry out, I Sam.

Mn neither ) To free from the curse and bondage of fin. Heb.

To deliver from an evil work To preserve and free one from committing any thing unworthy his calling.
2 Tim. 4. 18. The Lord will deliver me from every evil

" Deliver from, fignifieth ,

"1. To bring one out of an evil present; this is the proper

"fence, Pfal. 34. 19. Luk. 1. 74.
"2. Improperly, and by a Liptote, to keep or preferve one from an evil imminent, or to come, Luk. 1. 74. Rom. 7. 24. That is, from the danger or means of present or future "evil, Matth. 6. 13. compared with Joh. 17. 15.

'Mo deliver unto the Judg To overcome and cast his Adversary, and by the sentence of the Judg to commit him to prison, Mat. 5. 25.

'Me o deliver up the kingdom to God] That the Kingdom and Regiment of Christ over his Church militant (such as now it is by execution of his Prophet/hip, in the administration of his Word and Sacraments: and of his Priesthood, by his Sacrifice and intercession: and of his Kingly function, by the keys committed unto his Ministers) it shall cease, that God may be all in all, 1 Cor. 15. 24.

"Mo Deliber ones foul To acquit and discharge ones self from partaking in the guilt and danger of other mens fins. Ezek. 3.21. If thou admonish the wicked, thou shalt deliver thine own

Joul, 1 Tim. 4. 6.

"To deliver one up to a reprobate mind Three

' First, a withdrawing of his grace, that it should not stay nor 'uphold them.
'Secondly, a willing permiffion or fuffering them to fall, and

ministring occasion.

'Thirdly, a giving them up to be ruled by their lufts, and by the Devil, as a Judg giveth up a Malefactor unto the hands of the Executioner. Thus was Judas delivered up to Satan. Rom. 1. 18. God delivered them up to a reprobate mind. And

"To deliver up to Satan To that out justly (according to the Word) offensive livers, by the sentence of excommunication. I Cor. 5. 5. That ye deliver bim to Satan. I Tim. 1. 20. Whom I delivered up to Satan. Such as be worthily thrust our from the private fellowfinj of the Saints, and the publick participation in holy things, are thereby declared to be under the power of Satan, and to appertain no more unto the Kingdom of Chrift, till they repent. See Mat. 18.

"To beliver up, or to fignifieth,
"I. To furrender or give back the right or possession, or both, of a thing to the Lord thrreof. "2. To refign or give over our right of a thing to a Success-

"for. " 3. To commit a thing to the care and custody, and use of o-

thers, for the Mafters benefit, Luke 19. 13.

"4. To bring one by falfe and perfidious means into the hands of his enemies, or to betray him, Mat. 26. 15,

"16, 25.
"5. To appoint or put a guilty person into the hands or pow"cer of the executioner, or officer of Justice, to be punished by him; or, at least, to permit the Executioner to take hold of "him, and not to hinder the Officer, nor fuccour the guilty, 1 Cor. 5. 5. 1 Tim. 1. 20. Rom. 1. 24, 26.

Referred.

1. To God, in respect of chrift, Rom. 8. 32. In respect of Reprobates, Rom. 1. 24.
2. To Christ: who shall deliver up the Kingdom to God the

Father, even that regiment, which as King, Prieft, and Prophet, he now hath over his Church militant, that God may be all in all, I Cor. 15. 24.

3. To Man, fignifying to betray, or by falle or perfidious means to bring one into the hands of his enemies, Mat. 10. 17.

Beliverance ] 2 King. 5. 1. or Victory, marg. 1 Chr. 11. 14. or Salvation, marg. Obad. ver. 17. or Escape,

Deliberance from bloud Freedom from the fault and

trom bloud. 2. Freedom from the tyranny and power of fin and Satan

Mat. 6. 13. Deliver us from evil. 2. Freedom from evernal vengeance. I Theil. I. 10. Will deliverethus from the wrath to some. This is done by a continualact of grace, preserving the believers in their holy faith, as

\* Peter speaks, Chap. 1. verf. 5.

4. Freedom and safety from outward dangers and enemies Pfal. 25, 22. Deliver Ifrael, O God, from all his troubles, 2 Tim. 4. 17.

Deliverance from Jacob, Plal. 44. 4. Or, the salvation of fi-cob, that is, the full salvation, the absolute deliverance of thy weak people the posterity of Jacob. Annivorth.

It is used in the stural number, in way of extension and augmeutation, to intimate a concurrence of all manner of falvation and deliverance, fully and perfectly accomplished. See Annot. on TG. 26 18.

'Mo be delibered To begin to be delivered and so by degrees to be preserved and saved, till at last their deliverance be perfected in the general refurrection, Dan. 12. 12.

En be delivered into the form of distrine | To have the impression or print of saving knowledg made in our hearts, by the doctrine of Grace (which is like a form or a mold) transforming and altering the Elect into the likeness of Christ, 6 Ro.n. 6, 17.

By the words, for, from, in, into, of, out of, to, unto, up to, which are frequently joyned with this word, the various use thereof may be observed.

· Deliberer ] A near kiniman, or one next of kin, to whom it did belong to redeem such Land or inheritance as had been fold by a party which was a kiniman, and become unable and unfufficient to redeem and buy it again; according to the Law, Lev. 25. 25. whereof ye have the practice in Ruth 4. 3,

4, 5, 5.0. and lands, but) his people, being by the rightcous judgments of God for fin under the bondage of Satan, Rom. 11. 25. Ila. 6 59. 20. This deliverer or Redeemer, is the Lord Jesus Christ. who was a kiniman and nearer of bloud to the Jews', ( of whom he came according to the flesh, Rom. 9. 3.) by which right he and he alone is the goel or deliverer of his people from their fins. For the use and profit which Gods people ought to make of Gods deliverances, spiritually and bodily; it is twofold.

First, to trust in, and stay upon God with a firm faith. Secondly, to repent and amend our lives. See Ifa. 10. 20, 21.

Luk. 1. 74, 75. Tit. 3. 14, 15.

Deliverer] Heb. a Saviour, Judg. 3. 9. marg.

No deliverer between them, 2 Sam. 14.6. None to part them.

Delivery | Draweth near the time of her delivery. Ifa. 26. 17. Heb. approacheth to bring forth, or to be delivered, as I Sam. 4. 19.

Welphon Regarding poverty. A Son of Haman, Est. 9. 7. Welphon Strong delasion, 2 Thest. 2. 11. Efficacy of delasion,

weaper πλαίνης. Liken's Annot.
The word πλαίνης in sendred errour, in Mat. 27. 64. Rom. 1. 27. Jam. 5. 20. 2 Pet. 2. 18. 82 3 17. 1. Joh. 4. 6. Jude v. 11. Deceiving, Eph 4. 14. Deceit, 1 Thefi. 2. 3. God by with holding his grace, fhall blind their eyes, who wilfully thut them against the truth; or for their obdurate malice and incredulity. shall give them over to Satan, to captivate their minds and understandings, and powerfully seduce and deceive them, 1 King. 22. 22. Job 12. 26. Ifa. 19. 14. Ezek. 14. 9. Rom. 1. 24, 28. 2 Cor. 4. 4. Annot.

Delufions, Ifa. 66. 4. or their devices, or defigns. Some interpreters here render it, delusions, illusions, petulancies or mockeries, which some take actively, or subjectively, for the abuses, indignities, and dishonours done by them, and offered to Gods sacred Majesty; and these put for the reward of them, or the reward of the same due unto them. Others passively, or objectively, for the reproachful and difgraceful usages, which they shall be expo-fed unto, undergo, and indure; and this well sutch with what followeth: fo the meaning will be; As they have made choice of fuch ways and courses as please not me; so will I make choice of fuch things for them as they shall find small pleasure in; such as shall bring nothing but reproach and derition, dread, and distraction, upon them that shall expose them to shame and terrour, Jer. 18. 16. & 19. 8. & 24. 9. & 25. 9, 18. & 29.
18. If hereby we understand devices and designs, the due and deserved reward of them are meant, as chap. 65. 7. Annot.

Demano | And they demand by the word of the boly ones, Dan. 4 17. Or seconding to the worl of the holy ones in this Petition. Intimating that in the consultation as it were about the punishing of the pride of Nebushadnezzar, the holy Angels petitioned for marg.

spunishment of the fin of murther. Pial. 51. 14. Deliver me | this very thing, as well as the holy ones and Saintson earth per tioned against him. Annot.

Demand To ask, inquire, search after, 2 Sam. 11. 17. Dan. 2. 27. Luk. 3. 14.

I will demand of time, Job 38. 3. Heb. and make thou me to bannor. Annor.

Demas | The common fort ; or favouring the people, popular. A profesior, but who fell away, Col. 4. 14. 2 Tim. 4. 20. Phi-

Demetrius Belonging to corn; of Junitup, 40 @, and contracted Inumless, called cires, as if it had been yn untup, the Another of earth, as the Heathen named the goddess of corn. A man of good report, 3 Joh. 12. A wicked man, Act. 19.24.

Demonstration of the Spirit and of pomer | 1 Cor. 2. 4. He preached so, that his doctrine by the Spirit wrought powerfully in the hearts of his hearers. Or, by the demonstration of the Spirit, and of power, he meaneth the evident confirmation of his dectrine by the gifts of the holy Ghoft, and the figns and wonders which he wrought amongst them. Annot.

Or, a secret power and authority of the Spirit going with his Word, enlightening with his own, other mens understandings; and heating by his own, other mens affections. Leigh's Annor

Den] Made use of by men in diffres, Judg. 6. 2. Heb. 11. 38. Beafts, Job 37. 8. Lions, Job 38. 40. Pial. 104. 22. Cockatrice, Iia. 11. 8. Robbers, Jer. 7. 11. Dragons, Jer. 9. 11. It's spoken of the Temple abused, Mat. 21.13. By that phrase, Shall be for dens for ever, Ifa. 32. 14. we may understand a very grievous defolation.

" Toens of Lions | The multitude of the wicked enemies of the Church, which like wild and favage Beafts exercise all cruelty against it. So much is meant by Mountains of Leopards, from which Christ will deliver his people, Cant. 4.8. From the dens of Lyons, &c.

Humane writers testifie that Amanus was a Mountain forcibly pollefled by many Tyrants, and so the holy Ghost here calleth theie places Dens of Lyons, &c. Avnfrorth.

From the Cities and Temples of Idolaters, who are wild and favage as Lions, and from thine own brutish lusts and abominations, which are as hardly got away from the foul, as spots from Leopards. Annot.

Hereby Mr. Cotton understandeth Ferufalem and the Temple. which in our Saviours time was made a din of thieves and robbirs, but in the Apostles times, after his Ascension, the Rulers grew more fierce and cruel, spilling the bloud of Steven, and making havock of the Church.

To Denp | Referred,

1. To Christ, who will deny them (that is, not acknowledge them for his own) that now deny him, Matth. 10. 33. who yet cannot deny himfelf, but is faithful and conftant in his word and promites, 2 Tim. 2. 13.

2. To Man, and that, 1. In a good sence, Tit. 2. 12. Denying ungodliness and worldly lufts; that is, renouncing them, and abitaining therefrom, Luk. 8. 45. So is self-denyal, Luk. 9. 23. that is, to forfake the motions of our own corrupt nature and will.

2. In a bad sence; and that in respect of God, Josh. 24. 27. Lest you dany your God, that is, for aking the true God, cleave unto other gods, Job 31. 28. I should have denied the God that is above; that is, effected and relyed more on those outward things than on God, so Tit. 1. 16. In respect of christ, in word, and that either for a time, or of infirmity, Mat. 26. 70. or, for ever, and of maliciousness, 1 Joh. 2. 22. 2 Pet. 2. 1. In deed, Act. 3. 14. In respect of other things, as the Sadduces denied the resurrection, Luk. 20. 27. Such as provide not for their families, deny the faith, 1 Tim. 5. 8. Such as having the form of godliness deny the power thereof, 2 Tit. 3.5.

Denp | To withhold from, Prov. 30.7. marg. "Ho Deny Chaiff | To renounce him and his Gospel, either in our profession or lives, either for a time, and of infirmity, as Peter; or for ever, and of maliciousness, as Julian the Apostate did. Mat. 10. 23. Whosoever shall deny me before men. 2 Pet. 2. 1. Even denying the Lord, Tit. 1. 16.

Christ is denied many ways, or in divers respects; Peter de-"nied him as his Mafter on earth, or his acquaintance with him: Arius his Divinity; Apollinaris his Humanity.

" Tufficiaries deny him as Jefus to fave them : others, as Christ to teach them, and will not hear him.

"Others deny him as their Lord to govern them, and will not live according to his Laws, nor be ruled by him.

Pot to Deny Chaiffs name | Not to give place to the punishments and threatnings of Tyrants, as by the fear thereof, to be moved to forfake the truth. Rev. 3. 8. Thou haft kept my word, and haft not denied my name.

I denied him not, 1 King. 20. 7. Heb. I kert not back from him,

D E

D F.

ing of his word and promise. 2 Tim. 2. 13. God cannot deny bimself, that is, his truth.

Deny me not , 1 King. 2. 16. Heb. turn not away thy face,

" To deny our felves | To forfake the motions of our own corrupt reason and will. Luk. 9. 23. If any man will come after me, let bim deny himself; and Luk. 14. 26. When that which ' is pleafing to our corrupt nature, and hindreth us in the course of godliness, is loathed and eschewed: This is the denyal of our felves, which is the very fame with mortifying of the Old ' man, and crucifying the flesh. Hereof a notable example in ' Heb. 11. 24, 25.

"To deny our selves is evil, belongeth properly to privative "holiness; i.e. Abstinence from, and omission of evil in gene-" ral, but particularly, not to trust our own witsnor love our own

" Ho Denp us Not to acknowledge us as his own, but to caft us out as Reprobates. 2 Tim. 2. 12. If we deny him, he will e deny us.

Denounce To fignifie, tell, foreshew, advertise, declare, make

known, Deut. 30. 18.

\*\*Depart\*\* Taken both in a good and a bad fence.

Good: for, 1. To die, Luk. 2. 29.

2. To remove or go from a place, Gen. 12. 4. 3. To renounce or forfake, Job 28. 28. Prov. 3. 7.

4. To feparate from, or leave the company of the ungodly . Numb. 16, 26. Bad, for,

1. Toforsake the Lord, and rely on men, Jerem. 17. 5. 2. To fall from the true worship of God through idolatry

Ezek. 6. 9. 3. To fall from the true doctrine of God, or the profession

\*\* 10 fair from the true doctrine of God, or the profession of the true Christian faith, 1 Tim. 4. 1. Heb. 3. 12.

\*\* Bepart, being referred to God His leaving or going from us, by the presence of his favours, when he withdraws his benefits or protection, spiritually or bodily; for as touching his essence and power, he never departs from his creatures. Pfal. 71. 12,18. Depart not, or go not far from us, O Lord. Gods departing, is either in part, or wholly: either for a certain time, or for

"Mo depart, being referred to Men ] To leave one by going out of his fight. Gen. 31. 49. When ye shall be departed one from another.

6 2. To leave off and go from the service and practice of sin-

<sup>6</sup> 2 Tim. 2. 19. Let every one depart from iniquity.

<sup>6</sup> 3. To forsake and go from the fellowship of the wicked fometimes touching their perfons, when God commands, or our vocation will fuffer, as well as from their fins, Num. 16. 27 Depart from the Tents of these wicked men. Plal. 6. 8.

4. To fall from the true doctrine of God, or from the profession of the true Christian faith. 2 Thess. 2. 3. Except there come a departing first. 1 Tim. 4. 1. In the latter times some shall de-

part from the faith.

\*Note: Howfoever fome understand this departing of the peoe ple to be falling away from under the Roman Empire, which well agreeth with the event; yet beside that the Apostle himself teleleth us, that this departure is a general falling from the true do-'Arine which must be begun; and yet some stretch it to that time when the Son of perdition shall be disclosed, which is enough for fulfilling of the prophetie, 2 Theff. 2. Even of the Ancients some, as namely, Primatius, Chrysostome, Theodoret, do expound it of a spiritual departure.

Depart | Jer. 6. 8. Heb. be loofed, or disjoyned, marg. 1 King. 15. 19. Heb. go up, marg.

1 King. 11. 21. Let me depart, Heb. fend me away, marg. To Depart from (Bod) To fall away from God by infideli-

'ty and diffrust of his Word, Heb. 3. 12.
'Alor to Depart from God So firmly and constantly to cleave unto God and his worship, as never wholly and finally to leave him. Jer. 22. 40. A notable place for the perseverance of the Saints in grace to their end. If God will always love and embrace them, and make them to cleave and adhere perpetually to him (as Augustine expounds this place according to Scriptures) 6 II. I2.

Ifa. 38. 12. Mine age is departed, Heb. my generation, (as Jer. 2. 31. Act. 13. 26.) that is, mine age, (as ours render it) or mine iffue, (my posserity, as others, because he had no male-issue then. See chap. 53. 8.) or mine habitation (as Pfal. 84. 10.) is made to gen\_ (as Job 4. 21.) Annot.

Departure | (A removing or going forth) into exile, likely, andcaptivity. Antot. Death, 2 Tim. 4. 6. (archvors) which is as | the Sons of Adam. Ayajw.

" To be unconftant and mutable in keep- | it were the unfolding of the net, or the breaking open of the prison door, by which the soul being before detained in a kind of thraldome, is enlarged. Leigh Crit. Sac.

Depoted Dan. 5. 20. Chald. made to come down, marg.

"To be depoted or flut out. Heb. 4. 1. Lest ye be deprived. The word properly fignifies, to wax faint in running of a race, and to give over ere we come to the goal in which sence all men through sin are deprived of Gods eternal glory; that is, they can never attain that goal of heavenly blifs, without Christ and his righteousness imputed by faith. Rom. 3. 22. All have sinned, and are deprived of the glory of God.

Deprived Bereaved, Gen. 27, 45. Aním.

Job 39. 17. God bath deprived her of wisdom. Heb. hath made her to forget wisdom; that is, hath not given to here Annet.

Ifa. 38. to. I am deprived of the refidue of my years, namely, which I hoped to have lived, and in course of nature might have done. So Pfal. 55. 23. & 89. 45. & 102. 24. Heb. I am made to miss the residue of my years, so some. Or, as others, I am bereaved of the residue of my years. Annot.

"Depth, or beep] Some extream misery, and grievous danger, Plal. 131. 1. Out of the deep have I called unto thee, O

'2. Destruction or torment eternally suffered in the deep pit of hell. Rom. 10. 6. Who shall go into the deep?

'3. The lowest and nethermost parts of the world. Isa. 7. 11. Ask it either in the depth beneath, &c.

4. The most hidden thoughts of God or men, Prov. 12. 4. Rom. 11. 33. O the depth of the wisdom of God! &c.

'5. The first matter, of things, the formless mass of earth and water consused at the first, Gen. 1. 2. Darkness was upon the

Depth | Spoken of the riches, wildom, and knowledg of God, Rom. 11. 23. and of Satanical knowledg, Revel. 2. 24. It's put for great and fore troubles, Psal. 130. 1.

Depth and height | Heaven on high, and earth beneath. Ifa. 7. 11. & 8. 21, 22.

2. The excellency and perfection of a thing. Ephel. 3. 18. Spoken also of the sea or waters, Psal. 33. 7. Of the earth or nethermost parts of the world, Isa. 7. 11. Of hell, Prov. 9. 18.

Of mans heart, Ifa. 29. 15. See Deep, depth.

\*\*Bepths of Satan] Either the vain bragging, as of some which boasted, as of great and plentisal knowledg in the secrets and mysteries of God, which yet in truth, deserved to be called no better than the deepness of Satan; or else the sleights and subtilties of Satan, which certain men presumed alone to be privy to, and of the manner how they were to be refifted; under which pretence they permitted the promifcuous and common use of women in the Church of Thyatira; esteeming all other Teachers as fimple fellows in comparison of themselves. This latter exposition is very probable, but the former is more received. Rev. 2. 24. Neither have known the depths of Satan, as they speak.

Deputed Conflituted, appointed, let apart, 2 Sam. 15.3.
Deputed The word fignifieth one next supplying the place of the chiefest. A Viceroy, 1 King. 22. 47. Ruler of a Province, Eft. 8. 9. before whom causes were argued, Act. 10. 28. We read of one good Deputy, Act. 13. 7. Another, who was lukewarm, Act. 18. 12, 14, 19.

Derbe Inclosed in; or, a prick, or sting. The name of a ity, Act. 14. 20.

Berine To mock, scoff, laugh at, Hab. 1. 10. And they de-rided him, Luk. 16. 14. The Phanises did not simply laugh at Christ, but gave also external figns of scorn, in their countenance, gestures, they blew their noses at him, for that's the meaning of the original, exputineil w. Leigh's Annot.

They contemned him as a thing of nought, and unconfiderable, as if he broached vain paradoxes, excentrick, and far out of the

vay to the worlds affections. Annot. Derifion | Referred,

1. To God, who derideth the enemies of Christ, Pial. 2. 4. Of his Church, Pfal. 59. 8. Of his Word, Prov. 1. 26.

2. To the ungodly; whether proud, Psal. 119.51. Or others, Jews or Gentiles, old or young, learned or unlearned, base or of high repute. By them even the very best have been then how can that doctrine in Popery, of falling away from the grace of God, be true? See Pfal. 37. 24. Joh. 10. 27. 28. 29. [in Pet. 1. 1, 5. 1 Joh. 2. 19. Luk. 22. 21, 32. Joh. 17. 9, Luk. 23. 35. Paul, Act. 17. 18, 32. So others who were thus tryed, Heb. 11. 26.

Werifion | Have in derifion, Job 30. 1. Laugh me to scorn. This is fooken of God, Pala 2.4 but after the manner of Men, (as it's faid he laugheth, mocketh, is angry, &c.) nor that he hath fuch passions as men, but because he doth such things as men use to do when they are moved with such passions. The Heb. Do-Stors fay, The Law Speaketh (of God) according to the language of

Welart]

" Wesart | A wilderness, or a forsaken place, barren and void of Inhabitants. Exod. 19. 2. They came into the defart of Si-. nai, and camped in the Wilderness.

A place of wild beafts, IIa. 13. 21. A dry land, Jer. 50. 12. The Gentiles unconverted, IIa. 25. 1. A place not wholly unfrequented, but less frequented than others, Mat. 14. 13. The

South, Pfal. 75.6. See Wilderness.

Defart Behold he is in the Defart , Mat. 24. 26. that is, Chrift, or his true Church where he is present, is in the Separation, and among those who withdraw themselves from the publick profesfors of Christianity: for those false Christs, and their instruments, used to draw men and women out into the Desarts, where they might more fecurely, and without discovery or refistance make head, and gather Congregations. Annot.

Defcento, or come noton | Referred, 1. To God, figuifieth as well the especial notice which he taketh of the ungodly to punish them, Gen. 18. 21. as of his own children to help and fuccour them, Exod. 3. 8.

2. To chrift; fignifieth, either his first coming in humiliation, to assume our nature, Joh. 3. 13. Or his second in exastation, to judg the quick and the dead, I Thess. 4. 16.

3. To the holy Ghost; fignifieth, as well that his visible extraordinary coming down on Christathis baptism in the likeness of a dove, for join's infruction, the hearers confirmation, and the manifestation of the person of Christ, Luk. 3. 22. as the bestowing his gifts on the faithful, Jam. 3. 15. comp. with 1 Cor. 12.8.

4. To the Angels; fignifieth their obedience unto God, in the execution of their office, for the good of his Saints, Heb. 1. 14.

5. To Man; fignifieth,

1. To go from an higher to a lower place, Gen. 12. 10. 2. To be brought low, or decrease in riches and dignity,

Deut. 28. 436

To aftend and deftend To minister or to do the office of fervants; as in a great family, where fone fervants de-feend or go down steps with dishes in their hands, or other things; and others do afcend or come up the flairs with cups; the such is the place of heaven, where Chrift fitteth as Lord and chief Houtholder, giving commandments for the continual government of the Church, his family, having the Angels as this ministers and fervants to execute his will. Joh. 1. v. last, Angels as the such is will be such that the such is such as the such is will. e gels ascending and descending.

Ho Descend into hell To go down into the grave, and there to be shut up under the power of death. Gen. 37.

Savely I will descend (or go down) into bell or grave.

Pfal. 16. 7.

2. To be oppressed with forrows extreme and deadly, of the mind or body, Gen. 42. 28.

# Descension into hell, what it is.

'The extreme humiliation and abasement of Christ in his manhood, under the power of death and the grave, being kept there as a prifoner in bands until the third day. Act. 10. 40.
I Cor. 15. 4. He was buried and rose the third day. Christ his · local going into hell, to draw out thence the fouls of Patriarchs, 6 &c. is a meer Popish dream.

By christs descending into hell, some understand his souls depar-

ture out of the body, and so going to the place of soils.

"Mo obscerod into the lower parts of the earth] To humble himfelf being true God, to take upon him our nature,
and here on earth in the form of a fervant to walk and dwell camong us. Eph. 4. 9. He also descended into the lower parts of the earth. The opposition of his ascending up on high, far above all heavens (which containeth his exaltation in glory) doth shew that this (descending into the lower, er.) must figurife his hu-miliation, and debasing his Godhead in the flesh, to work our redemption, and not that local descension of his soul into hell. which the Papifts abfurdly from hence would collect. Let all true Christians make just account to descend first, and be hum-

bled by afflictions, as they defire to ascend into celestial glory, for there must be a conformity between head and members, both in suffering and reigning, Rom. 8. 17. 2 Tim.

· 2. II, I2. . ' Descending | Coming down from above, or from some high place to a lower.

2. Some visible fign of Gods presence, and especially the asfurning of our nature in the person of his Son, that he might dwell vifibly amongst us, Joh. 3.13. No man bath ascended up finto beaven, but be that descended from beaven, Joh. 1. 14. Eph. 4. 9, 10.

"The examining of a cause, or the entring into judgment with good advice and confideration. Gen. 18. 21. I will de-

frend; (or go down) now and fee, &c.

4. Sending down from heaven. Pfal. 7. 16. His cruelty [ball descend, or fall upon. &c.

'5. Coming, without respect of place, high or low. Joh. 4. 47. He fought to descend or go down, &c.

6. In the descending of Christ from heaven, there he three

things contained.

I. The Incarnation of the Word.

'2. The Conception of his Manhood. 3. His extreme humiliation. Joh. 6. 38 is all one in sence with Joh. 1.14. & I Tim. 3, 16. Heb. 2. 16. Neither his manhood came down, as touching the substance, being born of a Virgin in earth: nor his Godhead could descend, being infifinite, filling all places, but assuming our nature into the fellow-flip of his person, is his descending.

Descending out of heaven from God | Rev. 21. 10. Ifit be understood of heavenly glory, the fence is, It will be more fully revealed by Gods Ministers inviting them to it then, than in th, that it received the glory and luftre it hard, one on earth, it fleweth, that it received the glory and luftre it hard, not from men on earth, but from God in heaven. Joh. 1. 17. 1 Cor. 15. 47.48, 49. Because God is the greatest height, all that comes from him, is faid, to come down, 2 Cor. 5. 1, 2. Jam. 1. 17. Annot. on verf. 2.

Descent ] The descending or going down, Luk. 19. 37. where he was in fight of Jerusalem. Annot. Heb. 7.3, 6. Gr. pedegree, marg.

Describe | To fort, divide, distribute, take ( asit were )a Map of, Josh. 18. 4, 6, 8. To write, Judg. 8. 14 marg. Tout-ter, mention, declare, express, Rom. 4. 6. Towrite of, or set down, Rom. 10.5.

Description The largeness of every several Region and

Province, with the Cities, Towns, and Villages therein, Josh.

Descry To view, or take special notice of, Judg. 1. 23. Belett Pal. 28.4. Render to them their desert, or make their recompence return unto them. D. Trans. render their reward unto

According to their deferts | Ezek. 7.27. Heb. with their udgments; that is, with the punishments that they have deserved. Or according to the manner, so as they deserve. D. Transl.

Deferts According to their deferts, Ezek. 7. 27. Heb. with their judgments. Annot.

Meterue Half punified us less than our iniquities deserve, Ezr. 9.13. Heb. hath withheld heneath our iniquities. God withheld his hand from taking vengeance of them, according to their defire.

God exacteth of thee less than thine iniquity deserveth, Job 11.6. He lays not upon thee all the punishment thy fins have deserved, but lays far less load upon thee. Others read it thus, That God forgetteth thee, in comparison of thine iniquity; That is, that he punisheth thee so little that he seems to have forgotten the greatness of thy fin; and therefore thou haft no cause to think that he deals hardly with thee. Annot.

Defirable | Ezek. 23.6. Heb. of defire. Tremel.

Defire Lawful appetite after a lawful thing. Gen. 3. 16. Thy defire (ball be to thine husband.

2. Unlawful lufting after things lawful, or after things forbidden. 1 Tim. 6. 10. The desire of mony is the root of all

'3. The longing of a faithful foul, either for fome bodily, or spiritual good thing, whereof it feels a want. Psal. 145. 19. He will fulfill the desires of them that fear bim.

Taken also, 1. For Will, Gen. 3. 16. & 4. 7.

2. Demand or request, 2 Chr. 9. 12.

3. Affection or love, Deut. 21. 11.

4. Hope or expectation, 1 Sam. 9. 20.

5. The endeavours and studies of the wicked, Psal.

6. Lufts or evil concupiscence, Eph. 2. 3.

7. Greedy lufting after, 1 Tim. 6. 10. 8. Fervent wishes, Psal. 145.19.

9. That which is greatly defired, I Sam. 9. 20. Prov. 13. 12. Heb. 2. 8.

10. A mans wife, Ezek. 24. 16, 18.

11. The Temple of Jerusalem, Ezek. 24. 21.
12. Most tender affection, as that in women, Dass.

· Welire]

Defire Deut. 14.26. Heb. ask, marg. 1 Sam. 20.4. Heb. speak, or think, marg. Jer. 22. 27. Heb. lift up their mind; marg. Jer. 44. 14. Heb. lift up their soul, marg.

Earnestly desireth, Job 7. 2. Heb. gapeth after, marg. Defire Job 31. 35. or Sign, marg. Job 34. 36. or, my Father, marg. Eccl. 6. 9. Heb. fort, marg. Eph. 2. 3. Gr. the will; love, which Christ exerciseth towards his Church, for her prefervation in that estate of grace wherein he hath set her, Cant. 47. 10. I am my well-beloveds, and his desire is towards me.

Or, his defirous affection, the Greek interpreteth it, his converfion, (or turning) is toward me. This manner of speech was used before, when God chaftening the woman for her fin, thy defire shall be unto thy husband, Gen. 3.16. But now this moman being renewed by grace, and espoused to Christ, as to an husband, 2 Cor. 11. 2. rejoyceth that his desire is unto her. So contrary each to other is our natural finful frate, and our estate by grace in

"Ho Defire with Defire Heartily and earneftly to defire a thing, Luk. 22. 15.

Bearts Defire | The unfained good will of the foul, truly ' desiring the Fews salvation, Rom. 10. 1.

Bis defire fall be to thee That the will of Abel fhould be subject to cain, as to his elder brother, by the order of nature, and by the ready disposition of Abels heart. Gen. 4. 7. "And his desire shall be to thee. That this is the true meaning, appeareth by the like phrase, which teacheth the subjection of the woman to her husband, Gen. 3. 16.

2. Also because properly fin hath no defire to the soul, but the foulto it.

'3. Because cain had no such dominion over sin, as he had over his brother.

Laftly, the Pronoun relatives (his and him) being the mascu-· line gender in the original tongue, cannot be referred unto (Sin) the antecedent, which in the Hebrew is of the feminine gender 'and therefore foolishly do Popish writers wrest this place to prove the natural power of our will to subdue sin: whereas, were it understood of Sin, it would shew what Cain ought to do, not what he were able by his free will to do; for exhortations declare our duty, and not our ability.
Note: Things which are effected and had in price, are

called things of defire, as garments of defire, Gen. 27. 15.
and bread of defire, Dan. 10. 3. Also a man of defires, Dan.

'9.23.
'Defire of all nations | Such elect ones, as God out of all \* peoples, nations, and languages had chosen in Christ from ever\* lafting according to his good pleasure. Hag. 2. 8. The desire of all Nations (hall come.

Or, By the desire of all Nations, Christ may be understood, whom all good men (of what nation foever) have defired from the beginning, as their only Saviour.

"Defire of women] The most tender affection and love in Mothers, fuch as in 2 Sam. 1. 26. Dan. 11. 37.

The desire of women, Dan. 11. 37. Some apply this unto Antiochus, as meant of him, for that he would not permit his own Wives, (whereof one served the God of Israel) to worship any other God fave Jupiter Olympius. Some unto the Roman Empire, for that the Emperors children were not made Successors in the Empire, according to the defire of their Mothers.

But Mr. Parker in his Visions and Prophesies of Daniel expounded, disapproveth those, and applieth it to Antichrist, with whom the lawful desire of women, that is, marriage, is not regarded, who lightly esteems it in all, and forbids it to the Clergy, as is foretold, 1 Tim. 4. 3. p. 119.

Bread of Defires | Dan. 10 3. that is, pleafant bread, or bread to be defired.

Defirous Affected, or taken with defire, Prov. 23. 3. To

be willing, Luk. 23.8. To have a mind, Joh. 16.19. Being affectionately desirous, 1 Thesi. 2.8. inesponder, defiring with affection, defiroufly defiring, being held with fuch a defire and affection as of a Pareut or friend; touched, taken up with a defire, from Ew, or ingu, I fend, or extend, and Eews, love, defire Some read it emercipation, that is, joyned, and cleaving to you.

from our, together, and eipe, I joyn. Leigh Crit. Sac. Desolate Left alone, heavy and comfortless, or one with-

out husband and Children. Pfal. 25. 16. For I am defolate and

poor. Matth. 23. 38. Gal. 4. 27. 1 Tim. 5. 5.

Defotate Solitary, forfaken. Spoken of persons, both men and women, 2 Sam. 13. 20. Job 16. 7. Psal. 25. 16. & 40. 15. Ifa. 49. 21. Jer. 10. 25. Lam. 1. 13. & 4. 5. Ezek. 15. Ila. 49. 21. Jer. 10. 25. Lam. 1. 13. & 4.5. EZEK. 20. 26. & 35. 4. & 26. 3. Mic. 6. 13. Gal. 4. 27. 1 Tim. 5. 5. Of feveral other things, as of Altars, Ezek. 6. 6. Crites. Job 15. 28. Ifa. 54. 3. Jer. 9. 11. Congregation of the Hypocrites, Job 15. 24. Country, Ifa. 1. 7. Flocks of sheep, Joel 1. 18. Garners, Ibid. 17. Gates, Lam. 1. 4. Ground, Job 38. 27. Habitation, Pfal. 69. 25. Aft. 1. 20. Heart, Pfal. 143. 4.

Defire The exceeding great kindness, affection, and free | 7. 19. Wasters, Ezek. 36. 4. Waters, Ifa. 15. 6. Wilderness. ler. 12. 10.

Desolate, Isa. 3. 26. or Emptyed, Hebrew, cleansed, marg. Desolate valleys, holes, oc. That in all places, high and low, towns, and fields, obscure and famous, the enemy should rest and abide. Ifa. 7. 19. In all desolate val-

tess, &c.
'Detolation] The laying of a thing wafte, being brought to utter ruine, whereof follows discomfort and heaviness. Isa. 6. 12. And there be a desolation in the midst of the Land.

2. Eternal ruine, when impenitent finners at the end of their days are turned into the deep and uncomfortable pit of hell. Pfal. 72. 16. And caffeth them down into deso-

Defolation and defolation | Ezek. 35. 3. marg. that is. Most desolate, as it's rendred in the Text.

" Sudden befolation | Unlooked for, and moft dreadful judgment, hurling down and laying wafte all things,like a migh-ty fierce from of hail, or judden rifing of waters, bearing down all before it. Prov. 1.27. When your fear cometh like fud-

den desolation, Job 30. 14.
'Bespair | Want of hope; it is either in opinion, as when godly men think themselves to be without hope, in a pang of temptation, as David did: Or, in truth, as in wicked men, who always want hope, and fometimes profess the want of it, as Cain. 2 Cor. 4. 8. We despair not. Act. 27. We despaired, or all hope was taken away. De-spair is contrary to hope, as unbelief and diffidence is unto fairh.

" 2. There is a double Desperation.

" 1. Of the means or grace.

"2. Of the end, which is glory or falvation.

" 2. Want of care, or the contempt of all good means, either to do or to receive good. This is of all others the worft.

"4. A godly diffidence, of our own sufficiency to do good or refift evil; and of our defert to receive it of other. This is a way to godly confidence.

Defpair To have no hope, I Sam. 27. 1. To be past hope, Cor. r. 8.

Not in despair, 2 Cor. 4. 8. or not altogether without help or means, marg. There is a rational despair, when a man having erroneously sought for some good from that which is wholly unable to afford it, doth thereupon give over so fruitless an enquiry, and betake himself to that which is more effectual, Isa. 55. 2. And there is a passionate despair proceeding from that frowardness of heart, which such a disappointment is apt to produce in carnal minds, when because a man cannot enjoy that good from a thing which he expected, he will therefore wholly fall out with it, though it be otherwise good in its degree, and doth bring such comfortable fruit as God appointed it for. This is a finful despair. Annot. on Eccl. 2.20.

Desperate One that thinks his miserable state to be incurable. Job 6. 26. (See Jer. 2. 25.) Annot.
Desperate sorrow, Isa. 17. 11. or deadly pain. Annot.

Description with the sum of the s fet upon deadly mischief; wholly given deceitfully to de-ftroy, and to do mischief, 2 Sam. 20. 9, 10. Pfal. 64.5.

'Mo despile, when it is spoken of men ? To set at nought, and lightly to account of any thing, or person. Tit. 2. v. last. Mar.

19, 12. 1 Theff. 5: 26. Rom. 14. 2.

2. To neglect the use of a thing. In this sence the wicked are faid to despile the bounty and parience of God. Also the Word of God. Rom. 2. 4. Despiselt thou the bounty of God ? Act. 12. 41. Behold ye despisers, Prov. 1.30. When men make no use or benefit of Gods Word, chaftifements or benefits, thereby they declare how they despise them, holding them as vain things. Thus children are said to despise the counsel of their Parents when they do not follow it.

'3. To give just occasion of contempt, 1 Tim. 4.

The wicked vilifie, disesteem, contemn, neglest, abhor, set at nought, make small account of, despise God, 1 Sam. 2, 30. The Lord, Prov. 14.2. His Word, 1st. 5, 24. His Oath, Ezek. 17. 19. Judgments, Ibid. 20. 13. Statutes, Ibid. 20. Ibid. 20. 13. Statutes, Ibid. 20. Ib 27. Habitation, Pfal. 69. 25. Act. 1. 20. Heart, Pfal. 143. 4. Oath, Ezek. 17. 19. Juagurens, 20. 22. 24. His the Heavens, Jer. 2. 12. Heritages, Ifa. 49. 8. Jer. 2. 12. the Holy things, Ibid. 22. 8. His law, Amos 2. 4. His high places, Ezek. 6. 6. the High-ways, Lev. 26. 22. Hounder, Mal. 1. 6. Wifdom, Prov. 1. 7. The means of fes, Ifa. 5. 9. Luk. 13. 35. Idols, Mic. 1. 7. Inhabitants, Jer. 10. 25. Land, Ifa. 6. 11. Mountains, Ezek. 62. 24. His reproof, Prov. 1. 30. The Lord Jeas. 28. Palaces, Ibid. 19. 7. Places, Job. 2. 14. Pfal. 109. Ifa. Chrift, Luk. 23. 11. Ifa. 53. 3. The people of God, Lam. 1. Sanctuary, Dan. 9. 17. Towers, Zeph. 3. 6. Vallies, Ifa. 1. 8. Government and foversign authority, 2 Pet. 2. 10. Jude 8.

D

Sam. 10. 27. Husband, 1 Chr. 15. 29. Parents, Prov. 20. 20. & 13, 17. His own foul, Prov. 15. 32. The Children of God,

whether Ministers, 1 Cor. 4. 1c. Or others, 2 Tim. 3. 3.

\* Ho perpifered to God His accounting us vile in his own fight, or making us vile in the eyes of men. I Sam. 2. 30. I will . honour him that honoureth me, and him that despiseth me, will I de-' fbife. Pfal. 53. 5.

Defpise 2 Sam. 19. 43. Hebrew, set us at light, marg.

To despite | To contemn, set at nought, and by contume-· lies, reproaches, and proud scornings, to bewray it, Cant. 8. 1. Then they Should not despite thee.

Persons are despised or contemned, when either they do, or are thought to do, that which is not honest or comely, Gen. 28. 23. 2 Sam. 6. 16. or, when they miss of their purpose, and are laughed to form with contempt, Ifa. 37. 22. Neither of those should be fall her, doing but her duty in seemly and modest fort, and obtaining Christ whom her foul defired. What the state of a people without Christ, and how subject they are to fhame and reproach, the Lord himself shewerh, in Isa. 54. 1, 4, 6. But them that honour God, he will honour, and they that despise bin shall be lightly estemed, 1 Sam. 2. 30. and if any man serve Christ, bim will the Father bonour, Joh. 12. 26. Aynstro.

'Mo despite To abrogate and make void by a defection from \* the whole Religion of God, Heb. 10 28. Despissa the shame, Heb. 12. 2. not regarding the shame put upon him by sinners, both in his life, and in his death.

' flot to despise To esteem highly of a thing, and to value it at a great rate. Pial. 51. 17. A contrite heart (O Lord)thou wilt

not defiefe. Heb. 12. 5. In these places less is spoken than is

Despiset Neh. 4. 4. Heb. despite, marg. Despisets Act. 13. 41. which seemeth to be taken from Ifa. 28. 14. where they that are here termed despifers, are called there feornful men, men of derifion, irrifion, mockers and despilers of Gods Word. Annot. 2 Tim. 3. 3. apinaja Soi not lovers (but haters) of them that are good, yea of goodness it self.

Ligh Crit. Sac. Despite | Contempt, destruction, Ezek. 25. 6. See on

'Mo offpite] To put Christ unto reproach, by accusing him of a lie, in denying the truth of the Gospel, Heb. 10. 29.

Despiteful] Doers of wrong, contumelious, injurious, such as over-burden others with reproaches, and manifold injuries fuch as infult over others, reproaching them in an infolent manner; fierce persons, wronging, scorning, railing, oppresfing others, in heart and mind they think basely of others, Ezek. 25. 15. & 36. 5. In countenance look distainfully at them, Est. 2. 5, 6. With their tongues they speak reproachfully of them, to them; in deed they are as injurious unto them as possible, Rom. 1. 30. Nor are they only despiteful unto others, some of them to despite even unto the Spirit of grace , Heb. 10. 29.

Despitefully to use one \ Mat. 5. 44. Luk. 6. 28. Tovex, trouble, annoy, hurt, as they which do displeasure with fundry incurfions and inroads, moleft with invafions, not unlike the fallies of a martial man; the original empedico, coming from the root Aens, Mars. Or, falfly to accuse, as the word is rendred, I Pet. 3. 16. Leigh Crit. Sac. The original vieige, thus rendred in Act. 14. 5. is rendred in Mat. 22. 6. by entreated spitefully, in Luk. 11. 45. reproachest, in 1 Theff. 2. 2. Shamefully intreated.

Deffitute | Pfal. 102. 17. The lowly, So the Greek here turneth it, which elsewhere we call heath, that groweth in the Wilderness, Jer. 17. 6. & 48.6. By the name in Heb. it seemeth to be fome naked (brub, and so a fit resemblance of Gods afflicted people, made low, naked, and dessolate by their enemies. Or, we may turn it, the broken down, or ruined, from Jer.

51. 54. Aynsur.
Plal. 141. 8. Leave not my foul destitute, Heb. make not my soul bare, marg.

Prov. 15. 21. Destitute of wisdom, Heb. void of heart, marg.

Ezek. 32. 15. Defiture of welcom, rect. outs of pears, mag. Ezek. 32. 15. Defiture of that whereof it was full. Heb. defolare from the fulnefs thereof, marg.

1 Tim. 6.5. Defiture of the truth. Void of all care and love of truth. Hall. As being averfe therefrom, enemies there-

Heb. 11. 37. Destitute, wanting those things whereof they flood in need.

Jam. 2. 15. Destitute of daily food, wanting, lacking daily food.

"In deffroy To pull down or make wast a building or house, making it even with the ground, not leaving ssince upon a stone, and as it is written, Luk. 21. 6. A ftone shall not be left upon a stone, that shall not be thrown

. 2. To take away a thing quite, fo as it be no more. In this sence Christ is said to destroy sin, Rom. 6. 6. That the body of sin might be destroyed. For at length, (to wit) at our death, sin

'fhall be quite taken out of our nature, 2 Tim. 2. 18.
'3. To bring men unto a remediless downsal and misery, both in body and foul.

'In this fence God destroyeth the wicked. Pial. 37. 38. The transgressors shall be destroyed. To cast into hell, 2 Thess. 2.8.

4. To take punishment upon the wicked, by death, as Ma-gistrates do. Psel. 101. 8. Betimes will I destroy the wicked of the Land, and cut off the workers of iniquity.

' 5. To hazard the falvation of our Brother, by giving offence, or by laying a flumbling block before him. Rom. 14. 15. De-firey not him with thy meat, for whom christ died. To ediffe doth fignific either to turn and bring unto the faith of the Gospel, such as were strangers from it: or else to strengthen in the faith such as already do believe, endeavouring to make them wifer to God, and better lived; and by law of Contraries, to deflror doth imply as much as to keep from coming to Christian Religion, or to drive from it (as much as lyeth in ' us) fuch as have already embraced Chrift, by the scandalous use of things indifferent.

6. To execute the final judgment upon evil spirits. Mat. 1.24. Art thou come to destroy us? To make guilty, or to condemn as guilty: and because destruction and desolation abideth, or is due to such as be found guilty and damned for crimes there-fore is this word used for desolating, abolishing and destroying. As Pfal. 5. 10. Ezek. 6. 6. Joel 1. 18. Pfal. 34. 22, 23. & 68.22.

It fignifieth alfo, to pull or throw down, Exod. 34. 15, Ruine or make waste, Numb. 21. 2. Take vengeance on, or fearfully punish, whether in foul or body, here or hereafter, I Cor. 3. 17. Vanquish or overthrow, Heb. 2. 14. Prophesie destruction, Ezek. 43.3. Utterly take away and consume, Gen. 6. 7. Corrupt, Rev. 11. 18. marg. Make guilty, Pfal. 5. 10. marg. Make void, Mar. 5. 17. Make utterly wafte, Luk. 21. 6. Preached against, Gal. 1. 22. Punish eternally, Mar. 10. 28. Kill with the fword, I Sam. 15. 6. Make frustrate, Tob 14. 19.

Deffroy Gen. 7.4. Heb. Blot out, marg. Exod. 8. 9. Heb. cut off, marg. Exod. 15. 9. or reposses, marg. Deut. 32. 25. cut off, marg. Exod. 15. 9. or reposites, marg. Deut. 32. 25. Heb. bereave, marg. 2 Chr. 14. 13. Heb. break, marg. 2 Chr. 21. 1. Heb. to make an end, marg. Job 2. 3. Heb. to swalow up, marg. Job 4. 20. Heb. beat in pieces, marg. Job 34. 25. Heb. crush, marg. Plal. 5. 10 or, make guilty, marg. Plal. 52. 5. Heb. beat down, marg. Plal. 78. 47. Heb. kill, marg. Hol. 2. 12. Heb. make desolate, marg. Mal. 3. 11. Heb. corrupt, marg.

To desiroy, Exod. 12. 13. & 2 Chr. 20. 23. Heb. for a destruction, marg.

on, marg.

Deffray Heb. 2. 14. That through death he might destroy him that had the power of death, that is the Devil. That through death, as it were by his own weapon, he might destroy (he doth not fay, that he might weaken the Devil, diminish his force, or give him a wound, but destroy him. Jones.) Him, that is, the power and kingdom of Satan, which flands in three things.

1. In tempting man to fin. 2. In holding him under the bondage of fin.

3. In accufing him to God for fin. Hence Christ may be said by death to destroy the Devil, that is, the power of the Devil, because by the merit and vertue of his death, he took away both the reigning and condemning power of fin. Rom. 6, 3, &c. 1 Joh. 3. 8. that had the power of death, that is, through fin, whereunto he had seduced man, and under which he kept him ftill, I Cor. 15. 56. that is the Devil; he speaks of one as of that Prince, not excluding the reft, so often in the Scripture, as Joh.

8. 48. Ephel. 6. 11. Jam. 4. 7. Annot. Destroy them which destroy (or corrupt, marg.) the earth, Rev. 11. 8. Shouldest destroy many bloudy persecutors, for the destruction of Rome it felf followeth, chap. 18. and of Antichrift, chap. 19. yet now begun the destruction of Popish persecutors, and many have perished in the wars, fince the time of Reformation.

Teffroper A breaker thorow, Pfal. 17. 4. that is the robber or thief, as this word is expounded in Greek, Mat. 21. 13. from Jer. 7. 11. One that breaketh bounds, or limits, houses, hedges, laws, &c. So Ezek. 18. 10. Aynfw.

A high-way thief, and robber, Prov. 21. 24. Heb. a man detroying. Annot.

To the destroyers, Job 33. 22. Heb. to those that kill men. Which may be understood either of enemies, or of diseases. Annot. One that maketh waft, Ifa. 49. 17. Spoken of an Angel, Exod. 12. 23. Sampson, Judg. 16. 24. Nebuchadnezzar, Jer. 4. 7. the Chaldeans, Jer. 22. 7. & 50. 11. the plague, 1 Cor. 10. 10. comp. with Numb. 14. 37.

And were destroyed of the destroyer, I Cor. 10. 10. What is

herefaid, they were destroyed by the destroyer, is in the story from whence 'tis taken, Numb. 14. 27. They died by the plague before the Lord. So the Angels that came to Lor's house, are sent to destroy the City, Gen. 19. 12. In all which, and many more places, where plagus are faid to be inflicted of God by Angels, it doth not appear that the Angels used as instruments of those plagues are the faln Angels, or Devils, but those heavenly that wait on God, to execute his wrath, as well as convey his mercies. Thus Gods coming with his Angels is an expression of destruction, and yet those are uverades a p'as, Jude v. 14. or multitudes of heavenly Angels. Dr. Ham. Annot. d.

' Deffruction Temporal, death. Pfal. 90. 3. Thou turneft

man to destruction. 2. The casting down of a person, or place, or people, in fuch fort, as they be never able to rife again, like to an old ru-'inous house, which being faln down, cannot be built again. Hos 13. 9. O If ael, destruction is of thy self. 2 Pet. 3. 7. Pial. 36.

'3. A fnare or trap, fuch as Fowlers and Hunters spread. Ex-od. 22. 33. It shall be thy destruction.

It's put also for Damnation, 2 Pet. 2. 1, 3. Hell, Mat. 7. 13. Corporal and temporal punishment which disableth for ever, 2 Chr. 26. 16. A fearful downfal, Prov. 16. 18. & 18. 12. Ones overthrow and death, 2 Chr. 22. 4, 7. Utter rooting out, Ones overthrow and death, 2 Chr. 22. 4, 7. Utter rooting out, Eft. 8. 6. comp. with 3. 12. & 7. 4. The taming and mortifying of the flesh, 1 Cor. 5. 5. Anguish of spirit, Rom. 3. 16. Desolation and utter consumption, Plal. 73. 18, 19. A stinging-or biring plague, Plal. 91. 6. Mischievous practices, Plal. 35. 17. Corrupting and painful difeases working death, 1 Sam. 5. 9. Pfal. 107. 20. Cut off, Hot. 4.6. marg.

Deffruction] 2 Chr. 22. 7. Heb. treading down, marg. Ifa.
1. 28. Heb. breaking, marg. So Ifa. 15.5. marg. & 59. 7. marg.

Hof. 7. 13. Heb. spoil, marg.

\* Westruction of the flesh The taming or mortifying our

\* corrupt nature. Thus Beza taketh it; the leanness and wasting of the body through great heaviness and affliction of mind for fin: Thus Piscator expoundeth it, I Cor. 5. 5. Unto the description of the stell-

To destroy is to prophesie destruction, Ezek. 43. 3. as to di-

vide is to foretel a division, Gen. 49. 7.

Detain | To retain, or cause to tarry, Judg. 13. 15. Determinate Act. 2.23. Determined, and as it were by definitive sentence concluded; By the determinate counsel. Not that the counsel of God herein excused the Jews or Judas wickedness, feeing God wrought not in them, but by them, making good use (for mans redemption) of that they did wickedly.

Determination Zep. 3. 8. Right decree. Annot. Determine Referred, First to God; fignifieth,

1. To counfel, 2 Chr. 25. 16. marg.

2. To appoint a fet time, Job 14. 5.
3. To conclude, resolve upon, Isa. 10. 23. 4. To cut out, or accurately and precifely to determine,

Dan. 9. 24. 5. To decree and fore-ordain, Act. 4.28.

Secondly, to Man; fignifieth, 1. To purpole, 1 Sam. 20. 7.

2. To refolve, 1 Sam. 25. 17.

3. To settle, 2 Sam. 13.32. marg.

4. To conclude, 2 Chr. 2. I.

5. To enact, fet down and define, Act. 19-39-6. To appoint, Act. 11. 29. & 15. 2.

Determine 2 Sam. 13. 32. or Settle, marg. 2 Chr. 25. 16. Heb. countel, marg.

Deteff Deut. 7. 26. To abhor, have or esteem abominable.

Bettestable things ] Jer. 16. 14. Asof Men, Psal. 106. 38. & 7. 31. & 19. 5. Ezek. 16. 20. And of vile and unclean creatures, which they facrificed to their Idols, Deut. 12. 17. Ifa. 65. 4. & 66. 16. called the the carcafts of their Idols, Lev. 26. 30. wherewith they caused God to abhor his own inheritance, Plat. 106. 40. Annot.

Deu=el] Know God. The Father of Eliasaph, Num. 1. 14. Debife A thought, counsel, or purpose of doing some-thing. Pal. 33. 10. Then bringest to nonght the devices of the

people. 2. The event that doth follow upon a mans devices. Prov. 1. 31. They shall be filled with their own devices; that is, with the fruit of their devices, or with that which comes of their own · purpofes and plots.

Referred, First, to an Artificer, Exod. 31. 4. 8.35.

wicked, Pfal. 37. 7. Hurtful, Pfal. 35. 4. Deceitful, Ibid. 20 who being filled with their own devices, Prov. 1. 37. device devices against the godly, Isa. 32. 7. Jer. 18. 11, 18. Who device froward things, Prov. 16. 30. Mischief, Ezek. 11. 2. Iniquity, Mic. 2. 1. Evil, Jer. 48. 2. To take away the lives of the godly, Pfal. 31. 13. Spoken of the tongue, Pfal. 52. 2. Of the heart, Prov. 6, 18.

Thirdly, to the godly, who devise good, Prov. 14. 22. and li-

beral things, Isa. 32. 8. Fourthly, to God; fignifieth, in his wildom to forecast and appoint, 2 Sam. 14. 14. Jer. 51. 12. Lam. 2. 17.

Fifthly, to Satan. 2 Cor. 2. 11. whose instruments cunningly

device fables to feduce fouls, 2 Pet. 1. 6. ' Tornil ] A Calumniator, or Accuser, which accuseth us be-

fore God day and night, Rev. 12. 9, 10. 6. 70. Have I not chosen twelve, and one of you is a devil? that is, the child of the Devil, as like him as a child is like the father; also Idols, Deut. 32. 17. 1 Cor. 10.

620- 2T-2. A wicked spirit, the Prince and Captain of the rest. Mat. 25. 41. Prepared for the Devil and his Angels. Devil in Hebrew is named of a word which fignifieth a Waster, in opposition to

God Almighty, Pfal. 106. 36.

Deptil Put for the gods of the Heathen, and Idols, Deut. 22. 17. 1 Cor. 10. 20. The Golden Calves, 2 Chr. 11. 19.

Wicked persecuters, Rev. 2. 10.

' Denil | An egregious, and notorious Calumniator, delighting exceedingly in accusing and detracting others. Thus hath Satan done from the beginning, accusing God to man, of envy, Gen. 3. 3, 4. and men to God, of hypocrifie. as Job 1. Hence he is called the Devil. Rev. 12. 9. That old Sevpent, called the Devil. Rev. 20. 10.

Devil: put for, 1. Satan, Belzebub, or the Prince and Captain of all unclean spirits, Mat. 25. 41. He is thus termed from his accusing us before God day and night, Rev. 12. , 10. Termed alfo, The god of this world, 2 Cor. 4.4. The Prince of the power of the air, Eph. 2. 2. The Prince of this world, Joh. 14. 30. The power of darkness, Col. 1. 13. The Tempter, Mat. 4. 3. A roaring lyon, 1 Pet. 5. 8. The old Serpent, Rev. 12. 9. The wicked one, &c. Eph. 6. 16. Who always feeketh mans destruction, 1 Chr. 21. 1. Luk. 8. 12. & 22. 31. but can do no more against us than God permits him. Job 1. 12. & 2. 6. Mat. 8. 31. Whose Kingdom is destroyed through Christ, Col.

2. A Child of the Devil; one who is like the devil, or of a devillish quality, Joh. 6. 70.

3. Honours, profits, pleasures, or whatsoever other things the Devil useth to hinder our profiting by the Word, Luk-

'Debit and his Angels] One wicked fpirit, who of his malicious accusing God unto Hevah, when he tempted her, Gen. 3. 3, 4. was called the Devil, and accuser or Calumiator: in the fingular number, as elsewhere often, having his Angels joyned to him, as feduced by him, and inferiour to him; like as all good Angels and elect men and women and subject to chrift as their head, Mat. 25, 41. Prepared for the Devil and bis Angels. This principal devil is called in Scripture Satan, alfo Belzebub, who was chief of Devils.

Note: The wicked Spirits have divers names given them in holy Scripture, either to fignifie their nature as Spirits, or their office, as Angels; of fending forth as messengers; or their malice against God and men; as Satan, Spiritual wickednesses, Devil, Dragon, Old Serpent; or their great might, as principalities, dominions, powers; or their effects, as unclean purit, deaf and dumb spirit, father of lies, murtherer, &c. Other operations and works, as Tempter, &c. The use of all which, is to ftir up the true Christian to hate him and his works, also to be watchful, given to sobriety and prayer, 1 Pet. 5.8.

'Mo caff out devils ] To drive or thrust out of mens bodies and minds by his divine power, the devils which personally dwelt there (as in their house or hold) Mat. 8. 21. & 9.

33, 34. En command devils By his voice effectually to bid them depart, from any whom they possest and vexed, Luk-

Condemnation of the Debli ] The same punishment which is intlicted upon the Devil. 1 Tim. 3. 6. Lest being proud he fall into the condemnation or judgment of the Devil: that is, by means of pride and high mindedness be cast into hell fire, in manner as the Devil is : by which to my feeming 32, 35.
Secondly, to the wicked, whether crafty, Job 5. 12. Proud,
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Secondly, the wicked, whether cr

wery fin the Devil afterward by the Serpent tempted Eve. Minifters being young men and young Scholars, by prefumption and pride, are in no small danger of eternal destruction.

Thou bast a dewil, Joh. 7. 20. All fort of diseases were in those days brought on men (sometimes) by the devil, and so generally they that are brought to Christ for cure, are said to be possess, but especially those who were more strangely affected, without any visible cause of it, were generally thought to suffer this from the Devils getting power to posless them; and of such fort especially mad men, who not being differently fick, or ill affected, did yet behave themselves as if they were in some strong distemper, which is oft an effect of a disease, or separation, and therefore were by them thought to be possess by iome evil spirit. So ch. 10. 20. & Mat. 11. 18. Dr. Ham. Annot. b.

Seben Debile | Many Devils, a number certain put for

an uncerrain. Luk. 8. 2. Out of whom went seven Devils.

"To be partaker of the table of Devils | Not to eat the devils, or take their substance into our bodies: but to have the spirtt ofdevils, and to be moved by them. So to be partakers of the Altar, is to be incorporate into that Religion which was used at the Altar; likewise, to be partakers of the body of Christ, is not to eat it, and take his flesh into our fromachs, but to be one spirit with him, by which we live to God, 1 Cor. 10. 21.

Deviliff) Jam. 3. 15. or full of Devils. The Greek word ends in wolns, denoting a fulness, because fleshly wisdom aims at Satans end, viz. to keep a man in an unregenerate estate, It's the wisdom which is proper to Devils, or which is inspired by Devils or evil spirits. This worldly wisdom is called devillib, both because it imitateth the Devil, and is suggested and inspired by him The Devils are called Daimones, as if it were fai words, that is, knowing; and the Ancients did attribute unto them the invention of sciences and humane arts; but properly they were the first authors and inventers of worldly wisdom, which teacheth men to vilifie others, to exalt themselves, and what's theirs.

Devillish, that is, that which the Devil practifes, Job 1. 10,11. Rev. 12. 10. Annot.

Debile | Exod. 31. 4. To think thoughts. Aynfw. To use, 2 Sam. 14. 14. Annot. To plot and contrive to root out, 2 Sam. 21. 5. Annot. To invent, 1 King. 12. 13. Annot. To plot together, Pfal. 31. 31. 13. Ayafar. To think, Pfal. 35. 4. Id. To imagine, Ib. 20. Id. To practice, Prov. 2. 20. mar. To think of, or confider earneftly, Prov. 26. 9. To confult, or contrive, Ifa. 37. 2. Annot. To purpose, Lam. 2. 17. Idem. See Cunningly.

Debote | Lev. 27. 28. Devoted thing, in Heb. Cherem, in Gr. Anathema, which word Luke useth in Gr. for the gifts wherewith the Temple was adorned, Luk. 21. 5. It meaneth things dedicated and separated from common use to God. And often this Chevem is used for destroying a thing utterly as accursed. Exod. 22. 20. Deut. 7. 2. & 20. 17. And for forfeiting or confifcation, of goods, Ezr. 10. 8. Here, and in Numb. 18. and other-where it is put for devoted things, wholly given unto God. Ayniw.

Toeostions Act. 17.23. osed of para. Such things are dedicated to the worthip of God, or of them who are taken for, or thought to be gods, as Altars, Temples, Images, Monuments. Laigh Crit. Sac. Gods that you worship, marg.

Mo Debour To eat without chewing, and to swallow down

whole, Gen. 41.21, 24.
2. With cruel fierceness to tear and spoil spiritually mens fouls and bodies, as a Lion devours the filly Lamb. 1 Pet. 5. 8. Seeking whom he may devour. A Metaphor. Gal. 5. 15.

Seeking whom he may devour. A Metaphor. Gal. 5. 15.

To spoil and undo one in his outward estate, without pi-

ty. Thus mighty men oppress and devour the poor, as great Fish and Beasts devour and eat up the small. Jer.

51. 3.
4. To waste and spend riotously. Luk. 15. 30. He hath de-

 voured thy goods with Harlots.
 To apply and take to our own use that which was egiven and appointed once to Gods fervice, or to keep back in our hands that which was due to him. Prov. 20, 25, It is destruction to a man to devour that which is sancti-

6. To deceive and defraud others of that which is theirs, by cunning pretences and shifts. Mat. 23. 14. Te devour widows chouses, under colour of long prayers.

7. To prey upon, and eat up, Gen. 37. 20.

8. To destroy, consume, or bring to bodily death, 2 Sam. 18. 8.

9. To make defolate, or bring to confusion, Hol. 13. 18.

\* To be bour the abbertaries ] To desiroy utterly with extreme destruction, the enemies of Christ, which maliciously re-'fift his Spirit, Heb. 10.27.

Mo bebour her child To take out of the way, and deftroy, 

maintain the Religion of Christ. Thus hath Satan always artempted to do, but especially in the first age of the Church. Rev. 12. 4. The Dragon flood before the Woman , to devour the

"To debour the enemy | By fervent prayer, and publishing the judgments of God, to threaten and procure Gods vengeance upon their heads, that maliciously refift the truth, spoken by his witnesses. Rev. 11. 5. If any man will burt them, fire proceeds out of their mouths to devour their enemies. In this, there is an a lufion unto that which was done by Mafes, Numb. 16. and

by Elias, 2 King. 1.

Mo behour by fire By fome extraordinary judgment to when he poured out destroy, as God did the Turkish Armies, when he poured out his wrath from heaven upon them, according to that which is written, Rev. 16. 21. Ezek. 39. 19. Revel. 20. 9. Fire came

down from beaven from God and devouved them.

'Ho Devour much flesh In beaftly and savage manner to fubdue and confume most great nations, and many people, as wild ravenous beasts car up and devour slesh of other beasts whom they catch as their prey. Dan. 7. 5. Arise and devour much flesh. This was verified of the Kingdom of Perst., whose three ribs in his teeth, Lather expounds of his three chief Kings, Cyrus, Darius, and Xerxes: but Junius of the three quarters and coasts of the world. See ch. 8. 4.

"Ho devour with whole mouth To confume and eat up, as wild favage beafts use to do, inhumanely and without any paring 1.a. 9. 12. They final deven final with whole mouth.

Debourers Mal. 3. 11. The Caterpillars, and whatfoever

destroyeth corn and fruits. Annot.

Toebouring too 2028 | Fal. 52. 4. Words of swallowing, tending to swallow and gobble up all. D. Transl. & Annot. Or, of d. vouring, of perniciousness, that is, pernicious words which cause destruction. Aynsw.

"Debout" One truly religious, who hath vowed and bound himself to the true worship of the true God, abhorring idolatry. Act. 10. 2. Cornelius a devout man.

2. A superstitious person, which seemeth religious, and is not. but is given to will-worship. Act. 13. 40. The Jews surred up d vout women against Paul.

' Deuteronomie] A fecond law, because the law which God gave in Mount Sinai is rehearsed (as it were a new Law) in this book of Deuteronomy, which is a commentary or exposition of the Moral law, or ten Commandments.

\*Deto] A water, or fmall rain, which foftly dropping and falling upon the ground every morning, doth keep it most, and make it fruitful. Cant. 5. 2. And by re-emblance or likeness, it doth figuifie and fet forth the things following.

1. Dew, as it is a means to make the earth fruitful, fo it can-

not be given but of God, Jer. 4. 22. And the withholding of it is a curfe, 2 Sam. 1.21.

'2. The fruitfulness of good doctrine, and of the Word of God. Deut. 32. 2. My speech shall fill as the dew. A Metaphor. It signifies both the Doctrine and Graces of the Gospel, and the Spirit of Christ upon men. Ifa. 45.8. & 26.19. Hof. 14.6,

7. Pial. 133.3.

'3. The profit and commodity which comes of Brotherly love. or of the Communion of Saints. Pfal. 133. 3. As the dew of

4. Innumerable multitudes of the elect, plentifully gathered into the Church of Christ, as the dew that drops from heaven, Pfal. 110. 2.

5. The short continuance, and sudden vanishing of the goodnels which is in Hypocrites, Hof. 6.4. Your goodzess goeth away as the mornine dew.

6. Christs spiritual blessings or affiictions endured for his Church, Cant. 5. 2. 7. Great refreshment, Isa. 18. 4.

8. Gods reviving power, Ia. 26. 19.
9. The heavenly influences of the Sun, Moon, Stars, &c. whereby the ground fructifieth, Gen. 27-28. Hereunto the Word is compared, in respect of its fruitfulness, Deut. 32. 2. The inis compared, in respect of nonminanting better 52. 2. The many vading, affaulting, or falling upon an enemy, in respect of the fuddenness thereof, or danger every way, 2 Sam. 17.12. Brotherly luddenness mercot, or tauget every ways same level por Pf. 133.3.

The Kings favour, Prov. 19.12. The goodness of the Jews, as which did not continue, Hol. 6. 4. Gods bieffing in respect of the pro-fit thereof, Hol. 14. 5. The Churches pious labour among the Gentiles, Mic. 5. 7.

\*Als the demost herbs.] That as the dew of heaven bring.

eth forth hearbs and fruit, out of the feed corrupted in the earth: fo the lives and fouls of the Jews thould be quickned of God wonderfully, which was fulled at the deliverance both from the Babylonians, and shall be also in their restoring by the Gospel, where their raising up shall be as life from the dead. Isa. 26. 19. Thy dow shall be as the dew of helps. ' Rom. 2 2. 15. · Dew ]

# ' Toem The inconveniences and discommodities even all pains and forrows, which Christ did undergo for the love of his Spouse, Cant. 5. 2. For mine head is full of Dem, and my Locks with the drops of the night. There was inconvenience or evil fo great, which could hold back Christ from expressing · his love to his Church.

E

D

Yea not only in his own person while he was on earth; did he fuffer for her; but in his servants who are often troubled on every side, perplexed, persecuted, cast down, alway bearing about in the body the dying of the Lord Jefus, &c. 2 Cor. 4.8, 9, 10. Thus Christ cometh in the dark night of affliction to awake her, and to communicate himself and his graces with her, for a man to be wet with the dew of heaven is a fign of mifery, Dan. 4. 25. So is rain where there is no covert, Ifa. 4. 6. and drops, or droppings likewife fignifie troubles, Amos 6. 11. But dew and rain upon the land maketh it fruitful, fo is Christ by his doctrine to his Church, Deut. 32. 2. Pfal. 7. 2. 6. Hos. 14. 5. And in this sence some take it here as if Christ came unto her, full of the dew of bleffings to enrich her. Aynfw. So in effect the Anno-

## D Ì.

Diadem] An ornament of Kings which they wore on their heads, whereunto Job resembleth his righteousness, Job 29. 14. The removal whereof from the Prince of Ifrael, fignifieth his removal from the kingdom, Ezek. 21. 26.

By a royal diadem in the hand of God, is figuified, the hapby condition of his people, Ifa. 62. 2. as by the Lords being for a diadem of beauty unto them, their advancement,

Distern lob 29. 14. Not only a covering of the head, but an ornament to it, furrounding the Temples, as the word imports. Such did Kings and Priefts wear. Annot.

It's put, 1. For Gods adorning of his Church, Ifa. 28. 4.

2. For the Churches excellency, Ifa. 62. 3.

3. For a Kingdom, Ezek. 21. 26.

Dial | Of the dial of Abaz, mention is made, 2 King. 20. 11. & Ifa. 38. 8. This could neither be Equinoctial, Vertical. Meridional, nor Horizontal, but Polar, which followeth the Zodiack, and the hours are contracted upon the South-fide of the Equinottial in the Winter, and enlarged upon the North-fide in the Summer. In this the hours were unequally divided for Summer and Winter, or elfe they behoved to have two Dials, one for Summer another for Winter. The form of it was Hemispherical or an half-circle. The miracle feems to have been wrought in the Summer-time, at the longest day, when it was drawn back from the eleventh hour to the fixth, which is one hour after the Sun-rifing. Hereof see Weemes his 3. Vol. in his Exposition of the

Judicial laws of Moses, pag. 90, 91.

Dial ] Isa. 38. 8. Sun-dial of Abaz. Heb. degrees by or with his Sun, marg. which were marked upon the furface of the dial. to shew the progress of the Sun, and the process of the day toge-

ther with it. Annot.

Biamono Hereof mention is made, Jer. 17. 1. Where in the Hebrew it is a most hard and durable stone. And in Exod. 28. 18. & 39. 11. And in Ezek. 28. 13. where the Hebrew is ביילון היילון for that irbruifeth and breaketh in pieces all other flones. Buxtorf. Lix. See Adamant:

Biana] A Latine word, of dies the day. In the Greek it is a request, the name of an idol, or fained goddefs, whom the Pagans fained to be the goddess of hunting; being the daughter of Jupiter by Latona, who continually exercised her self in hunting wild beafts, and for her chafte life was honoured for a god-dels, taken also for the moon. It's derived of apprecias, whole, afe, found; which yet feemeth to be of βρτι Θ perfett, or a trums, not cut. Her the Ephefians extolled with this commendation, Great is Diana of the Ephesians, Act. 19. 28. "Apteums is rendred by Chytreus, venusta, seu perfecta, & concinna; beautiful, perfect, handsome, of apo or a prico.

Diblaim A cluster of figs, or paste of dry figs. The father of Gomer, Hof. 1. 3. Diblath & Diblathaim] The same. Cities, Ezek. 6. 14.

Jer. 48. 22. Dibon Abundance of knowledg; or an abounding Son. The

name of a place, Numb. 21. 30.

Dibon gad The abundance of an unhappy Son; or, the abundance of understanding; or, of the building of happiness. The name of a

place, Num. 33.45. Dibzi] An orator; or, my word. The father of Shelomith. Numb. 24. 11.

Diopmus A twin: fo Thomas was called, Joh. 11. 16. Die] put for, Neer to death, Gen. 48. 21. To consume, To confirme, or to be in prefent danger to die, Numb. 17. 12. 1 Cor. 15. 31. Subject to die, 1 Cor. 15. 22. See the words Dead, Death.

Die] 1. Corporally, the death of the body.

2. Spiritually.

3. Eternally. See To dye.

To die for the Lord, Act. 21. 13. is, To suffer martyrdome for Christ.

To die in the Lord, Rev. 14. 13. is all one with, to die in the faith of Christ, or to die the death of the rightcous, Numb. 23.

thath of Christ, or to are the actur of the rightcoar, stands of the Pfall, 37, 37.

\*\*Nbich die in the Lord\*, Rev. 14, 13, as members of Christ, Or, in the faith of Christ, as Rom. 16, 7, 11. 1 Cor. 15, 12.

1 The fig. 4, 16, heb. 11, 13. Gr, for the Lord, fo fome interpret the conference of the co this phrase, Rom. 16. 2. 8, 12. And the Hebrew particle answering to the Greek one here, is often so used. Annot.

Died | for Coloured, Exod. 25. 5. Ifa. 63. 1. Ditt] Jer. 52. 34. or Provision, though having reference chiefly to Diet, yet including also all other ordinary accommodation ons together with it. Annot.

Differ ] To vary, or be unlike, 1 Cor. 15. 41. Gal. 4. 1.

Who maketh the to differ? Greek, distinguisheth thre, marg. Difference A fevering, Exod. 11., 2 Separating, Lev. 10. 10. & 11. 47. & 20. 23. Apply. Diffinction, Rom. 3. 22.

Differences | Diverfity; 1 Cor. 12. 9. Differinggifts] Rom. 12. 6. diverse, unlike.

Dig fignifieth, To cast up earth, Death, Deut. 23. 13. Trench about, Job 11. 18. Overthrow, pluck down or deftroy, Rom. 3. 11. compared with 1 King. 19. 14, Seek. look for, Job 3. 21. Work or labour for ones living, Luk. 16. 3. Euy, Gen. 50. 5. Break into houses, Job 24. 16. Make way to enter, Ezek. 8. 8. Caft about, devise, and plot, Prov. 16. 27. Diligently fearch and lay wait, Pfal. 35. 7. Amos 9. 2 Contrive danger,

[50 6. 27. Dig 2 Chr. 26. 10. or cut out, marg. Elo Dig a pit] To cast about, to devise and plot the hurt of others. Pfal. 7. 15. He hath made a pit, and digged it, and himself is fallen into it. Thus men did.

'2. To prepare and fend destruction upon sinners. Pfal. 94. 13. Till the pit be digged up for the wicked. Thus God digs.

To dig up evil, Prov. 16. 27. is not only to devife and plot it, but to endevour by all possible means to put the same in execution.

\*Bigged] Bought,Gen. 50.5. Deut. 2. 6.
Bignity] Excellency of dignity, Gen. 49. 3. that is, most xcellent in dignity or preferment. Whereby the dignity of the Priest-hood seemeth to be meant, as by strength, following, meant the government or Kingdom. Aynfw. Est. 6. 3. Reward by some honourable place, or profitable office, Eccl. 10.6. High advancement, Heb. brights, marg. Hab. 1. 7. or exaltation, or deportation and captivity; or burden, as some translate the word. Annot.

"Dienities | Most high and eminent Rulers, which were most glorious of all others, yet not free from the reproach-ful terms of lewd and false Prophets, such as Rome is full of, blaspheming even Kings and Emperors which dissent from them, or any way cross them. 2 Pet. 2. 10. Not afraid to speak wil of aignities. These because of Gods ordinance the holy Angels bear reverence to them, being patrons of them and their Kingdoms by Gods appointment, Dan. 10. & 11.

They are from God, I Sam. 2. 8. Pfal. 75. 6, 7. Of whom notwithflanding there are that speak evil, 2. Pet. 2. 10. Jude v. 8. Those dignities do at some time promote the unworthy unto dignity, Eccl. 10. 6. Eft. 3. 1. Of dignities Domeftical, Military, Political, Ecclefiaftical, Spiritual, Angelical. See Bernards Con-

Dignities ] Speak evil of dignities, Jude v. 8. Speaking evil of those that are set over them; whereby is meant, their contumelious usage of the Apostles, or Governours of the Church (who are called Soga Xeiss, the glory of christ, 1 Cor. 8. 23.) with whom particularly they had many controverses and disputathose (referred to verf. 9.) in which those contumelious speaches, on the Gnosticks part, would be but effects of their great daying pride, (mentioned 2 Pet. 2. 10. immediately before it) and of their dilcriminating themselves from all others, vers. 19. and so is very probable to have been observable and accusable in them. Dr. Hammond Annot. c.

Diklah ] His diminishing. The Son of Focktan, Gen.

Dileam Poor, or answer of the poor. A City, Josh 15. 38. Diligence The earnest bending of the mind to do a thing well, and frequenting oftentimes to to do. 2 Pet. 1. 5. Give all diligence to joyn, &c. Eccl. 9. 10.

So, To be delivered from an adversary, Luk 12. 58. To do what we are to do, Tit. 3. 12. To the full affurance of hope, Heb. 6. 11. That we be not flothful, Heb. 6. 12. To make our calling and election fure, 2 Pet. 1. 10. To be found of Christ in peace, without spot and blameless, 2 Pet. 3. 14.

Wiligeme

Diffigence | Hufte, Mar. 6.25. Luk. 1.39. Carefulnefs, 2 Cor. | 7. 11. Care, Ib. 12. Forwardness, 2 Cor. 8. 8. Earnest care, Ib. 16. as the word aroudi, is there rendred, as Rom. 12. 8. 2 Cor. 8. 7. Heb. 6. 11. 2 Pet. 1. 5. Judev. 2. by diligence. It is a freedy and fwift puring of the thing, whereunto one hatha mind, in

Diligent | Studious, earnest, painful, forward, and that giveth or setteth his mind to a thing; Prov. 10.4. & 12. 24. 27. Careful,

inquisitive, Prov. 27. 23.

\* Dilinent hand A min which loveth labour, and gets his · living in the sweat of his face. Prov. 10. 4. The diligent hand · (ball bave plenty, or makes rich.

A diligent fearch, Pfal. 64. 6. Heb. a fearch fearched, marg. Diligently Instantly, anoudring, Luk. 7. 4. Carefully, earnefity, readily, with affection or fignification of good will,

with taking pleasure and delight. It's applied to Asking, Deut. 3. 14. Bringing on ones journey, Tit. 3. 13. Considering, Plal. 37. 10. Prov. 23. 1. Jer. 2. 10, Doing, Ezr. 7. 23 Following, 1 Tim. 5. 10. Hearing, Job 13. 17. & 21. 2. Hearkening, Exod. 15. 26. Deut. 11. 13. & 28. 1. Ifa. 21. 7. & 55. 2. Jer. 17. 24. Inquiring, Deut. 17. 4. Mat. 2. 118. 21. 7. 255. 2. Jer. 17. 24. Inquiring, Deut. 17. 4. Mat. 2. 7, 16. Keeping, Deut. 4. 9. & 6. 17. & 11. 22. Pál. 119. 4. Learning, Jer. 12. 16. Looking, Heb. 12. 15. Obeying, Zech. 6. 17. Obferving, Deut. 24. 8. 1 King. 20. 33. Searching, Mat. 2. 7. 1 Pet. 1. 10. Seeking, Lev. 10. 16. Prov. 7. 15. & 11. 27. Urk. 18. 2. 2 Tim. 1. 28. 44. 74. 6. Teaching. Deur. 6. 7. 18. 4. 2. 2 Tim. 1. 28. 44. 74. 6. Teaching. Luk. 15. 8. 2 Tim. 1. 17. Heb. 11. 6. Teaching, Deut. 6. 7. Act. 18. 25.

Dim His eyes were dim, i Sam. 4. 15. Heb. flood, marg. 120111. His 1913 were aim, 1 Dain. 4-15. Heb. 1000a, many hims 196 is dim. Job 17-7. The word primarily fignifies contracted or Frank 2014. And it is applied fometimes to the 1914, the nerves whereof being shrunk up by sickness, or old age, the fight decays, as chap. 16. 16. Plai. 6.7. Sometimes to wounds, when they are contracted and grow less and less, as Lev. 13. 6. Sometimes to the mind, as the Spirits being contracted or leffened by grief of heart, as Ezek. 21. 7. Annot.

The eyes of them that fee shall not be dim, Isa. 32. 3. or closed, as chap. 29. 10. or, shall not look another way, or they shall now look afile, after their Idols, and other frivolous flays, whereon they then relyed and refted. Annot.

How is the gold become dim? Lam. 4. 1. The Heb. word fignifies to hide, coated, or cover, Ezek, 28, 28, 21. 8. How is the gold wherewith Gods house was fo richly and royally adorned, now overwhelmed and covered over with trash, and buried in heaps of dust and rubbish. Annot.

Diminish put for, To abate, or want, Exod. 5.8, 11. Lesen, Lev. 25. 16. Take from, Deut. 4. 2. Decrease, decay, consume, Prov. 13. 11. Leave out, Jer. 26. 2. Cut off,

Ezek. 5.11.

Dimnah] Dung. A City, John 21. 35.

Dimnah J Ia. 8. 22. The word feems to import utter or

extreme darknefs. Annot. Isa. 9. 1. Dimness shall not be such, Heb. it shall not be dimmed or

darkened. Annot. Dimon] Where it is red. A place, Ifa. 15. 9.

Dimonah A dung-bill. A City, John 15: 22.
Dimonah Judgment, the daughter of Jacob, Gen. 30. 21.
Dimhabah His judgment in those things. A City, Gen.

36. 32. Dinates Ezr. 4. 9. This, and the eight other names following, are Chaldee names of those Nations that the King of Affyria placed in the Land of Israel, within the circuit of the ten

Tribes. Annot. Point Gen. 43. 16. Heb. eat, marg. See Luk. 11. 37. Joh.

Dinner] Prov. 15. 17. The word TIN cometh of TIN, be journeyed and fignifies a Travellers dinner, a short and sudden one, without preparation. Annot. Buxtorf. Mat. 22.4. Luk. 11. 38.& 14.12. detsor, as if it were de descriptor that there was no certain hour appointed before, or descript from divers, which fignifies the morning; or for that we's tapea, it was prepared for them that were going to war; or san The apar, from prayers, which are to be pranifed; on a east, the bell, as whereby the fittength of the body is repaired, and is enabled to daily labour. Leigh

Dionplius From beaven, or by divine inspiration; pricked or moved forwards. A believer named Areopagite, Act. 7.34. Or, of Bacchus, fo called Dievoos, of Dia an Island confecrate unto him, and the City Nysa, in which he reigned.

Diotrephes Nourished of Jupiter, of Cers, Siòs & respo. An

ambitious man, 3 Joh. 9.
This Diotrephes was a Christian that from Gentilism, received the Faith in that Church to which Gains belonged, and to which the Apostle seems to have sent the former Epistle Commendatory of the Brethren, vers. 9. Whether he were a Bishop in this Church, may be doubted; or whether only one that immoderately afferted that dignity, or affumed it, not belonging to him,

ειλοπρωτεύων may fignifie one that loves, or useth immoderately this dignity, when he hath it, and one that feeks it inordinately, and affumeth it. Dr. Ham. Annot. c.

Dip ] put for, To put a little way in, Josh. 3. 15. To wash.

2 King. 5. 14. To enjoy plenty, Deut. 33. 24.

Dip) in blood, Exod. 12. 22. Lev. 4.6. & 14. 51. Gen. 37. 31. Pfal. 68. 23. Rev. 19.13. an honey-comb , 1 Sam. 14. 27. oyl, Deut. 33. 14. vinegar, Ruth 2. 14. water, Numb. 19. 18. Spoken of a bunch of byssop, Exod. 12. 22. the Priess finger, Lev. 4. 6, 17. the living bird, cedar-wood, scarlet and hyssop, Lev. 14. 6. biffor, Numb. 19.18. the foot, Deut. 33. 24. 70seph's coat, Gen. 37. 31. the Priess seet, Josh. 3. 15. Naaman, 2 King. 5. 14. a sop, Joh. 13. 26. Judas his hand, Mar. 14. 20. a rod, I Sam. 14. 27. a thick cloth , 2 King. 8. 15. a vefture,

To direct To govern, rule, and order a thing unto happy fuccess, when the grace of God in the heart affireh us to do well, and his providence bleffing us, caufeth our work to fall out well to us. Plal. 90. 18. Direct the work of our hands

Taken also for.

1. To make straight, easie, and plain, Psal. 119. 5.

2. To address ones felf to prayer, Pfal. 5. 2.

3. To profper, 1 Theff. 3. 11.

4. To dispose, Jer. 10. 23. s. To shew the way, Jer. 42. 3.

Direction Numb. 21. 18. The word is (supplied) not in the Text, which is therefore printed in another charrafter.

Directly Numb. 19.4. Directly before the Inbernacle; that, towards the fore-part, or door thereof. Anny. Wirt | Ordure, or mans dung. Judg. 3. 22. Clay, Pfal. 18. 42.

Ifa. 57. 20. whose maters cast up mire and dirt. This some expound of the iffue of wicked mens practices against Gods people, as producing nothing beneficial to themselves, but sorry trash, such as the Sca is wont to cast up. Others, of the effects of Gods judgments upon them, whereby he would work them unto repentance, but causeth them only to discover their own filth, where-with their hearts are full fraught. See Jude v. 13. Rev. 16. 8,

Difallow To disapprove, dislike, nullifie, be contrary unto,

Numb. 30. 5, 8, 11.
The stone which the builder disallowed, 1 Pet. 2. 7. datedrium. ray, rejected, Marth. 21. 41. Mar. 8. 31. & 12. 10. Luk. 9. 22. & 17. 25. & 20. 17. Heb. 12. 17. In all which places the Original word is the same.

Difanui | Tomake void, Job 40.8. Annot. Ifa. 28. 18. Shall be dijanulted, Heb. expiated. So ch. 27. 9. Or as some, daubted over, because the word is so used, Gen. 6. 14. It shall be clean wiped away as a writing blotted out, and a deed defaced and cancelled; for fo it is also, when fins are expiated with God, ch. 23. 25. Col. 2. 14. Annot. To abrogate, Gal. 3. 17. Heb.

A disanulling Heb. 7. 18. or, setting off. D. Transl. Disappoint Pal. 17. 13. Heb. prevent, marg. To make void, or frustrate, Job 5. 12. Annot. To break, Prov. 15. 22.

"Ho Difcern To put a difference between things and perfons, which be like one another, being able diffinctly to know one from the other; and touching things and persons which do differ, and be unlike, to perceive which are most excellent, and to allow them. 1 Cor. 12. 10. Discerning of spirits. Rom. 2. 18. And trieft the things which differ. Phil. 1. 10. Discern fignifieth also,

1. To perceive, view diligently, or take notice of, Prov.

2. To diftinguish or put difference between, Jonah 4. 11.

3. To hear, 2 Sam. 14. 17. marg.
There's first a corporal discerning, by the Eye, Gen. 27. 23. Job 4. 16. Ear, Ezr. 3. 13. Tast, Job 6. 30.
Secondly, Mental, by the understanding, Eccles. 8. 5.

Thirdly, Spiritual, by spiritual illumination and grace, I Cor. 2. 14. whereby there's a judging aright of spiritual things, I Cor. 2. 14. Things that differ, Phil. 1. 10. The holy use of the facrament, 1 Cor. 11. 29. The spirit of Teachers, 1 Cor. 12. 10. Good and bad, Heb. 5. 14.

To discern the spirits, 1 Cor. 12. 10. is, rightly to try and judg of fuch.

To discern the Lords body, 1 Cor. 11. 29. is, Reverently to use the outward elements of Bread and Wine in the Sacrament, putting difference between them and common bread and wine.

To discern both good and evil, Heb. 5. 14. is, Not only to take notice of either, but putting difference between them, to reject the evil, and approve the good.

'**≖**o

· Ho discern ] To direct the heart, either more to be hardened by deceit of fin, or wholly to be renewed to the love of righteousness, Heb. 4. 12. Discerner, xoutixos, a Critick, a curious Judg, and observer. Leighs Annot.

' 2. To be of judgment, to put difference between good and

evil, Heb. 5.14.
Discharge | Eccl. 8. 8. or, Casting of weapons, marg. There is no discharge in that war; or, no weapons wherewith we can prevail in our war with death; or there is no mission into this battle, no dimission in this war ino man can have a vacation, or an exauctoration from that warfare. There is no protection or deliverance from the hand of death. Annot.

Discharged] ! King. 5.9. I will cause them to be discharged there; disburdened, unloaded. There my men shall leave them with thy fervants, that they may be discharged of them.

"Disciple" A Learner or Scholar, who submitteth him-'s self to another to be taught any learning. Act. 20. 30. To draw disciples after them. Mat. 11.2. John sent two of his · Disciples.

2. One who learneth the Doctrine of Chrift, that he may believe and practife it. Act. 11. 16. The Disciples were first called Christian: in Antioch. Luk. 14. 16. Also the Tems which believed the Doctrine of the Prophets.

'3. The Apostles, who in a peculiar manner are often called the Disciples of Christ, Mat 8. 1. & 10. 1.

'4. Hypocrites, which heard and professed his Doctrine,

'4. Hypocrites, which heard and proteined his Doctrine, without love to it, effaith in it. Joh 6.65. Many of his Disciplis went from him, and walked no more with him.

There were Disciples of Moses, Joh. 9.28. John the Baptish, Mat. 11.2. The sharises, Mar. 2.18. Christ, Ibid. Whereof forme were after a paculiar manner so called, Mat. 10.1. Luk. 10. 1, 23. Others by reason of their profession or faith in Christ, A& 6. 1. & 11. 26. Whereof fome notwithstanding were fo only in name, Joh. 6.66.

Billiptine] Job 36.10. He openeth also their ears to discipline. The Original (2), from (2) fignifieth both chastening, Isla. 26. 16. and infraction, Prov. 1. 7. for by correction cometh inftrudion, Pfal. 119.71.

Diffelofe is all one with declare, Tell abroad, Difcover, Re-

veal, Shew forth, Make manifest.

Biscomfit ] is all one with Dismay, make to flie, drive or put to flight. Though God raifed up instruments for the discomfiture of his enemies, yet it is he indeed that doth discomfit them, Judg. 4. 15.

Discomfit Judg. 8. 12. Heb. terrifie, marg. Isa. 31. 8. His young men shall be discomfitted, or they shall be unto tribute, or they shall become tributary, or they shall be unto melting. The meaning is, either their multitude shall melt away, as I Sam-14. 16. or their heart Shall melt within them, as Josh. 2. 11. & s. 1. & 7. s. And they shall faint for fear, as chap. 10. 18.

Discomfiture 2 Sam. 14. 20. 70170, Destruction. I Sam. 5. 9. Vexation, 2 Chr. 15. 5. Trouble, Ifa. 22. 5. See Buxtorf. Dict. in the word

Discontented | 1 Sam. 22. 2. Heb. bitter of foul, marg. Discontinue | Jer. 17. 4. Shalt discontinue from try peritage; or intermit, cease from, and forbear to till the land that thou

now possesseft. Annot. Difco20] Naughty and wicked men are the fowers, or cafters

forth hereof, Prov. 6. 14. marg. whom therefore the Lord hateth, and who are abomination unto him, Ib. 19. Of discord among the wicked, among the godly, of the wicked with the godly, of the godly with the wicked, of people both with their Political and Ecclefiaffical governours, and of Ecclefiaffical persons among themselves. See examples in Bernards Concord.

Disconer | Job 12. 22. To unfold a thing and lay it open to the fight of men, which was hid from them before.

Job 41. 13. Who can discover the face of his garment? Who can take that off from him that is feen as a garment about him, and hides a great part of him, that is, the Sea? Who can take that theirer from him? Annet.

Discovered, Pfal. 18. 15. Revealed. Ayniw.

Diflovereth, Pfal. 29, 9. Maketh bare. Idem. Ifa. 3. 17. & Hab. 3. 13. Heb. make naked, marg. Act. 21. 3. To appear, Act. 27. 39. serview, from geruweise. To take exact notice of, to confider, Mat. 7. 3. To perceive, Luk. 6. 41. To behold, Act. 7.

31, 32. Jam. 1. 23, 24.

Diffcourage is all one with Difmay, weaken the hands. make the hearts of people to melt, Deut. 1. 28. marg. their foul to be grieved or shortened, Numb. 21. 4. marg. To discourage the heart, is to break the heart, Numb. 32. 7. mar. By the Spies the children of Ifrael, were discouraged, Ibid. 9. and Parents by provoking their children discourage them, Col. 3. 21.

Discouraged Isa. 42.4. He shall not be discouraged, Heb. broken, marg. or bruised. And it is used in a notion of oppression, orogen, mang. or ormipu. And it is used in a notion of oppression, i Sam. 1.2. 3, 4. & 58.6. Hol. 5. 11. Amos 4. 1. Others, be shall not run; referring it to another root, and expounding it eight ther of timidity and cowardife, that fetteth men on running, chap. 21. 14, 15. Jer. 48. 9. or of temerity and turbulency, that maketh men van on head, Job 5. 13. Prov. 19. 2. and fo the meaning should be, He shall do all things considerately, and advisedly, not hastily, or rashly. Annot.

Col. 3. 21. Lest they be discouraged, & Sumosiv, be put out of all heart, cast down in their minds. Leigh Crit. Sac.

Difereet | Prudent, wife, indued with understanding, Gen. 41. 33, 39. σώρρων, Tit. 2. 5. Sober, as the word is rendred, 1 Tim. 3. 2. & Tit. 1. 8. One that can so moderate his affecti-

ons, that in every thing he keepeth a furable mean.

A man of a found mind; that is, prudent, and circumspect, from sow to keep, and opin the mind, or persons wisdom. Leigh

Discreetly] Mar. 12.39. veve x &, as if it were from vev Exer, he answered as one having a ready mind, as we vulgarly say, with his wits about him, or learnedly, and skilfully.

The word is fignificant, as one having a reasonable soul. Leigh

Biscretion, referred to men ] That gift of God (called Judgment) Phil. 1.9. Pfal. 112. 5. Whereby fundry Christians are enabled to try and judg of things and persons to be such as they are. By this gift Peter discovered Simon Magus, Act. 8. and Paul bewrayed Elymas the Sorcerer, Act. 13. 10. and John, Mark, Act. 15. 38. It is a worthy gift proper to godly wife men, Prov. 22. 5. Pfal. 112. 5. Most needful it is for a Minister of the Word to have a good measure of this

2. Referred to God: The wisdom which God declared in making and disposing the world, and the several parts thereof, to his glory and mans good. Jer. 51. 15. He stretshed out the heavens by his discretion.

Discretion | Pfal. 112. 5. Heb. judgment, marg Prov. 1. 4. or Advisement, marg. Prov. 19. 11. or Prudence,

Which is without discretion, Prov. 11. 22. Heb. departeth from discretion; is void of, or careth not for wisdom, knowledg, understanding.

Diffisin is all one with Contemn, despise, Slight, not account worthy. It ariseth of pride, 1 Sam. 17. 42. Envy, Mat. 20. 24. & 21. 15. Or, from the worthlefaeis of the pary, nor to be honoured, esteemed of, or held in repairtion, loh 20. T.

Difease A malady, or evil disposition of the body. Its effect the fame with fic brefs.

Pfal. 103. 3. Who health all thy difeases, or pictualis, griefs and punishments in soul or body, and spiritually fins.

Eccl. 6. 2. An evil disease, a very grievous trouble; when a man by fordid thoughts, baseness of spirit unquiet, and uncessant cares, greedy defires, diffruftful jealoufies, anxious fears, thronging employments, keeps himself from taking any delight in his abundance, and pierceth himself through with divers forrows, Tim. 6. 10. Annot.

Difeafed | Corporally, 1 King. 15. 23. Mat. 9. 20. & 14. 25. Spiritually, Ezek. 34. 4. 21.

Discass do not always seise on one part of the body;

Thisparts do not always seite on one part of the body; 1 King, 13, 23, 2 Chr. 21, 15, Joh. 5, 4. Are at sometimes incurable, 2 Chr. 21, 18. Loathsome, Plal. 58, 7. Great, 2 Chr. 24, 28. Seise as well on the godly as others, 2 Chr. 16, 12, Plal. 38, 7. Whereof the cause is fin, Mat. 9, 2. Joh. 5, 14, 1 Cor. 11, 30. Being for tryal, Job 2. The glory of God, Joh. 11, 4, and to manifest Gods works, Joh. 9, 3.

\*\*Disfigure\*\* Mat. 6, 16, The Original word &oavis, is translated in vers. 19, 2c. corrupt, in Act. 13, 41, priso, in Jam. 4, 14, varish. It signifiest the very abolishing or their favour and viage, deforming their natural complexion, and pining

vour and visage, deforming their natural complexion, and pining themselves to make their faces pale, that so men might the better take notice of their much fasting. Leigh Crit. Sac

This aparties performe, being used as a means to make others believe that they are in a condition of sadness and sassing; and of sadness, as that may be an evidence and reporter of their fasting: soit may possibly fignifie only negatively, they do not asoint and set out themselves as men ordinarily do, when no sad occasion forbids it. See v. 17. But it may also fignifie to hide, cover; and it's known that that of hiding, veiling, or covering the face, was customary among the Jews, and hath been so among other Nations in time of mourning; and fo still among us the use of hoods in close mourning is observed, and veils are generally the garment of mourners. See 2 Sam. 19. 4. Eft. 6. 12. Ezek. 24. 7, 22. Mic. 3. 7. And then why may not this be the

meaning here? Dr. Hammond on Matth. 6. 16. Annot. h.

Difarace | is all one with, To defame, pour contempt upon, cast filth upon, make contemptible and vile, reproach, set as a gazing stock.

Disquise | To dissemble, or fain ones self to be what he or the is not, as the wife of Jeroboam, I King. 14. 2. Ahab, I King. 22. 30. A Prophet, 1 King. 20. 38.

And disguised his face, Job 24. 15. Heb. putteth his face in a severt place. Hideth it with his cloak, or with a visard, that he may not be discovered. Annot.

Diff. In 2 King. 21. 13. the State of Jerusalem is resembled to a Diff.; the Inhabitants thereof, to the Fish thereon. Maids use to wash and wipe clean away the filth on the Dish. Thus should the Inhabitants of Jerusalem be clean taken away, and the flate of the Jews utterly overthrown, and turned upfide down-Annot. Mat. 26. 23. A charger, or platter, being a kind of veffel

in which meat was put. Dilbes, Exod. 25. 29. or chargers. To receive the fine flour. and other oblations brought unto the Temple, and for the Shew-bread which were to be placed upon them. Aynjw

Dishan A threshing. The Son of Seir.
Dishon Fatness, or ashes. The Son also of Seir, Gen. 36. 21. Diffioneff gain | Ezek. 22.13, 27. Gain got by coverouf-

Difficueffy] 2 Cor. 4. 2. Gr. shame, marg. Difficueur | Ezr. 4. 14. The Chaldee word which is thus translated, properly fignifieth the nakedness of the privy parts, which causeth contempt. Annot. Psal. 69. 20. or ignominy, calumny, flander. Aynfw. Prov. 6. 33. A wound in his fame, which shall never be done away. Annot. Rom. 9.21. 1 Cor. 15: 43. 2 Cor. 6.8. 2 Tim. 2. 20. The Original word arius is translated vile, Rom. 1. 26. Shame, 1 Cor. 11. 14. Reproach 2 Cor. 11. 21.

Dishonaur To vilifie, have in small esteem, Mic. 7.6. To despise, contemn, ignominiously deal withal, disgrace, whether by word, deed, gefture, Joh. 8. 49. Rom. 1. 24. & 2. 23. See Leigh Crit. Sac. in armal a. To make a hamed, raturolyw. So this word (rendred di honour in 1 Cor. 11. 4.) is translated, Rom. 5. 5. & 9. 53. or confounded, marg. To confound, 1 Cor. 1. 27. To fhame. Ib. 11.22.

Diffinherit them] Numb. 14. 12. Deprive them of the Land promited unto their Fathers: the Gr. and Chald. translate.

destroy them. Aunsm.

Difmared is all one with. To dread, to be aftonished confounded, greatly afraid, bowed down; which cometh to pass, at the power of enemies, Deut. 11.8. Dangerous undertaking, Josh. 1.9. Their own weakness and small power, Isa. 37.27. Some great work, 1 Chr. 28. 20. The troublesom dicharge of our function, Jer. 1. 17. A grievous vifion, Ia. 21. 2, 3. Afflictions and a dejected flate under the enemies, Ila. 41. 10. Mens faces, Jer. 1. 17. Heathenish fignes, ler. 10. 2.

Difmaved Ifa. 21. 3. Heb. afrighted. Annot.

Be not difmayed, Ifa. 41. 10. The word properly fignifieth to look about, ch. 17. 7, 8. or to look afide, ch. 32. 3. as men are wont to do when they are in diffres, Pfal. 142. 4. then to be amazed, as in such cases men oft are, ch. 29.9. And lastly, to be dismayed, as here. Annot.

Jer. 17. 18. Let them be dismayed, or destroyed, Heb. terrified, or, afrighted, as Deut. 1. 21. Joh. 1. 9. or broken to pieces, as 2 Sam. 22. 35. Pfal. 18. 34. Annot.

Difmaping Jer. 48. 39. or afrightment. Annot. Difmits To discharge, send away, license, or give leave to depart, 2 Chr. 23. 8. Act. 15. 30.

Disobedience to Men ] An unwillingness to do what is commanded, and a readiness to do the contrary. 2 Tim. 3. 2. · Dischedience to Parents.

"Disobedience to God A vice which causeth men to do what God forbiddeth, and to leave undone what he commandeth, either because his precepts be troublesome to our flothful nature, or above our corrupt reason. Rom. 5. 19. By the disobedience of one man. Eph. 3. 6. Children of disobedience, 'Ifa. 1. 19.

Difobevience Eph. 5. 6. or Unbelief, marg.
Difobevient Rebellious, 1 King. 13. 26. Ar. Mont. Such an one as is avonoran [9, 1 Tim. 1. 9. Not subject, untrattable, refractory, who knoweth not to be subject himself. Unruly, as the word is rendred, Tit. 1. 6. That will not be brought under the yoak. Leigh Crit. Sec. Anti-she, Rom. 1. 30. & 10. 21. Tit. 1. 16. & 3. 3. One that's flubborn, uncorrigible, will not be perfivaded. Leigh Crit. Sac. "ED Disober." To refule to hearken and do, according as

God commandeth and forbiddeth in his Word. Deut. 28. 15. If thou disobey the word of the Lord thy God. Ifa. 1.20. But if ye · refuse, &c.

It's to turn away, To turn back from following, To rebel, To break the bands. To harden the neck, Not to hearken nor incline the ear, nor hear nor receive instruction, To despise re-

incline the ear, nor hear nor receive instruction, no unique reproof, and pull away the shoulder, &c.

Disposering Idly, shothfully, without labouring in a good calling, yet bussly inquiring into the doings and affairs of other men. For these two, Idleness and Curiostry, fairs of other men. For the east, salest and Carloney, fare commonly coupled, they be against the order of Nature, and ordinance of God. See Gen. 2. 3, 17, 18. 2 Thess. 3, 6, 7. comp. with v. 11. They work not, but walk diforderly, and he hufe-hadies

Dilozoerip a raxlos, 2 Theff. 3. 6. Out of order, or aray. as Souldiers in war, having their frations affigned them, are, when

they swerve therefrom. Leigh Crit. Sac.

D [patch] Ezek. 23. 47. 23. To fell or cut down. Diffensation] Ministery or calling of Apostleship, i Cor-9. 17. Eph. 3. 2. A dispenser is a Steward, and Dispensation is Stewardship, Now there be for r hings required as necessary to a Steward.

' 1. That fomething be committed to his trust to be dispofed of

'2. Authority to dispose it.

'3. Declaration of the persons to whom it may be dispoled.

4. The manner how, and the means whereby. See Eph. 2. 3.5,7,8.

It's put also for the discharge of duty in office, 1 Cor. 9. 17. Ordering or disposing, Eph. 1. 10. Commission and performance thereof, Coi. i. 25.

Difperte | tignifieth,

1. To run or go throughout, 1 Sam. 14.34.

2. To place or dispose of , 2 Chr. 11, 22.

2. To featter, Efth. 3. 8. Ifa. 11. 12. John 7. 35. To scatter abroad, John 11. 52. as the Jews were, Ezek.

4. To break in pieces, waste, not to leave together, consume, A**đ.** 5. 37.

5. To be bountiful and liberal to the poor; so dispersing as when a man foweth his feed abroad; Pfal. 112. 9. 2 Cor.

Bispersions Jer. 25. 34. The days of your slaughter, and of your dispersions are accomplished, Heb. your days for slaughter, and your dispersions. The time designed for the slaughtering and dispersing of you is fully come, as Luk. 2.6. Act. 1. 2. not past and gone, as the word in our Version might seem to mport. Arnot.

Displayed Pfal. 60. 4. or, to use for a banner, which hath the name of lifting high. Aynfiv.

Displease Referred,

I. To be evil in his ears, Numb. II. I. marg.

2. To be wil in his eyes, Gen. 38. 10. marg.

3. To be angry, Pfal. 60. I It's in respect of fin, 2 Sam. II.
1 Chr. 21. 7. And his displeasure is Sore, Pfal. 2. I. Hor,

Secondly to *chrift*, Mar. 10. 14. Importing the inward grief and indignation of his mind.

Thirdly, to Man; fignifieth.

1. To be angry, or take it in ill part, Genes. 31. 35.

2. To be evil in ones eyes, Gen. 48. 17. Numb. 11. 10.

3. To grieve, offend, give distast unto, 1 King. 1. 6.

4. To be troubled, vexed, 1 King. 20. 43.

5. To be so moved that he resolved upon war, Act. 12.20. It's either lawful, as Numb. 11. 10. 1 Sam. 8.6. or unlawful, as 2 Sam. 6.8. 1 King. 21. 4. Jonah 4. 1.

Displeased Act. 12. 20. Herod was highly displeased, or bare an hostile mind, intending war, I Sam. 8. 6. displeased Samu-

el, Heb. was evil in the eyes of Samuel, marg.

Difpleafure | Spoken of God, Deut. 9.15. Pfal. 2.5. & 6.1.& 38. 1. fignifies, wrath, fervent ire, inflamed displeasure. The Original Charon, noteth burning or inflammation of choler, sometimes of grief, Gen. 4.5. Jonah 4. 10. Sometime of other affections, Neh. 3. 20. Anniworth on Pfal. 2. 5.

Spoken of man, as Judg. 15. 3. it figuifies ones doing harm or

hurt unto another.

'Dispose To put a thing in order, or every thing in his own place, I Cor. 11. 32. I will dispose (or set things in order) when I

'2. To divert and turn a thing to this or that end. Gen. 50. 20. 3. To give out and diffribute (as a Steward) the treasures of God. 1 Cor. 4. 1, 2.

Disposed ] who hath disposed the whole world? Job 34. 13. or, who hath placed him over the whole world? Who hath laid the charge of the whole world upon him? Annot. Job 37.15. Secretly to order, and that unicen of men, Ibid. Act. 18. 27. Would, thought good, 1 Cor. 10. 27. Think fit, are willing,

Prov. 15. 33. The whole disposition thereof, or every judgment or fentence. Ibid.

 $\mathbf{D} \cdot \mathbf{I}$ 

oi intention. 1104. Historians, as the word Statuy n is rendred, Rom. 13.2. Gal. 3. 19. or ordination, or ministration. See Leigh Crit. Sac.

Disposition An effect of Gods most wife Providence. e mightily ordering and fitting all counsels and actions, both his own and others, to their due and proper ends, Gen. 50. 20. But

own and others, to then do and proper chas, den. 50. 20. Bit disposed if for good, Prov. 16. 9.

Disposed is, To put another out of possession, Numb. 32. 39. Which is lawful if commanded of God, Numb. 33. 53. and God give power to effect the same, Judg. 11. 23.

Bisputation Ad. 15. 2. reasoning, as the or Chimous is ren-

dred, Act. 24. 29.

Disputations, Rom. 14. 1. διαλομομοί, Englished in Rom. 1.

21. imaginations, and in the marg. of Rom. 14. 1. thoughts. But it fignifieth more, even reasonings, disputations, discourses, done with meighing and possing things. Leigh Crit. Sac.

The word here (in Rom. 14- 1.) feems to fignifie the arguings or reasonings, and consequently relocations of men concerning themselves to the managing their whole course of life, what is lawful or unlawful for them; and particularly here (as the context inforced it) the reasonings and resolutions of those, that from the liberty of diffusing the Moleical Law, given by Chrift, conclude the lawfulness of eating any thing. Dr. Ham. Appor. 4.

Dispute | fignifieth, 1. To reason, or plead, Job. 23. 7. 2. To talk, debate, reason or confer about a thing, Mar. 9. 33.

3. To use found arguments, for the proof of that which one

holdeth, Act. 17.2, 17. and 19.8, 9. 4. To interpret the Scripture mystically and allegorically,

1 Cor. 1. 20. Cameron Myroth. in loc. 5. To quarrel or contend, Phil. 2.14. Do all things without murmarings and disputings, that is, frame your selves to all peaceable carriage one towards another, and do all things without heart-burnings, and quarrels.

6. To strive or contest about, Jude v. 9. It's lawful, when for the truth, as Act. 2. 9. & 17. 2, 17, 19. Unlawful, when against the truth; when doubtful, Rom. 14. 1. Perverse, 1 Tim. 6. 5.

Out of a defire of preeminence, Luk. 9. 46.

Disputer | where is the disputer of this world ? 1 Cor. 1. 20. where art thou that spended all thy time in fearching out the se-crets of Nature, and in propounding and resolving difficult queftions? And thus he triumpheth over the Wifards of the World, for there was not one of them that could fo much as dream of this fecret and hidden mystery. Annot.

The Disputer (sith Godwyn in his Moses and Aaron, p. 34-)

infifted upon Allegories, and searched out mystical interpretations of the Text. Hence himself was termed Darschan; and his Expofition or Homily, Midrasch, and their School, Beth Hammidrasch. They were counted their profoundest Interpreters; whence that of the Plalmift, Plal. 84.7. They go from strength to strength, is interpreted, from their Temple to their Beth Hammidrasch ; from an inferiour to a higher School. The wife men were Teachers of Tradition; the Scribes Teachers of the Text, according to the literal interpretation; and the Disputers, Teachers of Allegories and Mysteries; which fabulous exposition breeds questions and dispu-

Tations, I Tim. 1.4.

Diffputings] Phil. 2. 14. or, gainfaying, or contentions, ponderings, namely whether ye shall do that which God conderings, namely whether ye shall do that which god commands or not. For the Greek word fignifies, either in ones mind or with words to dispute or argue to and again. D. Transl. and Annot.

Derverse disputings 1 Tim. 6.5. or gallings one of another. Annot. Gr. brawlings, or exercitations, wherewith they do asit were wear out their own and other mens understandings, without any folid profit accruing unto true faith, and fincere piety from such brawlings or disputings. D. Transl. and Annot.

Disquiet] fignifieth,
1. Not to suffer to rest, 1 Sam. 28. 15.

2. To vex, or trouble, or over-busic ones self. Pial.

3. To be perplexed, Pfal. 42. 5. 4. To aftonish, disturb, shake, raise up against, Jer. 50. 34. 5. Not to take well with, approve, like, or to be moved, an-

gry at, Prov. 30. 21. Diffuuietness | Pfal. 38. 8. The groaning and rumbling roar-

mg notic. Ayrifw.

Diffemble] fignifieth,

1. To lie or deny. John. 7.11. Neither will 1 go in

with diffemblers; that is, men of a lie, or liers, Pfal.

2. To make to wander, or use deceit. Jer. 42. 20. 12 diffembled in your bearts, or used deceit against your souls,

3. To counterseit or seign, Gal. 2. 13. Diffemblers? Psal. 26. 4. that is, the hidden, that is, Hypocrites, fecret evil doers, fuch as hide themselves to do evil.

Diffention ] sares, Act. 15. 2. & 23. 7, 10. In Mar. 15. 7. it's rendred infurrection, in Luk. 23. 19. fedition, in Act. 19. 40- uproar.

It may be taken in good part, as Act. 15. 2. for that conflict that Paul and Barnabas had with the Patrons of Circumcifion, was warrantable and lawful; as that altercation also which the Pharifees had against the Sadduces, Act. 23. 7.

Biffimulation] Rom. 12. 9. Let love be without diffimulation, arvance(19, unfaigned, that is, not hypocritical, so the word fignifieth. Thus must our faith also be, 1 Tim. 1. 5. & 2 Tim. 1. 5. Thus our wifdom, Jam. 3. 17. bypocrifie,

Diffoline] fignifieth,

1. To melt or make faint with troubles, fears, &: Píal.

2. To ruine or lay waste, Nah. 2.6. 3. To assoyl dark riddles, or deep questions, Dan. 5.16. 4. To deprive of life, 2 Cor. 5. 1.

Diffolurd Nah. 2. 6. or Molten, marg. Diffolure my tubstance, Job 30. 22. Thou causest my body to melt away like wax, by the heat of my affiction. Some read it, and diffolure my wisdom. Thou bringest me to my wits end, like a Mariner in a grievous ftorm, so that I see no way to escape, Pial. 107. 27. Annot.

Diffaff) Prov. 31. 19. What that is, is well known unto good Housewives. Time was when even Kings daughters were not ashamed to be employed about this and the Spindle.

Wiffant | Exod. 36. 31. Equally diffant one from another. Set in order one against another. Aynsw.

Biffill Deut. 32.2. My speech stall distill as the dew; or, let it distil, or slow down, as the Gr. translateth, let my words come down as the dew; and the Chald. Let my speech be received as the dew. Aynfw.

Diffination 1 Cor. 14. 7. The original Stasoni, in Rom. 3. 22. is translated difference. So in Rom, 10.12.

Diffinaly] Neh. 8. 8. So they read in the book of the Law God distinctly. This is opposed to a fast tumbling over the Word of God: when men speak so fast as people cannot distinguish their words, they read not distinctly. Annot-

Diffrated | Pfal. 88. 15. for fear left evils should befall me. or doubtfully troubled. Aynfw.

Diffraction 1 Cor. 7. 25. Let, impediment, hinderance. Diffrefs Any great trouble, danger, or grievous affliction. whereby men are so straightned as they know not at all what they may do. Pfal. 107. 7. He delivered them out of their diffress. 2 Cor. 1. 8.

Diffress Gen. 42. 21. Anguish, Tribulation. Aynsw. Pial. I. Straightness. Aynsw. Luk. 21. 25. Affliction, misery, 1 Cor. . 26. Necessity, marg.

Diffres Deut. 2. 9. Diffres not, or use no hostility against,

marg. Numb. 22. 3. Moab was diffreffed; that is, irked, grieved, prick-

ed in their hearts with a loathing of this people. Aynsw.
2 Cor. 4. 8. Yet not distressed. The Original serox weed who. fignifieth not every pressure, but to be so press in a throng in a narrowplace, so that we cannot possibly get out; the meaning of the Apossle then is, that though they were laid in wait for, and beset on all fides, and were enforced to strive and struggle with all their might, yet that they escaped, and that God gave them an issue with the temptation, how great soever it were, I Cor. 20.
12. Annot. The word in 2Cor. 6.12. is translated, straitned.

Wiffribute] fignifieth, 1. To divide among, Josh. 13. 32. & 14. 1. Which was by lot, Josh. 12.6.

2. To fet or place orderly, 1 Chr. 24. 3.

3. To give every one their share, 2 Chr. 31. 14.

4. To give freely, Luk. 18. 22.

5. To communicate for the relief of others, Heb. 12. 16. Rom. 12. 13. Being referred unto God, with relation unto the micked, it

importeth, as their woful condition, fo Gods justice in dealing with them, Job 27. 17. But with relation to the godly, the gifts and abilities which he hath bestowed upon them, 1 Cor. 7. 17. 2 Cor. 10. 12.

Bistribution ] 2 Cor. 9. 13. noivavia, in Rom. 15. 16. it's rendred contribution, in Hebr. 13. 16. communica-

'Wiffruff' Want of truft, when men do not rely and reft upon God for temporal provision and protection, or for eternal falvation. Pfal. 78. 22. They believed not in God, but distrusted · his belo.

Ditch] put for Mifery, Job 9. 31. Mischief, Plal. 7. 15. A dangerous evil, very hardly to be got out of, Prov. 22, 27. De-

fruction, Mat. 15. 14.
Dibers kind] Lev. 19. 19. The Hebrew Kilajim is a general word for all mixed things, as the Chald, translateth it, as in beafts, feeds, garments, and the like, and it hath the name of restraint, or prohibition, because such mixtures are forbidden. Aynfar.

The reason of this was, that the order of Nature in the diflinct kinds of creatures might be preserved; and with this there was implied an inftruction against mixtures of Religion; as the prohibition of mingling of feed of feveral forts, and the wearing of a Linfey-woolfey garment, in this verse, was a document or lesion of simplicity, or sincerity, against double dealing. Annot.

It's in effect the same with various and manifold, and is spoken of feeds, Deut. 29. 9. weights, Deut. 25. 13. weights and measures, Prov. 20. 10. (wherewith to deceive in buying and selling, having large and heavy to buy withal, light and feanty to fell withal) colours, Judg. 5.30. 2 Sam. 13.18. 1 Chr. 29.2. kinds of spices, 2 Chr. 16.14. vessels, Est. 1.7. laws, Ibid. 3. 8. forts of flies, Pfal. 78. 45. vanities, Eccl. 1. 7. taws, totals, 8. forts of flies, Pfal. 78. 45. vanities, Eccl. 5. 7. difa-fis, Mat. 4. 24. places, Ibid. 24. 7. kinds of tongues, 1 Cor. 12. 10. lufts, 2 Tim. 3. 6. miracles, Heb. 2. 4. washings, bid. 9. 10. doctrines, Ibid. 12. 9. temptations, Jam. 1. 2. as of divers other thines.

Divers colours, Ezek. 17. 3. Hebrew, embroydering, marg. Diversities 1 Cor. 12. 28. or Kinds, marg.

Divide ] fignifieth,
1. To separate, Gen. 1. 6.

2. To disperse or scatter, Gen. 49. 7.

3. To distribute or part, Ibid. 27.

5. To put one place from another, Exod. 26. 33.

6. To severinto parts and portions, Numb. 33. 54.

7. To cut in two, 1 King. 3.25. Or into pieces, Judg.

8. To fet apart from one another, Gen. 32. 7.

9. To confound, Pfal. 55. 9. Divide their tongues; that is, their language, counfels, plots, &c.

10. To draw into factions, or fide one against another, Mar. 3. 24. Act. 23. 7.

11. To bestow, impart, or communicate, 1 Cor. 12. 11.

2 Tim. 2. 15.

Bibiogo Rev. 16. 19. The great City mas divided into flick fast unto Popery; and others of the people of God that before durft not openly profess Religion, will now renounce Popery; the third part may be a neutral between both the other-

Divider | Luk. 12. 14. An umpire, distributer, or sharer out. Dividing | Spoken of and applied unto the Countrey , Joh. 19. 51. Joints, Heb. 4. 12. The Land, Joh. 19. 49. time, Dan. 7. 25. the water, Ifa. 63. 12. the word of truth,

Dividing to every man feverally as he will 1 Cor. 12. II. Imparting to every one in particular, even as be will; namely the holy Ghost, who being bound to no man, nor moved by any mans fitness, gives these gifts, according to his own free-will, and good pleasure. D. Transl. and Annot.

Divination | Numb. 23. 23. that is, presaging or foretelling of things to come. Aynfw. Deut. 18. 10. Without any ground of reason, or divine revelation. Annot. Some did it with fand, fome with stones, some by lying down on the ground fome with iron, fome with a first (See Hos. 4. 12.) carried in the hand, and leaned on, Sec. Apriles. This was unlawful, termed faise, Jer. 14. 14. flattering, Ezek. 12. 24. lying,

Spirit of divination one that by a devillish foirit fludicth to withdraw others from the worship of God, and true holiness of life. Lev. 20.6, 27. If any man or woman have a spirit of die wination.

Act. 16. 16. Trevium To Stor . This is an epithet of Apollo, who was wont to give answers to them that enquired. He was named Pythias, which Deut. 11. 18. is called 23. ob. So I Sam. 28.7. Annot. Ob fignifieth a bottle, Job 32. 19. applied to Magicians, who posselled with an evil spirit, speak with hollow voice as out of a bottle, and (as some say) with swellen bellies; whereupon the Gr. version usually calleth them, Eggallrimuthoi, as speaking out of the belly. But the holy Ghost in Act. 16. 16. expoundeth it more fully, the spirit of Python, (or of Divination) meaning, of the Devil, whose answers were given to the Heathen by these means; the chief whereof was called Pytrius Avollo, and his Temple Pythion, and his Feast Pythia, kept to his honour, was feigned to kill the Serpent Python. Aynfw. on Deut.

"Divine" One that excelleth in the knowledge and teaching of divine and heavenly Mysteries. Rev. 1. John the

"Divine Centences ] A fentence most provident and prudent, full of forelight and prevention. Prov. 16. 10. A divine sentence shall be in the lips of a King.

There's also mention made of Divine service, Heb. 9. 1. Divine power, 2 Pet. 1. 3. and the divine nature, Ibid. 4.

"Mo divine To tell things to come, as a Soothsayer, by the

help of an evil fpirit.

2. To device and find our ways and means how to know that which is hard to be known. Gen. 44. 5. Know ye not that fuch a man as I can divine.

' Note: Such as expound this of Divination, they offer violence anto, and wrest the words both in ver. 5, & 15. and before 30. 27. Also they unjustly burthen Toleph with a great fault; as if he would attribute to himself, and glory, as if he had not received from God the gift of knowing things fecret, which he did not before *Pharaph*, being new come out of prifon, ch. 41.16. The plain meaning then agreeing to the words is, that by this devife, Joseph could try and find out the crafty and deceitful wiles, whereby they fought to delude him.
Dibiner or Sporthsaper | One which by a devillish fourth

that is in him, doth prophetie and tell before what things shall come after. Deut. 18. 10. Let none be found among you that is a Diviner. Ifa. 8. 19. Gen. 41. 8. Ezek. 21. 21. Consulting by di-

"Division Disagreement in doctrine or affections. Rom. 16. 17. A arb them which cause division.

"Division | 1 Cor. 1. 10. or Schisin, marg. 1 Cor. 3. 3. or Faction, marg. Exod. 8. 23. Heb. redemption, marg.

"Ho cibozce] To refuse ones wife, or to put her away from being his wife. To make a separation and departing, Mat. 19.

3,7. 1 Cor. 7. 14, 15.

\*\*Eill of Dibo2ce] A writing, or Letter which the husband gave unto his wife, to wirners that he had refused her, and willingly put away or turned her off from being any more his wife. Deut. 24. 1. Let him write her a Bill of divorce, and put it into her hand. The Jews did not this by precept from God, but by permission from Moses, who allowed such a Letter of divorce for the fafety of fuch wives as had cruel and hard-hearted husbands, as it is written, Mat. 19. 8. Moses suffered you for the hardness of your hearts to put away your wives, but from the beginning it was not fo. Therefore such Jewish divorce, was evil Morally, but not civilly. Divorce for Adultery allowed by Christ, Mat. 5.33. 'also 19.5. The Papists hold, that the bond of marriage (being an holy Sacrament, as they fay) cannot upon any cause be broken, but is inviolable till death: and therefore, if Adultery be committed by either party, they allow a divorce (a thoro) from bed only, and do not give leave to the innocent party to marry again. See their Annotation in Rhem. Testament, on ver. 18. of the 16 chap, of Luke.

Dipozeement Deuteronomy 24. 1. Hebrew, cutting off,

Dizahab \ Where much gold is. A place , Deut. 1. 1.

# o.

' I o Do To provide, labour and prepare, Gen. 30. 30. It may be referred.

 To God; fignifying,
 The execution of his judgments, whether in juffice on the ungodly, Exod. 9. 5. or in mercy on his own children, Pfal. 39. 9.

2. The gracious deliverances which he afforderh his own children, Pfal. 109. 21. Ifa. 37. 32. 3. The accomplishment of his decrees, Ifa. 46. 11. Dan.

4. To require or recompense in the same kind, Numb. 33.56.

5. To prosper, Deut. 30. 5.
6. The courses which he taketh, or means which he useth

for the good of his own people, Hof. 6. 4.
7. To help and fhew favour, Pfal. 109. 21.
8. To fend punishment or affliction, Amos 3. 6.

9. To put out, or forgive, 1 Chr. 21. 8.

10. To bring upon, 2 Sam. 3. 9.

II. To Cirif; fignifying,

1. His obedience and conformity unto his Fathers will, John 29. & 14.31.

2. His granting of what in prayer shall be requested of him,

Joh. 14. 14.
3. The several actions which were by him performed for 3. The several actions which were by him performed for 3. The several actions which were by him performed for 3. The several actions which were by him performed for 3. The several actions which were by him performed for 3. The several actions which were by him performed for 3. The several actions which were by him performed for 3. The several actions which were by him performed for 3. The several actions which were by him performed for 3. The several actions which were by him performed for 3. The several actions which were by him performed for 3. The several actions which were by him performed for 3. The several actions which were by him performed for 3. The several actions which were by him performed for 3. The several actions which were by him performed for 3. The several actions which were by him performed for 3. The several actions which were by him performed for 3. The several actions which were by him performed for 3. The several action which were by him performed for 3. The several action which were actions where the second was actions which were actions where actions were actions which were actions Act. 1. 1.

III. To Man, fignifying, to execute or perform, Pfal. 15. 7. Follow in practice, Phil. 4. 9. Keep, Gal. 5. 3. Observe, Deut. 5. 27. Take in hand, Deut. 29. 9. Fulfill, i King. 5. 8. Speak, I Joh. i. 6. Act or practice, 3 Joh. 11. Commit, 2 Sam. 12. 9. Pleasure, benefit, profit, Gal. 6. 10. Work,

O

Exod. 15. 11. Mans doing is taken :

D

Sometime in a good sence, as Gen. 18.19. Lev. 18.4. & 25. 18. Deut. 28. 15. & 32. 46. Pfal. 103. 21. & 143. 10. Ifa. 1. 17. Mic. 6. 8. Acts 26. 20.

Sometime in an evil, as Gen. 19. 7. Deut. 17. 13. & 25. 16. Pfal. 119. 3. Jer. 4. 22. and fo in other particulars.

The former is done without wearines, Gal. 6. 9. Partiality, 1 Tim. 5.21. Murmuring or disputing, Phil. 2. 14. Done justly, Mic. 6. 8. With good courage and ftrength, 2 Chr. 28. 10, 20. Heartily, Col. 3. 23.
The latter wickedly, 1 Sam. 12. 25. Dan. 12. 10. Foolish-

ly, Gen. 31. 28. Rafhly, Act. 19. 26.

Do] Josh. 5. 8. To make an end, marg. Judg. 13. 1. To add, marg. Mat. 6.2. To cause, marg. Eph. 6. 13. To over-

"Ho do his commanoments ] To endevour obedience unto the voyce of Christ, by keeping his precepts, and be-lieving his promises, according to the measure of grace received , Rev. 22. 14. Bleffed are they that do his commande ments.

'An do epil) To fend some punishment or evil affliction. ' Amos 3. 6. Is there any evil in the City, and the Lord bath not done 'it? Thus God doth evil.

'2. To offend God in some finful deed, through weakness. 2 Sain. 12. 9. Wherefore hast thou done evil in his fight? Thus ' godly men do evil.

3. To live wickedly, fulfilling the lufts of fin with pleasure and greediness. 2 Joh. 11. He that doth evil hath not feen God. Thus ungodly men do evil, Joh. 3. 20.

To no faithfully To do as becomes a faithful and believing person, namely to entertain, harbour, and bring on their way the brethren, fuch especially as be strangers,

Mo no for one To extend and bestow some favour and bleffing upon one, Cant. 8.8. Woat shall we do for our sister, when she shall be sooken for?

" To do Bods will | to yield perfect obedience to the will of God, even to the fuffering of death, Heb. 10. 7.

'Heb. 10. 26.

"Modo good To prosper and bless, Gen. 32.9. I will do thee good.

'2. To lead a godly life. 3 Joh. 11. He that doth good is of God.

43. To distribute or communicate unto the necessities of the Saints. Gal. 6. 10. Do good to all. Here it is more flricily taken, but it is used more largely in 3 Joh. 11. He that doth good is of God, but he that doth evil bath not feen God. And often elsewhere it fignifieth the performance of duties, of the first and fecond Table.

Mith whom we have to do Heb. 12. 13. that is, fay fome, unto whom we must give an account, Rom. 2.16. & 14.10. but it ought rather to be translated, of whom is our speech; or, of whom we speak: so the Greek preposition is often used. See chap. 1. 7. Luk. 20. 19. Rom. 10. 21. Annot.

"To do well To offer facrifices, and do all outward good works of a lively faith in Christ, out of a pure heart, and a good conscience. Gen. 4. 6. If thou dost well, &c. Thus Abel worshipped God by faith in the promises without Hy-'pocrisie, and that made his work good, and himself a well doer; whereas cain was an evil-doer, and his work evil "I Joh. 3. 12. (though he did the thing which God com-manded) because he wanted confidence in Christ, and was

"Mo no the will of God To believe the promiles of mercy: For this is the mill of God, Joh. 6. 40. And to endevour the keeping of his Commandments and Laws. Mat. 7. 21. He that doth the will of my Father. This is Evangelical 'doing, according to which, all the godly be doers of the 'will of God, is by faith to be in the fear of God; and to 'fuch the will and doctrine of God shall be further revealed, ' Joh. 7- 17-

2. Perfectly to keep the Moral law, or ten Commandments, without failing in any point; either for matter, man-ner, and measure of doing, or end. Rom. 2. 13. Toe doers of the Law shall be justified. This is legal doing, which is to be found only in the man Christ, and the holy Angels.

Dono2 | One that teacheth others, and causeth to learn any knowledg. This is the general fignification. One who foundly teacheth the doctrine of Christ, skilfully

' confuting errors, which be contrary to it. Eph. 4. 11. Paffors and Doctors (or Teachers.)

5 3. One who teacheth effectually and within, making us believe that we learn and know of him. Mat. 23.6. For one is your. Doctor, even Christ. Ifa. 54. 13. All thy children shall be

taught of the Lord. Jer. 31. 33.

4. One that ambitiously affecteth the honour of a reacher and guide. Mat. 23. 10. Be not many Doctors. Rom. 2. 19. Took per-Swadest thy felf that thou art a guide to the blind; that is, one that can go before others as a guide or a Teacher. This honour the Pharifees willingly took to themselves, being unworthy of it, Mat. 5. 14.

There were Femily Doctors, Luk. 2. 46. christian, Ephel. 4. 11. Sound, faithful and good, 1 Cor. 4. 2, 17. Ephel. 6. 21. 1 Tim. 4. 6. Falle and deceiful, 2 Per. 2. 1. 1 Joh.

Be not called Bortoze | That the ambitious feeking affer Titles, ought to be eschewed, Mat. 23. 10. Be not called Do-

' Dontrine That which is taught or fet others to learn. This is the general fignification.

'2. The instruction of the Church in that truth, which is according to godliness. I Tim. 4. 13. Give attendance to doctrine. Tit. 1. 2. Here it is taken in good part.

'3. Any manner of instruction, how corrupt or evil soever it be. 2 Tim. 4.2. Doctring of Devils. Here it is taken in ill

'4. The act of Teaching Mar. 3. 2. And fild to them in his Doctrine; that is, whiles he was teaching them, or in the act of teaching he faid.

It's put also for that truth of the Gospel which is taught and professed in general, Tit. 2. 10. 2 Joh. 9, 10 Manner of teaching, with the matter also, Mat. 7. 28. Discipline, Prov. 4. 2. The matter taught, Mat. 16. 12. Understanding of the law taught, Ifa. 29. 24. Grounds of divine worship, Mat. 15. 9. Speech of instruction and information, Heb. 6. 1, 2. Evangelical truth, methodically taught, called, The form of Doctrine, Rom.

Bottrine of Balaam] That which the Nicolaitans taught (after the example of Balaam) rouching the common use of Women, and that all things offered to Idols without difference, might lawfully be eaten. Rev. 2. 14. That maintain the Doctrine of Baiaam. See Baiaam.

Doctrine of beginning | Catechifing doctrine, instruction

fit for beginners, Heb. 6, 1.
'Doutrine of Chair Such doctrine as hath Christ for the author, matter, and scope or end. Heb. 6. 1. The beginning of the doctrine of Christ; that is, which cometh from Christ, teacheth Christ, and leadeth unto Christ. No other Doctrine, fignifieth, no diverse Doctrine from that which Paul taught, 1 Tim. 1.3.

" Dottrine of Debils | Such erroneous opinions as come from the Devil as author, and keepeth them which receive it fast in his mares. I Tim. 4. I. They hall give heed to Doctrines of

" Dottrine divers and ffeange | Falle doctrine, not groundded on Gods Word, but devised by men, therefore ftrange,

' form of Dortrine The doctrine of the Gospel, which is like a form, mould, or framp, changing the Elect into the Image and likeness of it self, by imprinting in their hearts, (through the holy Ghost) those very graces of faith, hope, love and obedience, which it teacheth and requireth. Rom. 6. 17. 22 have obeyed the form of do-Etrine, &c.

' Doctrine of goolinels That doctrine of Grace, which doth teach us the way how to worship God aright, and maketh us his true worshippers; that is, godly persons. 1 Tim. 6. 2. The doctrine which is according to godlines,
'Dontrine uncogrupt, wholsome, sound such doctrin

as is not mixed with leaven of error, but it is in it felf pure, and makes them which received it to be found in the faith, and of uncorrupt and pure manners, and to be faved in foul and body, Tit. 1. 9. Also 2. 7, 8. With uncorrupt doctrine. 1 Tim. 1. 10. 2 Tim. 1. 13. & 2. 17. He compared false doctrine to a Gangrene, which killeth.

Dottrines of men Such opinions and doctrines as have none other than men for the authors, of them, without any ground out of the Word, Col. 2. 22. After the doftrines of men. These are called the precepts of men, Mat. 15. 9. Strange doctrines, Heb. 13. 9. and a wind of doctrine, Eph. 4. 14. being like boats tolled up and down with contrary winds.

Toolai or Toolo 2 Sam. 27. 4. Beloved : an Abobite, 1 Chr.

17. 4. [Bodanim] Beloved. The Son of Javan, Genef. 10. 4. Doda al) Love. The Father of Eliezer, 2 Chron. 20. 37

FII. To

10000] His Uncle. The Father of Puah, Judg. 10. 1. Alio a of vers. 11. called Dogs. Deut. 23. 18. 2 Pet. 2.22. Annot. Betblemite, 1 Chr. 11.26.

Descri Careful. The chief Heardman of Saul, to whom he

bewrayed where Divid was, I Sam. 21. 7. & 22. 9.

Dor' Gen. 39. 22. He was the doer of it; that is, by his word and appointment it was done. So the Chald. Paraph. (in the Mafforites Bible) explaineth it, adding by his word. Thus Pilate is faid to give the body of Christ unto Joseph , Mar. 15. 45. when he commanded it to be given, Mat. 27. 58.

This is applied to the Law, Rom. 2. 13. Jam. 4. 11. Work, 2 King. 22. 9. Jam. 1. 25. Word, Jam. 1. 22, 23. And spoken of the evil, Ifa. 9. 17. 2 Tim. 2. 9. 1 Pet. 4. 15. the proud, Pfal. 31.23. the wicked, Prov. 17. 4. Pfal. 101.8.

Evil doers, Job 8. 20. Heb. the argodly, marg.

Dog A creature vile and base, whose property is to snarl, bite and brawl, loving case, and greedy after meat-

· 2. A despised and abject person, which is of vile account. . I Sam. 17. 44. Am I a dog ? 2 King. 8. 13. Is thy servant a

'3. The Gentiles which were strangers from Christ. Mat. 15. 26. I may not take the childrens bread and give it to dogs

4. False Prophets and Teachers, who (like dogs) impudently bark against the truth, and shamelesly rail against the true Tea-

chers. Phil. 2. 2. Beware of dogs.

c. Contenners of the Word, to wit, such filthy unclean livers, as desperately hate and scorn all good admonition, and their admonishers. Mat. 7.6. Give not holy things to dogs. 2 Pet.

6. An whore, which letteth out her body for hire. Deut. e 23. 28. Thou shalt not bring the price of a dog into the House of God.

'7. Negligent, covetous, and unfaithful Ministers, which seek their own things, and not the things of Christ. Isa. 56. 10, 11. 4 These greedy dogs can never have enough, they look every one to their own ways, &c. Dumb and greedy Dogs be careless and coverous Shepherds, which mind not the fafety of the flock, but the beencfit of the fleece.

'8. The Devil, the Prince of this world. Pfal. 22. 20. Or, it

may be meant of the malicious Tews, or both.

This Beaft is well known, and thereof there are divers kinds, and for divers uses: as, for hunting, fowling, keeping the house, merriment, &c. It hath many excellent properties. It is watchful both by day and night, and by its barking discovereth thieves, ftrangers, beafts. It loveth its Master, and them in the family. It's docible, and may be taught to turn the fpit, draw water, fetch and carry, &c. It can find the way home, though many miles diffant, and is not forgetful, either of any wrong done, or kindness shewed unto it. It's very loving to its young ones, which see not till they be nine or ten days old. Some bark much, bite feldom, the most fearful; others bark feldom, but bite fore, the most valorous. By night they are afraid of the moon, whereat they often bark, though to no purpofe. The older they grow, they wax the more lasie: Having eat too much theyeat grass, and so by vomiting purge themselves. They are subject to madness and usually when they then bite man or beast, they die. They do most eagerly behold and all admire holy actions. Being weary by running, they relieve themselves by tumbling. They will not eat the flesh of one another, though never so hungry, never to well prepared. Being beaten of their Mafters, they lie down, humble themselves, are more obedient, and love them the more. They know their voice, and are thereby directed They by their fent will follow and find out their Mafter (as also their game) fight for him, not forfake them if flain, detect the Murtherer, and revenge his death. When they hunt, it's for their glory (which they affect) their Masters gain. It's an unclean beaft, Deut. 23. 18. Libidinous, envious againg others of its own kind, lickethup what it vomiteth. Two of them striving for a bone, and a third taking it from both, pointeth out, That when two firive for a place, whether in the Church or Common-wealth, usually a third carrieth it. And as the dog runneth after the stone, and biteth it, not after him that threw it, so the wicked look not unto God from whom troubles come, but rage against the infruments whom God imployeth. When they drink they lap of the water with their tongues, Judg. 7. 5. They wait at the Table, and feed on the bones and crums that fall therefrom, Mat.

'Doing The execution and fulfilling of Gods decrees and counsels. Pfal. 11. 35. Gur God is in heaven, he doth whatsoever he will. Ifa. 45. 7. I do all thefe thing:

2. The performance of Gods precepts, either by endevour, or in perfection. Pfal. 15. 7. He that doth these things, &c. Gal. Gal. 3. 2. He that doth thefe things (halllive.

'3. The working of some evil works. 3 Joh. 11. He that doth evil, &c.

Poleful creatures Ifa. 13. 21. Heb. Ochim, a word no where else found. It is by most thought to fignific some such kind of harmful creatures, as by biting or fcratching, put men to pain, as derived from an interjection of a mournful notion, Eccl. 6. 11. & 21. 9. Some of the Rabbins fay, there are fuch as aftonish men at the fight of them. Yet others again would have them to be no other than our Fetters. Nor want they of the Jewih Writers, that suppose the word to signifie not a beast, but a bird: Some kind of fowl, so termed of the doleful tune that it hath. Annot.

Mic. 2. 4. Doleful lamentation, Heb. lamentation of lamentations.

"Dominion Rule, Lordship, and power, either moderate, of a lawful Lord. Jude 25. To God only be dominion. Or immoderate and hurtful, of unlawful Lords or Tyrants. Rom. 6. 14. Sin shall not have dominion over you.

It's put also for the government it self, Jude 8. The extent of ones rule, Jer. 34. I. Kingdom, Píal. 114. I. The Countrey or Kingdom, over which a King ruleth, Dan. 6. 26. It's ascribed to God, Pfal. 145. 13. Chrift, Pfal. 72. 8. Min in general, Gen. 1. 28. Pfal. 8. 6. In special, 1 King. 9. 19. Dan. 6. 9. Mat. 20. 25. The Law, Rom. 7. 1. Sin, Rom. 6. 14. Death Rom. 6. 9.

"To Despise Dominion To fet at naught and have in vile account, not the persons of governours, but government it self, even the very order which God is Author of, they spare not to speak ill of it; as do at this day the Anabaptists, Libertines, Davidists, and Academici, with others, Jude 8. Whereas Michael would not use a railing word against the impure Spirit, these men reproach the holy Ordinance of God.

It is done Rev. 16. 17. The myftery of iniquity is abolifhed, and the myftery of God is fulfilled. Ligh. It is certain, as if it were done, Hof. 10. 7. Chap. 21. 6. Babylon is undone, verf. 19. Or, It was, or, It is done, that is, it once had a glorious being, now it hath none at all. Annot.

t is done, Rev. 21. 6. All that the Prophets spake of the Churches deliverance, and the destruction of her enemies is accomplified, Clap. 10.6, 7. Her foes are all deftroyed, and fhe shall have a quiet state to the end. Or, the world is at an end, and glory promited is come. Annot.

Bophkah] A knocking. A place, Numb. 33. 12.

Boph Generation. The name of a place, Joh. 11. 2.

TODZCAS | A Doe, or Roe-buck. A virtuous woman, Act. 9. 36. Doze That whereby an ordinary entrance into, and pasfage out of a house is made.

2. Chrift, by whom an entrance is made into the Church of God, as by a dore one entreth into an house. Joh. 10. 1, 9. Iam the dore, if any man enter, &c.

'3. Opportunity or occasion of doing much good. 1 Cor. 16. A great dore and effectual is opened unto me; that is, a very

large occasion of profiting many.

4. Our hearts, which are as dores, whereby entrance is given to Christ, to come into us, and to dwell with us. Rev. 3.

20. If and at the dore. Pfal. 24. 7.

5. Neer at hand, Gen. 4. 7. Mar. 13. 29.

6. Good opportunity and occasion, 1 Cor. 16. 9.

7. Means of revelation, Rev. 4. 1. There's the dore of life, the mothers womb, Job 3. 10. The dore of defence or protection. on, Jer. 49. 31. The dore of grace and regeneration, Revel. 3.

8. The dore of admission into Cherick office, Joh. 10. 1. The doreof gifts, as knowledge, Prov. 5. 34. Faith, Act. 14.27. Hope, Hof. 2. 15. Utterance, Col. 4. 3. The dore of the lips, Pfal. 141. 3. The dore of death and judgment Jam. 5. 9. The dore of the heart, Revel. 3. 20. The dore of heaven or glory, Luk.

1002e] I King. 6. 32. The two dores, or leaves of the dores, marg. 2 King. 25. 18. Heb. ibrifield, marg. 50 2 Cir. 23. 4. & Ifa. 6. 4. marg. Jer. 35. 4. Heb. threshold, or affel, marg. Ezek.

Table, and feed on the sones and crimis that his tartifold, its all fig. 27.

\*Althing Dog better, &c.] That it is best to enjoy things twhich be present, and not with expectation of surure good things to deceive themselves, Eccles. 9. 4, 5. The saying and opinion of Epicures, like to that in Isa. 22. 13. 1 Cor. 15.

\*32. Litrs eat and drink, &c. whose affections and fashions by similation solomon expresses, the col. 10. 7, 8, 9.

\*Mitthout are nongs Rev. 22. 15. Men that bark, and sail goodnes, Phil. 3, 2. Mat. 7. 6. It is an happiness to be without the society of such. Or, fishly persons, such as are spoken out the society of such. Or, fishly persons, such as are spoken overselvent, at midnight. Dr. Hammond Annot. Express the such as a successful of the such as a successful of the successful

Doze A City, by Synecdoche of the part. Cant. 8.9. And it · (he be a Dore, we will keep her in with boards of Cedar.

If the go forward in faith and practice of the Golpel, that the in the go for ward in fault and practice of the Golpel, that the be not only built up as a walk but as a gate and dore fully edified, as at the repairing of ferifaltm, when they sandfifed the gates, and set up the dores of it. Neh. 3. which gates, dores, bars, &c. were for the safeguard of the Inhabitants, and shewed their care to refift and keep out the enemies (as appeareth by the contrary in Jer. 49. 31.) as alio to open that the righteous Nation which keepth the truths may enter in, Pial. 118. 20. Ia. 26. 2. Therefore Angels are at the gates of the heavenly City to conduct Gods people into it, Rev. 21. 12, 27. & 22. 14. Aynfw. See Boards of

Cetar.

\*Doge] The conscience and heart of finners, whereby christ finds entrance into us, Rev. 3, 20. He stards at the dore. According to some, [Dore] fignifies all hinderances, inward and outward, to keep Christ from entring. This is a good interpretation, because our heart is the house, rather than the dore.

<sup>6</sup> 2. An open way, mean, and passage, given of God to John <sup>6</sup> the Evangelist, that he might see and understand such deep and 'hidden fecrets, fo flut up in heaven, as no humane capacity could ever have reached to perceive them. Rev. 4. 1. Behold

\* a dore was opened in heaven.

\* Doze of faith] The doctrine of the Gospel, by which (as by a dore) we enter into God, and he entreth into us. Act. 14. 27. God bath opened the dore of faith unto the Gentiles.

Deze of hope | The first entrance into the hoped for inheritance and bletfings of God. Hof. 2. 15. And the valley of \* Achor for the dore of hope. This .achor was the valley into which the If relief s first came, being once gotten over Jordan, when they went to take policilion of Canaan, Josh. 7 24

Doze of mp lips The lips which are as a dore, by which our words passout. This dore is opened by two keys; one of benefits, the other of the spirit: The lock which shuts it is the ' fear of God. Pfal. 141. 3. Keep the dore of my lips. Pfal. 15. 15. Open thou my lips, O Lord,&c.

Doze of utterance | An open and free mouth to preach the

Gospel, Col. 4, 3.

Boge=keeper] Psal. 84. 10. I bad rather be a dore-keeper, Heb. I woold chief rather to fit at the threshold, marg.

Boge=pcst] Exod. 12. 7. On the upper dore-post, &c. Eut on the threshold under their feet it was not commanded to be sprinkled. Hereby a reverend regard of the bloud of Christ seemeth to be taught. See Heb. 10. 29. Aynfw. And to profess unto all their love unto the Law, and to have it always in remembrance, it was to be written on their Dore-posts, Deut. 11. 20.

Dozes put properly, for common dores, as 1 Sam. 21. 13. Act. 5. 23. Sacred, 1 King. 6. 31. Ezek. 41. 23, 24, 25. Figuratively, for lips, Mic. 7. 9. Pallages between hills, Zech

Dote | fignifieth,

1. To be foolish, mad, Jer. 50. 36.

2. Extremely to lust after, Ezek. 23. 5, 7, 12, &c.
3. To rage, be faint, weak, peevish, as they which are dis-

Bothan The Law, or Custome. A place, Genes. 37. 17. Bouble | Great measure, Rev. 18. 6. Give ber double accord

ing to her morks. "Double: 1. The number of two is properly meant hereby. "2. The repeating of the fame thing, or speaking the same

" twice, which is done to fhew, " 1. The certainty:

" 2. The celerity thereof, Gen. 41. 32.

" 3. The greatness of the matter, Gen. 2. 19.

"4. Any indefinite number more than one, or measure more " than little.

" 5. Uncertain, or of divers thoughts, Jam. 1.8. & 4.8. "6. Falie or lying, or speaking a thing to one person or at one

"time; and again denying it, or speaking the contrary to others, " or at other times

It's also put for sufficient, Isa. 40. 2. Much or great \$1 Tim-5-17. As much were as another had, 2 King. 2. 9. An hypo-crite who hatha couble heart, Pfal. 12. 2. Or lyer, who is double-tongued, 1 Tim. 3. 8.

\* Bouble honou. Much and great honour. 1 Tim. 5. 17.

Let Elders which rule well be had in double bonour, that is, in fin-'gular love and reputation, 1 Thess. 5. 13. and larger maintenance, as appeareth by 1 Tim. 5. 18.

"Double min Ded A mind that goes two ways, a wavering unftable mind. Jam.4.8. Purge your hearts, ye double minded. " Double porrion | Two parts, or twice fo much. Deut. 21.

17. Double portion.
Double spirit] A great portion of the Spirit, or spiritual

gifts. 2 King. 2. 9. Let thy Spirit be doubled upon me. Donile unto ber couple according to her works. Rev. 13. 6. God

doth not command here that Babylon should be twice punished for the same fin, that were not according to the rules of divine

Double here hath reference to Babylons dealings with the Church: the did greatly afflict Sion, and now God would have Babylon to have double affiiction to that; Babylon did unjustly in oppreiling Sion, Sion should do righteously in destroying Babylon. Leighs Annot.

Doubt | Without doubt, Gen. 37. 33. Assuredly.

No doubt but, Job 12. 2. or, Of a truth. It is of the same root with Amen, and imports certainty. Annot. Moubt ] Make us to doubt, Joh. 10. 24. or, Hold us in fuf-

pence, marg.

He that doubteth, Rom. 14-13- or discerneth and putteth a dis-

ference between meats, marg.

Island in doubt of you, Gal. 4. 20. or I am perplexed for you,

Doubtfui | Neither be ye of doubtful mind , Luk. 12. 29. Live not in careful furfence, marg. Be ye not of wavering and doubtful minds, about temporal necessaries, as they must needs be, who depending only on fecond causes, do not put their confidence in Gods providence, which never faileth those who trust ndefice in Gous providence, which never rate in fine Hal. 9: 10. Heb. 13: 5. Annot.

The Original usrewei salus, fignifies primarily and literally, to be

carried up high in the air, as clouds or birds flying there, which because they have no firm foundation there, but are tost and driven about uncertainiy: hence it fignifies first peucessau,vagari,to think of this and that without any confiltence of mind. Secondly, to hang as the clouds do in the air, in an impatient suspence, or anxiety. Thus to be in doubt and uncertainty of resolution, is to keep in suspence. Joh. 10. 24. Dr. Ham. on Luk. 11. 29. Annot. a.

Not to doubtful disputations, Rom. 14. 1. or not to judg his doubtful thoughts, or the discernings of reasonings. Annut.

Moubting The mistrust of heart about the providence and promises of God, when the soul doth not rest quiet and surely in God, but sticketh and staggers, hanging as it were between two. Rom. 4. 20. Abraham doubted not through unbelist. Mat. 14. 31. why doubt ye, O ye of little faith? Doubting in wicked men comes from want of faith, and meer infidelity: but in the godly it comes from weakness of faith.

'2. Wavering and uncertainty of mind. 1 Tim. 2. 8. Lift up

pure hands without doubting, Jam. 1.6.

' 3. Perplexity and anxiety of mind, when one is fo ftraitned, as he cannot see which way to turn him, or what to do. 2 Cor. 1. 8. We altogether doubted, even of life. 2 Cor. 4. 8. We are in doubt.

4. To be afraid of, Gal. 4. 20.

5. To mistrust, Act. 5. 24.

6. To flagger or hang in suspence, Rom. 4.20.

7. To despair as it were, 2 Cor. 1.8.

8. To fludy or muse on a thing, Act. 10. 17. Doubtiefs or Certainly, Ifa. 63. 13. Annot. Doubts Dan. 5. 12. Chald. knots, marg.

Dobe A creature of a very meek and harmless nature: al-

fo fruitful, by means of often breeding, Matth. 10. 16. 2. The holy Ghoft which is like a Dove for meekness and in-

nocency, Mat. 3. 26. It is written, the holy Ghoft came down from heaven like a Dove, Joh. 1. 32. To shew it was no ma-terial Dove, but an appearance or shew of one, (much less was the Spirit converted into a Dove) wherein he did please to manifest himself for that time and purpose, afterward vanishing. Also the Dove is said to abide upon Christ in a twofold respect; firft, of hishumanity, because the Spirit was perpetually pre-fent with it, to fill it with graces perfectly, both for number and measure. Secondly, in respect of his Deity or God-head, because the Spirit which is the third Person, is eternally joyned with Christ the second Person, by or in a most marvellous unity of one and the felf-fame effence and nature.

4. Holy Church or company of believers, which is chafter and fincere, full of spiritual beauty, like a Dove, resting safe

in a rock. Cant. 2. 5. My Dove, &c. A Metaphor.

This is that Fowl, which being fent out of the Ark, returned with an Olive leaf in her mouth, as a fign of the ceafing deluge, and peace made between God and man, Gen. 8.11. Hereunto the Church is compared, Cant. 1.15. And Christ commands his to be innocent as Doves, Mat. 10.16. And the Psalmist wisheth unto himself the wings of a Dove, that he might the more swift-ty fled from his troubles, Plal. 55. 7. It's gentle, fearful, simple, peaceable, having little or no gall. It's not noysome or harmful to other beafts or fowls. It was both lawful to eat it, and likewise to offer it in facrifice. It feedeth not on carion, but picketh up the pureft feed or grain, and loveth neatness, and the pure waters. It teacheth its young ones to keep their nest clean, and loveth the white colour. Many feek its destruction, from which yet it saweth it self by its swift thying, but if it loyeer, then the Hawkership selfily selfeth on it. Its seathers are of divers colours, Plal. 68. 13. and therein it doth as it were take pride; whose beauty in the

fun-shine appears more than otherwise. It's of a quick and pier-

cing fight, and can difcern one kind of Hawk from another;

and accordingly avoid them. The male and female love each o-

ther, and keep fidelity each toward other, and if any falling out

be between them, they be quickly reconciled, manifesting the

same, by their embracing each other. It loveth mens dwelling

houses, and to be in their company; and being carried from home

will return many miles to their own houses; of whom therefore

some make use, by tying Letters about their necks, which their

friends at home unty, and read, and are thereby acquainted with

their mind. It quickly forgets injuries done unto it, as the spoil-

ing of its neft, taking away its young, &c. It's very fruitful, having young ones almost every month. It's careful to feed both its

young ones, and others too flanding in need. It mourneth

sometime, Isa. 28. 14. It feedeth not on bloud. It usually hath

two young ones, whom it nourisheth together in one neft, nor

is the male less careful of them than the female, each by turn fitting on the egs, providing meat, φc. Being conficious of its own weakness, it flyeth to the holes of the rocks, when in dan-

ger, Jer. 48. 28. Amongft fowles it only grieveth not at the loss of its young ones, or when taken away. In drinking it lift-

eth not up its head till it have enough. The male when old cannot couple with the female, but killeth it. There should be strong

love even in a weak body. It harms none either with its beak or

claws, and by its dung recompenseth the harm it doth in eating up

As Noahs Dove could find no rest till she returned to the Ark.

fo neither is found rest to be found but in the Church are a

Dove cometh of the root if he oppreffed; which feemeth to im-

ply, that the Dove hath many enemies that oppress it. The Church, Gods Dove, is daily in danger to be oppressed.

the eyes of a Dove. Cant. 1.15. Thine eyes are like the eyes of a

His eyes are as of Doves by the rivers of water, Cant. 5. 12. No-

thing is more known than that Doves take great delight in

Springs, and Fountains, and pure Rivers, and so are a fit and

most proper emblem of the purity and holiness of Christ, whose

eyes cannot fo much as behold any iniquity, Hab. 1. 13. and are meek, humble, pitiful, and full of compassion: for he looketh

not after prey and bloud, as Vulturs and Eagles, whose eyes are

not red and bloudy as the eyes of drunkards, with wine; not fil-

thy and noviom, as the letchers, which are full of adultery; nor

fiery and glaring, as the angry and furious, whose eyes flame re-

wenge, like a Dogs, or Lyons; nor yet differred and looking afquint, as the invious and malicious; but as the meek and gen-

tle eyes of Doves, which to make them more gentle are walked in

milk. Annot.
Done He saw the Spirit of God descending like a Dove, Mat.

3. 16. That the baly Ghost both here and in other places, did vi-

fibly appear, there is no doubt, but that he came upon Christ in

the body and shape of a Dove, cannot be concluded from this

place, nor from the parallel, Mar. 1.10. but only that the Spi-

rit descended and came, or lighted on him, as a Dove uses to do

on any thing, first hovering, and overshadowing it. The Spirit de-sended, so as he might be (and was really) seen as it were a Dove,

z. e. as a Dove visibly descends and lights on any thing, or, in a

manner somewhat resembling a Dove; not defining any shape wheremanner jomeronar rejemburng a Dove 3 not defining any mape wherein the holy Ghoft appeared. Dr. Ham. Annot. k.

12002 J O my Dove, Cant. 2. 14. As when Christ was baptized, the holy Ghoft appeared in the shape of a Dove (as a sym-

bole of his presence) to discover thus much, That Christ should

have the property and disposition of a Dove, and be meek and

gentle, Mat. 11. 29. & 12. 20. And to shew what his office should be; for even as the Dove in Noahs Ark was sent out and

came home again to the Ark with an Olive branch, to shew that

the waters were abated; so Christ was to preach deliverance from the deluge of Gods anger, and to come with an Olive

leaf of peace in his mouth and reconciliation, to shew that Gods

wrath was appealed: So all that are Christs, the Spoule of Christ.

have the disposition of Christ; That Spirit that framed him to be

like a Dove, frames the Church to be a Dove, whereunto she is

1. In meekness, Psal. 39. 1. Col. 3. 12. 1 Pet. 3. 4. Numb.

2. In fimplicity, being without guile; fimple concerning evil

not in ignorance and fimplicity, as in Hol. 7. 11.
3. In faithfulness: as it is faithful to the mate so should we be

to Chriss, we must keep our judgments chaste, (must not be tainted with errors and fins) keep our affection chaste likewise, Rev.

14- 4. Pfal. 73. 25.
4. In nearnefs: it will not lodg where it shall be troubled with

flench, and likewise seeds upon pure grain, not upon carrion, so the Christian soul will not feed upon worldly carrion, or sinful

compared, and which we should resemble,

pleasures, but upon Christ and spiritual things.

12. 3. Teph. 2. 1, 2.

· Dove.

" Epes of a voue] Gracious, chafte, and most single, like to

للمستوي والمراز ويلوي والمراز والمتحرون والمتحرون

5. In loving communion and fellowship, Isa. 60. 8. Gods children love the communion and fellowship one of another. Doves will confort with Doves, Christians with Christians, and none elfe.

7. As the Dove for its defence, hath nothing but flight, to rock to be fafe in him. Sibs.

devotion, Cant. 1. 15. Annot.

We must be bashful and modest, not daring to lift up our eyes

ther rejoyce than grieve, when God is glorified by the death of any of her members, for the bloud of Martyrs hath proved the feed there's any variance between them, how foon are they reconciled? and should not we? Its flesh is good against the Pestilence, and is not Christ sed upon against sin?

'Like a filly Dobe The Ifraelites to hold on their folly and snare. Hos. 7. 11. Ephraim is like a silly Dove without a heart.

ing all without any revenge.

10. 37. an idolatrous, Jer. 7. 18.

eager, burning defire after their fins. Annot.

Ifa. 36. 12. Bird, 2 King. 6. 25. or Beaft, Ezek. 4. 15.
2. The loathfome and flinking end of the wicked, Job 20. 7.

4. Any thing whatfoever a man may feem to glory in without Christ, Phil. 3.8.

Contempt with loathing, Mal. 2. 3.

Dongue] Phil. 3. 8. or Dogs-meat, σκύθαλα, as it were, woicaha, crums cast unto dogs. Leigh Crit. Sac. A vile thing to be rejected. See Dung.

Mo doung | Luk. 13. 8. To lay dung. D. Tranfl. Lord to spare them. See 2 Tim. 24. 25. Exod. 32. 31. Annot

and filth of the City was caried out.

2. The lowest estate and basest condition that may be, I Sam.

3. Filthy rags, Lam. 4. 5.

brought their dust and dung; or else this was that dung-gate, mentioned, chap. 3. 13. Annot.

Down By the words joyned herewith, the meaning hereof

Downward Beneath, 2 King. 19. 30. Eccles. 3. 12.

rents, before and in respect of marriage, Gen. 34. 12. See the Law hereof, Exod. 22. 16, 17.

me a good gift, as the Gr. transateth. Anjw.

6. In suffering: the Dove is molested by all birds of prey, fo the poor Church of God is molested and perfecuted, O that I had wings like a Dove, faith David.

mourn and to build on high: fo the Church of God hath no other refuge but to be housed in God and Christ, he is our Ark, we must with Hezekiah, Jer. 38. mourn to God, who hears the bemoanings of his own Spirit in us: and build on him, as on a

Our eves must not be proud, lustful, envious, wanton, &c. but like those of the Dove, meek, humble, pure, peaceable, fixed upon God, and by an holy intention waiting on him for life and

after other lovers, Ezek. 18.6. but only to the true God, Isa.

It's faid of the Dove, that it only amongst birds bewaileth not, when its young ones are taken from it; Gods Church should rathe Church, Doves are fruitful, and is not the Church fo? When

fortishness, with great credulity and simpleness, called for help to fuch as were their enemies, and would become their

' Note, A Dove is commended for fecundity, or plentiful increase: also for simplicity and innocency: wherein the Dove is a figure or type of the Church, which besides her increase is also innocent, being exposed to injuries on all sides, yet suffer-

Tourh | Exod. 12. 24. Pafte, to knead and bake for bread. TY3, for that it swelleth, and is puffed up, Exod. 12. 34. Employed for a civil use, Ib. 39. a religious, Num. 15. 20, 21. Neh.

Who ceafeth from raifing, (or the raifer will ceafe from making, marg.) after he hath kneaded the dough, Hol. 7. 4. Who ceafeth from making and hearing the Oven, no longer time than while the dough is kneaded and leavened; fignifying their continual,

Doung Taken 1. for filth and excrement, whether of man,

Pfal. 83. 10. 3. That which is odious and deteftable, as the carcalles of the dead, Jer. 8.2. & 9.22.

This verse describeth the affection of those who faithfully plant in Gods vineyard; they do not forthwith despair when they ee not present fruits of their labours, but take the more pains with their plants, their auditors, by how much nearer they perceive Gods judgments are on their barrenness; and pray the

Doung-gate] Neh. 3.13, 24. One of the gates of Jerusalem was thus named, as whereby (in likelihood) the rubbish, sullage,

Doungshill ] put for, 1. A place for filth, Ezr. 6. 11. Ifa. 25. 10.

2. 8. Pfal. 113. 7.

Doung post Neh. 2. 13. This was a place whither they

may be plainly perceived.

Down 1 Sam. 16. 11. Heb. round, marg.

Down-fitting | Pfal. 139. 2. Sitting. Aynfin.

Dobezp A gift of the man unto the woman, of her pa-

God hath endowed me with a good dowry, Gen. 2. 20. or given

₩?aα

### D R.

Dag Hab. 1. 15. or Flue-net, marg.

Burn incense to their drag, Ib. 16. In stead of acknowledging all their greatness to come from God, and giving him thanks, and ferving him, they attributed it unto themselves, and to their industry, understanding, and valour, arrogating that to themfelves which was only due to him. Annot.

. Dagging the net with fiftes | Joh. 21. 8. over is properly to sweep the ground, as they do who fish with trail or draughtnets, whose plummets fink to the lower pare of the Net to the ground, left the enclosed fish should escape. Annot.

Dagon A fierce and cruel Beaft, full of ftrength, and very terrible for his force and power. Pfal. 148. 7. Ye Dragons · and depths.

'2. The Devil who is called a great and red Dragon in respect of his exceeding strength, and bloudy cruelty against the 'Saints: which must serve, to make us watchful and fervent in ' prayer against his grievous assaults. Rev. 12.3, 9. And the great Dragon, the old Serpent. A Metaphor.

'3. The greatest evils and enemies which may befall and beset us in this life. Pfal. 91. 12. The young Lyon and the Dragon thou ' Shalt tread under thy feet; that is, Thou shalt overcome even thy strongest enemies. The King of Babel for cruelty liken-'ed to a Dragon, Jer. 51. 34. Also, Ezek. 29. 3. And Antichrift, ' Rev. 13.4.

4. Tyrants, Pfal. 74. 12.

The whale, Ezek. 32. 2. marg.

Its biting is venemous, and fishes bitten thereby, die. It's afraid of a naked man, fetteth upon him, if cloathed. It's recorded of one Dragon, that being dead, eight pair of Oxen could fearcely move him from his place; Of another, that he was 120 foot long; and of a third, that being killed, a whole child was found in his belly, whom he had devoured; as in others a whole Hart, or Bull. Being tamed, it's not harmful, but very familiar. Its of a pleasant aspect. Their bodies are medicinable against diseases and poyson.

They are delighted with mens fongs. They have three rows of teeth, great eyes, and piercing, and hear well. There are fome which being hungry themselves toward the West, and gaping wide, with the force of their breath, draw birds that fly over their heads into their throats. Some have wings, and no feet, others both, and some neither.

There's enmity between them and the Eagle, both on the earth and in the air; also between them and the Elephants; when they would do most harm, they eat most poysonable herbs. They kill also with their tail. Some of them have an infectious breath, and seldom sleep. They have their venom in their tongue and gall. They are also very subtile, for thirsting after the Elephants bloud, it getteth upon a tree, and from thence leapeth on his back, taketh hold of his trunk, &c. not leaving him till it kill him.

' Dagon The Devil, for his terrible fierceness likened to a Dragon, being the Prince of that Army, that maintaineth war against Christ. Rev. 12.8. Michael fought against the Dragon. Some other, by the Dragon, understand unrighteous and cruel ' Princes, affifted and strengthened by false Teachers, Corrupters of the truth, Hereticks, &c. All which joyn in battle together against the truth, and the fincere maintainers of it: but in 'chap. 20. 2. the Dragon is there expounded to be the Devil and Satan, who yet must work by meet instruments. All which having one common work, and being but one corporation with the Devil their Captain, are therefore well comprehended under one name; as the whole company of the faithful bear the ' name of Christ their head, I Cor. 12. 12.

The Devil is called Metaphorically a Serpent or Dragon.

1. In allufion to that ftory, Gen. 2. Because under this form and representation he deceived mankind.

2. For his poyion and malice whereof he is full.

3. For his exceeding strength and power, to hurt and defiroy.

4. For his flightness, subtilty and crast, vers. 9. and Gen. 3. 1.

This his nature is couched in his name, Draco and To Sepant. acute cernere, to see piercingly, for he is subtle, acute, and quick fighted to discern a far off his prey, and advantage against

The Greek word mephos, used verse 3. translated red is emphatical, noting him to be a fiery Dragon, fiery red, fet on fire and all inflamed with an hellish flame of wrath and crucky against the Church of God.

By the Dragon are also meant the instruments of Satans fury Jer. 51. 34. Ezek. 29. 3. Pfal. 74. 13. Alfo some more special instruments, the Heathen persecuting Emperors of Rome. Leighs Annor.

Said to be red, for their bloudiness. Great, for that they reigned in that great City, which reigned over the Kings of the earth, chap. 17.18. all fet out by one Dragon, for that they all worshipped in their Idolarry, the Devil; One in their cruel nature against Christians; One in place succeeding another; One in Government, and therefore are all but One head, in Chap. 17.

Babitation of Deagons Forfaken and desolate Ciries. Jer. 51. 37. Babel shall be as an habitation or dwelling place for dragons; that is, without an inhabitant.

\*Diaces of Bragons | The vast Wilderness, Pfal. 47. 19.
\* Dopton of Bragons | The evil works of wicked men, which are like poylon of Dragons, deteftable to God, and dangerous to men. Deut. 32. 33. Their wine is the poylon of Dra-

וח בונים & Ezr. 2. 69. & דרכנים אדרכנים Chr. 29. 7. Both seem to denote the same coin; if not, yet both were of the same weight. They must be understood of the drams in the amongst the Hebrews, weighing two Attick drams. The value of this coin was of ours 15 s. See Godwyns Moses and Aaon, pag. 229

Descript) Mat. 15. 17. The Privy, or House of office, apedgar, for that it's placed from common view, and thereupon men fir whilest they ease themselues, of war & edew, from & (edus, to st. Ligh Crit. Sac. In Luk. 5. 4. 9. the original word, ayea, which fignifieth the taking a prey, namely

or p. 105.

Desaught-house 2 King 10. 27. that is, a Jules, or (as we say) a Privy. This they did to testifie the abominableness of the Idol which there stood, and of the Idolarry which was there used. The Idols of the Gentiles had a name given unto them in Heb. which fignifieth dirty or dungy gods. See I King. 15.

12. In this respect a Jakes was a fit house for them. Annot.

' Eto Draw | To make willing to believe in Christ, them who by nature are unwilling. Joh. 6. 44. None can come to me, except the Father draw bim.

' 2. To make us more and more willing to follow Christ, by adding grace unto grace; a second to the first, and to the second

a third. Cant. 1. 3. Draw us and we will run after thee.

'3. An effect of the exceeding great power of Satan, prevailing even against the great lights of the Church, to put them out, and to pull them from their flandings. Rev. 12. 4. And his tail drew the third part of the stars out of heaven.

It may be referred, I. To God, fignifying,

1. To induce or compel, Judg. 4. 7.

2. To move, cause, or make willing, Joh. 6.44.

3. To destroy, Psal. 28.3.

To comfort, Pial. 69. 18. II. To christ; fignifying.

1. To allure to him, Cant. 1.4. 2. The virtue and efficacy of his death on blievers, Joh.

III. To Satan, importing his powerful working, Rev. 12. 4. IV. To false Teachers, importing, their deceivable alluring, Act. 20. 20.

V. To Man; taken both in a good sence and in a bad. Good; fignifying,

1. To choose, Exod. 12. 21.

2. To find by understanding, Prov. 20. 5.

3. To receive spiritual comfort, Isa. 12. 3.

4. To shed abundance of tears, or mourn greatly because of fin, r Sam. 7. 6.

Bad; fignifying,

1. To heap fin upon fin , Ifa. 5. 18.

2. The force of corrupt nature, Jam. 1. 14.

3. To fall away, Heb. 10.28.

4. To get within reach, Pfal. 10. 9.

. To hale, Jam. 2.6.

Dan Josh. 8. 6. Heb. pull, marg. Prov. 2. 13. Get,

"Mo deam all after him To reconcile upon the Cross by merit of his death, all the elect unto God, purchasing for them with the forgiveness of fins, the holy Ghost also by whose mighty power through the preaching of the Gospel, they may be drawn from the world to Christ, to cleave to him by faith,

Mo Dano back ] Heb. 10. 38. If any Shall draw back; namely from their faith, and patient expectation, by failing away and denying Christ and his truth. Annot.

Draw me, Cant. 1. 4. Pull me out from the bondage of my fins; deliver me from the world, and do thou powerfully incline my will and affections towards thee. Hall.

To come and cleave unto Christ is a divine work, the work of God himfelf, and fteps beyond the reach of man, which no humane foot can tread, no wit can climb unto or comprehend, un-

must be drawn and haled, and violently pulled out of our selves, before we can once settle about it, having neither power, nor so neuch as will unto it. The efficient cause is not in our selves, it cometh from Christ alone, who speaking to our heart by the Ministery of the word, and the sweet allurements of hisspirit, pulleth us out of this present evil world, and draweth us after him.

He is ftronger than the powers of darkness, and able not only to open the heart, and offer salvation to it, but also to convert it, and translate it to his Kingdom, that so it may pass from death un-

We must not only get a knowledg of our own inability, but seek unto Christ for supply of such defect. The high way unto God is spiritual milery, and beggery. Clapham.

"Ho Deaw near ] To call upon God, to approach unto him

by faithful prayer, Heb. 10. 22.

To deam fin bycoeds To heap up fin upon fin, violentely, by all means, Ila. 5. 8. Wo to them who draw fin by cart-ropes,

"To Dan waters ] To fhed abundance of tears for fins done against Gods Law, as if Buckets of tears were drawn out of the Well of a forrowful heart. I Sam. 7. 6. They drew water and poured out before the Lord, and fasted that day. Hyperbole. Also to take comfort from the promises of Grace, Isa. · 12.3.

"Danner" Deut. 29. 11. Such as hewed wood, and drew water, were the basest servants or slaves of Israel, (as afterward was the case of the Gibeonites. Josh. 9. 21, 23, 27.) yet even they by faith were admitted into the Church and Covenant of Ifrael. Aynfo.

Dread | Referred,

I. To God (who is great and dreadful, Dan. 9. 4. as the place of his presence. Gen. 28. 17. His name, Mal. 1. 14. His day, Mal. 4. 5.) fignifieth,

1. His gracious working on the hearts of his own children, whereby as his children they fland in awe of him, and are afraid to displease him. Isa. 8. 13.

2. The apprehension of deserved punishment, whereby

even the best are afraid, Job 13.11,21.

2. The horror and terror wherewith he dismayeth the wicked. Job 15.21. A dreadful sound is in his ears; or a sound

of fears, marg.
II. To Man; fignifieth, 1. That fear or awe wherein the creatures fland of man

Gen. 9. 2. 2. That fear or awe wherein the Churches enemies fland of

Gods people, Deut. 2. 25. & 11. 25.
2. That fear and awe wherein Gods people naturally or distrussfully stand of their enemies, Deut. 1. 29. 1 Chr. 22. 12.

4. A powerful, tyrannical, earthly state; set our by that typical beast, Dan. 7.7, 19. termed dreadful and terrible, and exceeding dreadful.

Dread not | Deut. 1. 29. Be not terrified. Aynfw.

Dzeadful | Gen. 28. 17. Fearful. Aynfm.

A dreadful sound, Job 15.21. Heb. a sound of fears or terror.

They were so high, that they were dreadful, Ezek. 1. 18. Of fearful height, and compass and motion. Representing likely the high wondrous, unsearchable administration of things in this world, and of the passages of Gods providence in them, bring ing fear and dread, amazement and aftonishment to men, Joh 21. 7, &c. & 12. 6. Pial. 73. 1. &c. Jer. 12.1. Hab. v. 2. 3. Annot. Spoken also of the fourth beaft, Dan. 7. 7, 19. of the Chaldeans, Hab. 1. 7. of God, Dan. 9. 4. of his name, Mal. 1. 14. of the day of the Lord, Ib. 4. 5.

· Dream] A night vision, or a vision in the night. Mat. 1. 20. And an angel appeared to him in a dream. Joel 2. 8. They shall dream dreams; that is, they shall have plenty of divine revelafions.

2. False visions and lying prophesies. Jer. 23: 26, 27. The prophet that hath a dream, let him tell a dream.

'3. The uncertain and vanishing condition of worldly rich men. Pfal. 73. 10. As a dream when one awaketh, &c.

4. That which is strange and suddenly fallen out, Psal. 125. 1.

A Dream is an imagination which the mind of man conceiveth in fleep. Of dreams, some be with representations and similitudes, as Pharaohs, &c. and fone without, as Abimelechs; fome natural arifing from temperature of body, or affection of mind, which have deceit, as Eccl. 5. 7. & I(a. 29. 7. Some divine, when God speaketh, Gen. 20. 3. or an Angel, Mat. 1.23. or a Man, Act. 16. These to be regarded. Some be diabolical, Deut. 13. 1, 2. Some to reprove, Gen. 20. 3. To admonish, Gen. 31.

less it be framed and fashioned from above. A work which of 1. 20. To direct, Mat. 2. 12, 19, 22. To foretell, Gen. 4<sup>tI</sup> all others we are most unroward unto, of such difficulty, that we 11, 15. Dan. 7. 1. As the interpretation of Dreams belongest and below and violently pulled out of our felves, un-o God, Gen. 40. 8. So he is pleased fometimes immediatey. therein to make known his will, as Mat. 2. 12, 13, 19, 22. Sometimes by Angels, Dan. 7. 17. Sometimes by Men, making known the meaning, Gen. 40. 12, 18. & 41. 25. Judg. 7. 15. Dan. 2. 36. & 4. 20. Such as would be resolved in many particulars about Dreams, may have recourse unto Pererius de observatione Somniorum, and Pucerus de divinatione ex Somniis.

To Dream To think a thing not to be (for the fuddenness

'and furangeness of it) which yet is indeed, Plal. 126. 1.

\*\*Determer | Gen. 37. 19. Heb. master of dreams, marg. Deut.
13. 1. Which saith he hath things revealed to him in dreams.

By a dreamer, he seemeth to denote the inferiour fort. thar faw things more obscurely; as by a Prophet, the superiour fort, such

as faw Visions. Ayriw. The Apostle Jude speaketh of filthy dreams, vers, 8. They were so given to wantonness, that they not only practised it, being awake, but also dreamed it, and defiled themselves in their fleep. Or dreamers, because they vented their own dreams and fancies inflead of Gods truth, Jer. 23. 25. to 28, 32. Annot.

' Dreams One dream being manifold, or confifting of many branches and parts. Dan 2. 1. Dreamed dreams, See v. 31, 32. Deegs] put for most grievous affictions and punishments on

the wicked, Pfal. 75. 8. Ifa. 51. 17.

Defs | Spoken of a Garden, Gen. 2. 15. Vineyards. Deut. 28. 39. Luk. 13. 7. The Earth, Heb. 6. 7. Sheep, 1 Sam. 25. 18. Meat-cakes, 2 Sam. 13. 5, 6. An handful of meal, and a little 18. Meat-cakes, 2 3am. 12. 5, o. a. lindudin of measure a mer-oyl in a cruife, 1 King. 17. 12. A calf, Gen. 18. 7. A lamb, 2 3am. 12. 4. Meat-offering, Lev. 7. 9. The feet, 2 3am. 19. 24. A bullock for a facrifice unto Baal, 1 King. 18. 25. Beatter of the binepart) Luk. 13. 7. The Keeper of the

vineyard, the Vine-dreffer, of aumen G, a vine, and se joy, work.

Leigh Crit. Sac.

Deto Rev. 12. 4. And his tail drew the third part of the flars of heaven, and did cast them to the earth. Very many, who were and might be lights to others, were through the tyrannical persecution of the Roman Emperors, raised by Satan, miscarried from their Christian profession, and drawn back to Pagan Idolatry.

Ministers of the Church were made to leave their standing, and to forsake their profession by the rage of persecution, and weakness of their own hearts, and to become earthly like other men of the earth. Remard.

He subjected the third part of the Provinces of the world to his Empire, and put down those Princes whom he subdued from their royal dignity. Annot.

The power and policy of the Devil removed the Ministers of the Gospel from their holy doctrine, and heavenly hope. Leighs

Dem a bow] 2 King. 9. 24. Heb. filled his hand with a

bow, marg.

"D'zie] This is spoken of land, ground, provision, waters, trees, and divers other things, and is put for unfruitful, Isa. 56. 3. Void of grace, Mat. 12. 43. Barren of good works, Luk. 23. 31. Decay, be empty, Ifa. 19. 5, 6. Job 14. 11. an horrible defert, in great diffrefs, Pfal. 63. 1. Dejected or brought low, Ezek. 17. 24. Mean fare, Prov. 17. 1. The earth, Hag. 2. 6. But by the words amexed thereunto, the meaning will be readily

Poie Job 12. 15. To extinguish quite, or destroy. Annot. Is. 42. 15. To lay desolate the whole countrey of Chalden, and of those that were adjacent and adjutant to it, Annot. Job 18. 16. To wither for want of moysture, Annot. Job 28.4. To be drawn up or diminished, Annot. Psal. 69. 3. To be burnt, parched, or hoarse, Aynsw. Joel 1. 10. or to be ashamed, marg. Dry, Ezek. 30. 12. Heb. draught, marg.

Dzink | fignifieth, 1. To drink foberly, and in measure to satisfie thirst, 2 Sam.

11. 13. 2. To drink plentifully, liberally, and largely, unto mirth,

but with fobriety, Gen. 43. 34.
3. To exceed in drinking, or drink unto drunkenness, Gen. 19. 22.

4. To partake of afflictions and crosses, Matth. 20. 22.

5. By Faith to partake of Christs bloud, John 7. 37. It's put also for to dry up, or waste, Job 6. 4. Eager assection, as the thirsty for drink, Job 15. 16. & 34. 7. Procure, Prov. 26. 6. To accept and delight in, Psal. 35. 8. Cant.

There's also a Sacramental drinking mentioned, 1 Cor. 10. 4.
' Strong Daink A kind of drink which both Greeks and Latines call Sieera, being made of honey, barley, and dates; it hath force to make such drunk as take it. They gave it to 24. Mat. 27. 19. To comfort, Gen. 28. 12. To inftruct. Mat. fuch as were executed, to flupifie and dull their fenses, and

make them fensless of pain. See Prov. 31. 3, 4, 5, 6. Ifa. 5. | ces of Scripture, make known the meaning. . II. We to them that follow strong drink.

D

R

To be partakers of some temporal judgment or \* affliction from God. Obad. 16. As ye have drunk, & so so all the Heathen shall drink continually, &c. Mat. 20. Ye shall indeed drink of the cup, &c.

Dzink abundantiy | Cant. 1. 5. or, be drunken, &c. marg. that is, plentifully filled. Ayniw.

This is without any riot or excess; without any fin or trespass. This is not like that of the Epicures, wicked and beftial, but pure, heavenly, innocent. Sibs.

To Daink wine To partake with Christ in his exceeding comfort and joy which he taketh in his Spoule, as Angels and Gaithful Ministers do, Cant. 5. 1. Idrank my Wine : Eat O friends, drink and make merry . &c.

The word fignifieth to drink freely, or plentifully, still denoting his gracious acceptation of their duty (I have allowed of the cheerfulness of thy service, and the wholesomeness of thy doctrine. Hall.) which like wine for the cheerfulnes, and milk for the foundness, and fincerity of it, is grateful to him. This is referred to the inflitution and celebration of the holy Sacrament of his Supper; when he himself was both Conviva, and Convivien, the entertainer, and the Feast, for then did he eat and drink personally; not for any augmentation of grace to his Person, that he could receive, that had a fulness ever, but first out of new actual delectation which his Spirit took in that Ordination, and then to give an example and law to his Church, with whom he doth ftill receive mystically, as well as he is received by them. Annot.

God not only accepts, but delights in the graces of his children, which may incourage us to be much in all holy duties.

Drink of the wine of the wrath of her fornication, Rev. 14. 8. or, of the poyloned wine of her fornication, chap. 17. 2. for the Hebrew word to which the Greek here answereth , fignifieth poylon as well as wrath. As Whores give spiced or enchanted cups to their Lovers, to make them commit Fornication with them; fo did Rome by fubtle inticements draw a great part of the world to her Idolatry, which often in Soripture is compared to Fir i a'ion, as in Jer. 3. and Ezek. 16. Or, She made God angry with them, as well as with her felf by drawing them to the same Idolatry. Or, because when God is angry, and goeth to punish wicked men, he is faid to have a cup in his his merit, that men might know these judgments came from him, and not by chance, Job 21. 20. Pial. 75. 8. Ifa. 51. 17 Jer. 25. 15. & 4. . 12, 14. & 51. 7, 8. So Babylon and her followers shall also drink their share, according to their desires. See v. 10. An allusion to such Nations as used to kill malefactors with poyfoned cups. Annet.

Dink Job 40. 23. Hedrink th, Heb. he oppress th, marg. Dinkers of wine Joel 1. 5. Such as were excessive drink-

ers thereof, drunkards.

· Daink offering of wine The ready chearfulness of the children of God to offer up themselves to God in mortyrdom (as a Drink-offering) to testifie their faith, and for the service and ministry of the Church, Numb. 15. 5. The fourth part of an · Hin of wine shalt thou prepare for a Drink-off ring: which rite is thus expounded by Paul, Phil. 2. 15. 2 Tim. 4.6. I am already of-· fered up as a Drink-offering. These Drink-offerings as also Meatofferings were annexed unto all flain facrifices, whether Burntofferings, or of Thankigiving. See Numb. 15. 3, 4, 5.

102inks | Heb. 9. 10. Dibe | Referred, I. To God, fig ifieth,

1. To expel or remove, Exod. 23. 19, 30. Deur. 9. 4. Judg. 11. 24. Ifa. 22. 19.

2. To scatter, Deut. 30. 1.

3. To cast out, Gen. 4. 14. Hos. 9. 15.

II. To Man; fignifieth,

1. To lead, guide, rule, or make go forward, Exod. 14. 25. 2 Sam. 6. 3. 1 King. 22. 34. 2 King. 9. 20. & 4. 20.

2. To thrust forcibly away, Act. 18. 16. 3. To rob or take from, Job 24. 3.

4. To be deprived of, Job 6. 13.

5. To be inticed or moved, Deut. 4. 19.

6. To expel or force out, Exod. 23. 28. Deut. 9. 3.

7. To be changed from a good into a bad condition, Job

8. Thruft from the company of, Dan. 4.25.

III. To Satan; fignifieth, To force with violence as a horse is

when spurred, Luk. 8. 29. This word is also put for, To scatter (or throw down) Job 18. 11. marg. To put away, or remove from, Prov. 22. 15. To come to nothing, Ifa. 19. 7. The words Out, away, to and fro, forth, back, backward, on, &c. annexed hereunto in many pla-

Daine ] 2 King. 9. 20. To march, marg. That which is driven away, Eccl. 3. 15. marg. That which is past, as it's in the

Dziver ] Job 39. 7. Heb. the exactor, marg.

Deomedary | It's a very swift beast, able to travel an hundred miles a day, with 1500 or 2000 weight. Some of them alfo will fast fifty days without meat. When weary, their decayed spirits, are revived by songs, and so hold on to their journeys end, yea set forward so fast that their keepers an hardly follow. Hereof mention is made, I King. 4. 28. Eft. 8. 10. Ifa. 60.6.

Dop] The least part of liquid matter; as of water, Job 36. 27. dew., Job 38. 28. blond, Luk. 22.44.

1020p] put for, To afford and yield, Pfal. 65. 11. Joel

3. 18. Sweet and fruitful teaching, Deut. 32. 2. Diftinct and deliberate utterance, Ezek. 20. 46. & 21. 2. To let words fall from the mouth, as drops out of a cloud, Amos

Dop It's properly spoken of liquid things, as the rain, Deut. 32. 2. dew, Ib. 33. 8. water, Judg. 5. 4. honey, I Sam. 14. 26. It's taken for, To weep abundantly, Job 16. 20. See Pial. 119. 28. To teach, preach, prophecy, Ezek. 20. 46. & 21. 2. Amos 7. 16. To bring or bestow an ample blessing, as thy paths drop jatness, Pfal. 65. 11. the fountains shall drop down new wine, Joel 3 18. Ravanel. To come to decay.

Through idleness of the hand, the house droppeth thorow, Eccl.

10. 18. Which first causeth the walls and timber to rot, and fo tendeth unto ruine; and secondly causeth a mans habitation to be isksome and uncomfortable unto him, Prov. 19. 12. &c 27. 15. Annat.

"To drop as honv combs To freak and utter words full of sweeiness and good savour, Cant. 4. 11. Thy lips my Spouse

drop as hony-combs.

My hands dropped myrrh, Cant. 5. 5. that is, Oyl of myrrh, pafling myrrh, pure myrrh, currant myrrh. As this paifing myrrh, dropping from Christs lips, Cant. 5. 13. fignineth the sweet odour of his doctrine; so the like here dropping from the hands and fingers of his Spouse, seemeth to denote the sweet odour of her works. Her hands, that is, her actions are anointed with Ovl of mirrh, that is, the grace of God: Spirit; or we may understand it of the grace of Christ, which he left behind him, as a sweet odour to allure her, when he put in his hands at the ho e of the door, which perceiveth now, when she was risen from her bed of carnal secu-

y. Aynin. Christ first leaves myrrb, and then her hands drop myrrb, Christ's grace is the cause of our grace, our oyl is from his oyl, Pial. 133. 2. & 36. 9. Joh. 1. 16. The Church having ruen to open the dore, ber hands drop myrrh. We find experience of the grace of Christ, when we stir up our selves to endevour, 1 Chr. 28. 20. Her hands dropped myrrh. Gods graces are sweet.

Deops of the night | All the evils which Christout of his love fuffered for his Church, Cant. 5. 2. My bead is full of dem, and my lock: with the drops of the night.

Daorfie Luk. 14. 2. A waterish humour between the skin and the body

Beautic body which had the droppie, Luk. 14. 2. Either a Tympany, or that which is the Anafarca, or Dropfic universally spread over the whole body, the swelling flesh becoming spongie and senseless; and so much the more incurable, by how much longer time the crude humor, from the corruption of the liver had prevailed and fetled an evil habit upon every part; whatever, how desperate soever to man, he that made man, can repair any rune in man and perfectly cure him. Annot.

'Doofs False doctrine, and corrupt Religion. Isa. 1. 22, 25. Thy filver is turned into drofs.

'2. Hypocrites and wicked men. Pfal. 119. Thou wilt destroy all the wicked like drofs.

Daobe Gen. 32. 16. or berd, Gen. 33. 8. Company, camp. Ayniw. Band, marg.

Dought | Gen 31. 40. the Heat. Aynfw. Deut. 8. 15. or thirst, meaning, a land of thirst, as is expressed in Isa. 35. 7.

mand to the Chald. here translateth, a place of dryness. Ayrsiw.

Dyotun] put for, To destroy, Amos 9. 5. To souse over head and ears, so that one is almost past all hope and recovery;

"Mo Dobon | To extinguish and put out, or to overthrow; fo cannot Christs love be to his Spouse the Church, or hers towards him, Cant. 8. 7. Much maters cannot quench love, neither can floods drown it.

Description Lazines, negligence, carelesness, especially when occasioned through gluttony and drunkenness, Prov.

Dunk with the bloud of the Saints | The bloud of the 'Saints to be so abundantly shed by great Babylon (the Mother

of whoredom, the Romish Church ) as the was wholly imbrued and coloured in Bloud. Rev. 17. 6. I faw the woman drunk with the bloud of the Saints. The meaning is, that so great was her crucity, as intemperate persons do not more greedily draw in the most delicate Wine, then she shed the · bloud of Gods people.

She was not only outwardly fprinkled with it, but inmardly furfeired. Such abundance of Martyrs, did file kill, and conmanded every where to be killed. Chap. 16. 6. & 18. 24. She made others drunk with her Idolatry, vers. 2. and those against whom she could not prevail, she made her self drunk with their bloud. Annot.

· Daunk with the wine of fognication ] Such as are nee ver satisfied with Idolatry, (spiritual fornication) which they drink in, as men do drink in wine. Rev. 17. 2. The inhabitants of the earth are drunk with the wine of fornication.

Allured to Idolatry by her, with hope of gain, honour, pleafure, fo that they doted on it, and were mad against all that opposed them in that course; as wicked men do who are entised to whoredome by the flatteries of a ftrumpet. Prov. 7. 14. See v. 4. chap. 14. 8. Jer. 51. 7. Annot.

Daunkard Deut. 21. 20. A drinker, or caroufer of wine. Annot. Pfal. 69.12. Heb. drinkers of strong drink, mar. One given to drink, accustomed to be drunk usbur , 1 Cor. 5.11. & 6. IO.

Dzunken | It's put.

i. Properly, for one taken, overcome with drink, whether occasionally, as Nash, Gen. 9, 21. (whose fin may be compared with Adam's, who transcressed by eating, as Noah by drinking the fruit of a tree; upon that, Adam faw himself nabed, and was ashamed; upon this Noah is nahed, and his shame difwas 3,92,000. upon this 2020 is 12.222, and his 192.20 alreovered. Ayriya.) And Lot, Gen. 19. 32, 35. Or otherwise, as Nabal, 1 Sam. 25. 36. This is differenable by their flaggering, Job 12. 25. Pfal. 107. 27. Ifa. 19. 20. Spuing, Jer. 25. 27. Speaking and doing they know not what; yet are not all thus, which are of others to judged, 1 Sam. 1. 13. 14. Act. 2. 15.

2. Figuratively.

1. For overwhelmed and afflicted fore, Ifa. 49. 26.

2. Brought down under judgment, Ifa. 63. 6.

3. Wanton riotouineis, and infamous lufts, Hab. 2. 15.

4. All inordinate living, 1 Theff. 5. 7.

5. Excessive delight, Rev. 17. 2.
6. There's mention of dranken with mine, Gen. 9. 21. not with win, or not so much, or not only with wins, but with a spirit of flupidity, being dulied in their understanding, lulled afleep in their finful practices, unfleady in their courses, as secure as men drowned in drink, and by reason thereof, in a deep, or dead ficep, Ifa. 29. 9. Annot. With their own bloud, Ifa. 49. 25. Of

tice, Ila. 29.9. Annot. With their own Houd, Ila. 49.25. Of the aveg of the easy of trenbling, Ila. 51.17. Hormwood, Lam. 3.

15. The bland of the Martyrs of Jifus, Rev. 17.6.

Dunkennets Excess in drinking, when wine or ftrong drink is taken in to abundantly, till inflame and fet the lufts on fire.

Ifa. 5. 12. Ho unto them that vife to sarly to follow drankinness, and to them that continue till night, till the wine do inflame them-Prov. 23. 29. There is a notable description of the fin of drunkenness, by the dangerous effects outward and inward, which it bringeth forth in mens bodies and fouls. Read the place and confider it.

62. Blindness and perturbation of a mind not able to discern true things from falfe. Ia. 28-7. The Prophet and the Priest have erred by strong drink, they stumble in judgment. See also Ia.

'In this fignification the Whore of Babel, is faid to make drunk the Kingdoms of the earth, with the golden Cup of her fornications; that is, with her most falle and petitient errors offered our of a Cup of gold, to blind and befor them, Rev.

'17. 2, 4. Jer. 13. 9.
'3. Furious division, such as is amongst drunken men, which do rashly sinite one another. Jer. 13. 14. I will fill them with dranksinis, and will dash themone against another, A Meto-

4. Feafling and liberal fare, as Gen. 43.34. And they drunk and had of the bell drink. Est. 3. 15. The King and Haman sate down to drink. Est. 7.1. A Synecdoche. This word fignifieth, to drink large unto mirth, but with sobriety; Hag. 1.6.

'5. Plentiful abundance of good things. Pfalm 65. 9. Thou visitis the Earth, and hast made it drunken; that is, thou hast watered it abundantly, and made it rich. And

6. All kind of inordinate living, 1 Theff. 5. 7. They that are drunk. A Synecdoche.

'7. Wanton riotousness, and infamous lust, Hab. 2. 15. A · Metonymie-

8. Brought down under judgment, Ifa. 63.6. and unable to help ones felf, Ifa. 51. 21.

9. Excessive delight, Rev. 17.6.

10. Overwhelmed and afflicted fore, Ifa. 49. 26. Doulla | whose eye sheddeth tears; or is sprinkled with dem.

Sego dew, and in @ an eye. The wife of Felix the Governour of Indea, Act. 24. 25.

Day shoot Ha. 11. 15. Heb. in floes, marg. without boat, or boot. On foot, and in fhoes, as they use to go, or walk on dry land. Exod. 14. 22, 29. Pfal. 66. 6. They shall not need to put off their shoes, as they use to do, when they are to wade through fome, though but shallow, water. Annot.

Without wetting them, (their shoes) or plucking them off. they may not be wet. D. Annot.

## D

Due] put for a rite, 1 Chr. 15. 13. Allotment and portion, Neh. 18. 23. Ey right belonging, Prov. 23. 27. 1 Cor. 7. 3. Debt, Mat. 18. 34. Worthy or deserved, Luk. 23. 41. Any way liable to pay, Rom. 12.7. Being applied to fisson and time, it's put for folemnity, or set time, Numb. 28.2. Fit and con-Prov. 15. 23. Proper, Gal. 6. 9. 1 Pet. 5. 6. Appointed and decreed, Rom. s. 6.

Due] Prov. 3. 27. From them to whom it is due, Heb. the

wners thereof, marg.
'Dukes | Governors and Leaders, but inferior to Kings, Gen. 26. 16. The Hebrew word Aliaph, is a chief leader to guide; in Greek Higimon, a Ruler, or Governor: it fignifi-eth also Dukedoms, vers. 30. as Kings are put for Kingdoms,

1fa. 23, 15, Daniel 7, 17, 23.

Dulcimer ] An infit ument of mufick, Daniel 3, 5, 10.

Dulcimer : Daniel 3, 5, or Singing, Chald, symptory, marg. Dult Applied to ears, importeth aversness, backward-

pains, inskilfulners, Mar. 13. 15. Act. 22. 27. Heb. 5. 11. Full of the print of Sow, that is, averie from taking pains, that you may be able to hear with understanding. There is a twofold dulners in the people in hearing.

1. Some are dull in the Letter, to the high way ground. 2. To the spiritual iense. Leigh's Annot. Heb. 5. 11. The Original word raded; in Heb. 6. 12. is rendred flothful.

Dumah Silence; or likenifs. The Son of Ihmael, Gen.

25.14.
Alio, A City, Josh. 15.52. or Countrey, Isa. 21. 11.
Dumb One that cannot speak for lack of natural ability,

2. One that cannot speak and teach others, for lack of grace and knowledg. Ifa. 56. 10. Their matchmen are all dumb, they

have no knowledg.

'3. One that will not speak though he can, being quiet and filent under Gods hand. Pfal. 39. 9. 1 was dumb and opened

not my mouth. 4. One that cannot speak for himself or defennd his own cause. Prov. 21. 8.

5. One made dumb by a divine extafie, Daniel 10.15. Dumb] Bibold thou shalt be dumb, Luk. 1.20. The Heb. שחח, as the Gr. צמשטה, fignifies both a dumb man, and a deaf, Mic. 7. 15. i. i. growing, or becoming deaf, for there the Context refers to the ears. In this place one of the fignifications of the Heb. feems to be put for the other, grandy, filent, or dumb (if we believe Theophylass and the Ancients) for surdus, deaf, and so that which is added, 2, & Drydy D ranges, and not able to speak, will be no pleonasm, but signific him dumb also. For that he was not only dumb, but deaf, appears by his friends, who did not beak but nod, and make figus to him, vers. 62. And it is not probable that of the two things that befell him, one should be twice, and the other not once, foretold by the Angel. Dr. Ham-

' Dumb (pirit ] A spirit which maketh him dumb, whom he possesseth, Mar. 9. 17, 25. A Metonymie of the cause.

Dung Gods enemies trod under foot as dung and mire. Pfal. 83. 11. They became the dung of the earth. Mal. 2. 3. '2. All things, even the most precious and glorious, with-

our Christ. Phil. 3. 8. I judg all Dung. See Dung.

Dungcon A prison or place for offenders, Gen. 40. 10.

But often abused to affise the innocent, Gen. 40. 15. Jer. 37.

16. It's put also for a low, diffressed, and dejected condition,

Dungeon: Exod. 12. 29. Hebrew, house of the pit, marg. Dura | Generation, or habitation. The name of a place, Dan.

Durable | Stable, fledfaft, conftant, Prov. 8. 18. The word in his prime notion fignifies old, 1 Chr. 4.22. Pfal. 6.7. Also durable, such as will last long, as having a notion sometime of continuance only, not of decay, Job 21. 17. Annot. on Ifa.

D

W

Dure ] Matth. 13. 21. Dureth for a while. Endureth for a time, as the word regrange, is rendred, Mat.

Durft See Dare. Job 32. 6. Durft not. Heb. I feared,

marg. A weak and vile creature. Gen. 18. 27. How hall I that am but duft fpeak to my Lord? Gen. 3. 19. Duft thou

2. A mean estate. Pfal. 113. 7. He lifteth up the needy out of the dust.

' 3. Death, or the estate of the dead. Gen. 3. 19. To dust thou ' [halt return. As also mans body , Eccles. 12. 7.

'4. That part of man which is made of dust; to wit, his bo-'dy, Psal. 30. 9. It also fignifieth innumerable, Gen. 28. 14. 'Gen. 13. 16. & 32. 12. Numb. 23. 10.

5. The earth, Job 28. 2. marg. 6. Frail man, Gen. 3. 19. Pfal. 103. 14.

7. The grave, Job 17. 26. Pfal. 22. 29.

8. Innumerable posterity, Numb. 23. 10. Gen. 28. 14. which cannot be numbred, Gen. 13. 16.

Dust of gold, Job 28.6. or gold-oar, marg.
"An thake off the dust of the feet | To witness by this fign, how execrable and loathforne they are, which refuse and con-term the Gospel, the very dust is insected with their sin. Mat. '10. 14. Shake of the dujt off your feet.
To return to duft, Pfal. 104. 29. is, To die and be buried.

· Duff put upon the head Deep heaviness and forrow, in respect, either of some great sin, or of some great judg-

ement. Jofh. 7. 5. And they put duft upon their heads , Act. · 12. 51.

Rev. 18. 19. And they cast dust upon their heads. It was the manner of Mourners. See John 7.6. 1 Sam. 4.12. Job 2.12. Ezek. 27. 30. These mourned most, because they were least able to subfift, therefore likely to perish sooner by want of trading, than the Merchants that employed them. They cryed in the former verse, here weeping and wailing is added to shew the greatnefs of their forrow, verf. 9, 15. Annot.

Duty] put for, To dwell together, and lye with, Exod. 21. 10. Deut. 25. 5, 7. Due fervice, 2 Chr. 8. 14. Ezra 3. 14. That which we are bound to do, Luk. 17. 10. Rom. 15. 27. As the duty of every day requireth, Heb. the matter of the day in his day, marg. Ezra 3. 4.

w

Dwarf | Lev. 21.20. or hath a small spot, or a thin film. This by the Hebr. is referred to imperfection in the eye; by others, to the finall or thin stature of the body; as to be a awarf, or over flender. The Heb. Dak, is generally that which is small or thin. Aynfw.

Dwell ] Joel 2. 20. or Abide, marg. So Joh. 1. 28. marg. Dwell at eate, Pial. 25. 13. Heb. lodg in goodness, marg.

The dwelling places, Job 21. 28. Heb. the tents of the Tabernacles, marg.
Shall dwell among them, Rev. 7-15. or, overhadow them, or

spread a tent over them, for desence and protection. See Ifa. 4. 5. Pfal. 31. 20. chap. 21. 3. Annot. "To dwell in the clouds" fignifieth, That God is inaccel-

fible to us: Also the cloud is a token of Gods presence, 1 Joh. ' 1. 7. 1 Tim. 6. 16. 1 King. 8. 12. Lev. 16. 2.

To dwell on the earth | To be a reprobate, not predestinated to life eternal, not regenerate by the Spirit, whom Antichrift shall have power to seduce and corrupt, and to lead to destruction. Rev. 17. 8. They that awell on the earth shall won-

\* To dwell in God To be joyned conftantly unto God, which is by faith as by an instrument: Charity is but a witness of our fociety with God. I Joh. 4. 16. He that dwelleth in God. develleth in love.

To obsell in heaven Rev. 13. 6. That serve God in his Church as sellow-Citizens of heaven, and being of Gods houshold. Ephel. 2. 10. where God dwelleth as a Mafter, Pfal. 75. 2. and a father, Mat. 6.9. These in regard of their simplicity and weakness lie open to all reproaches, and injuries from their powerful enemies. Annot.

"To be in light, or to well in the light] fignifieth, God an endure no fallhood, hypocrific, lies.
"To dwell with the Saints] To have communion with

the elect, and holy men and women, by a most perfect and immediate fellowship, such as shall be in heaven between God and his people, after the last judgment; whereas they are knit together now imperfectly, and by means of the word and Sacraments. Rev. 21. 3. And he will dwell with

" To dwell in cicled houses To rest wholly in their own ' private affairs and pleasures of this life, contrary to the duty of

godly persons, who ought to prefer piety and Gods service be-fore their own, either commodities or comforts. Hag. 1.4. It is time for you to dwell in your cieled houses?

W

D

" To dwell together ] The fociety and conversation of man and wife, for the performance of marriage-duties, Mat. 1. 18.

\*Before they came to drawl together, 1 Pct. 2, 5, 6.

2. To pitch his Tabernacle as ye would fay, to make a flort \*abode here, as they which live in Tabernacles or booths, do not tarry long in one place. Joh. 1.14. Hz dwelt amongle six that is, not only in our nature, but in the prefence of us the Apoftles and other Jews, he did a while for a time converse.

Dwellers Inhabitants, Act. 1. 19. & 2. 9. Thou that dwellest in the Gardens, Cant. 8. 13. Or O In-habitress. The Church is said to be thus, because she is divided and branched into many particular Congregations, which are no less delightful to Christ, than so many Edens or Paradises.

Cuhere Satan dwelleth] Rev. 2. 13. where the Roman Governor liveth, who is Satans chief instrument in persecuting the Saints, verf. 10. Annot.

' Dwelling A true, mighty, and fixed presence, either for good or evil, according to the nature of the thing that dwelleth. Joh. 1. 14. The Word was made fleh, and dwelt amongli us. Thus the Spirit and the Word are faid to dwell in us. 2 Cor. 5.16. Col. 3. 16. Ephel. 3. Christ dwelleth in our hearts; that is, they be conversant with us, and do keep mansions in our hearts, ruling and over-ruling us, as a Master ruleth and guideth his house. Also fin dwelleth in the regenerate. Rom. 7. 17. Not 1, but six that dwelleth in me, forcibly hindering, and by his presence mightily croffing and ftriving against the good motions of Grace in the heart of a sanctified person.

'2. Constant trust in Gods providence and promises. Pfal. 91. 1. Who awelleth in the secrets of the Almigh-

'3. To remain, abide, and continue. Joh. 6. 56. He that feateto my fle,h dwelleth in me, and I in him. Also, to set ones feli for a short time as a stranger. Exod. 2. 15. Act. 1. 29. Exod. 2. 22. Exod. 12.40.

4. To have place or entertainment. Pfal. 5.4. No evil shall dwell with thee.

65. Familiarity or communion, both perfect and immediate, between God and the Elect. Rev. 21. 12. And he will dwell

6. Solace, comfort, and protection by Gods comfortable prefence, Revel. 7. 15. He that fitteth on the Throne will dwell with you. Also it fignifieth the perpetual union of two natures in Chrift, in whom the God-head dwelleth bodily, Col. 2. 9. viz. substantially, and not by communication of virtue, as God dwelleth in the Saints.

Referred,

I. To God; fignifieth, as well his gracious presence on earth, Pfal. 9.11. as his glorious presence in heaven, Pfal. 123. 1. Who dwelleth among his people, 2 Cor. 6. 15. In them, 1 Joh. 3. 24. With them, Rev. 21. 3. In his Tabernacle or Temple, 2 King. 19. 15. Pial. 80. 1. in Sion, Pial. 9. 11. In ferufalem, Pfal. 135. 21. In Christ, Joh. 14. 10. In those that are

Christs, 1 Joh. 3. 24.
II. To christ; fignifieth,

1. His manifestation in the sless, Joh. 1. 14. 2. His spiritual abode in every saithful soul, Ephes.

III. The holy Ghost; who after a special manner, even by his powerful and working prefence favourably refideth in the unregenerate as in his own Temple, Romans 8. 11.

IV. The Word, Col. 3. 16.

V. Satan, Mat. 12. 45. VI. The godly, who are said to dwell in God, 1 Joh. 3. 24. & 4. 13, 16. In Christ, Joh. 6. 56.

VII. Other things; as the Fowls of the air, Beafts of the field; fignifying, to lodg, Dan. 4. 2, 21, 3%.
Being referred to Man, it fignifieth alfo,

1. To fit, Ifa. 9. 2. comp. with Mat. 4. 16.

2. To abide or remain, Ifa. 33. 14.

3. To live in marriage, 1 Cor. 7. 12.

4. To live as chief, Gen. 23. 10.

5. To live in peace and quietness, 2 King. 4. 13.

6. To possessand settle, 1 Sam. 12. 8.

7. To rely constantly on, Pfal. 91. 1.

It's also spoken of evil, Psal. 5. 4. Of sin, even in the regenerate, Rom. 7. 17. But in them hath no rest, no quiet habitation. They daily oppose it, and by degrees mafler and keep it under, that it cannot domineer, neither exercise its force and power as it doth in the children of disobedi-

X 2

@welling

Dwelling of the Spirit in us, or of Chaiff in his

'members Three things.
'I That his presence is effectual and mighty, to possess and govern the faithful, which are his Temples, having dominion over them, inwardly enlightening to know, and powerfully guiding to do the known will of God.

'2. That his presence is continually, not as of a guest, who lodgeth for a night in an Inn, and is gone next day; nor as a ' sojourner that sitteth, but as an Owner and Possessor to abide

'for ever, as in Joh. 14.

'3. The manner of his prefence; not by infiniteness of power, as he is prefent to all creatures to suffain them, but by his grace and healthful effects, uniting to Christ, regenerating to his lively members, witneffing our adoption, &c. Rom. 8. 9.

Eph. 3.17.
Dwelling, habitation, or manfion, is a name given to the 'Tabernacle which Moses made and God dwelt in, I Sam. 2. 32, 29. and afterwards to Solomons Temple, 2 Chr. 36. 15. and Heaven it self is also thus called, Deut. 26. 15. where there be many mansions, Joh. 14. 2. Also the Tent which Moss made, and Solomons house was thus called, 2 Chr. 29. 6. The Temple is called the habitation of his glory, because Gods glory filled the Tabernacle, when God first rook polletion of it, Exod. 40, 34, 35. Pfal. 26. 8. and elsewhere, the habitation of Jehovah, Lev. 17. 4. and of his Name, Pfal. 74. 7.

Name, Pial. 74. 7.
"Dwelling in Aents] signifieth, either the keeping at home as Gen. 25.27. Jude 5.24. or his being with his sheep-folds; for shepherds dwell in Tents, Isa. 32. 18. And such was · Jacobs trade and his childrens, Gen. 46. 34. Or else thirdelly, his pilgrimage in the land, Heb. 11. 9. Hereupon Jacob's 'Tents are used for the state of the Common-wealth of Israel

'Numb. 24. 5. Dwelling Gen. 10. 30. Hebrew, feat. Aynfw. Pfalm 91. 10. Tent. Amiro. Jerem. 40. 23. A place of abode. Pfalm 87. 2. More than all the dwellings of Jacob. These the Chaldexpounders synagogus of the house of Jacob, which were in all the Cities of Ifrail. Aynfw.

" In ope ] To give up the ghoft, Gen. 5. 20. And he dyed. 2. To be continually in danger of death. 1 Cor. 15. 31. · I dye daily.

"3. To become guilty or worthy of death. Alfo to be in fear and danger continually of dying, when the Judg shall call for him. Also to begin to dye and become subject to mortality or "death. So Adam dyed as foon as he had tafted the forbidden "fruit, Gen. 2. 17. the messengers of death beginning then to " feise on him.

"Ho ope the death ] Certainty of dying. Gen. 2. 17. Thou shalt dye the death. Doubling of the verb noteth certainty, speediness, and fearfulness of death. See the like, Gen. 2. 16. & 3. 16. and often elsewhere; an Hebraism,

"Mo dye the death of the righteous To have a death like to the death of the righteous; or to have an end like unto his.

Numb. 23. 10. That I might dye the death of the righteous, and my

The Die for the £020] To give our lives for the testimony of Jesus, as Martyrs do, Act. 21. 13. I am ready to dye for the name of the Lord Jesus. Thus dyed James, Act. 12. 2. and · Antibas, Rev. 2. 13.

Antipas, Rev. 2-13.
Mo Dpe in Adam To be subject to death, by the guilt of
Adams disobedience. I Cor. 15. 22. In Adam all dye.
Mo Dpe in the Mo2D To yield up our spirits in the faith
of Christ, under hope of Salvation by him, with repentance for all our sins. Rev. 14. 13. Blessed are they which dye in the Lord. This is to fall asseep in Christ. I Thess.

'4. 13.
'Ao ove in the Lozo] either to suffer death, as the Martyrs do, for the Lords cause in desence of his truth, against Antichrift; or to fail afleep in Chrift, dying in his faith, as all the Saints do. Rev. 14. 13. The dead which dye in the Lord, are blef-· fed benceforth.

"Ho eye to the Lozo | fignifieth these four things;

1. To acknowledg, that as we have life by his giving, for death cometh by his sending.

. 2. With chearful patience to submit our selves to all disea-' fes, and to death it felf.

3. As in our life, so in our death, to defire that God may be glorified of us, being very careful that nothing be spoken or done to dishonour him.

4. To give up our ghost in good considence that Christ will fave our fouls presently at their diffolution, and raise up our bodies to life at the laft day.

Note: That living to the Lord and dying to the Lord, are joyned together; fuch life, fuch death.

"Ho ove to our felbes In our death to be forfaken, without any to care for us, or to respect us. Rom. 14.7. None of us die to our selves. Thus ungodly men die, who as they acknowledged not, nor trufted in any God whiles they lived, fo they have no God to look to them to fave them in their death, when they perish as forsaken bond-men. But thus the godly do not die: for the Lord whose they are, and whom they faithfully ferved in their life, doth preferve them fafe both in their life and death, also will raise them from death to life.

'Alo dre infin | To perish by impenitency, or to go into everlasting death through continuance in fin. Joh. 8. 24. 28 thall die in your fins. Thus shall all they dye, which believe not in the only begotten Son of God.

"Ho dre to fin | To break the force of fin, and every day to weaken it formething. Rom. 6.2. How can they which are dead to fin live therein? Thus the godly die even while they

'Dping The miserable estate and condition in which the faithful, but especially the Ministers of the Word be in this life. 2 Cor. 4. 10. We bear about in our bodies the dying of the Lord Folus.

See Death. To die.

Dying Numb. 17. 13. Giving up the ghost. Aynsworth.

As Dring 2 Cor. 6. 9. Namely, according to the judgment of men accounted for dead, D. Annor.

The dying of the Lozd Jefus ] Or, Mortifying; that is in our fufferings we represent the death and passion of Jesus Christ.

Or, Killing; that is, danger of death for Christs sake; or perfecutions and diftrefles even unto death for Christs fake, and after the example of Christ, and which Christ also accounts to befall nimfelf. Act. 9.4. D. Trans. and Annot,

## E Α

[ ach] Every, Gen. 15. 10. Numb. 1. 44. & 7. 3, 11, 85. &

Each people. Neh. 13. 24. Heb. of people and people, marg. Cagle A bird, the King of birds, whereof Pliny mentioneth drivers kinds, unto which it is common, to be gathered together to a dead Carion, through the smell or sent of it: also to

file aloft, and to carry their young upon their wings in a tender (care of them, &c. Job 39. 31, 32, 33, 34.

2. Believers, which upon the wings of a lively faith foar aloft, and mount up to Chrift Jesus, whose crucified fielh hath a fweet favour, that attracteth and draweth them to him, as the favour of the dead carkais can cause the Eagles to resort unto it. Luk. 17. 37. Where the carkafs is, there will the Eagles refort.

" Or thus: If there be such wit in Birds (as Eagles) that they will come so far to one carkass; a great shame it is to believers, not to be gathered to the Author of life, by whom they are truly fed unto an everlafting life.

"These senses and collections be not contrary, but divers; and may well ftand together.

'Or thus: as Eagles affemble to the Carion, fo the Believer shall be perfectly joyned to Christ in despight of Satan, according to that, I Theil. 4. 17. And so they shall be ever with the Lord: When the Son of man shall come to judg the world, all the

faithful shall be gathered to him. An Allegory.

Hercunto (in respect of its swiftness) the days of man are compared, Job 9. 26. So also the persecutors of the Church. Lam.

4. 19. So riches, Prov. 23. 5.

Hereunto (in respect of its tender affection) the Lord himself s compared, Deut. 32. 11. So in respect of its strength and

unweariedness, Exod. 19. 4. Hereunto (in respect of its wit or skill) Believers, Mat. 24. 28. As also the godly, in respect of its long life, Psal. 103.5.

It's of great courage, as which dare set upon Harts, and such

great beaffs. It's of no less subtility in taking them; for having filled its wings with sand and dust, it fitteth on their horns, and by its wings flaketh the same into their eyes, where-by they become an easie prey. It flyeth very high (whence that phrase, The way of an Eagle in the Air.) Prov. 30. 19. yet in the twinkling of an eye seiseth on the prey, whether in the Sea or on the ground. It buildeth its neft very high, ob 39. 27. (where several other properties are set down) Jea. 49. 16. Obad. 4. It goeth forth to prey about noon-tide, when men are gone home out of the fields. It's of a tharp and quick fight (though it hath a little eye) and can

both a great way off discern its prey, and behold the sun with open eyes. Such of her young ones as do not thus look upon the Sun, but either wink or have watery eyes they reject as unnatural. It liveth very long, nor dieth of age or fickness, but of hunger, as most hold, for the longer it liveth its bill groweth more hooked, and waxeth more hard, whereby at the length it cannot feed. When it walketh it pulleth in its claws, that when it preyeth they may be the more useful; nor doth it prey on Gnats or small Birds, but on Geefe, Hares, Harts, Serpents, dead carkaffes. It's faid of it, that it preserveth its nest from poyson, by having therein a precious flone named Actites (without which it is thought the Eagle cannot lay her eggs) and keepeth it clean by the frequent use of the herb Maiden-bair. Unless to be very hungry it devoureth not the whole prey, but having taken its fhare, gives the refl unto the birds which follow it; but if either it want a prey, or the prey is not fufficient for it felf, it preyeth on them. As the Eagles feathers or quils are faid to confume other quils or feathers laid near them; fo Church-goods bring ruine upon mens eftates, as Usury also doth. It's said to be free from lightening, which may be thus conceived, for that it flyeth high, and can speedily go unto other places where there is no lightening. Between the Eagle and the Dragon there is a natural antipathy and ftrife, each feeking the others destruction. The Eagle feeketh to kill it, and the Dragon breaketh all the Eagles eggs that it can find, and hearing the noise of the Eagle in the air speedeth to his den and there hideth-himfelf. Having three young ones, it casteth off, flingeth away one, which another bird named Fulica, taketh care of, and bringeth up. To provoke its young ones to flie, it flyeth often over them, and being come to maturity, and northus provoked, it beats them with its bill, and gives them no food, fo inforcing them hereunto. Being exceeding hot and dry, it foon waxeth angry, nor keepeth it fociety with others, but shunneth it. Some Eagles prey in the air, some in the sea (wherein from on high they can perceive the smallest fish) some on the land. They prey in places remote or far from their neft.

E

Α

'Eagle | Either all Fowls and Birds (by a Synecdoche of one principal Bird the Eagle, named in flead of all) as being all, both great and little, governed by the providence of God: or 'else the knowledg of great and high mysteries, represented fitly by the Eagles mounting aloft in the ayr. Others, by the Eagle understand John the Evangelist, who dived deepest into that 'high mystery of the Divinity of Christ, and his Incarnation. The middle figuification is beft, the last is worst; because these words must be taken of Ministers, which should be after this Vision, not of such as had been before (as Apostles were:) 'as it is written in the first verse of the fourth Chapter, Come and I will thew thee things that must be done hereafter. Secondly, 'fuch as apply these four Beasts to the four Evangelists, do vary much. One faith, Mark is the Eagle, as Aretas: others fay, the Eagle fignifies John. Some say, John is figured by the Lyon, as Aretas: others say, Mark: and Augustine saith, Matthew is the Lion. Rev. 4. 7. The fourth beaft an Eagle. See · Four Pealts.

" ( 2fat Cagle ) The most mighty and rich King of Babel to wit, Nebucoaduezzar, Ezek. 17. 3. so expounded in vers. 12. of this chap. A Metaphor.

Two wings of a great Eagle, Rev. 12. 14. God gave her strength to flee into a fafe place speedily; and so wonderfully delivered and served her from Antichrists rage. Annot.

The great Eagle, figureth the Lord Jesus; and it seems allusion is made here to that flight, which the Church made from Egypt to canaan, which she undertook not by her own counsel, but the Lords command, and performed not by her own strength, but the Lords, Deut. 32. 11, 12. And by the two wings are meant all those means, which God out of his providence foreseeth, and out of his power employeth for the deliverance of his Church in time of her trouble. Comper.

Cagte | herefore the carkes is, there will the Eagles be gathered together, Mar. 24. 28. Wherefore the Hers are, there will the Koman Armies (whose enigns is the Eagles and who will have a fagacity to find out fress, as the Eagle hath to finell out carkes[ins, job 39. 30.) find them out, and flaughter them. To this final defination of the Town by the Park Faciliary this final destruction of the Jews, by the Roman Eagles, that Prophesie so long before delivered by Moses, Deut. 28. 49. & Hos. 8. 1. may be applyed. Dr. Ham. Paraph. & Annor. m.

Thy youth is renewed like the Eagles.

1. The Eagle cafteth her feathers yearly, and new grow up, whereby she seemeth fresh and young, theth high, and liveth long. Compare Ifa. 40. 3. Aynfir.

2. The Eagle by cafting her feathers and her beak, feems to receive a new youthfulnefs. Hall.

3. The Rabbins held, that the Eagle being ten years old, flyeth to the element of Fire, whence (its feathers being burnt off) it

falleth into the fea, and getteth new feathers, and that it doth thus every tenth year, till it be an hundred years old.

4. Some hold, that when the Eagle waxeth old it becometh heavy, and its eyes and feathers putrefie, but that by washing it felf in a certain fountain, it becometh as when it was

5. Some hold, that its beak being grown long and hard, whereby it is hindred from feeding, it flyeth against a rock, and breaketh it off, and thereupon can feed as before.

6. Others thus : The Lord will renew thy strength : so that thou mayst be compared with the most lusty and strong youth of Eagles, and that ooth in the vigour of thy mind, and the firength; celerity, and agility of thy body. Franzii Hift. Animal. part. 2. cap. I. de Aquila.

Cagles wings | The merciful providence of God, faving and protecting his people from dangers. Exod. 19. 4. I carried you upon Eagles wings. Eagles fly aloft, and carry their young upon their wings, to put them out of danger; which fignifieth Gods loving providence, procuring the fafety of the Church, and of every member of it. A Metaphor.

2. Swiftness, speediness, and by sudden flight vanishing away. Prov. 23. 5. Riches make themselves wings, they flie away as an Eagle towards beaven.

Ear The Instrument of hearing.

2. The understanding which comes by hearing, Deut. 26. A Metonymy. Rev. 2. 11. He that bath ears to hear, &c.

'3. Service, obedience, or perpetual subjection. Psal. 40. 6. Mine ears hast thou opened; that is, thou hast framed me to thy perpetual service, Exod. 21. 6.

Referred, 1. To God, importing as well his infinite knowledg of all things, Pfal. 94. 9. As his readiness to hear the prayers of such as call upon him in truth, Psal. 34. 15. Psal. 18.6.
2. To Man; taken both properly, Exod. 21. 6. and figurative.

ly for men, Joh 20, 11. Of ears, forme are good, as the attentive ear, Neh. 1. 6, 11. The opened ears, Pfal. 40.6. The hearing ear, Prov. 20. 12. The obedient ear, Prov. 25. 12. The bleffed ear, Mat. 13. 16. Others bad, as the stopped ears, Prov. 21. 18. The ears turned away from hearing the law, Prov. 28. 9. The heavy ears, Ifa. 6. 10. The uncircumcifed ears, Jer. 6. 10. The deaf ears, Mic. 7. 16. The dull ears, Mat. 13. 15. of 10. The deal cars, rule 7, 10. The duli cars, rule 13, 15. The itching ears, 2 Tim. 4, 3. In Eccl. 12, 4. the cars are termed, the daughters of Muffek, as which both receive words, words, 1004, 12. 82, 42, 5. and ruy them, Job 12. 11. 82, 34. 3. (Car) The outward organ of the body, to wit, that fense

which is the instrument of understanding.

'2. The mind, wherewith we understand things, and attend

to get more understanding. Rev. 2. 7. Hethat hath an ear, &c. "Bods ear" Either his infinite knowledg (as if he heard all things) or his readiness to hear and to grant our requests. Psal. 94. 9. He that made the ear, shall he not hear? Psal. 116.2. He bath inclined his ear unto me. A Metaphor.

Gat Exod. 9. 31. The Hebr. Abib, fignifieth a green ear of corn, with the stalk, Lev. 2. 14. Of it, the month when Corn of com, with the hark, Lev. 2.14. O. 1., the month which continuous was newly ripe, is called Abib, Exod. 13. 4. Aynfix. Hereof mention is made, Mar. 4. 28. & 2. 23. Luk. 6. 1.

(Far) 1 Sam. 8. 12. Ifa 30. 22. 34. To plough, till the ground, Gen. 45. 6. Neither earing, that is, ploughing, or tillage of the Land, the Chald, faith fowing. This feemeth to be for lack of Corn, which therefore in the laft year Joseph Supplied, Gen. 47.

23. Ayayw. Œartp ] Implying care, fear, willingnefs, readinefs, alacrity, earneft endevour and defire to attain, is put for Speedily, Pfal. 90.

### Addition on the ear, Gen. 25. 4. Sometime on the nofe, face, or forehead, Ezek. 16. 12. And fo this here was, as the 47. verf. sneweth. Aynsiv. Isa. 3. 20. Amulets, superstitious trinkers of magical device, supposed to have vertue against charms and inchantments, and other casual evils: Plates or Medals of gold, with fels or characters ingraven on them to that purpose. This seemeth thence to be conceived ved, because of the near affinity between the word here used, and that that fignifies to charm and inchant, Pfal. 58. 5. Eccl. 10. TT. Annot.

@arn] To get or purchase by ones labour, Hag. 1. 6. Earneth wages to put it into a bag with holes, Heb. pierced through, mar. Ib. Reap not any profit or benefit by all their labours. Annot.

' Carneff | Something given to bind a bargain; as a shilling to bind the payment of an hundred pounds.

Note: It is in Hebrew Erabon; hence the Greek Arrhabon is borrowed; and it fignifieth a pledg, pawn, or earnest. 2. A pledg or pawn, Gen. 38. 17, 18. What is the earnest (or

pledg) that I shall give thee? '3. An hoftage given in War. All these are (as an earnest) to

6 confirm and affure a thing, 2 King. 14. 14.

Earnest

' Carneft of the Spirit ] The gift of the Spirit which is | 'heaven and earth. Also by a Synecdoche Earth is put for all 'like an earnest in a bargain: for the first fruits or the saving egifts of the Spirit, to wit, Faith, Hope, Love, and Repentance do in such fort assure the godly of having their full happiness in heaven at laft, as he that hath received an earnest is sure to have the full fum paid him, or the full bargain accomplished, Eph. 1. 14. Alfo, 2 Cor. 1. 22. And hath given the earnest of the Spirit. In this sense the Apostle in the aforesaid places useth the fimilitude of a Seal, which also serveth to confirm a pro-'mife, and therefore fit to fignifie the affurance which the Spirit of Adoption doth give them of their inheritance in heaven, ' in due time to be seen and enjoyed of them.

Garneff | Careful, folicitous; applied to expectation, Rom. 8. 19. Phil. 1. 20. desire, 2 Cor. 7. 7. care, Ib. 8. beed,

The earnest expectation of the creature waiteth, Rom. 8. 19. The word Storacoconia (which cometh of Sto, nage, the head, and Jones v to be feen) is very fignificant. It fignifieth the looking for of some person or some thing, with lifting up the head, or stretching out of the neck, or putting forth the head, or fetting out the eyes, with earnest intention and observation, to see when the person or thing shall appear; as a poor Prisoner that is condemned doth, who often putteth forth his head out of the window, in a continual expectation of the gracious pardon of his Prince; or, as a man who looketh for the coming of a special friend, whose company he much defires, having a promife of his coming he getteth him up to some Turret or high place, and putteth forth his head, and looketh this and that way, and he fetteth his eyes on the way his friend is to come, to fee if he can efpy him coming, withing and defiring his appearance: So the creature doth earnestly and continually (as it were) with the stretching out of the neck, or thrusting forth of the head, expect and wait when the Sons of God shall be revealed. The Text runneth thus, The expectation, or earnest desire of the creature, expecteth or waiteth. An Heb. Pleonasme to express the continual desire of expectation of the creature. Mark, first, the emphasis of the word doth expect, as one that puts his head out of a Caftle to look for some body. Secondly, of the phrase, the expectation expects; as if the creature were nothing elfe but expectation. The Apostle in Phil. 1.20. According to my earnest expectation, to fignife the strongness and sureness of his hope, useth this very word, expressing as much as they that earnestly looking for a thing, firetch out the head to look for it. Leigh. Crit.

Earneflly defirette, Job 7. 2. Hebrew, gapeth after, marg.

'Earnest expensation A looking after something with great greediness, and unwearied continuance. Rom. 8. 19. The earnest expectation of the creature, &c. Here is a Prosopopeia, or fiction of persons: there is a person put upon the unresonable Creature, of one who expecteth and looketh after fome man or matter, as it were with heads and necks firetched out, to behold and fpy that which they eagerly defire to fee and enjoy: fo the Creature (as a woman in travel) Rom. 8. 22. ' fervently coveteth its own restauration, by a natural instinct which is put of God into the Creature, whereby it is moved fecretly to cover and attend the end for which it was made; which is that perfect estate wherein it was made of God, and from which by mans fin it fell, and unto which still it tenderh by a 'natural inclination, even as heavy things naturally tend downward, and light things upward.

Carneffly Taken in a bad fense, Mic. 7. 3. In a good. being put for,

1. Diligence and fervency which is to be fhewed in well-doing, Neh. 3. 20. In prayer, Luk. 22. 44. Act. 12. 5. marg. Jam. 5. 17. In defence of truth. Jude 3.

2. Attentive and heceful beholding, Luk. 22. 56. Act. 1. 12.

& 23.1.

3. Vehement desire, 1 Cor. 12. 31. 2 Cor. 5. 2. In Jer. 11. 7. & 31. 20. It's spoken of God, I earnestly protested, Ido earneftly remember him; but according to the Original it is, In protesting I protested, remembring do remember.

'In have ears To have the mind prepared, or the under-'flanding opened, obediently to hear and attend the things of 'God; fuch are called upon to mark, in the conclusion of every Epiftle. Others will but contemn the Word. Revel. 2. 11. Let

· him that hath an ear to hear.

Let not the Pastor only, but every one of the Church of Ephefus, lay this to heart. Or, let them hearken whose ears God hath opened. Psal. 40. 6. Isa. 50. 5. Or, that have a spiritual ear, as well as a natural, to hear what God faith, Deut. 29. 4. Pfal. 85.8. Prov. 20. 12. See Mat. 13. 9. Annot.

Garth | Dry land, Gen. 1. Pfal. 24. 1. The earth is the Lords. 4 Also it fignifieth that matter whereof all terrestrial and celesti-

al bodies were made, Gen. 1. 2.

2. Land and Sea, and all that is in them, Gen. 2. 1. Thus God created both heaven and earth. Pfal. 124. 8. Which made

things created. And for the water which covered the earth, being dryed by a ftrong East-Wind.Gen. 8. 1.

'3. The inhabitants or people which dwell on the earth. Pfal. 104. 1. Sing unto the Lord all the earth. Gen. 6. 11. Gen. 9. 13. by a Metonymy of the place containing, being for the persons contained in it, as Josh. 23. 14. Isa. 24. 19, 20. See Ifa. 11. 5. 9. for the elect on the earth.

4. Earthly winded persons. Plal. 10. 18. That earthly man (or man of the earth) cause to sear no more : the wicked and 'impenitent which be on the earth, Ifa. 11-4.

5. That which is frail and weak. 2 Cor. 4. 7. We have this treasure in vessels of earth, or Earthly: fignifying thereby, frail and weak men, to whom the treasure of the Gospel was committed, to be by preaching scattered abroad. It fignifieth the Elect, Ifa. 11. 10.

6. The increase or fruit which cometh out of the earth. Gen. 3. 17. In forrow thou (balt eat of it (that is, the Earth ) all the

days of thy life. Metonymy.

7. A Region, Land, or Country, Mat. 9.26. Mar. 15. 33. Luk. 4. 25. In all which places the word Englished Land is Earth in the Original, by a Synecdoche.

' 8. Only the Land of Israel, Rom. 9. 28.

"9. That which is vain and vile, favouring nothing of hea-Fren, Joh. 3.31.

10. A fimilitude or comparison taken from the Earth, or carchiy things, Joh. 3.12.

Ark, Gen. 8. 1.

12. The ground, Gen. 43. 26.

13. Countries bordering or lying near, 2 Chron. 9. 23.

14. A certain quantity or portion of Earth, Numb. 16. 32.

15. The wicked and impenitent which be on the Earth, Ifa.

11. 4. 16. The false Church, Rev. 14. 3. & 16. 2.

17. Affection of love receiving Gods Word, and in nourishing it as the earth doth the feed, Mar. 4.5.
18. All Nations, Pfal. 67. 2. and Lands, Pfal. 100. I.

19. As heaven is put for the highest place, so is the earth for the lowest, Pial. 148. 13. Hence that phrase, Rev. 13. 11. I beheld another beaft coming up out of the Earth, that is, being of a low and base Original.

20. The grave, Pfal. 44. 25.

21. Gods Church here upon earth, Ifa. 49.8. & 51.16.

22. A multitude of enemies, Pial. 46. 6.

Earth | Men dwelling on earth | A Metonymy. Heb. 12. 26. It may be also taken for the Earth it self; which was shaken at the publishing of the law, Exod. 19. 18 did quake when Christ yielded up the ghoft, Matth. 27.51. and when he rose again from the dead, Matth. 28. 2.

The earth to be as brass, Lev. 26. 19. that is, which cannot be ploughed, or through drought or some such like cause, doth not

Garth The flowers appear on the Earth, Cant. 2. 12. This being naturally dry and barren, and curied for mansfin, Gen. 3. is by the bleffing of God, and by means of the rain and dew of heaven, made fruitful; fo is our finful barren nature, made fruitfruitful by the bleffing and Gospel of Christ, Heb. 6. 7, 8, 9. See Hos. 14. 4, 5, 6. Ayrge.
'Earth empty' That the Land of Judah and Ifrael should

lack both inhabitants and treasure, Isa. 24. I.

The Good of the earth] Rev. 11. 4. Who oweth and ruleth all the Earth. Pal. 24. 1. & 93. 1, 2, 3. & 95. 3, 4. God is called, the Good of beaven and earth, Gen. 24. 3. The God of beaven. Dan. 2. 18. but here he is called, the God of the earth, to fhew for the comfort of the Church, that howfoever Antichrift feemeth to fway all on earth, and all the world went wandering after him, chap. 13.3. yet God keepeth the rule of the earth in his own hands ftill, and can protect his felected and marked ones. against the rage of Antichrist and his adherents. Annot.

"Inhabitants, or owellers on the earth? Men and women, whose names are not written in heaven in the Book of life; reprobate persons, which mind earthly things, and imbrace false Religion for filthy lucres sake. Thus also the word [Earth] often fignifies in the Revelation, men of terrene and carthy minds. Rev. 12. 9, 12, 13, 16. Wo unto the Inha-babitants of the earth. Alfo 8. 5. Fire cast into the earth. Alfo vers. 7. & chap. 13. 8. & 16. 2. In all which places by the earth, and such as dwell in it, is meant the wicked world, or the Church fallly (focalled) confifting of earthly minded men, which are not chosen and sanctified of God, to have their converfation in heaven.

A ladder set upon the earth, Gen. 28. 12. as the Ladder representeth Christ the Son of man, on whom the Angels of God ascend and descend, Joh. 1.51. and in Gen. 28. 12. is applyed 'in special to Jacob, and his journey; so the earth signifies his humane nature and conversing with men, and the heaven figni-6 28. Heb. 9. 24.

Α

E

A man of the earth, Pfal. 10.18. that is, an earthly mindedman, who being of the earth is earthly, and speaketh of the earth, Joh. 3.31.

Dut of the earth Rev. 13. 11. From mean beginnings and foreading far. Gen. 2. 9. Or, not coming from heaven, but from hell, as chap. 11. 7. Annot.

The original of the beaft (the Pope) being from the Earth.

1. That his rifing is fecret, subtile, and not perceived at the

2. The beafts usurpation over them that made it up, as the tall Cedars, and ftrong Oaks have no Mother, but the earth, and for a time are under her, but in time exalt their heads far above her.

2. That it is not from the heaven, but from the earth. comper.

Earth mourneth] The people to be forrowful, and through cheaviness to pine away. Ifa. 24.4. Earth mourreth: and in the next verse the earth is said to be defiled, namely by the wickede ness of the persons which tread thereon.

Earth, and the plenty thereof | The whole frame of the world, and all creatures which be contained in heaven, earth and feas abundantly, as ftars, beafts, fowls and fifthes, and what foee ver springs out of the earth for mans use, 1 Cor. 10.26. Fulness

of the earth, as Ifa. 5. 3.

Redermed from the Carth Rev. 14. 3. Bought by the houd of Chrift, and brought out of Popery, 1 Cor. 6. 20. & 7. 23. Pet. 1. 18. from Antichrifts earthly Church, chap. 12.

Earth ] while the earth remaineth, Gen. 8. 22. Heb. as yet all

the days of the earth, marg.
To return to this earth, Pial. 145. 4. that is, To die.
"Mo fill wells with earth] Prefigured the corruption of the clear doctrine of the Gospel, with earthly glosses and tra-

ditions, Gen. 26.15.
Garthen Applied to a Veffel, Lev. 6. 28. A Potters bottle, Jer. 19. 1. a Pitcher, Lam. 4. 2. as being made of earth.

In earthen veffels, 2 Cor. 4. 7. or in veffels of fiell. Though the Apostles were as it were earthen vessels, of small price, weak, frail, fubject to many knocks and falls, yet there was most excellent treasure of wildom and knowledg in them. Annot

Carthin 1. That which hath its original of the earth, as the creatures on earth, Pial. 148. 7. and the body of man, 2 Cor.

2. That which is earthly, or favoureth of the corruption of the world, as earthly-widdom, Jam. 3. 15. Earthly members, Col. 3. 5. Things on the earth, Col. 3. 2. Earthly things, Phil. 3. 19. Earthly pheeches, Joh. 3. 31.

19. Earting species, Join 5:51.

3. That which is natural, Join 3: 12.

Earth quake] The shaking and trembling of the earth, Job 9. 6. Pal. 18.8. & 60. 2. & 77. 18. Joel 2. 10. & 3. 16.

Yet, not of the whole earth, but of some parts thereof, especies ally Mountains, Pfal. 68. 9. & 114. 4, 6. Zech. 14.4 and Islands, Rev. 6. 14. & 16. 20. comp. with 18. Whereof the efficient cause is either supernatural (and that either principal, God, Exod. 19. 18. Pfal. 29. 6. & 104. 32. or instrumental; the Angils, Mat. 28. 2.) or natural, namely, nind, mental; the Arghi, that 20, 20 of hathlat, flathery, Which first to break out from thence shaketh the ground. This the Lord doth to flew his power and majefly, Exod. 19. 18. I King. 19.11. His anger and dipleasure against sin, Amos 1. I Zech. 14. I. His powerful affiftance to his Church, Act. 16. 25, 26. Both , Pfal. 77. 19. And it fets out the triumphing power of files chieft, Mat. 28. 2. This produceth a discovering of the channels of waters, and foundations of the world, Pfal. 18. 15. The removal of Mountains from one place to another, Zech. 14. 4. Rev. 6. 12, 14. The cleaving of the rocks, and opening of the graves, Mat. 27. 51, 52, 54 and gates. Act. 16. 25. The defiruction of many, Rev. 11. 13. Fear and trembling, 1 Sam. 14. 15. Act. 16. 26, 29. Famine and Pestilence, Mat. 24. 7. Mark 13. 8. Luk. 21. 11. A preparation of men unto faith and repentance, Adt. 16. 26, 29, 30. Rev. 11. 13. It's put for fearful disturbances, great alterations and overthrow, Rev. 6.12. & 16.13. Or a great change, Heb. 12.6. Garthquake A most vehement shaking of the Earth, with

chorrible trembling. Rev. 6. 12. Lo, there was a great Earthquake. This is a fearful judgment, whereof many examples in all ages, and a fore-runner of great mutations.

2. Great alterations and changes of Religion and Civil goevernments throughout the World, after the cuftom of the Scriptures, which use to call some notable change, a shaking of the Earth, as Heb. 20. 26. & Pfal. 68. 9. The delivering the Irraelites out of Egypt, is called the moving of the Earth.

Rev. 16. 18. And there was a great earth-quake, such as was not fincemen were upon the earth. Meaning hereby, fome extraordinary punishment inflicted upon the ungodly world, by some great and unlooked for alteration of State.

As the natural earth quake, such as is spoken of Amos 1. 1. Mat. 28. 2. shaketh the earth by the force of the wind gotten into it; so mystical earthquakes make Cities and Kingdoms quake with wars and troubles, when the Gospel beginneth to be preached in them; and therefore such stirs are set out by earth-quakes, chap. 6 12. and 16. 18. Annot.

Carthy 1 Cor. 15. 47 or earthly: that is, having a body that was earthly, and fince the fall is become mortal and corruptible. Gen. 3. 17. Gr. of duft, namely of the earth. D. Tranfl. and Annot

'Esse A stubborn resting and continuing in an evil and sinful course, with pleasure and delight in it. Prov. 1. 32. The 'eaf' of the fools flayeth them. Ifa 32. 9. Pial. 123. 4.

It's put also, for rest or quietness, Deut. 28. 65. Security and careleines, Job 12. 5, Jer. 42. 11. Ezek 23. 42. Amos 6. 1. marg. Zech. 1. 15. Void of any trouble or diquietness, Luk. 12. 19. Job 16. 12. & 21. 23. To sit down, Deut. 23. 13. marg. without any great labour, Judg. 20. 43. To lellen, 2 Chr. 10. 4,9. To mirigate or affwage, Job 7. 13. To prosper every

way, Jerem 45.27.
His foul Ball dwell at eafe, Pal 25. 13. that is, shall lodge in goodness, marg. Other men be eased, 2 Cor. 8. 13. that is, pay

no contribution for the poor Saints.

Cafe | To ease ones felf, or do the work of Nature, Deur. 23. 13. Heb. fitteft down, marg.

Eafe to be underflood, 1 Cor. 14. 9. Gr. fignificant. Eaft tole intreated, Jam. 3. 17. comercins, or gently intreating, for it may be taken either actively or passively; that is, to be perswaded eafily to the best, or apt to perswade others with good speeches. Liigh C. S.

My youk is easte, Mat. 11.30. The word X5000 fignifies 200-Sos good, and something more good in the begoed degree, and is rendred gracious, 1 Pet. 2.3. So Cottle page, the practite which he lays on his Disciples, are here said by him to be not only a good, but a gracious, benign, bounceous yoly, that any man is the better for taking on him. Dr. Havemond Annot. 1.

" Ho be eafed of his enemies | To confert him in the juft punishment of his own people, become (through their Idolatry and Apostasic) enemies of their God. I will ease me of mine enemies; that is, I will quiet and cheer my felf when my wrath is satisfied and fulfilled in their punishment, Ifa. 1. 24.

'Cafie | That which may well be born, or which we may use with none or little incumbrance and burthen to us. Mar. 11. 30, My yoke is easie; to wit, unto the regenerate. See

There is a facility or eafiness twofold.

" 1. Of persons, when they be accessible, affable, exorable; it is the fame with Kindness.

"2. Of their works or things to be done, which confife th of two parts.

"I. In the fitness, multitude, power, presence, conjunction of the means or causes. "2. In the paucity, impotency, absence, disunion of the

counter-causes or impediments. Caffer | Lighter , less burthenseme, Exed. 18. 22. Not fo hard, leis difficult, Mat. 19. 24. Luke 15. 17.

Caffly Soon, readily, 1 Cor. 14.5.
(Caff ] Eaftern people which dwelt in Swia and Milenetamia, as the Philistines dwelt in the West, Ita. 2 5. They 'are full of the East, or above the East, excelling tiem in itperfittion and Art-magick, whereunto they are given excee-

It's the first of the fourth quarter of heaven, where the Sun pegins to rife, Deut. 4. 47. Pfal. 113. 3. and heret to Idolasers in their worship turn themselves, Ezek. 8. 15. It's put not only for men dwelling in that Coast, Ifa. 2.6. Ezek. 25. 4, 10. but for the Countries there, Jer. 49. 28. Dan. 11. 44-

Mr. Gregory in his Notes and observations on Zech. 6. 12. & 3. 8. as he readeth the Texts, thus, Behold the man whole name is the East. And, I will bring forth my servant the East. (Whereas in our Translation the words are thus rendred, Behold tire man whose name is the Branch. And, I will bring forth my firvant the Branch) So he layeth down this ground, which he termeth New; That the special presence of God ever was and is in that part of the heaven of heavens which answereth to the Equinocital East of the Holy Lind, p. 72. And, that Adam worshipped God in Paradise toward the East, and so did the

whole world till dirahams time, p. 79. And, that the great atonement but once a year to be made by the highest and most boly man, and in the most boly place, was performed toward-the East, quite contrary to all other manner of addressment in their devotion, Lev. 16. 15. p. 80. And , that the man Chrift

came down to us from the very same Eastern part, p. 81. For the proof whereof, he translateth, Mic. 5, 2, thus, and his goings forth are out of the East from the days of old, p. 33. And, that he ascended unto heaven by the Eastern part, &c. p. 87. And that therefore pray-

er is to be made toward the Etft, p. 89, 90.

Gaff, (Meff, Routh-gate) The commodious fituation of of the spiritual City, the Church (as some think) or the celesti-'al City, the Kingdom of heaven (as others think) by comparifon to the convenient fight of earthly Jerusalem, where the entrance by gates, disposed in all four quarters of the wind, was • very convenient for the comers unto it from all coafts of the • Country of Judea, See Ezck. 48. 30. Revel. 21. 13. On the · East part there were three gates, &c.

Hereby is shewed, that some out of all parts of the world fhall come in, and be received. See Mat. 8. 11. Mar. 13. 27.

Eaft country | Land of the Eaft part of Arabia, Gen. 25. 6. Hereupon mention is made of the Land of the East, Job 1. '3. And Job himself was in likelihood the Son of one of these

Sons or Nephews of Abraham by Ketnrah.

" To come up from the Caff Christ Jesus our Lord, the Sun of righteouineis, to arise in the doctrine of the Word, and to fhine upon the Christian Churches, to expel from them spiritual darkness, even when a whole rout of infernal spirits are let 'loose to fill the world with the darkness of hell, to wit, with ignorance, superstition, idolatry and heresie. Rev. 7. 2. I saw another Angel came up from the Esse. Thus the Scripture elsewhere speaketh of Christ, as in the Song of Zachary, Luk. 1. 'alluding unto the custom and manner of the Sun, which from the East seemeth still to arise and ascend, till it come to the e midft of heaven, which some do interpret of constantine, who ascended out of the East-parts of the world, as Stories shew, namely Eufebius; and by whom, as a main inftrument of God,
 the light of the Gospel did break forth, to the scattering of the mifts of errors, and the enlightning of the Church, after ' most darksome times: This exposition differs herein from the former (which is more commonly received) in pointing to the Minister, or instrument; whereas the former pointeth to the author of such a mercy. In which case, both fignifications a-gree well; because author and instrument be not contrary, but fubordinate one to the other.

Caffer ] Ad. 12. 4. maga, the Paffeover. The word is originally Heb. fignifying to pals by, to leap, or pals over, TOD Pelach, from TOD Palach. See Exod. 12.13, 26. Leigh C.S.

Gaff-fide] Judg. 21. 19. or towards the Sun-rifing, marg. Where the words border, end, gate, part, side, street, wind, are an-

nexed hereunto, the sence is plain.

Caft ward Gen. 2. 8. from Canaan, and Arabia Petrea, where Moses is thought to have been when he wrote this story, fo was Mesopotamia situate. See Numb. 23. 7. compared with Deut. 23. 4. & Gen. 28. 2--8. inclutively, compared with chap.

It's mentioned in many other places, whereof exact notice being taken, together with the context, it will be easie to find

out the meaning.
"Mo eat | To chew meat with the teeth, to make it fit to en-

ter the flomach. This is natural eating.

'2. To receive and take part of all forts of meats, even such cas were forbidden by Moses. This Peter did among the Gentiles at Antioch, to confirm by his example that Christian liberty from the yoke of Moses Law, which the Doctrine of the Gos-' pel taught and fet forth; but afterwards when some Jews came per tangne and ret form; but afterwards when tome fews came thicker from fame; that is, from fews/alem) he overthrew that he had established by his teaching and example, in that he himself as a temporizing diffembler (in that one act) unto the Jewish (ontform, being with the fews; Gal 2. 12. Before certain came from fames, he did eat with the Gentiles. Note, that by this latter aft and deed of his he gave occasion to think, that the Ceremonies of the law were necessarily to be kept of all that would be laved; whereas by his former eating indifferently all ' kinds of meats with the believing Gentiles, he had built them up in the abrogation of those Ceremonies, so destroyed he what once he built: fuch imperfection is even in the best of men.

"3. To live by bribery, or gifts given by wicked people for " the impunity of their fins, this is to eat the fins of the people "Hof. 4.8.

" A fin whercof Ministers by their slattery or evil silence at "mens fins, and Magistrates by not punishing, and much more " by upholding mens fins are guilty too often.

Ho eat | is taken alfo for,

1. To enjoy, Ifa. 1.19. 2. Believe, or by faith partake of, Joh. 6. 56.

2. Confume, Nah. 3. 15.

4. Communicate or be partakers of Christ of his graces and comforts, Cant. 5. 1.

5. Devour, destroy, or overthrow, Numb. 24. 8.

F. 6. Partake of Idolatrous facrifices, Numb. 24. 2.

7. Dine of fup, 1 Sam. 9. 19.
8. Live upon, Hof. 4. 8. be familiar with, 1 Cor. 5. 11.
9. Receive the Word, Ifa. 55. 1. and that understandingly, with power and effectualness thereof, Jer. 15. 16. Ezek. 3. 1, 2,

A

10. Enjoy felicity, Rev. 2.20. Do the will of God earnestly and with great defire, as an hungry man willingly eats his meat

11. Feed chearfully and plentifully, Ruth 3.3,7

12. Live amerry life, Eccl. 8. 15. Ifa. 65. 13. 13. Gives ones felf to pleafure, lead a diffolute or riotous life,

Ifa. 22. 13. Mat. 24. 38. 14. Live, Eccl. 5. 17.

15. Live by eating, 1 King 17.15.

16. Live at the charges of the Church, 1 Cor. 9.4. By the words following this word Eat, the meaning of a great number of phrases will plainly appear.

To eat To communicate and take part with others in their good and joyful things, as they which eat together, are to take of one meat, Cant. 4. 1, Eat, O friends, Eat, drink, and

"Toeat all things] Not to pamper the belly by gluttony and excess, but indifferently without choice to use meats forbid by Moses law, as well as such which were allowed, upon knowledge of their liberty purchased by the passion of our Lord, from such Legal and Ceremonial observances. Rom. 14. One believeth that he may cat all things.

" Pot to cat bland of Ecasts | Not to profane or dishonour holy things by imploying them to common use, for bloud was for expiation in facrifices. Gen. 9. 4. Lev. 19. Lev. 17.

'2. To be very careful not to fled mans bloud to fatisfie out

'lust, Gen. 9.4, 5. Deut. 12. 13.
'The law which forbiddeth earing of the fat, Lev. 3. 17. & 7. 13, 14, 15, hath the same fignification, which the bloud before did signifie, as touching our honouring holy things.

'Aot to eat unclean Beaffs and Birds | That nothing is lawful for (no not for common use) unless it be fanctified by the Word and Prayer, Levit. 11. 1, 2, 3, 4, &c. until verf. 12. compared with 1 Tim. 4. 5.

' 2. That we ought not to be carried away with strange doctrines and manners of the Heathen, but to have our hearts established in the Lord with grace, Heb. 13. 9. Lev. 20.

Cat Before Icat, Job 3. 24. Heb. Before my meat. marg. "His est bread To feed, or to eat meat. Mar. 3. 20. They could not jo much as eat bread; that is, take their meet re-

Hoest butter and hony To be nourished and brought up with fuch inflenance as is fit for an infant to feed on till he come to age and discretion. Ifa. 7. 15, 16. Butter and hony shall be eat: this must not be understood of the Son of the Virgin (Immanuel, verf. 14.) but of the young Son of Isiah, Shear-Jashub, v. 3.
whom God had given as a fign of deliverance of Juda from the Syrians and Ifraelites, who both perished in so short a time as this Child could grow up: for both those Kings perished within the fourth year of the reign of Ahaz, whereas Immanuel was born long time after, 2 King. 15. 30. &

'2. To have such plenty as there should be none of the richer especially, to whom to fell; such a number should be exported captives to Babylon, and fo few inhabitants left in Indah. Ifa. 7. 22. Butter and boney (hall every one eat that is left in

To eat as a canker \ To overthrow the faith of others, as a gangrene doth overthrow a body by eating part after part 2Tim.

Mo eat Chriff To receive him by believing in him, as meat is received into the flomach by eating, fo Christ is received into the foul by believing. Joh. 6. 35. He that believeth in me shall never hunger more, and he that believeth in me shall never thirst. This is a spiritual eating. Thus is the steff of Christ eaten, when we do by faith believe that it was given for us, and is the price of our fins to God. The Capernaical and Papiftical eating of Christ, is both absurd and abominable; for so Infidels and wicked men, yea very Mice and Rats may eat him, and have eternal life by him, if his very flesh were corporally present in the place where the Sacrament is administred. Moeat and Daina To live and be fafe, Exod. 24. 11. They fam God, and did eat and drink.

2. To live voluptuoufly, being given to the pleasures of this flife. 1 Cor. 15. 32. Gen. 25. 34.

Ho eat the flesh of the whole To endevour (out of a deep

detestation) the utter ruine of Romish Dominion and Popish

prelates; by cutting fhort their revenues, refusing their pardons, forbidding appeals to Rome, and to go to Rome for confecration of Bishops, casting down their superstitious buildings. and conferring their Demains and Livings to better uses, deny ing Peter pence: which all and much more, hath already been done in our Realm of England, and in some other Nations and free Cities, which have called back the profits that went from amongst them to feed and enrich Rome: This is here called the eating of her flesh. Rev. 17. 16. They shall eat her flesh.

Spoil her as a Lyon feeding on his prey. Or, shall feed themfelves on her spoils, which were as dear to her, as her slesh. Mat. 5. 29, 30. Or, members, Col. 3. 5. This sheweth their great rage against her, Psal. 27. 2. Job 31. 31. but it appeareth more in the clause following, in that they were not content with eating her flesh, Job 19. 22. but burnt the remainders of her. Annat.

freely eat | Gen. 2. 16. Heb. eating thou hait eat. Ifa. 28.4. To eat pleafant fruit | To be present with the Church to feast and make merry with her in communicating of her graces, Cant. 4. 16. Let my well beloved come to his Garden, and Eat it. pleafant trait.

"To eat up Gods people | To exercise wrong and cruelty towards the godiy. Pfal. 14. 4. They eat up my people like bread even as usually and willingly as they eat bread, they do oppreis

"Ho eat herbs ] To feed upon peafe, beans, and all manner of pulse, or the vilest meats, that were, rather than to cat emeats forbidden by the Law; fuch was the weakness of believing ' Jews, Rom. 14- 2-

Ho cat our own judgment | To procure judgment to our felves by our cating unworthily the Lords Supper, 1 Cor. 11. 90. He that eateth this bread unworthily, cateth his own judgment; that is, he is cause of punishment to himself by eating un-' duely.

"Ho eat and live for ever? To eat of the tree of life, on a 'purpose and hope to recover that life eternal which he had worthily loft by his eating of the tree of Knowledg, Gen. 3 22.

" Note: That Adam should not have lived for ever, though he ' had eaten; (for by fin he was deftitute of the force and fruit of the Tree, which thould have conferred natural and continued 'spiritual life, on condition of his obedience) but the vain con-"fidence and prefur ption of Asiam, is here noted, fuch as hy-'pocrites have to get favation (ex opere operato) by the bare action, or receiving of the Sacrament.

"Hofat a rowl, or a book To receive and (after a fort) to draw and take in both the argument or matter, and 'also the gift of prophetie. Ezek. 3. 1. Son of man cat this

2. To fludy and learn the Scripture, till one know the points of Doctrine and have the power thereof in the heart. Rev. 10. c. . Tago the book and eat it up.

Caten for Burnt, Ifa. 3 14. marg. To have greedily finned, Ezek. 18.2. To be transported with an holy heat of spirit,

@ater ] Man that eateth, Nah. 3. 12. A Lyon, Judg. 14. 14. Cater Out of the Eater came forth meat, Judg. 14. 14. i.e. which lives by prey, and devours all, and is food for none came forth nourishment fit to preferve the life of others, (namely, honey out of the carkais of the Lion) Annot. There's mention of eaters, of flesh, Prov. 23. 20. bread, Ifa. 55. 10. figs, Nah. 3. 12.

Ifa. 28. 4. He exteth it up, Heb. [walloweth, marg.

# E

Chail An heap of ancientness. The Son of Shobal, Gen. 26. 23. The Son of Jocktan, 1 Chr. 1.22. Also, the name of a Mount, Deut. 11. 29.

Ched A Servant. The Father of Gaal, Judg. 9.25. The Son of Fonathan, Ezr. 8.6.

Chet-melech A fervant of the King. An Eunuch unto Z:dekiah, Jer. 31. 7, 8. Chen-eger | Ihe stone of belp. A place, 1 Sam. 4. 1.

(Eber] Palling, passinge, or anger. The Son of Shalah, Gen. 10. 24. or Shelah, I Chr. 1. 18. Also, his positivity, Numb.

Chiafaph \ A Father bringing into one, or, a gathering Father. The Son of Elkanah, 1 Chr. 6.23. The Son of Korah, 1 Chr.

Chonp A kind of tree, whereof the word is as black as jet within, and beareth no leaves not fruit, Ezek. 27. 15. There are two kinds of it, and therefore the word is put in the plural

Espenal | Gring over, or saffing from one place to another, or, being angry. A place, Numb. 33. 34.

E C

Eccho] Ezek. 7. 7. Sounding again. See marg.

"Ecclefiaftes | A person united again to the Church upon

his repentance done and published before the Church Eccl. 1.1. '2. A book or portion of Scriptu:e, called Ecclefiaftes, because 'it is a witness of his (Solomons) uniting to the Church after his grievous fall.

### E D

Co witness. The name of an Altar, Josh. 22. 24,

Coar | Affock. A place, Gen. 25. 21.

"Coen | Either pleasure; then it is a Noun appellative: or the name of a place and Region (wherein stood Paradise) cal-'led to upon the great delights and pleasures which abounded in Edin. Gen. 2. 8. Basimard in Edin. Hereof is mention in Scripture, 2 King. 10. 12. & Ila. 37. 12. Ezek. 21. 24. & 28. 13. where Eden is termed the garden of God: Allo, Gen. 4. 15. & 13. 10. & Ifa. 51.3. which plainly sheweth, that inthence Eden is the proper name of a Region in Babylon, of Caldes and other Regions bordering upon it, (as Nod, Gen. 16.) It is plain therefore that they are deceived which imagine Paradife istuate in Eden, to be the whole world, or in the air, under the Equinoctial zone or circle; or to contain Armenia, Syria, Agypt, and affyria in it: or restrain it to a fruitful field in Rab, low, or confine it to Seria only: whereas how Paradife and the Region of Elen were bounded, cannot certainly by any ftories facred or profane, be underflood, as Paraus thinketh. Sure it is, that Mujes written of Eder as a place in his time well known of him and the Jows, and in Gen. 2. doth by some · noods and other circumftances, describe and determine it. Fastward it was, but how large, whether yet defaced wholly, or when, as it is no matter of faith, so no certainty to be had, but with much uncertainty; August. Præstat aubstare de occultis,

It's also the proper name of a man, the Son of 7020. 2 Chr.

Corr Affock. The Son of Mahi, I Chr. 23. 23. Also the name of a City, Josh. 15. 21.

Cag Taken for, The border or utmost limits or bounds, Exod. 13. 20. Numb. 33. 6, 37. The piercing, cutting, and dividing power of Gods Word, Heb. 4. 12. Rev. 1.15.

Edg ] Ezek. 43. 13. Heb. lip, marg. Spoken of the Sword, Gen. 34. 26.

Set on edg, Jer. 31. 29, 30. made dull, blunt, as the Original

Set on eag, Jer 31. 29. or grown blant, dull. Heb. properly vall, or (hould grow blunt. Dutch Trans. and Annot.

'Edification | Either the action of one, who feeketh by inftruction to build up others in godliness, or the event and

fruit of such an action, Eph. 4. 12, 16.

For the edification of the body of Chrift, I Tim. 1. 4. Also all

our Christian duties which we owe to our Brethren, 2 Cor. 12.19. " @difie | To build, or to make an house.

'2. To do all manner of duties, either to bring our neighbour unto Christ; or if he be won, that he may grow from faith to faith; for the faithful they are Gods houle and building, his Temple and stones of the new Terusalem; and the furthering of these in Christianity, is edifying and building of them up. 1 Theff. 5. 11. Edifie ove another. Rom. 15. 2. Eph. 4. 12.

Figuratively, it's put for, To inftruct, 1 Cor. 8. 1. Make up. perfection as a building, Jude 20. Confirm the weak in faith, Cor. 10. 23. Embolden, 1 Cor. 8. 10. marg. To build up others in godhnetis the end of prophetying, 1 Cor. 14. 3. which effect is accordingly wrought thereby, Ibid. 4. To this end we must seek to excel in spiritual gifts, Ibid. 12. Yea, in every thing to aim hereat, Ibid. 26. Which however all things do not, 1 Cor. 10. 23. Yet charity doth, 1 Cor. 8. 1. Theauthority committed to Gods Ministers doth, 2 Cor. 10. 8. Eph. 4. 12. Christian communication doth, Ibid. 29. Fables and endless

12. Christian communication doth, Ibid. 29. Faoles and endless genealogies do not, 1 Tim. 1. 4.

Edifying 1 Cor. 14. 5. Hereby he understandent confirmation of faith, and instruction of the ignorant. Annot. frog the collipsing 1 Epidel. 4. 12. the building 29. D. Transl. Rather than collipsing 1 Tim. 1. 4. then edifying of God, that is, edification which is according to God. Others read, discounting to God. [pensation of God, as I Cor. 4. 1. D. Transl. and Annot.

Grom | Earthly bloud, or rid.

"I. The colour of red, in the Hebrew tongue, Gen. 29, 25.

"2. The name of Esau for two causes, Gen. 25. 30. & 36. 1.

"3. The Posterity of Efan, with the Edomites, Amos 1.11. " 4. The King of Edon, Numb. 20. 18.

" 5. The Country inhabited by the posterity of Esau, Psal.

"137. 7. Ezek. 25. 13.

"6. The whole world or earth over which the Apoftles (the " feet and shoos of Christ) should go to preach. Psal. 60. & " 108. 6. compare it with Rom. 10. 15. Mat. 28. 9. St. " Augustine.

"Auguent."

"7. A City in Idumea, Josh. 3. 16.

Edom. The posterity of Esu, who was called Edom. Gen. 25. 30.

Edue, who was called Edom. Gen. 25. 30.

Edue of strength or might. A City, Josh. 13. 31.

Eduth Plal. 60. & 80. The Title; that is, the testimony, which here either belongeth to the musick now unknown to us or meaneth the Pfalm to be a Testimony of Davids faith and thankfulness; or to be sung by the Priests before the Ark of God in the Sanctuary; which Ark and Tables of the Covenant in it, was called the Testimony. Exod. 40. 5, 20. Aynfw.

A Testimony, or, Ornament; An excellent Testimonial of the faith of Gods people in afflictions. The Chaldee applyeth it to them that fate in the Synedrion that studied in the Tellimony of the Law. Idem, on Pfalm 80. 1.

The most probable conjecture is, that Shushan Eduth, was the beginning of some known Song. Annot.

A contestation; wherein the Pfalmift intreateth God for freedom out of those miseries, which by his desertion had befallen him. Annot. on Pfal. 80. the Title.

A Tellimony, or Tellification, or declaration of faith in Gods gracious promifes, during the heavy pressure of his Church. D. Annot. on the same.

Effect ] is all one with, Bring to pals, 2 Chr. 7. 11. and may also be taken for the end, or work, or fruit, Isa. 32. 17.

Df no effect! That which is void, frustrate, fruitless, idle.

and vain, having lost its force and efficiency, Gal. 4. 4. Rom. 3.
In Gal. 2. 21. Rom. 6. 6. In all these places, one word is used in the Greek Text.

Effectual] Wrought, 2 Cor. 1.6. marg. Operative in producing good works, Philem. 6. Successful, prosperous, 1 Cor.

Effectually Wrought effectually, Gal. 2.8. eyepy hous. Effectually working, eyesy er tat, 1 Thesi. 2.13. The word signish such a working which hath efficacy to the bringing the bring of that which it workith: Such a working that notes the most lively activity that can be; an actual and effectual force. Ligh

Effeminate ] One that is luftful, addicted unto firange and fiithy lusts, 1 Cor. 6.9.

Effeminate | 1 Cor. 6. 9. μαλακοί, Mat. 11. 8. Luk. 7. 25. They that wear soft apparel, managa gopules. The Apostle transferreth it to the mind, (where it's taken in an evil part) for the apparel (often) shews the effeminateness of the mind. Leigh Crit. Sac.

### E G

Gaa The use of it is for food, Luk, 11,12. The kinds mentioned in Scripture, are of the Fowl, Deut. 22. 6. The Offrirch, Job 39. 13, 14. The Partridg, Jer. 17. 11. Also of the Cockarrice, Isa. 59. 6. As Eggs that are left are soon gathered, so the Assembly of the had gathered all the earth,

Eglah A calf, or chariot. The Wife of David, 2 Sam. 3. 5. & 1 Chron. 3. 3.

Galaim | Drops of the Sea. A place, Ifa. 15. 8.

Egion ] A calf, or chariot. A City, Josh. 10. 3. Also a King of Moab, Judg. 3. 12.

Egppt | Anguish, or Tribulation. A Countrey, Gen. 12. 11. The inhabitants of that Countrey, Pfal. 105. 38. That great City, the seat of Antichrist, which spiritually is so called Rev.

'Expet | Rome, together with Romill jurisdiction, which in 'St. John's time did reach unto Jerusalem, where Pontius Pilate was Deputy to Cafar, the Emperor of Rome; which is likened to Egypt, in respect of Idolatry, and the bondage wherewith the held Gods people, most cruelly enthralled, Rev. 11.8. Which fpiritually is called Egypt.

As Rome is for her pride and filthiness called Sodom, and for her Sorcery and Witchcraft Babylon, fo for her Idolatry and cruelty Egypt, as if the wickedness of them all were concentred in her. Leighs Annot.

Egyptians The people of Agypt, Gen. 12.12, 14. & 41. 55, 56. & 43. 32.

# E

@hi] My brother. The Son of Benjamin, Genes. 46. 21. Chud | Praising. A Judg, Judg. 3. 15.

Gight | Spoken of, 1. in Unites, and that of Boards, Exod. 26.25, 8, 26. 30. Bullocks, Numb. 29. 29. Captains, 1 Chr. 27.

11. Cubits, 1 King. 7.10. Ezek. 40.9. Days, Gen. 17.12. & 21.4. 2 Chr. 29.17. Luk. 2.21. Joh. 20. 26. Lor, 1 Chr. 24.10. & 25. 15. Men, Jer. 41.15. Month, 1 King. 6.38. 1 Chr. 27.11. Oxen, 15. Men. Jef. 41.15. Month, 1 king. 6. 38. 1 Chr. 27.11. Oxen, Numb. 7.8. Principal men, Mic. 5. 5. Sons, 1 Sam. 17.2. 1 Chr. 26.5. Souls, 1 Pet. 3.20. Steps, Ezek. 40.31. Tables, Ibid. 41. Years, Lev. 25.22. Judg. 3.8. 2 King. 8. 17. Ibid. 22.1. 2 Chr.

21. 5, 20. & 34. 3. Act. 9. 33. 2. In Hundreds, of Men, 2 Sam. 13. 8. Nehem. 11.12. Jer. 52.

29. Of years, Gen. 5. 4,7, 10, 13, 16, 17, 18.
3. In Thoulands; of the Camp of Ephraim. Numb. 2. 24. Of the Males of the Kohathites, Numb. 4.28. Of the Levites, from thirty years old, and upwards, Numb. 4. 48. Of the Ifraelites numbred by Foab, 2 Sam. 24.9.

number for an indefinite, 1 Sam. 24.9.

To seven and also to eight, Eccl. 11. 2. that is, to many, a definite number for an indefinite, 1 Sam. 2. 5. Job 5. 19. Mic. 5. 5. Annot. Eighth Applyed to Month, 1 King. 12. 32, 33. Person,

2 Pet. 2. 5. Person or State, Rev. 17. 11. Precious stones, Rev.

21. 20. Year, 2 King. 24. 12.

He is the eighth, and is of the feven, Rev. 17. 11. The feven feverral Regiments, or Heads of Government, to which the State of Rome was fuccessively subject, were Kings, Confuls, Decemvirs, Tribunis, Distators, Emperors, and Popes, of which five ceased before Johns time, the sizth which was of Emperors was now, the sizth which was of Emperors was now, venth which was of Popes was not yet. Leighs Annot.

Which feventh was the eighth in respect of that spiritual power and jurisdiction, which it should challenge and usurp, and yet one of the seven in respect of the temporal dominion, which it would claim. Hall.

Or, The eighth Head, which is also one of the seven, in the Empire renewed by the Pope. Leighs Annot.

Or, The eighth King (for fo the word eighth agreeth in gender with the word King, and not with the word Bealt) he should be so altered, that he should seem rather to be a new beast, than an head of the old one, Dan. 7.7. Annot.

Which seventh Head, and eighth King in account, is that very Antichrift, chap. 13. 11. Bernard.

Giahteen | Spoken of, 1. In Unites, and that of Cubits, 2 King. 25. 17. Perfons, Gen. 14. 14. Luk. 13. 4. Sons and Brethren, 1 Chr. 26. 9. Wives, 2 Chr. 11. 21. Years, Judg. 3. 14. & 10. 8. 2 King. 24. 8. Luk. 13. 11, 16.

2. In Thousands; as, of the Children of Israel that were destroyed by Benjamin, Judg. 20. 25. Of the Benjamites slain by the Israelites, Ib. 44. Of the Syrians sinitten by David, 2 Sam. 8. 12. Of the half Tribe of Manasset, which came to make David King, 1 Chr. 12. 31. Of the Edomites flain by Abi-Shai, 1 Chron. 18. 12. Of talents of bras given by David, for the service of the house of God, 1 Chr. 29. 7. Of measures of the City, Ezek. 48. 25.

Eighteenth | Spoken of a Lot, 1 Chr. 24. 15. & 25. 25. Of Years, 1 King. 15. 1. 2 King. 3. 1. 2 Chr. 34. 8. Jer. 32. 1.

Gighty | Spoken of Years, Gen. 5.25, 26, 28. Cither is spoken usually of two, whether Persons, as Lev. 10. 1. Mat. 6. 24. Luk. 16. 13. or things, as Lev. 13. 49, 58. Numb. 22.26. Sometime of more, as Deut. 17.2. 1 King. 18. 27. I Cor. 14.6. In some places it's all one with Or, as Luk. 6.42. Jam. 3.12. And usually Or followeth the word whereunto is joyned, as good or bad, Gen. 31. 24. (from good to bad, marg.) warp or woof, Lev. 12. 58. a bullock or a lamb, Lev. 22. 23. great or small, I Sam. 20.2. & 30. 2. whereby the meaning is plainly seen.

Ekar Barren, feeble, without strength. The Son of Ram, I Chr.

Thron Barrenness. A City, Josh. 15. 45.
The inhabitants of Ekron Josh. 13.2.1 Sam. 5.10.

Cladal) Gods eternity. The Son of Tabath, 1 Chr. 7. 20. Clain An elm, or oak. A valley, 1 Sam. 17.2. A Duke of Edom, Gen. 36. 41. Also the name of a King, 1 King. 16. 6.

Elah] The Father of Shimei, 1 King. 4. 18. The Father of Hosea, 2 King. 15. 30. The Son of Calib, 1 Chr. 4. 15. The Son Clam?

Clam A young man, or Virgin. The Son of Shem, Gen. 10. 22. The Son of Meshelemiah, 1 Chr. 26. 3. Another mentioned, Ezra 8. 7. & 16. 2 Neh. 12. 42. Also a Country in Persia EZTA 8. 7. & 10. 2 IVCII. 12. 42. Allo a Country III respa (whence Elamites, Act. 2. 9.) Ifa. 21. 2. It feems that two Ci-ties or Country's were fo named, Ezra 2. 7, 31.

@lamites | Such as from a Countrey in Persia were placed in the Land of Ifrael, within the circuit of the ten Tribes, Ezra 4.

Clasat The doings of God The Son of Pashur, Ezr. 10. 22. The Son of Rapha, 1 Chr. 8. 37. The Son of Shaphan, Jer. 29. 3. Clath Strength. A City, 2 King. 14. 22.

Elanj Strengen. A City, 2 Aing. 14. 22.

El-Bettel The God of Bethel. A place, Genef. 35.7.

Elbaah] The knowledg of God. The Son of Midian, Gen.

@Dad Gods beloved. A mans name. Numb. 11. 27. "Cloer An ancient, or one stricken in years, or of great age. I Tim. 5. 1. Rebuke not an Elder. This is an Elder in respect of age. Elder is put for greater; to wit, in age, as Gen. · 26. 16. & 27. 1.

2. A temporal Governor and Ruler among the Jews, Exod. 24. I. Alfo, Exod. 4. 29. The Elders of the children of Ifrael. Exod. 17. 5, Take with thee the Elders of Ifrael. Mat. 21. 23. Add. 4.5. These were Lay or civil Elders; Elders by office and dignity in the Common-wealth, Gen. 50. 7. Num. 11. 16. Kuth 4. 2. 1 Tim. 5. 17. or Church Rulers.

43. One that hath authority over a flock, to rule or teach it.

1 Tim.5.17. The Elders that rule well are worthy of double honour.
1 Pet. 5. 1. The Elders which are among you. This is an Ecclefiaftical Elder, to deal in the edification of the Church, Tit.

'1. 5. 7.
'4. An Apostle. 1 Pet. 5. 1. I also that am an Elder, 2 Joh. 1.

'5. Progenitors, or fore-fathers, which lived in former ages. • Mar. 7. 2. Holding the Tradition of the Elders.
• 6. All which have any Ecclefiastical function; namely, Tea-

chers and Paftors, 1 Pet. 5. 1. 67. Paftors, Deacons, and other Church-officers, Act. 14. 23.

A Synecdoche.

8. The Judges or seventy Senators of the great Court at 76rusalem, called Sanbedrin, Mat. 15.21.

There are 1. Elders through age, 1 Tim. 5. 1.

2. Antiquity of time, or precedency of years, Heb. 11. 2.

3. By way of representation. Rev. 4. 1...

4. In respect of wit, knowledg, and understanding, Num. 11. 16. Namely, such as in respect of their wisdom were fit to be fet over the reft.

5. By reason of their place and office, whether in the Church, 1 Tim. 5.17. Tit. 1. 5. Jer. 5.14. 1 Pet. 5. 1. In which places by Elders all fuch as have any Ecclefiaftical function may be understood, as Apostles, Pastors, Teachers, Deacons, or other Church-officers, or in the Common-wealth. In respect of a Kings house, Gen. 50. 7. A particular City, Deut. 19. 12. The whole land, Gen. 50.

Elder than he ] Job 32. 4. Heb. elder for days, marg.

The elder, Rom. 9. 12. or greater, marg. Eldeft fervant, Gen. 24. 12. One that had lived longer with him than any of the rest, or was older than any of them.

Eldest Son, Gen. 27. 1. the first born.

Though Apollo Anglicanus render the word @peoCuregos, Presbyters, accounting the rendring of it Elders, to be corrupt, yet if To has be joyned therewith; (which he also joyneth) Ecclesia-Gical Presbyters had no hand in the apprehending of Chrift, nor are they to be reputed the disciples of the Jewish Presbyterians. between whom and Aftrologers there's now such antipathy. And whereas he faith that the proper reading of wpeofitees, is Presbyters, will he render these words in Joh. 8. 9. 'ApEd police and The apeaculeron, was The equitor, beginning at the Presbyters, even unto the last? What can he say against ours, beginning at the eldest even unto the Last? Such went out first, either because they who had lived longest had more fins, or because they being more prudent, first apprehended the force of the sentence. Annot.

Cibers | The Elders or Heads of the families . were chief men among their Tribes, who were farther chosen, and by imposition of hands received into the Sanhedrim, and so made Judges there, and these are called the Elders of the people, Mat. 21. 23. & 26. 3, 47. and of Israel, Act. 4. 8. Dr. Ham. on Mar. 5.

The same Author holds, that by Elders in Act. 11.30. and in many other places of the New Testament, Bishops are meant, which he endevoureth to prove at large.

'Elders' Ancestors, or Forefathers, of whom we have our being; and by whose authority and example we ought to be much moved, Heb. 11. 2. They are called Fathers, Heb.

Four and twenty Elders, Rev. 4- 4- All Gods Saints of the old and new Testament, comprehended under the twelve Patri-

archs, and twelve Apossles, 2 Chap. 5. 8, 10. Annot.
They are the 24 Books of the old Testament, with the 24 writers, and ( Metonymy ) all the professors thereof. Napier.

"Clorring The Colledg or whole company of Elders which labour in the Word and regiment of the Church. I Tim. 4. 14. Given thee with the laying on of the hands of the Company of the

Elead ] Gods testimony, or witness. The name of a man,

Elealbeb] Gods ascension. A City, Numb. 32. 3.

Elealbeb] Gods ascension. A City, Numb. 32. 3.

Elealbeb] The work, or doings of God. The Son of Helex.

1 Chron. 2. 39. The Father of Azel, 1 Chron. 9. 43.

Eleasar] The help or aid of God. The Son of Axon, Gen. 6.

25. The Son of Abinadab, 1 Sam. 7. 1. The Son of Dodo, 2 Sam. 23. 9. The Son of Mahli, 1 Chr. 23. 21. The Son of Phinihas, Ezra. 8.33. The Son of Eliud, Mat. 1. 15.

Ezra. 8.33. The son of Elua, Mat. 1. 15.

"Mo elect of those of To decree the election of some to be saved by Christ the Mediator, Eph. 1. 4, 5.

It's also taken for, To choose to an office Political, I Sam. 10.

24. Prophetical, Pfal. 105, 25. & 105, 23. Sacerdotal, or

Priefly, Deut. 21. 5. Apoficical, Joh. 6. 73.

Ettl 1. Chrift, Ifa. 42. 1. as whom alone God elected and chose to be the Saviour of the world.

2. The Holy Angels, 1 Tim. 5. 21. as whom God chose from amongst the rest to eternal life.

3. Of the Ifracties, Ifa. 41. 8. & 45. 4. & 65. 9. 22. as whom God had chosen, Deut. 7. 6, 7. Taken to himself, Exod. 6.7. Redeemed, Exod. 15. 13. Severed from all others to be his, Exod. 19. 5. Set apart for himfelf, Pfal. 4. 3. Formed for himfelf, Ifa. 43. 21. and called from the womb, Ifa. 49. I.

4. The chosen out of all the Nations upon earth, Tit. 1. 1. as whom the Lord hath in his eternal counsel chosen in Christ to the obtaining of falvation to the praise of his grace, as also at some time in their life doth select and separate them from out of the world, and worldly courses to the proteition of fincerity, having fanctified them by the Spirit, of whom some are eminent for

birth or place, 2 Joh. 1.13.
'Elen Angels] Certain Angels cholen from amongst the rest to eternal life, I Tim. 5. 21. I charge thee before God and the

Fleet Angels.

'Goos elen Such men and women, as are freely chosen of God in Christ Jesus unto everlasting salvation, without respect of faith and works, foreseen only, because God would shew them mercy, Titus 1. 2. According to the faith of Gods Elect, Rom.

9.9, 10. 2. Chrift, whom alone God elected and chose to be the Messi-

'ah and Saviour, Luk. 23. 35.
'Ettt, or cholen in the 1020 One which is a felected and choise person, of chief and excellent godliness, declaring Eledion from all eternity, Rom. 16.3.

Clest Laup | Some excellent and honourable Dame. 2 Joh. 1. To the elect Lady. In this ience Theophilus is called most Noble, Luk. 1. 3. being a chief and principal person, renowned as well for piety and good works, as for birth and nobility.

' Election A choosing of some out of many, as if out of a great heap of flowers, or herbs, gold, or precious flones, or other things, yet would gather the chief. Now where some are chosen, others are refused, and where some be refused, all be not chosen. They err who hold election unto life to be common, or to depend on foreseen faith or works, for it is most free.

'2. The choofing of some to obtain falvation by Christ, according to the good pleasure of God. Rom. 9. 11. Election of Grace. This hath two acts, 1. of the end, called the decree: 2. of the means, called the execution of the decree.

'3. The choofing or appointing some unto publick functions, by voices, or by a common coment. Act. 14.23. hen they had ordained Elders by election in every Church. Joh.

4. The Elect themselves. Rom. 11. 7. The election hath obtained it. The company of elected Jews are here meant, 'Election: is Gods eternal decree, freely choofing as

fome Angels, fo also a certain number out of lost mankind, to obtain falvation by faith in Jesus Christ, unto the praise of his glorious grace, Rom. 9. 11. Act. 12. 48. Ephes.

Election | According to Election, Rom. 9. 11. The Heb. and to prefer, and is therefore rendred not only experient, to chafe, but also megateers, to prefer. Deut. 7.6.& 10. 15. Prov. 1. 29. and agreeable to that Exac-2n, election, here fignifies prelation, & n no. exaging Ses wed dears, is, Gods purpose to respect of this, (or, for the) preferring one before the other. Dr. Hammond Annot. g.

Calling and election; 2 Pet. 1. 10. By calling is meant the mercy

of God in making them Christians; and by election, that peculiar favour of being the remnant, to whom the promise of deliverance belonged, and in whom they should be fulfilled; when the rest of that people, remaining obdurate in their fins, should be destroyed. Idem. Annor. d.

"Electroyed lates. Emoc. a.

"Electron of grace] Free election, or that election which comes from the free mercy and favour of God. Rom. 11. 5.

"According to the election of grace. If election be of grace, then it is not of works; for then grace were no more grace, faith the Apostle; and that is no way free, which is not free every way, faith Augustine.

\*\*SLo make Elenion fure ] To confirm that decree of our cledion (which is firmly purposed on Gods part) to our own hearts, which is done by the fruits of the Spirit in us rehearf-'ed before, 2 Pet. 1.5, 6, 7. For these graces shew a mans faith and justification, and this shews our calling: and calling cometh from election, as Paul teacheth. Rom. 8.9. 2 Pet. 1. 10. Making your calling and election fure.

@l-elobe- [frael] God, the God of Ifrael. An Altar fo called,

Gen. 33. 20. marg.

Elements, or rudiments of the world The fire, air, water earth, called Elements, because they be the beginning whereof other visible creatures are compounded, 1 Pet. 3. 10, 12. Elements melt with heat.

2. The Legal Ceremonies of the Testament, which were Frinciples or Rules, whereby God ru'ed and infructed his Church (as it were) under a Schoolmafter in those days. But being now joyned to the Gospel, or held as necessary to salvation, they are to be taken heed of. Col. 2. 8. Beware left ye be 'spoiled by the traditions of men, according to the elements of the world. Thus it must be read after the Original text, Gal. 4.9. See Rudiments.

3. Those things, whereof others have their beginning in natural things, 2 Pet. 3. 10, 12.

Cleph Learning. A City, Josh. 18. 28.
Clephant See Bebemoth.
Cleben Applyed to Apostles, Act. 1. 26. Bullocks. Numb. 29. 20. Cities, Josh. 15. 51. Cubits, Ezek. 40. 49 Numb. 29. 20. Cities, Join. 15. 51. Curtains, Each. 40. 49. Curtains, Exod. 26. 7. & 36. 14, 15. Days, Deut. 1. 2. Diciples, Mat. 28. 16. Sons, Gen. 32. 12. Scars, Gen. 37. 9. Years, 2 King. 23. 36. & 24. 18. In Judg. 16. 5. there's mention of eleven hundred pieces of fiver, as in Judg. 17. 2. of fo many hebels.

Cleventh] Captain, 1 Chron. 27.14. Day, Numb. 7. 72. Hour, Mat. 20. 6, 8. Lot, 1 Chron. 24. 12. Month, Deut. 1.3. Zec. 1. 7. Son, 1 Chr. 12. 13. Precious stone, Revel. 21. 20. Year, 2 King. 9. 29. & 25. 2, Jer. 1. 3. & 52. 5.

Cleuzai] See Eluzai.

Elhanan Gods grace, or mercy. The Son of Jaare-Gregim, 2 Sam. 21. 19. The Son of Dalo. 2 Sam. 23. 24.

Eli ] The offiring or lifting up. The Lords Priest and a Judg, I Sam. 4. 18. & 14. 3. It signifies also my God, Mat.

27.46.

Cliab] God my Father; or, my God the Father. The Son of Helon, Numb. 1.9. The Son of Palln, Numb. 26.8. The Son of Felle, 2 Chr. 11. 18. One of Davids helpers, 1 Chr. 12. 9.

A Levite, Ibid 15. 20. Cliana Tre knowledg of God. The Son of David, 1 Chr. 3.8.

Cliadaj 1 re province of over the court Dates, 2 clin. 5.0.

Benjamite, 2 clin. 17. 17.

Cliadaj The fame. The Father of Rezon, 1 King. 11. 22.

Cliahj God the Lord. The Son of Jerobam, 1 clin. 8. 27. The Son of Elam, Ezr. 10, 26,

Cliakim The referred of God, or God arifeth, or God will refore, flability. The Son of Hilkiah, 2 King. 18.18. The Son of Josab, Bid. 22.34. A Prich, Nehem. 12.41.

Cliam The people of God. The Son of Ashtophel, 2 Sam.

23. 34. (Flias) That particular Prophet and man of God, called (Elias) the Reftorer of Religion in his time. 1 King. 17. 16. According to the word of the Lord which he spake by the hand of

2. John Baptis, which came in the Spirit and power of Elias, to refere Religion in this time. Mat. 17. 11. Certainly

Elias mell fift come and relieved things, yet. 13. And his Disciples perceived that he had he he fift by And his of John Baptis, Mal. 4.5.

Chiasapin Lord investible. A Captain of the Gadites, Numb. 1.14. The Son of Devel, called Numb. 2.14. The Son of Revel. (The letters and are not much unlike one another)

The Son of I rel, Numb. 3. 24.

Cliathib The Lord returned. The Son of Elivenai, 1 Chr. 3. 24. One of the Singers, Ezr. 10.24. The high prieft, Neh.

Cliatha] My God cometh; or, thou art my God. The Son of

Cliazar, or Cleazer Of the Sons of Parofh, Ezr. 10.25. Cload The beloved of God. The Son of Chiffon, Num. 34. 21.

Eliel ] God my God. A mighty and famous man of Manasseh, Chr. 5. 24. A Levite, 1 Chr. 6. 34. A Benjamite, 1 Chr. 8. 20, 22. One of Davids helpers, I Chr. 11. 47. & 12.11. The Son of Hebron, I Chr. 15.9. An overfeer for the offerings, tithes, and dedicated things, 2 Chr. 31.13.

Elienai | Unto him mine eyes. The Son of Shafhak, 1 Chr.

Eliezer] The help of God, or my God is a help. The Son of Moses, Exod. 18.4. The Son of Becher, 1 Chr. 7.8. A Prieft, 1 Chr. 15. 24. The Son of Ziehri, 1 Chr. 27. 16. A man of understanding, Ezr. 8. 16. A Priest, Ezr. 10. 18. A Levite, understanding, Ezr. 8. 10. ATTICLE, Ezt. 10. 10. 10. A Leville, Bibid. 23. of the Sons of Havina, Ibid. 21. The Son of Jorim, Luk. 3. 29. The Steward of Abrahams house, Gen. 15.4.

Cihaba My God the Father. One of Davids Worthies

Clinoenai Mine eyes towards the Lord, or the God himself of nine eyes. The Son of Zerabiah, Ezr. 8. 4.

Clipozeph, The God of youth. The Son of Shiha Solomons

Scribe, I King. 4. 3.

Cliqui My God himself, or he is my God. The Grandfather of Elkanah, I Sam. I. I. A Captain of Manasseh, I Chr. 12. 20. The Son of Shemaiah, I Chr. 26. 7. One of the Brethren of David. 1 Chr. 27. 18. The Son of Berachel, Job 32. 2.

Elijai J God the Lord; or, a frong Lord. A Prophet, 1 King. 17. 1. A Son of Harim, Ezr. 10. 21. John the Eaptifi,

Mal. 4. 5. Mat. 17.11, 13. Sec Elias.

Clika The Pelican of God. One of David's Worthies, 2 Sam. 23. 25.

Clim | Rams. A place, Exod. 15. 27.

Climelecti My God the King; or, the counsel of God. The

Husband of Naomi, Ruth 1. 2.

Elifoenai | Unto the Lord mine eyes. The Son of Neariah, 1 Chr. 3. 23. Another, 1 Chr. 4. 36. A Son of Becher, 1 Chr. 7. 8. A Son of Meshelmiah, 1 Chr. 26. 3. Of the Sons of Patch

7. 8. A Son of Masselmiab, 1 Chr. 26. 3. Of the Sons of Pabath Moab, Err. 8. 4. Of the Sons of Pasher, Err. 10. 22. Of the Sons of Zattu, Ibid. 27. A Prieft, Neh. 12. 41.

Chiphal A miracle of God. The Son of Vr., 1 Chr. 11. 35.

Chiphalet, or Chiphelet The God of deliverance. The Son of David, 2 Sam. 5. 16. 1 Chr. 2. 6, 9. The Son of Massel, Ibid. 23. 24. The Son of Island, 1 Chr. 3. 9. The Son of Adamic Ram, Err. 8. 13. Of the Sons of Hajme, Err. 10. 33.

Chiphale Vicenderous of God. The Son of Elab. Gen. 26.

Cliphas The endevour of God. The Son of Efan, Gen. 36. 4. A Temnite that came to visit Job, Job 2. 11. Eliffia] My God faveth; or, the health of God. A Prophet,

King. 19. 16. Elifha I It is God; or the lamb of God. The Son of Javan

CHINA I to Goa; or traine of Goa. The Soul of Jacob Gen. 10.4 A place of lifes, Ezek. 27. 7.

Chiffiama The God of bening. The Son of Ammibud, Num. 1. 10. David's Son. 2 Sam. 5. 16. The Grandfather of Ilmael, 2 King, 25. 25. The fon of Jekania, 1 Chr. 2.41. Jeholakim's Scribe, Jer. 36.12. A Levite, 2 Chr. 17.8. Elistaphat My God judgeth. The fon of Zichri, 2 Chr.

Cliffeba] The oath, or fulness of God. The wife of Aaron,

Elizauhan My God is bid. The fon of Parnach, Num. 34-25-A Levite, 1 Chr. 15. 8.

Clizeus] Health from God, of he and you A Prophet, Luk.

Eligur The strength of God. The son of Shedeur, Num. 2. 10. Elikonāli The read of God. The son of Jerobam, 1 Sam. 1. 1. The son of Affir, 1 Chr. 6. 23. The son of Mabath, Ibid. 35. The son of Joel, Ibid. 36. The Father of Afz, 1 Chr. 9. 16. A nobleman flain by Zichri, 2 Chr. 28. 7.

Elkeshite ] Late, or in the evening; or, the bardness, or rigour of God. An inhabitant of Elkosh, a village of Galilee, in the Tribe of Simeon: Nahum being there born, is so called, Nah. 1. 1.

Cilafar ] A departure, or revolting from God, or rebellious

to God. A Countrey in Afia called Pontus, Gen. 14. 1.

Elme] A tree well known, whereof as the timber is many ways useful, so both the bark, and leaves, and liquor that is found in the leaves, together with the water wherein the leaves are boiled, are experimentally found medicinable. Hereof mention is made, Hof. 4. 13. Where the Prophet floweth how the people did abuse them, to the dishonour of God, by burning incense under them, for that the shadow thereof was

Elmodad The measure of God, or God measureth. The son of Jocktan, Gen. 10. 26.

Cimodam] The same. The son of Er, Luk. 3.28.

@inaan ]

viab. 1 Chr. 11. 46.

Cinathan | God hath given, or Gods gift. The Father of Nebulbla, 2 King. 28. 8. The fon of Achbor, Jerem. 36. 12.

Kenipida, 2 amig. 25. 6. The found annual, Jacks.

(Cioi) My God. Mar. 15.34.

(Cion) Strong. An Hittite, Gen. 26.34. The found Zebulun, Gen. 46.14. Of whom came the family of the Elonites, Numb. 26.26. The name of a place, Josh. 19.43. A Judg.

Judg. 12. 12. Clon-Bethanan The name of a place, 1 King. 4.9. Cloquent A man of words, Exod. 4. 10. marg. One that can speak well, Ibid. 14. and chooseth out his words, Job 9. 14.

Words of delight, Ecclei. 12.10. marg. Ufing excellency offpeech, 1 Cor. 2. 1. The wildom of words, 1 Cor. 1.17. Perfwafible

words, 2 Cor. 1. 4. marg.

Gioquent D2sto? Ifa. 3. 3. or skilful of speech, marg.

Gioquent D2sto? Ifa. 3. 3. or skilful of speech, marg.

Gioth Olives. A City, 2 Chr. 26. 2.

Gland Gods work. The son of Sbabarim, by Hushim his

Wife, 1 Chr. 8, 11.

Cipalet The God of deliverance. The fon of David, I Chr.

Citpatet The Goa of attroverance. I the ion of Davia, 1 on 14.5. Another of his fons, Ibid. 7.
Cippatan The plain of Paran. Gen. 14.6. marg.
Cife Otherwise, or, If not, Gen. 30. 1.8. 42. 16. Aynsw.

Cite of Otherwise, or, it not, Gen. 20. 1. & 42. 10. Anniw. Nothing elle, Judg. 7. 14. No other thing, Joel 2. 27. beside, which is expressed, Ia. 45. 5, 6.

Citeketh The case of God. A City, Josh. 21. 23.

Ciketon Gods correction. A City, Josh. 15. 59.

Citolad The generation of God. A City, Josh. 15. 30.

Cittle The sixth month, answering to part of August and Sep-

tember, Neh. 6. 15.

Eluzai God my strength, or the strength of God. One of Da-

vid's helpers, 1 Chr. 12. 5.

©iymas] Strengthened of God, of his and YDR. A Sorcerer. Act. 12. 8.

@ipmas | the Sorcerer, Ad. 13.8. The word ロメフリ, alem. or alim in Arabick fignifies knowing, or skilful, and is applyed to those that know things divine and humane, from 70, alam, feivit, he knew; and fo μάγΦ, perhaps U 13Ω from UJ, which in Syriack and Arabick fignific ferutari, or expirare, to fearch, will fignifie the fame also. From this concurrence of the words λυμας and μάγΦ, in the fame notion, it is clear that neither of them here was a proper name, (that having before been fet down to be Barjesus, ver. 6.) but both in several languages, the title of their wife men, skilled in the fecret learning, whom we ordinarily call Magicians. And wayer, oring in so common we among the Grecians, though perhaps of an Eastern origination too. is here fet as an interpretation of the other. Dr. Hammond Apport a

Clanad Gods dowry. Another of Davids helpers, 1 Chr. 12. 12. The fon of Shemaiah, Ibid. 26. 7.

Eigaphan God of the North-east wind. The son of Uggiel Exod. 6. 22.

# E

"Mo embalm To feason a dead body with Spices, to preferve it from favouring, Gen. 50. 2. These Spices, were the fruits of certain herbs and trees, pleasant in favour and tafte, as Ginger, Pepper, Nutmegs. The use of this Em-balming was Civil, for honours sake, physical, against putrefaction; Myftical, to be a token of the incorruption to come in heaven. See Imhalm.

Embolioeneo] 1 Cor. 8. 10. Gr. ediffed, marg. What emboldeneth thee? Job 16. 3. What substantial and sure grounds hast thou, or folid reason to confirm what thou favest? Sure none at all Annat

"Moembrace To comfort and uphold (as it were) being received into ones hands for that purpose, Cant. 2. 6. His right hand to embrace me.

These his imbraces spoken of here, are testimonies both of love and power, not so much witnessing the kindness, as the might of Christ who is able to preserve such lane criples as we are from falling, and likewise to lift us up again, when faln never fo low, and to reftore us to a better ftrength again, which only (if any be) is the reason that his people shall not be sinally and utterly cast down, for the Lord upholdeth them, Psal. 37. 24. nay incircleth and embraceth them with his hand, with his right hand. Annot. Doth embrace me, or let embrace me, or will embrace me. It is a speech of faith, or prayer concerning the fruition of Christs love and graces. This commendeth the love and graces. This commendeth the love of Christ that leaves not his Church in her fickness, sins, and infirmities, but cometh to her, comforteth and sustaineth her with his own hands, &c. It setteth forth also the Churches faith and thankfulness, which feeth Christ present in his Doctrine and ordinances, and his Ministry, as if he were crucified pefore her, Gal. 3. 1. and rejoyceth afmall time, Nah. 3. 17.

Elnaan Gods fairness. The Father of Jeribai, and Josha- | before others for his love and help, 2 Cor. 1. 3,4, 5. &c. Avnim.

Emerald A precious stone, in greenness exceeding the green herbs, very bright, wherein (being polithed) one may fee himfelf as in a glafs; which being hanged about the neck, is good against the falling fickness, and is both restorative for the memory, and comfortable to the fight. Hereof read Exod. 28. 18. & 29. 11. Ezek. 28. 12. Rev. 4.3. & 21. 19.

Cimerato Rev. 4.3. A precious floor of a deep green colour: the fourth both in the High Priefs breft-plate, Exod. 28. 18. and in the foundation of the celestial ferusalem, chap. 21.

### Cannor.

### C 6. 5. 17.

Emims | Fears, or fearful; or, the Isle of waters. A people whom Chedriaomer fmore, Gen. 14. 5. Giants great and tall, Deut. 2. 10. In comparison of whom others were termed Grass-

Deut. 2. 10. in Companion of the Compani mountain, and eminent ; that is, God would fer this King upon his holy hill of Sion, Pial. 2.6. and over his Church. Annot.

Emmaus] Fearing counted, or abject people. A village, Luk. 24.13. It feems to be derived of TVD which fignifieth a castle or dwark, of the root 119, 7 in the beginning being heeman-

©mo2] An affi. The Father:of Sichem, Aft 7. 16. Or, being originally Hebrew ¬∆⊓, it's derived of the root ¬\□⊓, to be triubled, to be all miry or dirty.

Emozi] A Rebel. The fon of Canaan, Gen. 10. 16.

Empire | Kingdom, Dominion, Est. 1. 20.

Employ Deut. 20. 19. Heb. to go from before thee, mar. 1 Chr. 9. 33. They were imployed, Heb. upon them, marg. Ezr. 10. 15. Heb. flood, marg.

Employment ] Ezek. 39. 14. Min of continual imployment,

Heb. men of continuance. Men of publick employment for the burying of the dead. Annot.

Empty | Void, or one which hath nothing that good is. Luk.

1: 53. The vich be will find empty away.

It's also put for poor, Ruth 1. 21. Comfortless, Job 22. 9. Spoiled and desolate, Isa. 24. 1. Fruitless, Hol. 10. 1. Without reward for labour, Gen. 31. 42. Without an offering, out reward to labour, Gent 51, 42, without all outring, Exod. 23, 15. Without water or any thing elle in them, Judg. 7, 16. Without fomething, Ruth 3, 17.

Empty | I Sam. 20. 18. Heb. miffed, marg. Neh. 5. 12. Heb. void, marg

Tingth To pour out, Gen. 24. 20. To prepare, by removing all things out of fight, Lev. 14. 36. Anniv. Ifa. 19. 6. Shall be emptyed, or mafted, or drained, or exhaufted. Annot.

Jer. 48. 11. Hath not been emptyed from veffel to veffel, &c. Moab hath not been much diffurbed in his Land, or removed out of it, and hurried from place to place as Ifrael hath been

It's spoken of brooks of defence, Ifa. 19.6. a Cheft, 2 Chron. 24. 11. Cionds, Eccl. 11. 3. Golden oyl, Zech. 4. 12. a House,

Lev. 14. 36. Land, Iffa. 24. 31. Jer. 51. 2. Pitcher, 1er. 24. 20. Sacks, Gen. 42. 35. Vessels, Jer. 48. 12. Hab. 1. 17. Emptires The Asprais, Nah. 2. 2. Emptires Iffa. 24. 11. confusion and emptines. The words are the same, used of that confusion and emptiness flape of the lower part of the world, in its first production, Gen. 1. 2. See chap. 24. 10. Jerem. 4. 23. Annot.

Emulation] A firife who should go before other in receiving favours and honours. Gal. 5. 20. Debate, emulation. Here it is taken in ill part. There is an example of it in

Mar. 9. 33.
42. Aftrife between two or more persons, who should go before and excel other in doing good. An example herof we have in Rom. 11. 14.

## E N

Enam A fountain, or well, or the eyes of them. A City, John 15.24. Enan ] A cloud. The Father of Alira, Numb. 1. 15. Encamp Taken,

I. Properly, so enemies use to encamp against a City which they besiege, 2 Sam. 11. 11. So people in journying to pitch their tents in the most commodious places, as neer foundains or wells of water, Gen. 15. 27. which was done orderly, Numb. 2. 17.

II. Improperly, for,

1. To abide in a certain place, Gen. 33. 18. though but for

2. To

2. To use means for the destruction of a place, Isa. 29. 3.

3. To protect or watch over, Pfal. 34. 7. Zech. 9. 8. 4. To perfecute and profecute one after an hoftile way Tob 19. 12.

Gncline] To hearken, hear, give ear, attend. Pfal. 116 2. He hath enclined his ear, bowed his ear. Aynsworth.

Teremiah 7. 24. Nor enclined their ear; as the manner is of those that liften to ought, which they are desirous to hear.

Pfal. 119. 112. I have enclined my heart. Set, bent my

Judg. 9.3. Their hearts enclined to follow Ahimelech; i. e. To chuse him before any other to be their King, because he was their kiniman. Annot.

Prov. 2. 18. Her house inclineth unto death. The courses used

mher house bring men to untimely ends, chap. 7. 27. Annot.

Ent. [ndf] To compass, environ, Judg. 20. 43. Block up,
Lam. 3.9. To wrap in, or flut up as close prisoners. Luk. 5.6.

They are enclosed in their own fat. Plal. 17.10. or, with their fat they have closed up, to wit, their face, or body (much like that speech in Job 15. 27. he hath covered his face with his fatness) or, their fat they close up, meaning that they pamper and harden themfelves. Aynfro.

Enclofings Exod. 28. 20. & 39. 13. Embolsments Aynsw. Encounter To strive or contend with, Act. 17. 18.

Entouriage It's all one with firenginen, confort, speak comfortably unto. Moss was to encourage Joshua, Deut. 1, 38. David's messenger fozb, 2 Sam. 11. 25. and Joshu encouraged the Priests to the service of the House of the Lord, 2 Chr. 25. 2. As Hezekiah commanded to give the portion of the Priests and the Levites, that they might be encouraged in the Law of the Lord, 2 Chr. 31.4. David in his deepeft diffress encouraged himself in the Lord, 1 Sam. 30. 6.

'End Term, conclusion or last end of a thing; also scope or mark, Rom. 6. 22. And the endeverlasting life, 1 Pet. 4. 7

'End of things is at hand, Phil. 2. 19. 1 Pet. 1.9.
2. Payment or reward. Rom. 6.21. The end of those things is

death. Phil. 3. 19.

'3. Perfection and complement. I Tim. 1. 5. The end of the Commandments is love. See Rom. 13. 10. 1 Cor. 10.11. Here 'it fignifies both limit and persection, Dan. 11. 38.

4. Sum, Eccl. 12. 13. Let us hear the end of all.
5. End of times, fignifies a short time, Daniel 11. 38.

6. Day of Judgment, when this world (as it is) shall end, Mat. 24. 3, 6.

7. That for whose cause a thing is appointed and done. Rom. 10. 4. Chiff is the end of the law for right, oulnifs. The end or cause for which he Law was given, is to justifie; this it cannot do through our fin, Rom. 8. 2. but Christ by fulfilling the Law is become righteoufness to believers; and so is the end of the Law: also Christ is the end or scope whereat the Law and Proophets aboved, the perfection and confumnation of the Law, in that he fulfilled it. As touching shadows of the Law, Christ is the 'end of the Law in the first tignification; but as touching the Doctrine and obedience of the Law, he is the end thereof in the third and seventh fignifications, an end by determining shadows, and fulfilling duties.

"8. The intention or purpose of him that doth or speaketh any thing, because this tendeth or aimeth to some end.

"The intention of a thing, and the thing intended differ much: the first is an act of the mind, the second the matter " of that act without; the first goeth before, the second follow-"eth. The end of a thing and the effect thereof, are in effect " or meaning but one thing, and differ but in this: The end is " an effect, but yet only intended or purposed and not done, the effect is the very thing done and persected that was before

" 9. The first degree or beginning of any destruction or desor lation of a thing, though long before it be throughly done, Dan.

" 9, 24.

" 10. The last part or degree or persection of our redempti" on from fin, and of Christs work to deserve it, 1 Cor.

It's put also for the accomplishment, Dan. 8, 17. Ever, Joh. 13. 1. The time of life unto death, Pfal. 39. 5. Effect. Rom. 6. 21. Scope and drift, Rom. 10. 4. Finishing, Heb. 6. 16. Dissolution, 1 Pet. 4. 7. The period of life, Numb. 23. 10. Defindation, Pile 73. 17. Days fulfilled, Lam. 4. 18. Extremity, utmost limit or bounds, Deut. 13.7. Term of time fully out, Exod. 12. 41. At length, Jer. 31. 17. Conclusion, Eccl. 12. 13. Purpose, Amos 5. 18. Perfection and complement, I Tim. I. S.

It may be referred,

1. Unto Chrift, both in respect of himself, who is eternal, Rev. 21. 6, and of r. Law, whereof he is the end, or perfection and complement, by determining shadows, fulfilling

duties, and becoming righteousness to Believers which the

Law could not do, Rom. 10. 4.
2. Unto Man, in respect of his words, Commanding, Gen. 49. 33. Prophefying, I Sam. 10. 13 . Praying 2 Chr. 7.1. Informing, 2 Sam. 11.19. In respect of his works, slaying, Josh. 8. 24. Dividing, Josh. 19. 49. Offering, 1 Sam. 13. 10. Eating, 1 King. 1. 41. Buildings 1 King. 3. 1. In respect of the prosperous estate, Lam. 4. 18. In respect of his death, Gen. 6. 13. Pfal. 37. 37.

3. Unto Time, confidered both absolutely (fignifying the day of Judgment, Mat. 24. 6. Termed the end of the world, verf. 3. and the end of all things, I Per. 4. 7.) and with addition of Years, 1 King. 2. 39. Moneths, Dan. 4. 29. Days, Ibid. 34. Sabbath, Mat. 28. 1. and fuch

Unto place, whether general, as Rom. 10.18. or special, 2 King. 21. 16.

5. Unto Sin, both in respect of the commission there-Ezek. 21. 25. and payment, or reward, Rom. 6. 21.
6. Unto faith, 1 Pet. 1. 9. Salvation being the mark or

scope whereat faith aimeth, as the effect or reward ensuing

7. Unto the Commandments, whereof Love is the end, or the perfection, scope and complement, I Tim. 1. 5. Gno] 2 Chr. 24. 23. Heb. revolution, marg. Prov. 23. 18. Reward, marg. Ends, 1 King. 8. 8. Heb. beads, marg. Job 37. 3. & 38. 13. Heb. wings, marg. From one end to another, Ezra 9. 11. Heb. from mouth to mouth, marg. So 2 King. 21. 16. marg. Hope to the end, I Pet. 1. 13. Gr. perfectly,

marg.

The end is not yet, Mat. 24.6. The end of Jerusalem, or of the Jewish State (not of the whole world) the approach of the Romans to deftroy Jerusalem, soon after the ascension of christ, Dr. Ham. Annot. d.

Annot. a.

He that endureth to the end, Mat. 10. 22. To endure to the end, doth here clearly fignific a perfecering conflant adherence to Christ, in despight of all the persecutions, that should befall them for the name of Christ. Idem. Annor. a

Eno | Heb. 13. 7. Considering the end of their conversation, which ye have ceased) how God hath rewarded them, or of their constancy in the Truth even unto death, with the success thereof. Leighs Annor.

The beginning and the end, Rev. 21. 6. I decreed and fore-told all these things, and now have brought them all to pass. Annot.

Endamage] To wrong, hinder, do harm unto, Ezr.

Endanger | See Indanger. Enord Finished, Gen. 2. 2. Ayrsw. They end, 2 Sam. 20. 18. or make an end, mar. Isa. 60. 20. A full end put unto. Applyed unto days of monrning, Deut. 34.8. Isa. 60.20. days of purification, Act. 7. 27. days of the siege, Ezek. 4.8. days of partypassion, act. 1, 27, anys of the press, elect. 4.0. anys of temptation, Luk. 4.2, 13. Harvelf, Ruth 2.21. Matter, 2 Sam. 20. 18. Prayers of David, Pal. 72. 20. Sayings, Mat. 72. 82. Luk. 7. 1. Summer, Jer. 8. 20. Super, Joh. 13. 2. The words of Mass bis song, Deut. 31. 30. The words of Job, Job 31.40. Work, Gen. 2.2. 1 King. 7.51. 2. Chr. 29. 34. Year,

Gen. 41. 53. & 47. 18. "Endebour A ferting or binding of our mind earneftly to 'do some duty. Act. 24. 16. I endeavour in all things to keep a clear confesence. Phile 3, 13. And endevour my self to that which is before. This is all which the Gospel requireth of Believers to endevour (not absolutely to have ) holiness of

Endebour Pial. 28. 4. According to the wickedness of their endevours, according to the evil of their practices. This hath reference to the curse denounced against finners, Deut. 28, 20,

Endebour ] To fludy, seek, defire, or covet earneftly, A&. 16. 10. To care for, fludy, apply the mind unto, labour, or affect; and that carefully, diligently, earneflly, Eph. 4. 3. 1 Thest. 2. 17. 2 Pet. 1. 14.

Endless genealogies 1 Tim. 1. 4. He calleth them endless, not because in the genealogies, there was no end, neither upwards nor downwards, but because those of the fews who imbraced Christian Religion, were fo addicted to these genealogies, that they might have pretence of claiming kindred of christ, that they made no end of drawing down their lines of descent from David, or from Abraham; or because the questions moved concerning genealogies, by reason of the slender proof and ground they had for them, could receive no determination or end-

Endless life, Heb. 7. 15.

E Endo2] Awell; or, the eye of generation, or babitation. A City, Josh. 17. 11.

Endow] To give a dowry, Gen. 30. 20. Exod. 22. 16.

N

I. To God; fignifieth.

1. His conftancy, perpetuity, or eternity, Pfalm 9. vers. 7. 2. His patience or long suffering, Rom. 9. 22. II. To Christ, Heb. 12. 2.

III. To Man; fignifieth,To stand, subfift, or go on in the discharge of ones office, Exod. 18.23.

2. To preferve in the course of godliness, Matth. 24. 13. 3. To fuffer patiently and constantly for Christs cause, 2 Tim.

4. To abide, esteem, approve, or favour, 2 Tim. 4. 3. IV. To the Creatures; as the Sun and Moon. Pial. 72. 5, 7. which do not of themselves subsist, but through Gods powerful

providence. "Moendure] To persevere and continue constant in the hope of the Gospel, notwithstanding troubles or persecutions, by tongue or hand, Heb. 10. 32.

Enouring Heb. 10. 34. abiding. D. Tranfl.

Eneglaim A well; or, the eye of calves. The name of a

place, Ezek 47. 10.

©nemp] A person, who out of an hatred toward us, seeketh to hurt by word or deed, either secretly or openly. This word ' is both applyed to Satan and men. Luk. 6.35. Love your enemies, do well to them that hate you. Mat. 13. 25. The enemy come 'and fowed tares. This is is a true real enemy. It fignifieth that 'which fighteth against God and his Word, or works of grace; thus Satan, Sin, and Death be enemies, I Cor. · 15. 26.

2. A supposed adversary, which in truth neither hateth nor hurteth us, but in our opinion only. 1 King. 21. 20. Hast thou found me out, O my enemy? Thus godly Ministers and good men be enemies to impenitent finners, whom they reprove. Gal. 4. 16. Am I become your enemy, because I tell you the truth? This is an 'imaginary enemy.

Itsspoken of God, Exod. 23. 22. Satan, Mat. 13. 39. Death, 1 Cor. 15. 26. All men unregenerate, Rom. 5. 10. Man as meer man, called fleth, Pfal. 56. 1, 4. (who is an enemy to God, Rom. 5. 10. and to his Children, Mat. 10. 36.) The Lovers of the world, Jam. 4.4.

Enemy] Their enemies, Exod. 22. 35. Heb. those that rose up against them, marg. An enemy in my babitation, 1 Sam. 2.32. or the affiliation of the Tabernacle, marg. Mine enemies. Plal. 5.8. & 27. 11. Heb. those which observe me, marg. The fews enemies,

Eft. 3. 10. or oppressor, marg.
An enemy bath done this, Matth. 13. 28. The phrase \$29.00 ar-Fρωπ G, literally enemy man, is here an Hebraism, the like as we shall find Est. 7. 6. The man adversary, or adversary man, is the wicked Haman. And so it restrains not the word here to a man, but leaves it in the latitude, that expess alone would be a man or devil. Dr. Ham. Annot. e.

"Enemies All men as they are born into this world, corrupt and infected with fin, which had made a separation between us and God; God for fin hating men, and men through fin ha-' ting God. Rom. 5. 8. If when we were enemies, we were reconci-' led to God. This enmity was mutual; not our evil actions and qualities only, but for and through them our persons were hated of God before our conversion. For reconciliation is of our perfons being alienated by fin, and estranged from God, Isa. 59. 3. Ephel. 2. 3.

There are enemies both publick and private, enemies to God, Christ, the Church, particular Christians.

Enemies Heb. 10.13. Sin, the Devil and his infruments. death it self. Jones. Psal. 110. 1 Cor. 15. 12. chap. 1. 13. An-

'Enemies Wicked men, Pope, Popelings, and other un-'godly persons, which hated, afflicted, and killed Gods servants. Rev. 11. 12. And their enemies fee it.

Confiame] To kindle, as 7 is rendred in Ezek. 24. 10. & Obad. v. 18. which in Ia. 5. 11. is translated enfame. That is indeed the ordinary effect of Wine and Strong drink, immodeinaced the ordinary erect of white and Strong aline, himbour-rately taken, to enflame the body, Jer. 51.39. To bring Features, and Calentures, fuch as have thereof their name, Deut. 28.22. Yea, to enflame it with filthy luft, Gen. 19. 32, 36. Hof. 4.11. Yet because the word sometime also fignifiest, eagety, or ardent-ly to pursue, Fill. 7. 13. & 10. 2. Lam. 4. 19. Some therefore renderic till the mine tursue them. As they nursue it, fo it purrender it, till the wine pursue them. As they pursue it, so it pursues them in that manner, that it doth surprise them, and master them, and take wits, reason, and understanding from them, Hos. 4. 12. Prov. 20. 1. Annot.

Enfold A fire enfolding it felf, Ezek. 1. 4. Vapours likely in the cloud, kindling, and burning into themselves, the flame turning inward, catching it self, as the Hebr. is, and ma- | A City, Josh. 19. 21.

king as it were a fiery globe: Some would apply the fignifica-tion of this to fin, and the nature of it. But we rather conceive it represents the fiery wrath of God; or secondarily of Nebuchadnezzar his inftrument, who burnt up Temple, City, and

Engage for who is this that engaged his heart to approach unto me? Jer. 30. 21. Some expound this of Christ, and that either in way of admiration of his dignity and excellency; for who is this (that is, how excellent a person is he) that bath given his heart, that is, his foul, for a pawn or pledge, or engagement to procure access to me? It is 53.7, 10. Heb. 7.
22. or in way of appropriation and exclusion of all others, who but he bath engaged, or can engage? Who can engage his heart to approach unto God, in that manner as christ did; i Tim. 2. 5. or, who dare in that manner of offer to approach unto God, or take upon him the office of mediating between God and man, unless he be by God himself called and assigned thereunto; Heb. 5. 4. Others, apply it to Gods people, and that as spoken either in way of admiration, as intimating the paucity of those at prefent that did apply themselves to draw neer unto God; and they render the words, For who is he that engageth his heart to approach unto me? (so it should be like that, Isa. 53. 1. who believeth our report? that is, few, or none) or in way of confirmation, as rendering a reason, why he said he would make them to approach, that they might come neer to him, to wit, because none could do it of himself, Cant. 1. 4. Joh. 6. 44. & 15. 3. or in way of stipulation, like that Pial. 25. 12. and that Ifa. 50. 10. and fo the words may be rendred, either, who is he that hath engaged, or undertaken for his heart to draw near unto me? as thy fervant hath enagaged bimlelf forthe lad, Gen. 44. 32. or, that hath made a covenant or agreement with his heart (that is, hath finerely obliged himself, and made a covenant with his heart) to approach unto me? as Isa. 36. 8. & Job 31. 1. And so the wordsmay have reference, either to what went before, of taking neer to him, such as had any hearty defire and resolution thus to approach and come home to him, ch. 24. 7. & 50. 4, 5. Joh. 6: 37. or to that which followeth, that if any fuch were found, whosever they were that should be so affected, they should be his people, and he

would be their God, vers. 22. Annot. En-gannim | The well of Gardens ; or, the eye of protections. City, Josh. 21. 29.

En gedi ] The well or eye of a Kid, or of felicity. A City,

Engeop ] In the Vineyards of Engedi, Cant. 1. 14. The name of a place in the land of Canaan, which fell to the Tribe of 711dah, and being neer the Sea, and watered with springs, was à fruitful foil for Gardens and Vineyards, Josh. 15. 62. Ezek. 47. 10. It was called also Hazazon Temar, 2 Chr. 20.2. Where the enemies coming against Jehosaphat, he prayed unto God and was delivered, which victory may also be respected here as a figure of the Victories which the Church obtaineth by saith in Christ. Aynsw.

It is a compounded word, whereof the first part signifieth an Eye or Fountain, the latter, a Kid, or company. So that the whole word may be Englished, The Eye or Fountain of my Kid; or the Eye, or Fountain of my Company. Clapham.

According to others, it fignifieth the Fountain, (or because one word signifieth both, the Eye) of incision, of tentations, who hold that here grew those odoriferous clusters of Camphire, and those Myrrh-trees; that is, Here hath the Lord appointed even in the very place of greatest tentations, and incisions, the greatest remedy against them; and where the Cross is, there is the cor-

dial and Antidore against it, Psal. 94. 19. 2 Cor. 1. 5. Annot. Engines Instruments of war, invented for the preservation of a place, 2 Chr. 26. 15. and for destruction, Ezek. 26.9.

Engraffe allego] A word, (as feed or a Ciens ) planted and fer in the heart, by the labour of Ministers, whose office is to plant and water, Jam. 1. 11. 1 Cor. 3.16. A Meraphor.

Engrane To cut, or carve, Exod. 28. 11. (Spoken of God the Father, Zech. 3. 9.) who hath appointed his Son to be the Mediator, and hath conferred upon his humane nature, all the gifts of his Spirit for to perform it. See Heb. 9. 11. Joh. 1. 16. & 3. 34. Col. 1.19. & 2. 9. Though it shall be a flone rejetted by the builders, Act. 4. 11. Yet God will work upon it all perfection of excellencies, as Pfal. 45.7. The very engraving of Chrifts wounds upon his body, was an excellent workmanship of God.

Engraver in fone | Exod. 28. 11. or Stonecutter, Jeweller. This engraving in precious ftone, and that like a fignet, with the names of the Sons of Ifrael, fignified the firm perpetual love, memorial, esteem, and sustentation of the Church of Christ, Job 19. 23.24. Cant. 8. 6. Hag. 2. 23. Aynsw.

Engravings | Exod. 28. 11. Heb. the graving. D. Annot. Enhaddah ] A Merry or quick fight; or, the will of gladness.

Enhakkoze The fountain of bim that prayed; or, the well of him that cried or called, Judg. 15. 20. marg. fo named by Samon. Enhagoz] A well, or eye of an entry, or, the hay or grafs of the

Enlhaso2] A well, or eye of an entry, or, the hay or gray, or the well. A City, John. 19, 37.
Enipp] To possess for guierly, John. 1. 15. To have or make the use of, Eccl. 2. 24. To make the benefit of, Eccl. 3. 13. To accomplish or fulfil, Lev. 26. 34. To have in abundance, Heb. 11. 25. Enjoy ] Make his foul enjoy good, Eccl. 2. 24. or delight his

fenfes, marg. Thou firalt not enjoy them, Deut. 28. 41. they jhall not

be thine, marg.

Entovn | Philem. 8. To command, as the Original Smith ] w is rendred, Mar. 1. 27. & 6. 37, 39. Luk, 4. 36. & 8. 31. & 14. 22. Act. 23. 2. or, to charge, as the fame word is rendred, Mar. 5. 25. To ordain or appoint, Eft. 9. 31. Mbb bath enjoyned bin bis way? Job 36. 23. Who hath prescribed to him what he should do? Annot.

"Mo enlarge To make wide that which is straight and nar-Frow, to become more capable and fit to receive Gods gift. Pfal.

119.22. When thou shalt enlarge my heart.

Etilarge Jen. 9.27. or Perfwade, marg. Enlarged by 901, 2 Cor. 10.15. or Magnified in you, marg. Applyed to 81d, thou bass and enlarged thy bed, sa. 2, 3. (thou hast increased thy Idolatries more and more, by the multitude of thine Alars, or by enlarging thy temples and places built for the exercise thereof, as 1 King. 11. 7. & 21. 3. like a Strumpet, that makes her bed or room larger; or maketh many beds and rooms, to receive and entertain the more company, 2 Chr. 28. 24, 25. Jer. 2. 28. & 11. 13. Ezek. 16. 15, 16, 24. 25, 31. & 23. 14. See verf. 7. So enlarge or miden the place of thy tent, to receive the more inhabitants, chap. 54, 2. Annot.) Borders, Exod. 34. 24. Deut. 12. 20. bitants, chap. 54. 2. Annot.) Beraers, ENOU. 54. 24.

Amos 1. 13. (Enlarged weirr border, by war, and by unjuft invafions. Annot.) The borders of garments, Mat. 23. 5. for shew to men, that others might take the more notice of them, and think them to be the only religious men. Thus hypocrifie learneth to abuse any ordinance of God. (See Numb. 15. 39. Annot.) Coasts, Deut. 19.8. 1 Chr. 4. 10. Defre, as Hell, Hab. 2.5. (Prov. 27. 2c. & 30. 16. The Babylerian hath been inflamed with an unfatiable defire, and ambition. See Ita. 5.14. Ariot ) Baldness, as the Eagle, Mic. 1. 16. See Ita specifies or goeth bald. Annot.) Gad, Deut. 32. 20. (which may be underftood of Gaa's inheritance, which the bleffed God would enlarge, as he promifed Irar, Exod. 34- 24. or of his perfor, and then his entarging is his deliverance out of diffres, as in Psal. 4. 1. So it hath reference to Gad's troubles, prophefied in Gen. 49. 19. and the hifter of Gaa's enlargement by Fepithal in Judg. 11. Anslin.)
Heart, Pfal. 119. 32. (amplifit) and inertain with missions, 1 King. 4.29 (28.10 went an heart, is to be foolib, Prov. 9.4.) or, with range, 129 (as o want in marries to be possibly rov. 9.4.) or with comfort, as Iai. 60. 5.00 to 0.00, as 2 Cor. 6. 11. Applie.) Ifa. 60. 5. (for joy dilateth and enlargeth the heart. 2 Cor. 6. 11, 12. as on the contrary, grief is wont to contract and draw it in, Prov. 12. 25. Sec ch 61. 3. Aurot. Will, Ila. 5. 14. Japher, Gen. 9.
27. (God enlarge Japher, or promade Japher, wherein is a plea-fant Farananafia, or a verbal allution, Japh elobim leighbeth, that is, God enlarge the enlarged, or promade the perimafible.) After the former reading the word enlarge imports a temporal bleffing upon fashet, for the increase of his posterity, and an enlargement of their territories; for the European Gentiles, especially the Romans, of the postericy of Japhet, extended their simporal Empire so far, as to account themselves Lords of the timporal Empire to tar, as to account themselves losted of the world. According to the latter reading God personal faith, the meaning of the blessing, Prayer, or prophesse, (for it is all) is that the Gentiles who came of Japhet, and were separated in Religion from the Church, should by conversion be joyned to it, Eph. 2. 13. and that this conversion should be wrought by the powerful perswasion of the Word and Spirit of God, and not by humane Oratory, though never fo eloquent, Annot. (So in effect Aynfw.) Mouth, 1 Sam. 2. 1. (my most) is enlarged over mine enemies. Now by Gods giving me a Son, as my heart is dilated with joy, so my month is opened to express my inward rejoycing; having not only matter of sufficient praising God for his goodness towards me, but also to stop the mouth of my adversary, feeing the hath now no cause to insult over me; or, if she shall still open her moun wide against me, I shall in as ample manner enlarge my felf in Gods praifes and have matter enough to ftop her mouth. Annot.) The Nations, Job 12. 23. (as they do increase in number, so he doth enlarge their borders, and spreads them abroad upon the face of the earth, that all may live and not one be a burthen to another. Anot.) The place of the tent, Ifa. 54. 2. (Heb. widen, as ch. 5. 14. 1 19165, that her lifte and inhabitants should fo increase and matriply, that she should want room to receive the Section 19 ceive them. See ch. 46. 20, 21. & 60. 4, 5. Annot.) Steps, Pial. 18. 36. (Thus haff enlarged my firps, or, haff widined my pofface, enlarged my place; that is, given me room to walk fieldly and fafe; contrary to that which is faid of the wicked, that

his strong (or violent) passages are straightned, or made narrow. Tob 18. 7. Aynfw. Troubles of the keart, Plal. 25.17. ( the troubles in heart are enlarged, or do enlarge themselves, do make wide room.)
He sheweth his heart to be penned in with straights and distressing forrows, which largely spread themselves over all.

E

Enlargement Efth. 4. 14. Heb. respiration. Now they were so filled with grief and forrow, as they could scarce take their breath (See Job 9. 12.) but their grief and forrow should be removed, and then should they have a breathing time, or a time of fweet refreshment. Annot.

"To enlighten the eves | To make the light of Gods countenance to thine upon one in diffress, shewing himself favoura-

ble again. Pfal. 13. 3. Enlighten mine eyes, left, &c.

'2. To give men the faculty to fee the mysteries of God, which otherwise they could not see, being blind by nature. Pfal. 19. 8. Without the word we are darkness it felf.

Enlightened Heb. 6. 4. Who mere once enlightened with the knowledg of the Truth, See chap. 10, 26. Annot.

Have been baptized; fo Heb. 10. 22. the Syriack, Arabick Ethiopick render it; and fo fome of the Greek Fathers expound this word, because adulti were not baptized till they had been catechifed, and fufficiently instructed in the faith, rather, inwardly enlightened in the mind, had a great measure of illumination in the mysteries of the Gospel; men cannot fin against the holy Ghost, without a measure of illumination.

They were once enlightened by the great beams of the Gofpel. the Sun of righteouiness Jesus Christ shining in their hearts: in fo much as they see plainly the work of mans redemption performed by him, confess and profess it, and embrace it with a kind

" Enlightning The putting into us the light of knowledge. making such to see and know the truth of the Gospel, who were ignorant before. Heb. 6. 4. They which were once enlightned. Luk. 24. 45. Then be opened their understanding.

'2. The putting into men the light of reason at their first

creation, Joh. 1. 5.

'3. There is a threefold light imparted to men. First, of reafon, common to all men by creation, of which Joh. 1.4, 8. The fecond of knowledg, or speculative understanding of Scriptures, common to hypocrites, with Gods Children; of which, Heb. 6.4. The third is the light of faith peculiar to the Elect, who see Christ and know him truly unto eternal life,

of which, Eph. 4. 8. elsewhere often.

It's putallo for, To clear the fight, 1 Sam. 14. 29. Turn affiction into joy, or make comfortable, Pfal. 22. 28. Give light, Pial. 97. 4. It's either Natural, Gen. 1. 15. 1 Sam. 14. 27. Artificial, Luk. 11.36. Spiritual, Pial. 18.28. Temporary, Hebr.

5. 4. or Celeftial. Revel. 22. 5.

©n=mithpat | The well of judgment. The name of a place.

"Enmity Bitter and unreconcilable hatred and division. Gen. 3. 15. I will put enmity. Rom. 8. 7. The wisdom of the fielb is enmisy with God.

2. The cause of enmity; to wit, transgression of the Law.

Eph. 3. 16. Having flain enmity.

2. The Ceremonial Law between the Tems and us, Eph. 2.15. Cnoth Taught, or didicate, of Jun. The Son of cain, Gen. 4. 17. A City so named, Ibid. The Son of Tared, Gen. 5. 18. Histoch, who was the Son of Midian, 1 Chr. 1. 33. is of the fame fignification.

Enon A cloud, or bis well, or eye. A Village, Joh. 3. 23.

Enos The Son of Seth, Gen. 4. 25. Hebr. Enolb, marg.

Cnoth Man, in his miferable and wretched condition, where-

in he fell, after he had finned, of Wan to be forrowful, miferable, wretched. The Son of Seth, Gen. 4. 26.

Enough It's's word of contentment, Gen. 33. 9. and is put for fufficient, 2 Sam. 24. 16. Filled, Prov. 28. 19. Plenty,

Chough | Prov. 30. 15. Heb. wealth, marg.

It is enough, Mar. 14.41. anixes is an impersonal, and fignifieth sufficient, actum eff, and here importeth, it's to no purpose to speak any more of not sleeping, it's now too late, whereby (as the word fignifies, Phil. 4. 18.) our Saviour gives them an work, or aquittance, a requiring no farther attendance from them; (they may (leep on now) and so according to our vulgar phrase, gives them a Quietus eft. Dr. Ham. Annot. d.

"Mo (nquire of God) To feek judgment of God; or as the Chaldee hath it, to feek doctrine from the face of the Lord, which was done by Moses, bringing their matters to God. Exod. 18.15, 19. See Numb. 27. 5, 6. & ch. 15. 33, 34, 35. For doubtful things they used to enquire of the Lord by his Prophets, 1 Sam. 9. 9. Hereupen Meles told the Judges appointed under him, that the Judgment was Gods. Deut. 1.17.

" Dot to enter into judgment Not to exact firait recko-

This enquiring of God, was either immediately, Jer. 21. 2. or mediately, as by Moles, Exod. 18. 15, The Prophet and Seer, 1 Sam. 9. 9. 2 Chr. 34. 21. The High-prieft, 1 Sam. 22. 14. Before the Altar, 2 Chr. 21. 30. By the Ephod, 22. is. Before the Altar, 2 Chr. 21. 30. By the Ephod, I San. 23. 9, 10. By Urim, Numb. 27. 21. which was in the Priefts breaft-plate, Exod. 28. 30. Or at the Ark, I Chr. 13. 13. And was for things prefent, Gen. 25. 22. I Sam. 9. 6, 8. For the event and liftle of things taken in hand, I Sim. 30. 8. I Chron, 14. 10. So, for direction, Jerem. 21. 2. Warrant, I Chron. 14. 14. Information, 2 Sam.

To enquire of the Drieff and the Judg To ask counfel in doubtful cases and hard controversies, either civil which pertain to the Politick Magistrate, as about Murthers, &c. or Ecclefialtical, the cognizance whereof belongeth to the Priefts, as about Leprofie, Jealoufie, &c.
for decision of such as resort for advice and determination funto the Priests, and Levites, or Judge, who were to prounto the Priefts, and Levites, or Juage, who were to pronounce Sentence, not ex ferinio petitivis, but ex sentence,
Legis, by the sentence of the Law, Deut. 17. 8, 9. Thou
spale come to the Pries, and to the Judg. That this particle
and is not copulative, but disjunctive, severing the two Officers according to the diversities of causes and pleas to be handled, appears plainly by ver. 12. And that the judg-ment of the Priest must be hearkened unto, no surther than it was grounded upon the Law of God, is manifelt by ver. 11.

How this will help the transcendent power of the High-prieft of Rome, or his blending and confounding of Civil and Ecclefiaftical functions. I fee not.

Enquired of the Lord, 2 Sam. 21. 1. Heb. fought the face of the Lord, marg. To enquire of his welfare, I Chr. 18. 10. or to fa-

Lute, marg.

Enquiry ] Prov. 20. 25. It is a snare to the man who de voureth that which is holy, and ofter vows to make enquiry; that is to apply it, or take it to his own use, which was appoint ed to Gods; yea, to go about to do it, by inquiring how the vow may be made void. Annot. To ask, demand, or enquire for, Act. 10. 17. (Enrich) In goods, 1 Sam. 17. 25. Ezek. 27. 33. In gifts

and graces, 1 Cor. 1. 5. 2 Cor. 9, 11.

En-rimmon] The well of height, or the well like a pomegra-

nate. A City, Neh. 11.29.

En-rogel ] The well or fountain of fearthing out. The name of a place, Jolh. 15. 7.

En themeth | The well or fountain of the Son. The name of a

place, Ibid.

Enfign The preaching of the Gospel (erected as an Enfign) for the calling and gathering the elect of all people to Christ, to learn of him the way of divine service, and eternal · falvation. Ifa. 11. 10, 12. Which shall stand for an Ensign.

Put also for the means which God will use to bring strange Nations upon his people, Isa. 5. 26. For Christ, Isa. 11. 10, 22. A

fign of War, Ifa. 18. 3.

Enfinare] Job 34. 30. Lest the people be ensinared. Not by their bad life and example, (as some would have it) but lest the people by their tyrannous courses lose their liberties. Or, because of the sures of the people; that is, God revengeth the peoples wrongs, and pulls Kings down for oppressing Subjects.

Ensue] 1 Pet. 3. 11. Seek peace, and ensue it, Siogaro av-This, follow after it, as the word is rendred, I Cor. 14. 1. 1. Theff. 5. 15. 1 Tim. 6. 11. Heb. 12. 14. it implies fingular love to a thing, and great labour about it: notes eager affection in following thereof; so following as the persecuter, who will not rest till he have him whom he persecuteth. If he fall, he will up again, and to it, and not give over. Leigh Crit. Sac.

Entangle | 2 Pet. 2. 20. They are again entangled, eunaaxerles, attatched, incumbred, taken with, enfnared.

Entappush The Well, or fountain of an Apple; or, inflation.

Enter | It's put for Make, Deut. 29. 12. Return, Joh. 2.4. Go in, Jolh. 8. 19. Beginneth, Prov. 18. 6. Taketh effect, Prov. 17. 10. Reap the profit, Joh. 4. 38. Enjoy, Heb. 4. 10. Enter ] Exod. 29. 12. Heb. pass, marg. Job 24. 23. Heb.

"To enter into the chamber 1. Literally, to be private, or "to avoid company, Mat. 6. 6.

"2. Morally, to examine our own hearts.

"3. Myffically, to afcend into heaven with our fouls, and defeend with our bodies into the grave, Ifa. 57. 2.

"To enter into the holy place | To have passage made into our house, and power to go in, Heb. 10.19.

"Mo enter into jop ] To be partakers of the goods and heavenly commodities of our Lord. Mat. 25, 21. Enter thou

ning, requiring of me all that thou mayft, Pfal. 143. 2. Enter not into judgment with thy fervant.

"Mo enter into the Kingdom of God To become a true. member of the militant Church (which is the mylical body of Christ) over which he reigneth as head and King Joh. 3.7.

Except ye be born again of the spirit, ye cannot enter into the Kingdom of God. 2. To be reckoned worthy and meet to be Teachers in the Church militant. Mat. 5.20. Te (hall not enter into the Kingdom of God. That the place should be thus expounded, appeareth by

the verses next going afore. "He veries next going afore.
"He enter into reff To go into the Land of Caraan, and eternal life in heaven, figured by Canaan, Heb. 3. 11.

'2. Ry faith in Gods promiles, and holy obedience, to be-

gin to be partakers of that true rest which shall be persect in

theaven, Heb. 4. 3. 4. (or laid the foundation of.)
"Mo enter in at the strait gate." To deny our selves, and take up the Cross and follow Christ. This is to enter in at the narrow gate. Mat. 7.13. To prepare our selves to a strict and

precise course.

To enter into the Temple To be able to have ac-LO efficie there there is the interpret of one and to have access to the Majeffy of God, and to abide his glory. Others take it to mean thus much, to be kept from having approach unto the Church of Chrift here on earth for a time, as yet the Jews are. Revel. 15. 8. No man was able to enter into the Temple. Here is an allusion to that which is written, I King. 8. 10, 11. where it is faid, The cloud filled the house of the Lord, so as the Priests could not stand to Mi-

God was so angry with the Papists, that no man durst come to intercede for them; but he went on in wrath, till he had rooted that religion out of the earth. Annot.

"To enter the way of the woold ] To die according to the ordinary course of nature. Josh. 23. 14. And now I enter the way of the world.

Enterpaise | Cannot perform their enterprise, Job 5, 12. Which they had craftily contrived, thinking it could not be disappointed, yet they could not effect it, Nehem. 4, 15, Ia. 8, 10. They could not give their plots an actual being, or substance; for fo the words fignifie. Annot.

for to the words figure. Annor. Entertain Heb. 13. 2. Be not forgetful to entertain Heb. 13. 2. Be not forgetful to entertain firangers, receiving them into your houses, affording them food, lodging, and all other necessaries, whereof they fland in need, and you

Entice Referred I. To Satan, seducing false Prophers Chr. 18. 20.

II. To a man cunningly infinuating himself into a maids affections, Exod. 22. 16.

III. To evil men, alluring others by fair pretentes to be as they are, Prov. 1. 10. & 16. 29.

IV. To a mans own lust and concupiscence, whereby he is drawn

away, Jam. 1.14.

V. To full friends, the enemies of Gods people, who watch for an advantage against the godly, Jerem. 20.10.

VI. To the beart inveigled with ourward objects, Job 31. 27.

VII. To full reachers, who use perswassive words to seduce

and deceive, 1 Cor. 2. 4. Col. 2. 4.

VIII. To unfaithful wives, flattering their husbands with a pur-

pose to deceive, Judg. 14. 15. & 16. 5.

Enticing moods 1 Cor. 2. 4. or Perswashle, marg.

Entite] Jam. 1.4. Innocent, pure, faultless, uncorrupted, exact and upright in all points and qualities, whole, safe, sound,

exact and upright in an points and spanishing.

Theft. 5. 22.

Critrance The entring into, Num. 34.8. The weakest part of a City, where it might not facility be assumed, scaled, and taken, Judg. 1. 24, 25. Annot. The coming to, Iking. 18.

46. Entrance of thy word, Pfal. 119. 130. or, the opining, or dore; that is, the Declaration, as the Gr. interpreted it. Ayssim. Our entrance in unto you, 1 Thess. 2. 1, dood of coming, Act. 13. 24. extreng in, 1 Thess. 1. 9. A large palfage into the Kingdom of glory, in the life to come, 2 Per. I. II. Anriot.

Entry ] The Kings entry without, 2 King. 16. 18. The gallery without the Temple, whereby the King ascended from his own palace to the house of God. Annot. The passage into the house of the Lord, I Chr. 9. 19. Annot. Heb. mouth, Prov.

8. 3. Annot.

'Enbious] Any person who repineth and grudgeth at the
The word is applied in Scripwelfare and happiness of others. The word is applied in Scrip-ture, either to Saran or men. Pfal. 37. 1. Fret not thy felf, from be envious. Mat. 13. 28. One word in the Hibrer figni-fieth envy, zeal, and jealousie, and is sometime taken in good and ill part, sometime it is a stronger affection than wrath or anger, Prov. 27. 4.

Enup] That affection which makes men grieve and free at the good and prosperity of others, Gal. 5. 21. Rom. 13

13. Envious zeal or emulation, Gen. 26. 14. 2. Wickedness, and evil generally; by a Synecdoche. Jam.

4. 5. Gen. 8. 21. It's an evil affection of the heart, which grieveth at the neigh-Ic's an evil efficient the heart, which grieveth at the neighbours good, and fretwith it fift at his profurous and fortunate fuecifs in anything, Eccl. 4.4. Mat. 20. 15. A work of the flesh, Gal. 5.20. Natural in all, though of all vices it can be least excused, Tit. 3.3. To be laid aside, 1 Pet. 2.1. The ground of confusion and every evil work, James 3. 16. A Murtherer, Job 5.2. The rottenness of the bones, Prov. 14. 30. Proceedeth of vain glory, Gal. 5. 26. Imbred lust, Jam. 4. 5. Evolish and olde confines. 1 Tim. 6. 4. Is not in all affects. Foolish and idle questions, 1 Tim. 6. 4. Is not in all after a like measure, Rom. 1. 29. In divers diversly occafioned, Rachel envying Leah because of her fruitfulness, Gen. Joseph envied of his Brethren, because his Father loved him, Gen. 37. II. Moss, in respect of his preheminence, Plal. 106. 16. The Jews filled with envy, Act. 13. 45. for that Paul and Barnabas preached Christ. So others upon

Entry Job 5. 2. or Indignation, marg. Prov. 27. 4. or Jealoufie, marg. Jam. 4. 5. or Envyously.

One word in the Original, is, for envy, zeal, and jealoufie;

taken sometime in the good part, sometime in the evil, as Gen. 90. I. It is a stronger affection than wrath or anger, Prov. 27. 4. and a work of the flesh, 1 Cor. 3. 3. Gal. 5. 21. Aynsw. on

The Spirit that dwelleth in us lufteth to envy (or envioufly) Jam. 4.5. If we understand by Spirit, the spirit of a man unregenerate, as some do, then the last clause must be rendred lusteth to envy, that is, inciteth, or putteth on, or moveth earnestly unto envy, and the like: but if by Spirit we understand here the Spirit of God, which is the more probable opinion, because that clause dwelleth in us, is often attributed to the Spirit of God, Exod. 25.8. & 29.4. Rom. 8. 11. 1 Cor. 11. 16. then that clause must be understood of the Spirit of God, firiving and fighting against envy. See Gal. 5. 17. The Greek Preposition many times signifies against, as Luk. 20-19. Heb. 12. 4. Annot.

Envied him, Gen. 26. 14. Had an envious zeal and emulation. So Solomon faw how all labour and righteousness of work, brought envy to a man from his neighbour, Eccles. 4. 4. Ayrsw. Enpping 2 Cor. 12. 20. The same in effect with Envy,

Emulation being a certain envious and ambitious endevour to pais and excel others.

Entyron ] Josh. 7. 9. To close in, or compass.

## E p

Epaphas | Foaming. A man by whom the colossions received the Gospel, Col. 1. 7.

Epaphizoditus | Fair or pleasant. One whom Paul sent unto the Philippians, Phil. 2. 25.

Epenetus Laudable, or worthy praife. One that first em-

braced the Gospel in Asia, Rom. 16.5. Ephah meary. 1. A measure, containing three Sata; that

is, half a bushel and a pottle, Exod. 16.36. 2. A Countrey, Ifa. 60. 6.

3. The proper names of Midian's Son, Gen. 25. 4. Caleb's Concubine, 1 Chr. 2. 46. The Son of fabdai, Ibid. 47.
"Ho pirld an Ephaliand a Bath] Such great scarcity of

fruit in fields and vineyards, as he which foweth shall not reap the tenth part of his feed. Ifa. 5. 10. Yea, ten acres of vineyard " shall yield one Bath, and the seed of an Homer shall yield an

Ephai | Weary, tired. A Netophathite, Jer. 48. 8.

Cphar Duft. The Son of Midian, I Chr. 1. 33.

Ether Duft, or lead. A Manassite, 1 Chr. 5. 24.
Ephelus Destrable. The Metropolis of the lesser Asia,

Act. 18. 19. whence the inhabitants were termed Ephelians, Act. 19. 25.

Cphes-Dammim The coast of Dammin, 1 Sam. 17. 1.

Ephial Judging, or praying. The Son of Zabad, 1 Chr. 2.37. Cphod | An ornament. One of the High-priefts garments, Exod. 28. 3. which was of gold, Exod. 39. 2. There was also an Ephod of Linnen, 1 Sam. 2. 18. which was for the Priests, 1 Sam. 14. 3. Also the name of the Father of Hanniel, Num. 34. 23.

Ephatha] Be opened, Mar. 7.34. It's of a Syriack word, and cometh from the root TID.

'Ephzaim' Fruitful or increasing. The second Son of Jofeph, Gen. 41. 52. Preferred before Manaffeh his elder Brother, Gen. 48. 20. Taken also for the Tribe of Ephraim, Numb. 2. 18. as for the ten Tribes whereof Ephraim was the mightiest, Hos. 6.4. And for a City, Josh. 11.54.

Cphraimites | Such as were descended of Ephraim, and of his Tribe, Judg. 12. 5, 6.

@phastah Abundance, or felicity, The name of a City, Ruth 4. 11. where Elkanah dwelt, 1 Sam. 1. 1. and Davids Father, 1 Sam. 17. 12. Called Ephrath, Gen. 48. 7. Alfo, the Son of Hur, I Chr. 4. 4. Ephzath) The same. The Wife of Caleb, I Chron. 2, 19.

Chizathite | 1 Sam. 1. 1. Not in respect of his linage and kindred, for he was a Levite, descended from Kobath, unto whose families certain Cities in the Tribe of Ephraim were alotted. Josh. 21. 20. but because he had his birth, education, and habitation in Mount Ephraim. Annet. 1 Sam. 17.12. Feffe is fo called, nor because he was of the Tribe of Ephraim, but because he was born at Bethlehem-Judah, which City and the Country adjoyning to it. was formerly called Ephrath, Gen. 35. 19. Annot. I King. II. 26. Jeroboam so called, as being of the Tribe of Ephraim, chap.

@phaon ] Duft. The Son of Zoar, Gen. 33.6. Also a place,

or City, Joh. 15. 9. called Ephrain, 2 Chron. 13. 19.

Epicureans A sect of Philosophers, Act. 17. 18. So called from Epicurus, (which fignifieth a companion or helper) who was born in Athens, lived in the time of Alexander the Great, Ptolemy Lagus, and Philadelphus, and held, that the world came of the moaths in the Sun, the fouls die with their bodies, there is no providence, and that pleasure is the chiefest good, mans happiness consisting therein.

'Eniffle A letter fent from one to another, about common affairs, 2 Sam. 11. 14. David fent an Epiftle to Joab by

'2. Those holy writings of the Apostles, sent unto the Churches for their infiruction in godliness. Col. 4. 16. When this Frifile is read of you.

6 3. Any thing which doth represent and tell forth the mind of another. Thus the holy Scriptures may be called Gods

4. That which giveth a good witness and commendation (as an Epifile) 2 Cor. 3. 2, 3. We are our Epifite, and the Epifile of Christ. The conversion of the idolatrous and wanton Corinthia ans unto the faith of Christ, did more witness and commend the divine power of Christ, and vocation of Paul, then any commendatory Epiftle could possibly do.

"Or, a person or persons converted by the Spirit, Word, and Minister of God, to the service of God; that as he did "read the will of God in his Word, so all men may in his life "and conversation, being now godly, read his conversion; and
for the Word and Will of God written in large letters.

A Writing or Letter fent either from one person to another. Act. 23. 25. or from one unto divers, Jam. 1. 1. or from two unto one, Philem. 1. or from divers unto a great number, Act. 15. 23. They are either lawful, as for Recommendation, 2 King. 5. 5. Congratulation, Ifa. 39. 1. Information, Act. 15. 23. Approbation, 1 Cor. 16. 3. Humiliation, 2 Cor. 7. 8. Reconciliation, Philem. 19. Unlawful, as that of David unto Joab, 2 Sam. 11. 14. Senacharib unto Hezekiah, 2 King. 19. 14. The adversaries of Judah unto Artaxerxes, Ezr.

The are our Epifile, 2 Cor. 3.2. that is, your conversion doth more commend the divine power of Christ, and justifie my calling, than by a commendatory Epistle could be done.

## E

Equal | Referred, 1. to God importing his equity, justice,

and righteousines. Pfal. 17. 2. Ezek. 18.2.
2. To christ, who in essence, nature, majesty, glory, goodness, wisdom, &c. is equal with God, Phil. 2. 6. Whom for having said, that God was his Father, and so making himself equal with God,

the Jews fought to kill, Joh. 5.18.

3. To Man, in respect of conversation, or familiarity, Psal. 55. 13. Inrespect of condition of life, Luk. 20. 36. In respect of wages, Mat. 20. 12. In respect of age or years, Gal. 1. 14. In

respect of his actions, Col. 4. 1.

@qual | Est. 3. 8. for profit. See Text and marg. Mine equal,

Plal. 55. 13. Heb. according to my ranck, marg.
'Equal with God The self-same God, of the same sub'stance, power and glory. Phil. 2.6. He thought it no robbery to be equal with God.

'(Equality) A due proportion, while the abundance and fuperfluity of the rich, is applied to the relief of the poor-2 Cor. 8. 18. There may be equality.

Equalip] Exod. 36. 22. See Distant. Equity ] is in God, Pfal. 98. 9. & 99. 4. was to be in Christ, Ila. 11. 4. was in Levi, Mal. 2.9. is to be in Man, Eccles. 2. 21. Wrought by receiving the Word, Prov. 1. 3. & 2. 1, 9. Perverted by the Princes of the house of Israel, Mic. 2. 9. Rejected by the Jews, Ifa. 59. 14. Opposition made against Princes standing for it, Prov. 17.26.

# E

ET] A match-man. The Son of Judah, Gen. 38. 3. The Father of Leach, I Chr. 4. 21. The Father of Elmodam, Luk. 3, 22. Eran A follower. The Son of Shutelah, Numb. 26. 36.

Craffus] Amiable, lovely, worthy to be beloved. Chamberlain of the City of Corinth, Rom. 16. 23.

Ere] Before, Exod. 1. 19. or, Before that, Joh. 4. 49. It's usually joyned with How long, as Num. 14. 11. Job 28. 2 Jer. 47. 6. Hos. 8. 5. Erech] Length, or health, A City, Gen. 10. 10.

Erent To set up, Gen, 33. 20. Aynjw. Eri My City. The Son of Gad, Gen, 45. 16.

Grites Of Eri, the Son of Gad, Numb. 26.16.

Errand] Told my errand, Gen. 24. 33. Have spoken my word. Aynfw. Some special thing to be made known, 2 King. 9.

Erre] Erreth, Prov. 10. 17. or, causeth to err, marg. Erred, I Tim. 6. 10. or, been seduced, marg. wherein I have erred, Job 6. 24. The word fignifies bodily and local errors, and wanderings, Ezek. 34.6. and by a figure, the errors of the mind, Prov. 5. 19, 20. But especially such as arise out of ignorance, not of wilfulness, Gen. 4. 2. & 5. 18. & 22. 14. Psal. 19. 2. Job means here his ignorance in judgment, or in carriage under his afflictions.

Erre] Heb. 3. 10. They do alway err in their hearts, whavev-Tas, They mander after the manner of wandring Stars, for of this word come the Planets. They are a vagrant and wandring people, straying out of the way. He doth not fay, they have erred. but err: continual erring; alway: not in their outward lives and conversations only, but in their hearts which carried the whole man after it. Jones.

Errour] 2 Sam, 6.7. or rashness, marg. Dan. 3.29. Any thing aniss. See marg,

Their error, Rom. 1. 27. Their feduction to Idolatry, of which the Gnollicky were guilty, and whereby they fell into the unatural fins, which the Apostle mentioneth. Thus is the word Thavin used 1 Thess. 2-3. and so perhaps Eph. 4-14- asit is, 2 Pet. 2. 18. & 2 Pet. 3-17. This was the error of Balaam, the seduction into which Balaam, brought the Ifraelites by his counsel to Balak. See Numb. 25. 1, 14. 2 Pet. 2. 15. Rev. 2. 14. Dr. Ham. on Tude v. 11. Annot. c.

Errour] A going from the right path, or straying out of the

2. Some opinion or action swerving from the Rule of Gods word. Mat. 22. 29. We err not knowing the Scriptures. Pfal. 95. 10, 11. There is an error in action, as well as in opinion; in deeds, as well as in doctrine. Error in opinion is twofold.

" 1. Directed to others, or of other persons and things befide our felves

"2. Reflected, or when we think of our own felves and our "thoughts that they be right and good. This of the two is far the worft, and most hardly cured, Prov. 3.7. & 26.12. Act. " 26. 9. It's also taken,

1. For Rashness, 2 Sam. 6. 7.

2. Fault of ignorance, or an unadvised, sudden, inconsiderate fin, Pfal. 19. 12.

3. Unfaithfulness in office or agreement, Dan. 6.4.

Sins against nature, Rom. 1. 27.

5. Erroneous doctrine, 2 Pet. 3.17.

As there are divers kinds of fuch as err particularly so named, namely the Proud, Pfal. 119. 21. He that refuseth reproof, Prov. 10. 17. They that devise evil, Prov. 14. 22. that err invision, and stumble in judgment, Ifa. 28.7. Idolaters, Hof. 12.4. They that maintain any erroneous opinion, 2 Tim. 2. 18. Such as tempt and grieve God, Heb. 3. 10. All which stray from the right path; of whom some err in their hearts, Pfal. 95. 10. Some in their works, Jerem. 10. 15. In every work, Ifa. 19. 14. Some in their whole life, 2 Pet. 1. 18. and paths, Prov. 7. 25. and that by lying or falshood, Isa. 32. 6.) fo those and such others are diversly drawn hereunto, as through Ignorance, Mat. 22. 29. Lies, Amos 2. 4. Ill instruction, Prov. 19.27. The commandment and provocation of an irreligious Governor, 2 Chr. 33. 9. Strong drink, Ifa. 28. 71 False Prophets, Jer. 23. 13, 32. The spirit of Whoredom, Hos. 4. 12. Coverous ness, 1 Tim. 6. 10. Profane and vain bablings, &c. Ibid. 20. 21.

## E S

Clar-haddon ] Bindi g cherfulness. The Son of Sennacherib, Ifa. 37. 38.

Cfaul Doing, or working; for that when he was born he

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over like an hairy garment. Gen. 25. 25. The Son of Isaac.

Eftape | fignifieth, To flie away, or be gone. Gen. 19. 17. Toger out of danger, Judg. 3. 26. To free ones felf from the oppression of another, by one means or other; Deut. 23. 15. To be freed, or go forth, I Sam. 14.41. marg. To remove or retire ones felf, 1 Sam. 27. 1. To deliver ones felf, 2 Sam. 20. 7. marg. To get away, 2 King. 10. 24. Not to be punished, Ezek. 17. 15. To be freed from, Joel 2. 3. To be rid of, 2 Pet. 2. 18. To avoid, Mat. 23. 33. Rom. 2. 3. 1 Theff. 5. 3.

Cfcape ] 2 King. 23. 18. To let alone, See marg. 2 Chr. 36. 20. Them that had escaped, Heb. the remainder, marg. Psal. 141. 10. Heb. passover, marg. Job 11. 20. They shall not escape, Heb. flight shall perish from them, marg. 2 Chr. 20. 24. Nove escaped, Heb. there was not an escaping, marg. 2 Pet. 2.18. Clean escaped, or for a little, or for a while, as some read,

"Cleane] or evaluation] fignifieth a company or remnant that escapeth danger, Gen. 45. 7. Isa. 10. 20.

Cicape ] I would haften mine escape, Psal. 55. 8. I would spend my evafion, haften my deliverance. Aynsm.

Escape Heb. 2. 3. How shall we escape if we neglect so great sulvation? How shall we avoid, be freed from, not draw upon our selves the vengeance of God? Certainly with great difficulty, for the careless neglect of the Gospel pulleth down damnation. Jones.

Eschem 1 Pet. 3. 11. To avoid, so the word ERRASPO, is, rendred, Rom. 16.17. To go out of the way, Rom. 3.12. C[Ek] Contention. A Well, Gen. 26. 20. marg.

Elhobail The fire of the Ruler. The Son of Saul, I Chr. 8. 33.

Cliban Fire of the Sun. One of the children of Dishon

Efficial] Grapes, or a cluster. One confederate with Abraham, Gen. 14-13. Also the name of a River or Valley in the land of Can 12n, Numb. 13. 24. Deut. 1. 24.

Chean Held up. A City, Joh. 15, 52.

Chean File up. A City, John 15, 52.

Chek File File Control of Control of

City of the Philistims, 2 Sam. 1. 10. Estaulites, Irong women. A City, Josh. 19.41. Whence Estaulites, Irong women. A people, 1 Chron. 2.53. The intabitants of Estaulit

the Tribe of Judab, John 15: 33. Annot.

Chiteman A womans womb. A City, John 21: 14. Alio

the Son of Ihbah, I Chr. 4. 17.

Eston ] The Father of Bethrapha, 1 Chron. 4. 12. Effi Hard by me ; or my Prince. The Father of Nahum, Luk.

Efinachiah] See Ilmachiah.
Especially] udrisz, chiefly, principally, most of all, Act. 16. 2. Gal. 6. Ic. 1 Tim. 5. 17.

Elpy To see, Gen. 42. 27. Aynsm. To view or search diligently, Josh. 14-7. Efpred for them, Ezek. 20.6. that is, appointed it for them by my decree, as the most excellent above all other Countries; and for the conqueft of which I had prepared all things in my fecret counsel, as into which I had marched before mine Ark, to give them a secure entrance into it. Numb. 10. 22. Annot.

Espouse Taken properly for a man to betroth one whom he intendeth to marry, Mat. 1. 18.

Spiritually, for the espousals of God and his people, Jer. 2. 2. and of Chrift and his Church, in the type of Solomon and his efpoulals, Cant. 3. 11. Unto him Gods Minifers through the word of the Gospel, espoule true Converts, 2 Cor.

Etpouse] Many was espoused to Joseph. Mat. 1.18. God would have them to be espoused for the honour and safety of Christ in his infancy, and the credit and comfort of his Mother. Jerom giveth three reasons;

1. That by the Genealogy of Joseph, of whose kindred Mary was, Maries pedegree might also be showed.

2. Left according to Mojes Law, the thould have been ftoned by the people as an Adulteress.

3. That fleeing into £850tt, the might have the comfort of a Keeper, rather than an Husband. The two first feem proba-

Esponsed you to one bushand, 2 Cor. 11.2. The Greek word ngwoods fignifieth either, I have sitted and prepared you, or I have sspoul sed you; and the Apostle seemeth to allude to, Hos. 2. 19. The Husband is Chrift, Mat. 25.6. The Virgin Bride, the Church of Corinth, in regard of her faith yet unspotted. The contract is made in this life, but the Marriage celebrated in the

life to come, Apoc. 19. 7. Annot. Espousals. The came out, not as a tender infant, but as one grown, and hairy all | word here used is no where else found, but cometh from a term

Z 2

that fignifieth a Spouse, or a Bride, vers. 32. The love that I bare and shewed unto thee, when I entred into a solemn Covenant with thee, and so espoused thee to my self, Exod. 19. 5, 6, 8. 29, 10----15, & 31, 31, 32, Ezek. 16, 8, 60, Hof. 2, 19, 20.

Cipoufals | Cant. 3. 11. See Day of marriage. Efrom The arrows of joyes; or, division of a Song. The

Son of Pharez, Mat. 1.3. See Herron.

Effablish) fignifieth, To settle, 1 King. 9.5. To make or caufe to be, Deut. 28.9. & 29. 13. To make good, accomplift, perform, 1 Sam. 1. 23. To make firm, Prov. 8. 28. To confirm, Rom. I. II. To make good for continuance, Ezek. 16:62. To order steadily, Psal. 40. 2. To appoint, rear, or set up, Pal. 78. 5. To found, Ibid. 69. marg. To uphold, Prov. 20. 18. To stand, Isa. 32. 8. marg. To prepare, Isa. 16. 5. marg. Gen. 41. 32. marg. To direct and make prosperous, Psal. 90. 17. To make to continue, Pfal. 7. 9. To approve of, give its due, Rom. 2.31. To set up. Rom. 10.3. To strengthen, 1 Thefi. 3. 2. To confirm or ratifie, Heb. 10. 9. As Kings are to establish their throne by righteousness Prov. 16.12. so must men their purposes by many counsellers, Prov. 15-22. Their thoughts their purposes by many comments, 1101 152 2 Their hou-by committing their work to the Lord, Prov. 16. 2. Their hou-fes by wifdom and understanding, Prov. 24. 3. Their heart by truling in the Lord, Pfal. 112. 7, 2. Their enterprites, by believing the Lord and his promises, 2 Chr. 20. 20. See Stablish.

To effablish the earth Or laid the fundation there-

of, to create the earth in a firm and fable condition, Heb. 1. 102. To fettle a thing that it may be perpetual, Heb. 10-9-

Heb. 13. 9. It is a good thing that the heart be eftablifhed with grace, not with meats, that is, It is a good and happy thing to have the heart truly seeled in a state of regeneration, and not to be taken up with frivolous disquisitions, concerning the choice or cleanness, and uncleanness of meats. Hall.

To place firm and fixed confidence in Christ, rather than in

Grace, that is, either with the doctrine of grace, or else with those graces which are wrought in the foul by the Preaching of the Word, or doctrine of grace; as faith, love, &c.

Effablissed Gen. 4.32. or Prepared, marg. 2 Chr. 25.3. Heb. confirmed, marg. Pfal. 78.69. Heb. founded, marg. Pfal.

101. 7. Tarry in my fight. See marg.

\*\*Effablishment] 2 Chr. 32. It on, the truth or faithfulness. In the former reading it impliesh Herekiah's constancy about the service of God, eventill he had established all according to the Law. In the lutter reading it pointeth at Herekiai's truth and faithfulness in what he did. Some apply this phrase to the faithfulness of the Pen-man of that History, registring things as they were indeed. Annot.

Cffate Order, condition, manner, or degrees, Eccl. 3. 18. Annot. Kingdom, Dan. 11. 20. Annot. Place, and stead, Ib.

First estate, Jude v. 6. or Principality, marg.

Lyw estate, Luk. 1. 48. Mean condition.
Your estate, Col. 4. 8. The state of their souls and conscienees, and the working of the means upon them. Byfield on the place.

Chief estates, Mar. 6. 21. Such as were in office, place, and

dignity above others.

Effeem] is all one with, To honour, account, think well of, hold in reputation, highly prize, as the godly do of Gods word, Pfal. 119. 103, 127. The reproach of Chrift, Heb. 11. 26. Gods Ministers, Phil. 2. 29. Gal. 4. 14. But the wicked efteen lightly of God, 2 Sam. 2. 30. Chrift, Ifa. 53. 6. Gods Word, Pfal. 50. 17, His people, Lam. 4. 2. The poor, 1 Sam. 18. 23. Efteen of such things as are an abomination in the fight of God, Luke 15. 16.

Effeem To hide, or lay up, Job 23. 12. marg.
Effhaol Josh. 15. 33. See Estaol.
Effhaol Secret or bidden, made Queen in stead of Valhti, Est. 2.7. Gffimate] To value, and set a price upon, Levit. 27. 14. Effimation] Valuation, Lev. 5. 15. Aynfw. The price fet, and worth of a thing, Numb. 18.16.

Effranged from me] Job. 19. 13. They take no more care of me, than if they had never known me. Annot.

The wicked are estranged from the womb, Psal. 58. 3. An hyper-bolical expression of inverterate and incorrigible wickedness, as if it were born with them. Annot.

Nor estranged from their lusts, Pfal. 78. 30. that is, (as the Greek explaineth it) they were not deprived, their defired meat was not taken away from them, as Numb. 11. 33. Or, it may be understood of their affections and lusts, not yet changed.

Estranged this place, Jer. 19. 4. or strangely abused, as the words feem to be taken, Deut. 32. 27.

E-Ţ

Ctam? Their bird. A Rock, Judg. 15. 8. A City, 1 Chr. 4. 32. A mans name, 1 Chr. 4. 3.

Eternal | Applyed to Persons and Things.

Perfons; as God, the Father, Son, and holy Ghoft, being without beginning, and ending, Deut. 33. 27. 1 Tim. 1. 17. Heb.

Things; 1. Which have neither beginning nor ending, as his Power, Rom. 1. 20. and Purpose, Ephel. 3. 11.

2. Which had a beginning, but shall have no end, as eternal damnation, Mar. 3. 29. Excellency, Ifa. 60. 15. Fire, Jude v. 7. Glory, 1 Pet. 5. 10. 2 Tim. 2. 10. An house in the heavens; 2 Cor. 5. 1. Judgment, Heb. 6. 2. Inheritance, Heb. 9. 15. Life, 1 Tim. 6. 12, 19. Tit. 1. 2. Redemption, Heb. 9. 12. Salvation, Heb. 5.9. Things which

are not feen, 2 Cor. 4. 18. Weight of glory, 2 Cor. 4. 17. Eternal King | The King of worlds, or ages, which liveth for ever, I Tim. I. 17. See Everlasting.

Cternity ] Ifa. 57. 15. That inhabits Eternity, as I Tim. 6. 16. Who alone bath immortality. Who alone is true-ly eternal, without beginning or ending, Pfal. 90. 2. Annot. Etham | Great, frong. A place where the Ifraelites pitched,

Cthan Strength. An Egrabite, 1 King. 4.31. The Son of

Zimmah, I Chr. 6. 42. The Son of Kilbi, Ibid. 44.

Ethanim | Strong or valiant. The seventh month, being a

part of S. ptember and October, I King. 8. 2.

Ottp-baal | Unto an Image. The King of the Zidonians,

i King. 16. 31. Ether ] Talk. A City, Josh. 15. 42. Ethiopia ] whose face is burnt, of allow & J. In Hebrew it is cub, which fignifieth black, or blackness. In many places of Scripture wherein Ethiopia is mentioned, not the further Ethiopia is meant, but a Country in Arabia near unto Egypt, the Red-Sea, and Palestina, as Gen. 2. 13. 2 King. 19. 9. Ifa.

20. 3, &c. Orthonians came of culb, the Son of Cham, Gen. 10. 6. Blackness cleave so unto their skin, that it could not be taken away, or changed, Jer. 13.23. They were famous for their Merchandizing, Ifa. 45. 14. They were skilful Warriours, Ezek. 38.5. were a profane Nation, Amos 9.7. very numerous, 2 Chr. 14. 9. carelefs, Ezek. 30. 9. Their conversion is foretold (as some think) Plal. 68. 32. 8. 72. 10. & 87. 4. & Zeph. 3. 10. Whereof Ebed-melteh, and the Ethiopian Eunuch, Act. 8. 27. were the first fruits. Ra-

In Numb. 12. 1. Moses his Wise is termed a Cushite, or Ethiopian; who seemeth to be no other than Zipporah the Midianites, whom Moses had married, Exod. 2. 16. 22. for the Midianites dwelt in Cush his land, and therefore were called cushites, or Ethiopians; and it may be also because they were tawny coloured like them. Aynfw.

Ethnan] Agift. The Son of Helah, 1 Chr. 4-7.
Ethnan] Strong, or giving; or, of affe. The Son of Zerah, Chr. 6. 41.

· @pangeliff ] One who bringeth or telleth good news. 2. A Minister of the Gospel joyned unto the Apostles (as af-

fistant, not as equal in degree) in preaching glad tydings of salvarion, and eRablishing Churches. Eph. 4. 11. Some to be Ecoangelists, 1 Tim. 1, 3. 2 Tim. 4. 5. Tit. 1. 5. Of this fort
were, Timothy. Titus, Silvanus, Apollos.

'3. One who wrote the hiftory of Chrifts life and death. Thus

were there only four, Matthew, Mark, Luke, and John.
Note: If the Apostles being 12, with the Evangelists being many, were unable to suffice the whole, how shall one Pope be

infficient for all the world.

Changeliffs 7 The twelve after Chrifts departure, had others, whom they fent on some part of their charge, and then they were called their Apostles: So Paul and Barnabas had John, Act. 13.5. Paul had Timothy and Eraftus, Act. 19. 22. and Mark, 2 Tim. 4. 9. These when they were employed in preaching the Gospel to them that had not yet received it, the Scripture calls Evangelists, i. e. Disciples of the Apostles, sent with Commisfion by them to publish the Gospel, where the Apostles could not go, and therefore are by St. Paul, placed next the Apostles, 1 Cor. 12. 28. Ephel. 4. 11. Dr. Ham. on Joh. 20. 21. Annot. h.

Cubulus ] Prudent, wife, or of good counsel. One who faluted Timothy, 2 Tim. 4. 21.

Eve] Living, or giving life. The Wife of Adam, Gen. 4-

E

1. She was so named, for that she was the Mother of all living, s

Gnen | That is, 2 Cor. 1.2. Bleffed be God, even the Fa ther of our Lord Telus Christ.

"It's first a word of Interpretation, and is as much as, that is "to fay, 2 Cor. 1. 3.
"2. A word of Diminution, and fignificth, Almost, Pal. 107

44 18. Phil. 2. 27.

" 3. A word of Extension, and fignifieth as Altogether, 2 Cor. " 10. 13, 14. Ezek. 20. 11. 13, 21.

" 4. A word of Conjunction, and is as much as also, Rom. 8. 22. Gen Judg. 6. 25. or, And, marg. Gen. 19.1. At even, or in the evening. Ayr(w. Job 31. 6. Just, equal, in an even ballance, Hed. in ballances of justice, that is, just ones. Annot. Plal. 26. 12. In an even place, in righteousness, or in a right and plain place, as the word fignifieth, Deut. 3. 10. Jer. 21. 13. The Apostle expresseth it by righteouspress, Heb. 1.8. from Psal. 45. 7. It is opposed to erookedness, Isa. 40. 4. See also Psal. 27. evenines, marg.

Eben, or evening-tide ] Gen. 24. 63. When it was towards Evening, before Sun-setting, as in Deut. 23. 11. It seemeth to be at the ninth hour of the day, (with us, the third hour after noon) for then they began the daily Evening service of God, and burning of Sacrifice, and it was called in Ifrael, the hour of

prayer, Act. 3. I. Aynfro.

Chening The space between the declination of the day, and the very beginning of the night, Exod. 12. 6. The twylight, Prov. 7. 9. When it beginneth to be dark, Neh. 13. 19. The going down of the Sun, Deut. 16. 6. About which is the time of leaving off work, Ruth 2. 17. The evening and the morning were the first day, &c. Gen. 1. 5, 8, &c.

Chent | An external hap, chance, fall. One event hapneth to them all. Eccl. 2.14. The wifeft man that is, cannot by his own counsel exempt himself from the same common calamities which other men fall into. Annot. Eccl. 9. 2. Moses dies in the Wilderness, as well as those that murmured, ora-Annot.

Ener ] fignifieth , Constantly , Deut. 19. 9. Psal. 25. 15. A mans life time, 1 King. 5. 1. Philem. v. 15. Pfal. 37. 26. & 51. 3. & 119.98. Any time formerly, Joel 2. 2. Continually, Heb. 3. 10. Time without end, Heb. 5. 6. & 7. 15. 1 Theil.

4. 17. 'Foz ever ] Without any end, eternally. Luk. 1. 33. And · [hall reign for ever, and of his Kingdom shall be no end. 1 Thess. 4.

17. We shall ever be with the Lord. Pfal. 45.2.

2. For a long time. Pial. 132. 12. Their fons hall fit upon thy \* throne for ever. And v. 14, 1 Sam. 13.13. Pfal. 110.4. Gen. 19. 15. And in all those places where for ever is applied to the Ceremonial Law of Moses, which vanished at Christs coming; yet it is said to be ordained for ever, because it was to endure a long season: some 2000 years till

the death of Christ, upon the Cross, Exod. 12. 14, 24. Col. 42. 14, 17.

"3. Till the year of Jubile, which might happen to be a 'a great while. Exod. 21. 6. And shall serve him for ever.

'4. Till the end of mans life. Exod. 19. 9. That they may be

· lieve thee for ever, Deut. 15. 17.

It's put also for the durance of a Kingdom, State, place, family, 1 Chr. 23. 25. Pfal. 132. 12. That which dureth till the day of Judgment, as Christs Office of Mediator, Heb.

for ever ] John 4. 24. Heb. all days, marg. Pfal. 23. 6. Heb. to length of days, marg.

for ever ] 1 King. 8. 13. The Heb. word translated ever, is divertly taken, as for ages, or time past, Eccl. 1. 10. or, for future ages, and times to come. In this latter fense it is used,

1. Indefinitely, for a long time, Dan. 3. 9. Josh. 8. 28.
2. For the period and accomplishment of a determinate time, as the year of Jubilee was. Comp. Exod. 21. 6. with Lev.

3. For the continuance of ones life. Comp. 1 Sam. 4. 11.

with v. 22.

4. So long as the conditions annexed to a thing are observed,
1 Sam. 2. 30.
5. For the continuance of a State of Policy, Numb. 10. 8.
6. Till the truth of a type be exhibited. Comp. Gen. 17. 13. with Gal. 5. 2.

7. For an everlasting continuance, Luk. 1. 22.

8. For that which never had beginning, nor ever shall have end, but is properly eternal, Pfal. 90. 2. Annot.

for ever and ever | Exod. 15.18. In this world, and that which is to come. Apply. The word holan here used, when it cometh fingle, fignifieth (many times) along time, not limited in words, though limited in decree and providence to a certain period; when with the word great, which tignifieth

beyond, as here, it fignifieth an absolute and everlasting eternity.

' 4 02 eber and eber | Not for a long space of time, but eternally, Heb. 1.8. Alfo, Heb. 10. 12, 14.

" Everlaffing | One who is without beginning or end, 1 Tim. 1. 7. To the King everlasting, Pial. 90. 2. Thou art God from everlasting to everlasting, Rev. 1.8. In this sense is Gods purpose called eternal, Ephes. 3.10. He is absolutely eternal in himself, and cause of eternity in others.

'2. That which shall never have end, though it had a begin-'ning, as everlafting glory, fire, pain, life, judgment, Mat. 25. 46. Heb. 6.2.

3. That which did con inue for a long time, though not al-

ways, Gen. 17.8. Exod. 4c. 15. "I. Some things have a beginning, but no end: as Angels and mens fouls.

" 2. Some have an end, but no beginning, as Gods decrees or

predeffination. "3. Some have both, as this world, and the inferiour crea-

66 tures, 2 Pet. 3. 10, 1 Joh. 2. 17. "4. Only one thing, which is God, hath neither beginning 'nor ending of himself, and yet is the a and o; the beginning, that by which all other things are, and the end, for which they

" are, Rom. 11. 34. Junius. " 5. Long lafting is also fometimes understood by this word

"Everlaffing 1 sa, Pfal. 24, 7, 9.

Corriaffing 1 fa. 26, 4. Heb. of ages, marg. Mic. 5, 2. Heb. the days of eternity, marg. As God is everlathing, Gen. 21. 33. Isa. 42. 28. Rom. 16. 16. So is his mercy, Psal. 120. 5. righteousness, Pial. 119. 142. Kingdome, Pial. 145. 13. Dominion, Dan. 7. 14. This is also applyed, as to life in heaven, Mat. 19. 29. and habitations there, Luk. 16. 9. So to chains of darknift, Jude v. 6. and to pain and freen hill, Mat. 25. 41,46.

"from everlaffing to everlaffing ] God to be without beginning, and without end, in respect of his own eternal being; and in respect of his people, to be their God from everlasting by predestination, and unto everlasting by glorisca-tion, Pial. 90. 2. Even from everlasting to everlasting thou art our God.

"Everlaffing Golpel ] The Doctrine of grace, which God himself delivered from the beginning, to continue to the end, without altering or perishing; whereas all other Do-

Grines invented by men, fall away, Revel. 14. 6.
The everlafting Govel, Rev. 14. 6. The world being divided, either into the age before the Niessias, the age of the Messias, the age of this world, or of the world to come after the day of doom; I suppose that the Gospel of Christ is called 'Ευαγγελίον αιώνιον, the Gospel of that age of the Messias, the Christian faith, which was to endure till the end of the world, Mat. 12.32. Dr. Ham. on Luk. I. Annot. o.

Everlasting Gospel, Rev. 14.6. So called,

1. Because it seacheth men not to fear Antichrists spoiling of goods or life, feeing it holdeth out eternal happiness unto them, Heb. 10. 34.

2. Because the sum of it was from the beginning (and thereforeit is not a new doctrine as the Papifts call it) and it shall be preached openly o the end of the world, in despight of all opposition, chap. 11. 15. for the witnesses shall be no

3. Because it shall not be disannulled as the legal Covenant was. Annot.

Chermoze | fignifieth, Perpetually, for ever, Pial. 16. 11. Daily, continually, Pfal. 105. 4.

Eurp | Gen. 6. 5. Every imagination, or the whole imagi-

nazion, marg. Exod. 38. 26. Every man, Heb. a poll, marg. Where the words city, day, may, where, &c. are joyned herewith, the meaning is plain.

"Eperp one This word put in some places, rather than all (to which it is equivalent) because it shews in good things and perfons:

" I. That God hath a special care of their good.

" 2. And they ought to have so of themselves.

"In evil persons and matters:

" 1. That God doth confider every evil act and person, as exactly and particularly, as if there were but that one in the world.

"2. That every one must particularly and severally examine himfelf, Gal. 6.4.

"3. That every man shall be left alone to answer for his own faults, and also to suffer for them, Gal. 5. 6.

Cui Unjuft. A place, Josh. 13.21. Evidence ] A deed or writing for the assurance of a purchase, er. 32. 10, 11. A convincing demonstration, as the word

έλείν & importeth, Heb. 11. 1. Epidence | Setting forth to the eye, or making after a fort vinble, Heb. 11. 1. or, conviction, Joh. 16. 8. that is, whereby

the foul of a believer is affured of the certain truth of those things which appear not unto fense, because it resteth it self upon the immutable truth of Gods Word, and the infiniteness of his power. Annot.

EASIV @ fignifies the demonstration that convinceth the foul throughly of the certainty and truth of fuch things as by reafon and natural parts are not feen, that is, by believing a man doth make a thing as it were visible, being otherwise invisible and absent. It's a convincing demonstration. Leighs

Epident Tob 6. 28. Heb. before your face, marg. Plain, clear, manifeft, Gal. 3. 11. FAG, whence (fay fome) cometh the Island Delos, because the Sun doth always shine there. which being formerly covered with waters, on the fudden was made conspicuous; whence oracles were sought and revealed.

Ebidently ozeres, Act. 10. 3. Plainly, clearly, manifestly. In Mark 1. 45. & Joh. 7. 10. the word is rendred openly.

'Ebil | Afflictions and dangers, and whatfoever loffes and harms fent from God, Amos 2. 6. There is no evil in the City. Ifa. 45.7. This is an evil of punishment, or a penal evil, 2 King. ' 22. 20. Ifa. 9. 12, 14, 21. Deut. 31. 17. Pfal. 58. 4. Gen.

44.20. He that rewards evil for good, Prov. 20. 22. Or that which is 'unprofitable, 1 Cor. 13.6.

'3. Sin and iniquity. Mat. 6. 13. Deliver us from evil, Rom. 7. 15. The evil which I hate, that I do. Isa. 5. 20. This is 'evil of fault or crime, or a moral evil. See Ifa. 12. 11.

4. Satan, who by an excellency is called the Evil one. Luk. '11. 4. Tois is the Prince of evil, 2 Theff. 3. 7. In Rom. 14. 20. it fignifies hurrful to man, and finful against God.

5. Sinful, Mat. 7. 11. If you which are evil.

6. A corrupt conscience, or wicked custom. Mat. 5. 27. comes of evil.

It's also taken for the cause of evil, 1 Sam. 25. 28. & 29. 6. The evil effects thereof, Gen. 3. 5, 22. The corruption of nature, Rom. 7. 5. That which is contrary to good, Pfal. 27. 27. ture, Rolls, 7-5. That with the beauty of the plague, Pfal. 91. 10. Any kind of affliction, 1 Sam. 6. 9. Tryal, Job 2. 10, 11. Some inkind of amiltion, I bain o 9. Iryal, Job 2. 10, 11. Solid in-jury, I Sam. 26. 18. Hurt, Gen. 50. 15. Dammage or mifchief, Prov. 17. 13. I Pet. 3. 9. Danger, Prov. 22. 3. Difgrace, 2 Sam. 13. 16. Defruction, Eft. 8. 6. Hurtful or unprofitable, Ifa. 7. 15. Troublesome, Perplexed, Exod. 5. 13.

It's applyed to Angels, Spirits, Men, with relation unto their imaginations, communications, actions, &c. And as every fin is evil, fo in particular Idolatry, Jerem. 2. 13. In fome evil is more predominant, unruly, greater than in others.

(Fuil Deut. 26. 6. Evil intreated, or did evil, or vexed, Aynsw. Job 24. 21. He evil intreateth, Heb. he breaketh, to the word is used, Jer. 11. 16. Psal. 2. 9. or he feedeth on, or destroyeth

"Milatebil one" The Devil, or Satan, who is so called, for that he is in his own nature corrupt, and most evil, being the 6 Head and Captain of all evil persons (Devils and men) and the · Inspirer and furtherer of evil purposes and works. Joh. 17.15. 6 Mat. 5.37. & 6.13.19. & 1 Joh. 2. 13. Evil or good fignifieth not 6 any thing at all against it, but resting in the will of God, Gen.

' 24-50. & Gen. 31. 24.
"The divil is evil, not in fubflance or perfon, but in nature or "quality; Not by creation from God, by voluntary depar-"ture from God and goodness: Evil he is originally and " perfectly, but not infinitely; to all eternity, but not from all « êternity.

"The like we may fay of evil men, except in their originali-"ty of evil. The regenerate are evil, but not perfectly, nor from "eternity, nor to eternity.

"Ho fee evil To know it, and feel it, to perceive it experi mentally, 2 King. 22. 20. Thou shalt not see the evil. If the Saints departed do not know the estate of the Church in earth; much ' less do they know the thoughts and prayers of man. The self-' same conclusion doth Augustine make from Isa. 63. 26. Abraham ' is ignorant of us, Israel doth not know us. Hence is farther gather-'ed, that the dead do not know what is done here in earth. Likewise, the Angelical Doctor (as Papists do call Thomas Aqui-'nas) upon Job 14. 21. collecteth, that dead persons know not · fenfible things, much less spiritual and infenfible secrets of the heart. Indeed the godly departed do generally thank God for their own and our redemption, Rev. 5.8, 9, 13. Alfo, in general; out of crir perfect love, they defire a final deliverance of the Church wom her warfare, with the destruction of the ene-' mies thereof; but to fay, that in particular they know our wants, and do make intercession for particular men, this is Po-' pish heresie, flat against Scriptures. Very evil, signifies, very much displeasing; as to be good in ones eyes is much to please or content, Gen. 21. 11. & 20. 15.

" Civil Spirit to depart \ To remove (by the mufick of David) those mad, furious, melancholick fits, which came from the evil spirit sent upon Saul by God, 1 Sam. 16.4.

E

The words joyned herewith, as day, doer, heart, man, spirit, things, time, way, work, &c. point out what is meant

Evil= Derodach | Fools passing over bitterness; or the grinding bitterness of a fool; or, a fool bitterly beaten, or ground to powder. King of Babylon, 2 King. 25. 27. Jer. 52. 31.

Eunice Good, or joyful victory. The Mother of Timothy,

"Eunuch A gelded man, whereof our Saviour Christ maketh three forts, Mat. 19.12. Ifa. 56. 3, 4.

'1. Eunuch by nature, fo born.

'2. By necessity, being so made of men.

'3. By the gift of Continency from God. These may live unmarried, without hurt to their falvation; all other befides these are called to marriage: See Matt. 19. 16. 1 Cor.

7. 9.
'2. A noble or mighty man, of great authority with Princes; fuch a one was Potiphar, Gen. 27. 26. Potiphar an Eunuch of Pharaoh, and his chief Steward. Act. 17. 27. Gelded men were used for Chamberlains in Kings Courts to keep the we-

men, Eft. 2.3. & 4.4. Chodias A good smill. A worthy woman among the Philipans, Phil. 4. 2.

Euchzates | Fruitful. It's taken literally for the River Peath, Gen. 2. 14. Mystically, for Spiritual Babylon, Rev. 9. 14.

Euphzates A River called by that name, being both broad and deep, which did run along by the great City Babel, seated in Assyria, and was thereunto such a great defence, as when cyrus and Darius, Kings of the Medes and Persians, would take Babylon, they had this device, to cut out great Ditches and Trenches, and so let out the river above, before it came to the City, by which means the waters being made shallow, and almost dryed up, the Souldiers waded over, entred the City, and supprised it.

2. All impediments, lets, and hinderances, whereby the paffage unto Rome, the myftical Babylon, and feat of Antichrift, was ftopped up against the Kings of the East, that they could not come at it, to befiege and subdue it, the removing of these impediments, to wit (the great honour, glory, riches, and ftrength of Rome) is here fignified by the drying up of Euphrates. Rev. 16. 12. The fixth Angel poured out his vial upon the great river Euphrates, and the waters thereof dryed up.

By Euphrates are understood the Nations which border thereupon, that is, the Turks, and by drying up of the water, is meant the ruine and overthrow of those Nations; as it is evident out of the Prophets, Ifa. 19. 5. & 44. 27. Jer. 48. 34. & 50. 38. & 51. 36. Ezek. 30. 12. & 31. 4. Clavis Apocal. p. 106. So in effect Mede.

In the first vial, there is an allusion to the botches of Egypt; in the second and third, to the turning of their maters into bloud; in the fourth, to the hot scorching, and devouring fire that consumed Sodom; in the fift, to the darkness wherewith he plagued Egypt; in this fixt to the destruction of old Babel.

Gurocipdon'] The North-East wind, Act. 27. 14. Guipthus] Happy or fortunate. A young man whom Paul raised from death to life, Act. 20. 9.

@wes | Hereof Facob fent a present unto his brother Esan, Gen. 32. 14. and David from following the Ewes great with young, was called to the Kingdom, Pfal. 78. 71. See Sheep.

## E x

Exat ] To require or take, Deut. 15. 2. And that without any piry, Neh. 5. 7,11. To prevail over, or oppress, Pfal. 89. 22. To vex or grieve, Ifa. 58. 3. marg. To punish, Job 11. 6.

Cratted 2 King. 15. 20. Exacted the money, Heb. caused to

come forth, marg.

Cractions Ezek. 45. 9. Take away your exactions whereby through force and fraud you expulse my people from their lands and possessions. Annot.

Cratto287 Ifa. 60. 17. The word is usually taken in the worse part, for Oppressors, ch. 3, 12, & 9, 4, & 14, 2, yet not always but sometimes for Rulers, Oversers, Officers, such as either take, or gather tole, and tribute, or overfee those that are in any employment, or work. So it is taken, Zech. 10.4. and so here. An.

" Mo exalt To think ones felf righteous, defpifing others, as the Pharifee. Luk, 18. 14. He that exalteth himfelf. Alfo, to receive the adoption of Sons, which is an excellent dignity,

 $\mathbf{X}$ 

E

'2. To lift up and prefer himself above his betters, as they that did ftrive for the uppermost seats at Feasts, Luk. 14. 11. 43. To honour and advance one unto renown and credit Luk.

· 14. 11.

Signifieth also to glorifie or advance into the highest dignity Act. 5. 31. And to set forth ones praise, Psal. 99. 5. Also to

advance, promote, bring to honour, &c.

"Mo exalt himself To lift and advance himself above all greanes and honour which is in earth, whether it be subordinate Magistrates, who in Psal. 82. are called Gods, or supream Rulers, whom the Grecians call Sebasmata; yea, to call in and runcis, whom the greecens can reenjmata; yea, to can in and translate to himself the glory peculiar unto the true God of heaven. 2 Thesi. 2.4. who exalteth himself above all that is called 
God. This prophesic is verified in the Pope of Rome, beside whom never any affirmed, that at his pleasure he could open and lock heaven, and had full right to fend whole chariots and cart-loads of fouls unto hell, and to translate Empires and Kingdoms at his pleasure; C. Si. Papa distinct. 42. avouching of himself, that he hath authority in heaven, earth, hell, and purgatory; fuffering his Parafites to call him the Lord God, and Gods Vicegerent and supreme Dignity upon earth, Stapleton Prafat. ad Gregor. 13. And fetting his feet in the necks of Empe-rors and Kings (earthly Gods) giving them leave to hold his flirrop, to go bare-head leading his Palfrey; to make them
his footfool, exacting unto himfelf a triple Crown, and also adoration, as his own creatures have confessed.

e Paul writeth not that he extolleth himself above all that is God, or that he shews himself the only true God: but above all which is called God, shewing himself as if he were 'God; therefore it is a mere imagination of them who think that the Antichrist shall make himself to be a true God in-' deed, and shall worship no God; whereas only by his tyrannical lawlefs, and godlefs behaviour, in usurping, in commanding, doing and undoing and dispensing, binding against all Laws divine and humane, he shall bar himself eas God.

Examine ] To trie, prove, fearch out, make diligent inquifition.

Spoken,

1. Of God, Pfal. 26. 2.

2. Of the Magistrate, Ezr, 10. 16. Luk. 23. 14. Act. 12. 19. & 28. 18.

3. Of an Ecclefiastical Governor, the Angel of the Church, Rev. 2. 2.

4. of a christian man examining himself, 1 Cor. 11.28. 2 Cor. 13.5, Examined him, Ad. 22. 29. or, tortured him, marg. .. Gramination | A diligent and narrow fearch and tryal of a

mans life, whether he be in Christ, and with what imperfections and wants he holds the graces of Christ. 2 Cor. 13. 6. Examine your selves, know ye not your selves, &c. 1 Cor. 11. 28. This is our private examination of our felves.

'2. Diligent fearch and tryal of others, whether they be fuch as they profess, and would feem to be. Rev. 2. 2. Thou bast examined them that say they are Apostles and are \* not. This is publick examination of others by lawful Gover-

63. Taking knowledg of, and near looking into our hearts, our works and causes. Plal. 26. 2. Examine my reigns, and Plal. 139. 23. This is our Gods examination of us men.

"4. An enquiring into our spiritual state, whether joyned with, or ending in a purpose, and some performance of amend-"ment, 2 Cor. 11. 28. Or rather a preparing of our felves by " repentance wrought out of examination.

Referred to God, it fignifieth the exact notice which he taketh ofus. Pfal. 26. 2.

Referred unto Man, it's both private and publick.

Private, being the diligent fearch, or exact tryal which we take of our spiritual condition, whether or not we be in the faith, 2 Cor. 13. 5. to be especially performed before our participation of the Lords Supper, 1 Cor. 11. 28.

Publick, being either the tryal of those which are suspected to be unfound in Religion, by Church Governors, Revel. 2. 2. Or of those which are detected of enormities, by the Civil Magistrate; which is sometime both unjustly and with rigour, Luk

23. 14. Act. 22. 24.

Due examination cannot be without knowledg; how unfit then are most to examine themselves before they partake of the Lords Supper, who yet fcorn to be examined by their Mini-

Examination avaxpiris, Act. 25. 26. An inquisition or judicial interrogation, or questioning. Leigh Crit. Sac.

"Example" A type or fign for us to look upon for our admonition, to be warned by it. 1 Cor. 10. 11. Thef: thines came unto them for examples. Signs to warn us to fly fuch fins, left we have like plagues.

2. A pattern or fampler for us to look upon for imitation, to be followed of us. Joh. 12. 15. For I have given you an exam-

\*\* \*ple. Phil. 3.7. & 1 Pet. 2.21.

As was Chrift of Humility, Joh. 13.15. Charity, Eph. 5.2.

Patience, 1 Pet. 2. 21. And Paffors ought to be unto their flocks,

Pet. 5.3.

Good examples are for imitation; bad, for evitation, 1 Cor. 10. 6. Example of disobedience | The imitation or following of their disobedience, and for the same to perish, as those disobedient ones did, Heb. 4. 11.

Gramples | 1 Cor. 10. 6. Gr. figures, marg. 1 Cor. 10.11. or Types, marg.

Exceed It ever importeth in that whereto it is applied (whether praifable or dispraisable) something over and above that which is common and ordinary, 1 Sam. 20. 41. 1 King. 10. 23.

Mat. 5. 20. Job 36. 9. Exceeding | It's in effect the same with very, very much, aoundant, abundantly, &c. I'll make thee exceeding fruitful, Gen. 17. 6. or in very much abundance, Heb. in abundance abundance,

or vehemently vihimently. Ayrim.

Exceedingly ] Gen. 7.19. Most exceedingly, or most vehemently, the Heb. phrase (as also the Gr.) doubleth the word vehemently. mently vehemently. So Gen. 17. 2. & 20. 43. and often. Aynfw. Mat. 19. 25. Very much, Mar. 15. 14. So much the more. See 2 Sam. 13.15. marg.

Ercel To have preheminence, Gen. 49.4. To be mighty, Píal. 103. 20. marg. To be of more worthand power, Iía. 10. 10 To abound, and have in great measure, 1 Cor. 14. 12. To furpass, be above, greater, 1 King. 4. 30. Prov. 31.29. To be preferred before, Eccl. 2.13.

Execulency ] put for the palaces of Jacob, Amos 6. 8. The Lord himself, Anos 7. 8. Jacob's pride, Nahum 2. 2.

"Creeliency of Dignity" One most excellent in dignity

and might, and preheminence. Gen. 49.3. The excellency of dienity.

"Excellency of dignity and ffrength | fignifieth the dignity of Priefthood and Government, or Kingdom, Gen. 49. 3. That the first born were Priests and Governors, see Gen.

Excellent | put for precious , Pfal. 36.7. marg. Glorious, magnificent, Pfal. 76. 4. Cool, Prov. 17. 27. marg. Abun-6 dant, Prov. 12. 25. marg. Very great, Dan. 4. 36. Emi-6nent and worthy, Pfal. 16. 3. Far above, Heb. 1. comp. with

Excilent Heb. 1. 4. A more excellent name than they, Eph. 1. 21. Phil. 2. 9. that is, more honourable and glorious titles, and attributes or greater Honour, Power, Dominion, Majesty and glory than the Angels. Annot.

Excellent or goodly ] That which in his kind is best and most worthy, Rev. 18. 14.

Ercept] implyeth a condition, Gen. 32. 26. Rev. 2. 5. A Caufe, Dan. 6. 5. Mat. 5. 32. A fign, Est. 4. 11. Mat. 18. 3. An exclusion, Joh. 6. 44. Act. 8. 1.

Except It's in effect the same with unless, saving, but that,

Excepted] 1 Cor. 15. 27. God the Father excepteth himfelf, who put all things under the subjection of his Son. Hall.

©rreis That which is too much in any thing, when one goes beyond, or passeth the due measure and bounds. Eph. 5. 18. In wine usexess. 1 Pet. 4.3. Excess in eating and drinking.
Vers. 4. Excess of riot. Of Excess cometh dissoluteness and filthiness of manners.

Exchange To alter or alienate, Ezek. 48. 14. To put one for another, Lev. 27. 32. To put out money for gain. Mat.

Erchange] The bartering or changing one thing for another, as of Bread for Horses, &c. Genes. 47. v. 17.

Erchangers Such as kept Eanks to take mens moneys, and make profit thereof for them, Marth. 25, 27. Annot.

"To exclude ] To flut Paul the Apostle out from the love of the Galatians, that they (the false Apostles) might be loved,

"To excommunicate To blot out ones name from amongst Gods people, or to cast one out from the visible outward Com-munion of the Saints, Joh. 9. 22. He should be excommunicated out of the Synagogue, Joh. 12. 42.

Note, that the Jins had three kinds and degrees of Excommunication.

'The first called by a word which fignifieth Removing, when one was removed from the Ecclefiaftical affemblies.

Secondly, if he amended not, then he was anathema, excommunicate with a great curse.

• 3ly. If

' 3ly. If he perfifted obstinate, then he was made Anathema, Mar mathe, accurfed till the Lord come ; that is, for ever.

equivation recursor the real come; that is, for ever, a recommunicate thing.] A thing separate from communic, and applyed unto holy uses, upon pain of a curse unto him that should convert it unto his own use, as in Josh 7. 1.

A tree its in the excommunicate thing.

Encommunication is a folemin and fearful publick centure of the Church, cutting of lawfully, according to the Word of God, and cafting out of their publick fociety and private fellowship, flich members as publickly offend in fome grievous crime or oboprivate faults; that by fuch fhame they may be driven to repentance, and others by their example kept from infection of fin, Mit. 48. 15. 1. Cor. 5. 5, 6, 7. 2 Theff. 3. 14. which places plainly flow what excommunication is, who are to execute it; upon whom, for what matters, to what end, and how long. The abuse of excommunication in Popery, is manifold and most gross, especially herein, that being a spiritual censure, they apply it to the deposition of Kings, and alienation of subjects from their oath of Allegiance, and other temporal matters.

Grutte To shift off, Luk. 14-18. To make pretences, 2 Cor.

12. 19. To justife, Rom. 2. 15.

They are without excuse, Rom. 1. 20. Inexcusable, having no-

thing to plead for themselves.

Trecration | See Curfe.
'Execution | Things or persons accursed, and appointed to be destroyed. Jost. 6. 18. Beware of the execrable thing, lest ye · make your felves execrable.

- make your severance.

"Execute" To do, perform, accomplish, 1 King. 6. 12. To

sperform as one in office; whether Civil, Jer. 7. 5. or Ecclesia
stical, Numb. 5. 30. To bring as God doth his judgments on men, Ezek. 5.8.

Execute | Zech. 7. 9. Execute true judgment, Heb. judgment of truth, marg.

Erecution] Est. 9. 1. To be put in execution, to be done, finished, performed, accomplished.

Executioner] Mar. 6. 27. or one of his guard, marg.

Exempted Fred, privileged, 1 king. 15. 22. Exempted Bodily recreation, or moving the parts of the be-

dy for the prefervation of health. 2. Outward austereness of life, in watching, fasting, &c. 1 Tim. 4.8. Bodily exercise profiteth little; that is, whereby one exer-

cifeth his body to abitinence in Ceremonies. '3. The practife of godliness, and studying the Scriptures,
'1 Tim. 4.7. Exercise thy self to godliness, Psal. 1. 2.

Mo exercise ] fignifieth,

1. Earnestly to endevour, study, strive, Act. 24.16. 1 Tim.4.7 2. To accusion or frequent, Ezek. 22. 29. 2 Per. 2: 14. Errerited Plal. 131. 1. Heb. walk, marg. Eccl. 1. 13. To

be exercised therewith, or to afflict them, marg.

De experence therewith, or to afflict them, marg. MLO explost? To quicken and fir up faint and dull Christians unto the duties of godliness, by reasons out of the Word. Heb. 3.13. Export one another while it is called to day. This is one part of the publick Ministery, 1 Cor. 14. 3. Tit. 2. ult. The same word in the Original, signifies, to besteck; Roth. 12. 1.

2. To perform the whole work of the Ministery, Act. 13.15. If ye have any word of Exhortation, speak on. Synecdoche. Exhortation, which is but one action of the Ministery, put for the

whole duty of a Teacher.

And accordingly Exhortation is put for doctrine, 1 Theff. 2-3. To exhort, or quicken and stir up others unto goodness, are both Ministers, Tit. 2. 15. and people, Heb. 3. 13. to employ

Exhort] i Theff. 4. 1. or beseech, marg. 1 Theff. 4. 18. or Comfort. Comp. the text with the marg. 1 Tim. 2. 1. or De-

"Ho erhoet] To stir up, and provoke unto duties, Heb. 10.26.

Ethoztation] 1. A special part of the Ministers office. Rom. 12.8. He that exhorteth on exhortation. 2. The whole duty almost of the Teacher, comprehending,

teaching, infruding, perswading, &c. Adt. 13, 15, 1 Tim. 4-13, 3. Intreaty, counsel, or advice, 2 Cor. 8, 17. The Original таедилиоть, fignifieth also consolation, Rom. 15. 5. Act. 15.31.

comp. the text with the marg. Exhortation, or, that confolatory exhortation. Annot.

Exile] One expelled, banished, or driven to forfake his Coun-

trey, Ita. 50. 14. Cropus A departing out. Thus is the second Book of Mofor termed, for the passage of Israel out of Egypt, whereof that book contained the story.

\* Ernetiff One, who by a special gift of God, did cast forth soul spirits out of the bodies of those which were pos-

4 2. Such as usurped and counterfeited this gift, but had it onot. Act. 19.13. Certain Exorcifts took upon them to name the Lord Telus. Such be the Exorcifts of the Romish Church; meer Tuglers.

Expertation A looking for help or fuccour, Pfal. 9. 18. Pfal. 62.5. Hope, Prov. 10. 28. That wherein one trusteth, Ifa. 20. 5. 6. Zec. 9. 5. Suspense, Luk. 3. 15. marg. Machinations or contrivements of enemies, Act. 12. 11. A looking for, or after, Rom. 8. 19. Waiting, Heb. 10. 13.

©rpen To wait, hope, look, long for, Jer. 29. 11. Act. 3.

5. Heb. 10. 13.

Expedient that is, Profitable, Joh. 11. 50. The Original word there used importeth such a kind of profit, as redoundeth to community, to the profit of the Church. The same word is also used, Joh. 16.7. & 18. 14. See I Cor. 6.12.

Expel To drive out, Josh. 23. 5. Judg. 1. 20. To cast, or

thrust out, Judg. 11.7. @rpenses Costs, charge, Ezra. 6.4,8.

Experience Long proof and tryal upon fight and observation, Gen. 30. 27. Rom. 5. 4. Had great experience ; that is, feen much, Eccl. 1. 16. marg.

@rneriment | Trial or probation, 2 Cor. 9. 13.

Expert | Cunning, skilful, Cant. 3. 8. Destroyer, Jer. 50. 9.

marg. To have knowledg of, Ad. 26. 3.

@prett Being expert in war, Cant. 3.8. or learned, taught, (as the Greek translateth it) being taught of God, who teacheth the bands of his people to war, 2 Sam. 22. 35. So that they fight the good fight of faith, 1 Tim. 6. 12. and by long cuftom are impred and skilful in the Lords battels; and have their senses exercised to di-

skillful in the Lords battels 5, and have their lengts exercise to differe good and viil, Heb. 5, 14, Such in figure were the fons of Reuben, Gad, and hianaffeb, 1 Chr. 5, 18. April 20.

Learned and taught, and so able to teach in War. It's one thing to bear armes, another to handle them, or to have courage to use them. The Watchmen of the Church should be applied to the control of the control pointed both ways, able to teach, and willing; furnished with pointed both ways, agic to teath, and whing; infinited with all necessary ammunition to refift the adversaries, Tit. 1.9. and valiant for the faith, Jer. 9.3. And this magnanimity in this regard chiefly, that they have so many powerful enemies to deal vith. Annot.

'Expiation feaff] That the Church affemblies, Miniffers and people offending in their daily fervice, are every day purged through Christ. Lev. 23, 27, 28. There shall be a Frail of Explaiton or atomment. The service of this Feastday was by the anointed Prieft, to purge the holy place, by putting bloud upon the horns of the Altar feven times, Lev. i6. 17, 18, 19. Which fignifies that every affembly, is acceptable to God, only through the bloud of Christ by remiffion of fins, Heb. 9. 23, 24. Alfo, the bloud of a fain Goat being brought within the veil, must be sprinkled upon the Mercy-feat, Eaftward, with the finger of the High-prieft, Lev. 16. 15. which fignified that even heaven it felf is defiled by our fins, until it may be made clean with the bloud and obedience of Christ, as the Apostle infinuateth to the

Hebrews, chap. 9. 12, 13.

Expired 1t's spoken of years, days, and time, and fignifieth, fulfilled, and accomplished, ended, 1 Chr. 17. 11. 2 Chr. 36. 10. Act. 7.30. Rev. 20.7.

Exploits Dan. 11. 28. And he Shall do exploits. Outragious and bloudy actions, against the Jews, destroying them, &c. Annot. Dan 11. 32. And do exploits, manifully refifting and overcoming all temptations, enduring all torments and cruel kinds of death. Annot.

Expound To unfold, make plain, find out the fense and meaning, Judg. 14. 18. To clear that which is darkly spoken, Mar. 4. 34. To lay plainly open, Luk. 24. 27. To rehearse, or relate, Act. 11. 4. To make known. Act. 18. 26.

Erpzels | See Image. Expletted Named, numbred, reckoned, Numb. 1. 17. Chr. 12. 31. 2 Chr. 28. 15. Ez. 8. 20.

使rpreffy] 1 Sam. 20.21. If I exprefly fay, ついれ ついれ saying shall say. So Montan. Ezek. 1.3. Came expressly, Heb. by being hath been; or, in coming it came, to affure the eternity, evidence, and truth herein. Annot. 1 Tim. 4. 1. Cleerly, plainly, evidently, by name.

Extend To fhew, or firetch out, Pfal. 109. 12. To bring in upon, Ifa. 66. 12. Annot.

Extinct ] Job 17. 1. My days are extinct. The time of my life will foon be extinguished. My days are like a Candle burning in the Socket, and ready to go out, I am ready to die. Annot. See Ifa, 43.17.

Ertol | is all one with Praife, blefs, magnifie, exalt, Plal. 68. & 145. 1. Dan. 4: 37.

Extoztion | Ezek. 22. 12. Oppreffion. Arias Montanus. Deforth foul spirits out of the bodies of those which were post-selfled with them. This gift was in the primitive Church, and ceit. Tremel. & Junius. Mat. 23.25. Ravening, as a gracy is selfled but for a time: for the practise of this gift, see Act. 16.18. I rendred, Luk. 11. 39. Spoyling, as Heb. 10.34.

Extortioner] One that wringeth and wresleth from others, more than right, under the colour of an office, taking above his appointed ice. I Cor. 6. 10. Extortioners shall not inherit the

E

kingdom of heaven.

Engaom of peaven.

Great Provisioner Isla, 16.4. Heb. the milker, or fucker, or wringrout, Prov. 30.33. It is used of the wringing out of milk, chap.
60.16. & 66.11. of bloud, Lev. 1. 15. & 5. 9. of water, Judg. 6. 38. of drink, Pfal. 73.10. & 75.8. & 51.17. Ezek. 23.34. And it fidly expressed the nature and practice of an oppressing Tyrant, that sucketh and wringeth from the people over whom he tyrannizeth, not the milk only of their substance, but the bloud of their bodies, and leaveth nothing unto them whereby to subfift. Annot.

Extream] Very great and grievous, Deut.28.22.

Extremity Job 35.15. In great extremity, Heb. in great a-bundance, to wit, of afflictions. Annot.

Ho epe] 1 Sam. 18.9. Saul eyed David, &c. He not only carefully and curiously pryed into all his actions, to observe unto what end they tended, but also did behold and censure of them with a malicious eye and aspect: the heart no otherwise so plainly discovering it self, as by the eye and countenance, Gen 4.5,6.

· Epe Referred, to God; fignifieth,

1. The knowledge which God hath of all things. Prov. 15. . 3. His eye is in every place to behold good and evil. Pial. 11. 4. His eyes will consider, his eye-lids will try the children of men. Metaeyes win conpact, no eye-nea win try the contacter of men.
ephor. Job 34-21. Heb.4.13.
c. Gods merciful and watchful providence, Pfal. 34-15. His

tye is over the rightcons. Metaphor.

"3. The object of his Providence and delight; that is, some "special person greatly regarded of him. Zech. 2. 8. He that " toucheth you, toucheth the apple of mine εγε.
4. His love, approbation and acceptance, Jer. 24. 6. 2 Chr.

14.2.

5. His presence, 2 Chr. 21.6.
6. His displeasure, Amos 9. 4.
7. Himself, or his sight. Psal. 90.4. A thousand years in thy light

or in thine eyes; that is, before thee.

II. To Christ, Rev. 1. 14. fignifieth as well that he is of most quick, sharp, and piercing fight, as that he is full of anger, wrath and judgment against his enemies; who alone surnishesh with eye-falve wherewith to anoint our eyes that we may fee, even befloweth upon us the spirit of light and true wisdom, which doth open and illuminate the eyes of our foul, being before utterly blind, Rev.3.18.

III. To Man, confidered both in general and in particular.

1. The whole man; by Synecdoche, Rev.1.7.
2. That member of the body, whole faculty it is to fee lightforme things, and to direct our way, Eccl. 1.8.

iome things, and to direct our way, Eccl. 1.8.
3. The whole face or vifage, Pial. 6.7.
4. The colour or appearance, Numb. 11.7. marg.
5. A guide to direct, Job 29.15. I was an eye to the blind;
6 that is, a guide to the ignorant to flew them right and wrong.
In application, being both external and integral.

that is, a guide to the ignorant to mean them age, and whole In particular; being both external and internal.

External; as, Exod. 21.24. Eye for eye. Whereof fome are deprived, being born blind, John 9, 1,2 as others through age, Gen. 48.10. I King. 14.44 and by Gods hand, Gen. 19, 11. 2 King. 6.18. Act. 13.11. Others have blemishes therein, Lev. 21.20. Gen.

29.17-Internal; Conceit and Opinion, Deut. 12.8. Intentions of mind Pfal. 10.8. Care to know, and rightly to judge, Prov. 20.8. 'The understanding or judgment of the mind, which is the eye of the foul, Eph.1.18. An evil affection appearing and expressed by the eye, Mat. 5.21. Job 31.1.

It's alfo put for, Things most dear, Galat 4.14. Expectation, I King. 1.20. Will and pleasure, Gen. 19.8. Life and conversations on, Mat.7.3. The effects of the Eyes are either good, as in the godly, who have a bountiful eye, Prov. 22.9. A fingle eye, Mar. 6.22. Opened eyes, Eph. 1. 18, &c. or evil, as in the wicked termed an Evil eve. Prov. 23.6. Lofty eyes, Prov. 30. 13. Wanton eyes, Ifa.3.16. Closed eyes, Act.28.27. Darkned eyes, Rom. 11.10. Eyes full of Adultery, 2 Pet.2.14, &c.

\*Blucking out of the epe] A readiness out of entire love to part (for Paul's sake) from a thing most dear to them. 'Hyperbole. Galat. 4. 15. Ye would have plucked out your own

Right eye Zech. 11.17. His understanding, knowledge, prudence, which he presends to, and seems to have in the opinion of the world. Annot.

'Mhich eve hathnot feen That which doth exceed all na-'tural capacity of men; to wit, the mystery of the Gospel, Isa. 64.4. 1 Cor.2.9.

' Single epe ] A mind enlightened unto a lively faith in Christ Jefus. Mat. 6. 22. If thine eye be single, all thy body in full of light; that is, when the heart is indued with a pure and sincere faith, it enlightens and directs the whole man in all Christian ways, as a good Eye directs the whole body.

Epe-brows J Lev. 14.9. As when the Leper was cleanfed, the hair on every part of his body was to be flaved off. So also was the hair on his Eye-brows to be shaved.

Epe-ling | Applyed, 1. To God, Pfal. 11.4. whereby his knowledge may be understood.

2. To the Morning, Job 41.18. Whereby the day it self is to be understood. Let it never be day more, let not the night ever see the morning open her eyes. Let there be no light foregoing the Sun-rifing, nor no Sun-beams to fore-tel the approaching of the Sun. The Eye-lids in Heb. have their name from moving, because the Eje-thas in rico, have then hance to in mooning, became they frequently move. The morning is compared to a man that opens his eye-lids, having been shut all night. By the Eye-lids is meant the opening of them. Annot. on Job 3. 9.
3. To an Harlot, who is cunning to entice and take with her

eye-lids. Prov. 6.24. Let her not take thee with her eye-lids; that is, with her eyes, when the lids are open, for no man would be in love with the eye-lids flut. See Annot. on Job 3. 9.

4. To Man, whose eve-lids are the two coverings made for the preservation of the holes of the eye, and to surther the fight. When well employed, Pfal. 132.4. Prov. 4.25. & 6. 4. Jer. 9. 18. When evil, Prov. 30.13.

"Eves | Divine knowledge, or infinite understanding of God,

Heb. 4. 12.

'Mo darken the cres To make dim (not the eyes of the body) but the mind, which is the eye of the foul, that they might not understand what to choose and desire for their good. Psal. 69, 22. Darken their eyes, &c. that is, deprive them of under-franding and discretion, that as blind men grope in the dark, so they may be blockish, in the noon-shine and clear light of truth thining round about them; a judgment before threatned, and now inflicted upon the rebellious Jews, for their malice aegainst Christ and his Word; to fear all men from shutting their eves against the manifest will and glory of Christ. Eyes and ears fignifie fight or presence, also audience or hearing, Gen. 23. 10,

"Eyes like Dobes ] Gracious Eyes, fimple and chaft, fuch as be the eyes of Doves. Cant. 1. 14. Thine eyes are like the

' Epes like a flame of fire ] The wildom of Christ piercing (like fire) into the deepeft fecrets and most hidden things. And his feet like Erafs, fignifiesh the stableness of his counsel and works, Dan. 10.6. Rev. 1.13,14,15.

His eyes like a flame of firs, Rev. 1.14. Bright, lightfome and piercing. See Dan. 10.6. implying his Ormifcience, whereby he is able to disperse all darkness, and to pry into all the corners of mens hearts, and descry the privy plots, and contrivances of the adversaries of his Church. Prov. 15.11. Psal. 139. 11,12 Job 34.

21,22. Heb.4.12,13. Annot.

"Eyes of a fool] Rash medling and fond gazing of foolish men, after things unprofitable, and unnecellary, letting go things more needful. Prov. 17.24. The eyes of a fool are in the corners of the

' full of eyes before and behind | Rev. 4.6. To shew the vigilant care of the Paftor. Ac. 20. 26, 28. 07, his looking forward to God, fitting on the throne, and backward to his people. Hab. 2. 1, 2. Annot. Or, full of heavenly knowledge and spiritual grace. Mat. 13.52. Annot. on vers. 8.

"Mo habe God befoze our eyes To respect God, that we may fear him, and trust in him, Plal. 10.

God thati wipe away all tears from their eyes Rev. 7. 17. See chap. 21. 4. Ifa. 25. 8. He shall give them to much joy, that they shall forget all their troubles, and shall have no cause to grieve ever after. Joh. 16.20,22. Annot.

"Mo open the epes To restore the faculty of seeing, or to make them see which were born blind, Joh. 9. 10. Mat. 20. 33. That our eyes may be opened. Or, to make fuch to fee, as were for a time made blind, 2 King. 6. 20.

'2. To give use of seeing to such as have the faculty. Gen. 21.19. Then God opened her eyes that (he fam the well. Numb. 22. 31. Or, to cause one to acknowledge what he saw before, Luk. 24.2. Gen.

'3. To give experimental knowledge of a thing. Gen. 3.7. And their eyes were opened, &c. God opened the eyes both of body and mind, giving them fight and conscience of their outward shameful nakedness, and their inward souls impurity, which in the act of finning they faw not.

' Dure eyes | The infinite holiness and justice of God, which cannot look upon any fin without extreme hatred and loathing

of it. Hab. 1. 13. Thou art of pure eyes. 'Ao have eyes and not fee, ears and not hear ] To hear and see God's Works and Words with the sense of

Αa

the body, but without the affent of the mind, taking no profit ro amendment of life, but being rather more dulled and blinded by them. Ifa. 6. 10. Mat. 13. 15. Rom. 11. 8. Act. 28. 26,

Babing feben hozns, and feben epes Rev. s.6. The Lamb wanted neither power, Lam.2 3. nor wildom, Zach. 3.9. & 4. 10. to open the feven feals. Leighs Annot.

Horns, fignifie Power, Dan. 7.24. Eyes, Knowledge or Wildom, Ifa.35.5 Both joyned together argue a fulness and perfection of power, Mat.28.18. and wildom in Christ, Col.2.3.9. So that we have here a lively representation of the threefold office of Christ. His Sacerdotal or Priestly in the Lamb as slain: his Royal or Princely, in the Horns; his Prophetical office in the eyes. Annot.

'After the fight of the eves | According to the manner of men by outward appearance. Ifa. 11.3. He shall not judge after the " fight of the eyes, &c. that is, his understanding shall be so quick and perfect, as Hypocrites with their outward works and words thall not decive Christ, who seeth what is within man. Joh. 2.

\*24. Act. 1. v. last. Joh. 21. 15, 16, 17. He is the searcher of the heart.

Gress Thou hast ravished my heart with one of thine eyes, Cant. 4. 9. And, Turn away thine eyes from me, for they have overcome me. Cant. 6. 5. And, Thine Eyes are like the Fish-pools in Heshbon, Cant. 7. 4. Thus Christ speaketh to his Church. The Eye is either the eye of faith, which fees things invifible, or the eye of loyal and humble love, which is fingle and modest, looking only at Christ, and at nothing else, but for his fake, Mat. 6.22. Annot.

Eves mean here her faith, and the fruits thereof, as prayers, &c. wherewith Christ is greatly affected and delighted. Ayrifw.

'Mo wink with the eyes To refuse to see that truth, which '(if men would) they cannot but see. Mat. 13. 15. They winked · mith their eves

"The circumspection and prudence of wife men, efpying and finding out all things, both good and hurtful, that the one may be followed, and the other eschewed. Eccl. 2. 4. The eyes of the wise are in his head. As eyes seraloft in the head, are as watch-men to look out for the weal of the whole body, so is wisdom unto the man that is wise: it looks out and tryeth all things, that he may do the good, and refuse the

" Eve [alve] The Spirit of light and of true wisdom, which doth open and illuminate the eyes of our foul, being before utterly blind. Rev. 2.18. And anoint thins eyes with eye-falve, that thou mayest see. It is a speech borrowed from a medicine, proper and peculiar to the curing of the eyes, called of Phyficians, Col-

Epe-service] Duty and service done to please, only while the Master is in fight, being slothful and careless in the absence of their Masters. Eph. 6.6. Not with eye-struics as men-pleasers.

Epes fight Pfal. 18.24. In his eye-fight, or before his eyes. Aynfr.

Epes mittelles Such as faw, or were spectators of such things as they testified, Luk. 1.2. 2 Pet. 1.16.

## Z E

Ezbai] The Father of Nagrai, 1 Chr. 11.37.
Ezbon \ Hashing to understand. The Son of Gad, Gen. 45.16.

The Son of Bela, 1 Chr. 7.7.

Ezekiel | The firength of God. A Prophet, Ezek. 1.1.

(E3el ] A walking; or, of the way; or, that heweth the way. A

(Egri] My help. The Son of Chelub, who was one of David's officers, namely, over them that did the work of the field for tillage of the ground, 1 Chr. 27.26.

Exron The arrows of joys, or, division of a Song. The Son of Rubin, 1 Chr. 5.3. See Estomand Hestom.

F Α

L'Ables] A Tale not true, but likely; or a feigned device. 1 '2. All vain, false, and curious doctrines, Speculations and Questions, which have in them no profit to edification. I Tim. 1. 4. Give not heed to Fables. Tit. 1.14. & 3.9.

'3. Opinions which have a shew of truth, and wisdom, 2 Per-

As those are by false Teachers cunningly devised, 2 Pet. 1. 16. So many turning away their ears from the truth, shall be(daily are)

turned unto them, 2 Tim.4.4.

' face | That part of mans body, which (being on high) is most apparent to be seen, and doth best bewray our favour or displeafure towards others: Lastly, by which one man is known and discerned from another, as rouching his person. Gal.1.21. I was unknown by face unto the Churches. Also it fignifies a mans self, as

'2. The appearance or outward fhew or countenance, as it were of every thing. Mat. 16.3. Te can discern the face of the skie.

'3. The invisible nature of God, or the most perfect divine esfence and majeffy discovered. Exod. 32.32. My face ye cannot see that is, my Majesty and Essence in the brightness and full glory ye cannot see, and abide it discovered.

4. The favour, countenance, and good will of God. Dan.o. 17. cause the face to shine upon the Santhuary. Also, it comprehends all benefits and deliverances, whereby God doth witness his favour to his people. Pfal. 80.3. Cause thy face to shine, that we may

65. The place of Gods worship, whence his face and favour is to be perceived in the Doctrine of Grace, soundly taught and applied, Gen. 4. 14. I shall be banished from thy face. Hereof David

complains, 1 Sam. 26. 19. Jonas 1.3.

Note: Gods face in the Old Testament, were the pillar of Fire. the Cloud, the Mercy-feat, Sacrifices, Circumcifion, the Pass-over, the Law, and Prophets: and in the New Testament, his face is, Baptilm, the Lords Supper, the Word preached, Publick prayer, God and Father through Christ, as a man is known by his face

who he is.

Note further: That as men by their face shew forth pleasure or displeasure, favour or wrath: so face is used in Scripture for Gods anger, Pfal. 34.16. Lev. 20.6. Gen. 32.20. Lam. 4.16. Jer. 3.12. Pfal.21.9. Face of God in Gen.33.10. fignifieth, a countenance honourable and comfortable.

6. Service before God, or in the presence of God. Mat.18.10. Their Angels always behold the face of my Father; that is, do service in his presence. Psal. 51.11. cast me not out from thy face; that is, from doing service before thee as a King, as thou didst 'caff out Saul, who was King before me, &c.
'7. Some external thing objected to our eyes, which can make

'a person to become grateful to us, Gen. 19.21. 2 King. 3.14. Gen.

It may be confidered both in general and in particular.

In general; it fignifieth, The appearance or outward shew or In general; it rignifieth. The appearance or outwaad shew or countenance (as it were) of every thing, as the face of the Deep, Gen. 1-2. Earth, Gen. 4-14. Ground, Gen. 2-6. Waters, Gen. 7-18. Wilderness, Exod. 1-6.14. Countrey, 2 Sam. 18.8. Field, 2 King. 9-37. World, Job 37.12. Gate, Ezek. 40.15. House, Ezek. 41.14. Porch, Ibid. 2-5. Sky, Mat. 16-3.

In particular; being referred,

I. To God (befides the above-mentioned acceptions) it figni-

1. His displeasure or anger against the wicked, Psal. 34.17. 2. His presence, 2 King, 13.23. marg. Gen. 4.14. comp. with v. 16. Pfal. 68.1. marg.

3. The full and perfect knowledge which we shall have of him, 1 Cor.13.12.

4. His glorious perfection, Exod.33.29,23.

1. To Corif, it figuifieth,

1. His appearing in the state of humiliation, 1sa. 50. 6. Mat. 1 1.10.

2. The excellency of his person, 2 Cor. 4. 6. which unto the godly is comfortable, Rev. 10. 1. unto the wicked, terrible, Rev. 20. 11.

III. To Man (befide the former acceptations) it figuifieth,
I. A mans felf, Gen. 48.11.
The foul, heart, or confcience, Pfal. 27.8. marg.

3. The countenance, Luk, 9, 53, bewraying either pleasure, Gen. 33.10. or displeasure, Gen. 35.1.

4. The whole head, I King. 19.13. & 20.38.

5. The fight, view, and prefence, Numb. 19.3.
6. The outward flew or appearance, 2 Cor. 5. 12. marg.

Eyes, Jer. 4. 30. marg.

8. The likeness of the face, Ezek.1.10.

9. The way on which the face is going, Gen. 46.28.
10. Openly, Galat. 2. 11. and that with difrespect. Hos.

5. 5. [Face] The bright countenance of Christ shining upon the faithful, to the exceeding comfort and rejoycing of their hearts, expelling and driving from them heaviness and forrow. Rev. 10. 1. And his face was as it were the Sun. Some other Divines by the face of Christ, do understand the pure worship of Christ (as it is commanded in his Word) wherein he is to be feen and known of his, as clearly, and as plainly, as we may know any one by his face. And touching this interpretation, the very truth is, that the Scriptures, by the Face of God, do often fignifie his worship; therefore Cain being separate from Gods publick worfhip, is faid to be hid from Gods face, Gen. 4. 14. And to go out from the presence of the Lord. Vers. 15. Again, the imploying of our selves in Gods worship, is called in the Psalms, the seeking of his face, Pfal. 27.8. & 105.4.
2. The terrible and dreadful presence of Christ, being through

his might and majefty, very fearful to all things and persons, save his own. Rev. 20.11. From whose face fled away the earth and hea-

Full of brightness. That all might clearly discern eminent destruation if they repented not, veri.6.7. Annot.

To make known unto us that divine providence of his, whereby he enlightneth and feeth all things, even the most hidden and fecret things, and that with a more piercing eye, then is the fight of the Sun upon the creatures here below. Fani-

To dispel all that smoak of the bottomless pit, as we see the sun scattereth and driveth away the thick mists. And as the stinging Locusts were bred of the smoak, so now the brightness of his countenance doth scatter and destroy them, as Vermin which cannot endure the light. Giffard.

"Hace to face | Familiarly, and plainly, Deut. 5. 4. The Lord talked with you face to face, Exod. 23.11. Whereas God spoke to other Prophets by dreams, visions, revelations, Numb. 12. 6, 8. yet he spake to Moses face to face, as one man speaketh with another, Exod. 33.11. that is, manifeftly, Deut. 30. Gen. 33.

'2. Perfectly and fully. I Cor. 12.12. Then shall we see face to · face.

face to face 2 Joh.v. 12. & 3 Joh.v. 14. Gr. mouth to mouth, marg. By the face of the Countrey, 2 Sam. 18. 8. Deep, Gcn. 1. 2. marg. by the jate of the country, 25 ann. 10. 5. Eety, Gen. 1. 22. Earth, Gen. 1. 29. Field, 2 King. 9, 37. Gate, Ezck. 40. 15. Ground, Gen. 2. 6. House, Ezck. 41. 14. Porch, Ezck. 40. 15. Skie, Mat. 16.3. Waters, Gen. 7.18. Wilderneß, Exod. 16.14. World. Ifa. 14. 21. The upmost part, outside, outward shew or appearance may be understood, as being visible, like the face of a man. See Aynimorth on Gen. 1. 2. Annot. on Job 14. 20. & Matth.

16.3. Exp accept ones face To shew one favour, and to grant his request, Gen. 32.20. & 19.21.

"To appeale ones face To pacifie ones anger, which appeareth in the face as favour doth, Gen. 32. 20. See the like in Lev.20.6. Pfal.21.10.

Before ones face In ones fight, or before himself, seeming

wife to himself, or in his own opinion, Ifa. 5.21.
"Mo fall upon the face To adore and worship God, groveling on the ground, Josh. 7. 6. And fell to the earth upon his face,

"To hive his face Not to take knowledge of us, and of our fins, with dislike and meaning to punish them. Psal. 51. 10. " Hide thy face from my fins ; that is, look not upon them to punish c them.

2. To withdraw his countenance, and shew forth his displeafure, in some judgment and affliction. Psal. 27. 9. Hide not thy face from me.

This phrase of hiding the face, is contrary to the lifting up of the light of Gods face, Pfal.4.6. and importeth trouble and grief; it is caused by sin, and is the cause of many adversities, and discomforts, Deut. 31.17,18. Ifa. 59.2. Ezr. 39. 23, 24, 26. 'Therefore the Prophet David complains and prays against it, as · Pial. 30.7. & 104. 29. & 88.14. & 69. 17. & 102.2. & 143.6. &

'face of Jefus Chriff The knowledge which we have of God, by, and through our Lord Jesus Christ, who is the lively express image of his Father. 2 Cor.4.6. In the face of Jesus Christ, Col. 1.15. Who is the image of the invisible God.

And feek Bods face To ask counsel of God in things 'doubtful and diffressful, and to pray unto God in cases dange-'rous. Pfal. 27. 8. Seek ye my face; thy face Lord will I feek.

' 1 King. 10.24. 2 Sam. 21.1. Hof. 5.15. So Pfal. 105.3.

"To let ones face | is, to fix his affections and actions without declining to any other way, Gen. 31.21. Such a phrase is in

'Er. 50.5 & Luk. 3-51.53.

"Et of he'to his face] To reveal, lay open, or make known unto us, his most bright and glorious Majesty: this he doth to no man. Exod.32.20. & v.18. Shew me thy glory; and God answer-

ed, Thou canst not see my face.

2. To manifest his favour: thus he doth continually to his Saints. Pfal. 80. 19. Shew us thy face, and we shall be whole.

Pfal.4.6.

frace as the fun The exceeding great glory of Jeius Christ, being to such as know him by faith, the same, for sweet and comfortable aspect, to cheer their hearts in tribulations, that the Sun is to the world, after clouds, mifts, and darkness. Rev. 10.1. His face was as the Sun.

Thon the face of the world ] Job 37. 12. Publickly,

in all the habitable world, wherefoever any men dwell. Annot, faces like flames Countenances red and blufhing for flame, full of confusion. Ila. 13.8. Their faces shall be as flames. It is here faid, they should be amazed every one at his neighbour, because being of noble courage and animosity, vers. 2. they should wonder to see themselves so timerous and cowardly. This is spoken of the Babylonians, at what time the Persians and Medes (which had ferved them) should Lord-like conquer and rule over

' Dens faces Diffembled humanity, counterfeit courrefie; when the countenance and behaviour is not terrible and fierce, nor words rough, but all in fhew, amiable and fair, yet without all truth and fincereness, the sooner to allure and entice men to fall in and joyn unto them : The Ministers of Antichrist, religious men (as they were called) do excel in this kind of shadowish humanity, being most notorious flatterers for their own gain, and to draw mighty ones to their fide. Rev. 9.7. Their faces were like the faces of men.

Jaces of men.

Jaces of men.

Jaces of the Suranger, 2Sam 22.46. Pial. 18. 45. A leaf, lia. the sons of the stranger, 203111, 22-49. Fig. 10-49. A Real, Ha-64-6. Pfal. 1-2, marg. Jer. 8-13. Ifa. 1-30. Ezek. 47-12. A flower, Ifa. 40-7. Beauty, Ifa. 28-1-4. The earth and world, Ifa. 24-4. The rich, Jam. 1-11. But neither the inheritance, nor the crown which the Lord bestoweth upon his, fade away, 1 Pet. 1.4. & 5.4. where the Apostle (as somethink) alludeth to a flower called Amarantus, which being a long time hung up in the house, yet still is fresh and

fail put for, to go forth, Gen.42.28. marg. To be wanting, GCn.47.15,16. To confume away, Deut. 28.32, 65. To leave, Deut. 31. 6. Josh. 1. 5. compared with Heb. 13.5. Cealed to be, John 3.1.5. John 1.5. Compared with rec. 13.5. Cented to ce, John 21.5. Not to be performed, or come to pais, John 21.45. & 23.14. Toleave off, 1 Sam. 2.16. To faint, or be difmayed, 1 Sam. 17. 32. To be cut off, 1 Sam. 3. 29. marg. 1 King. 2.4. marg. To be diminished, I King. 17. 14, 15. To neglect, marg. 10 be demininced, 1 marg. 17, 14, 15. 15 negree, Ezra 4, 21. To fall, Eft.6.10. marg. To pais, Eft. 9. 27. marg. To lie, Pais 89-33. marg. To perith, Plais 1214. marg. To forfake, Plais 4214. marg. To be confuned, Prov. 22.8. marg. To be empryed, Ifa. 19. 3. marg. To ite or deceive, Ita. 53. 11. To fail totally, or to die, Luke 15. 9. To fail from, Heb. 12. 15. marg.

fail Heb. 12.15. Left any man fail of the grace of God, fall from, marg. left any man languish in and come short, of that grace of God, which he either had, or might have had, Hall. Fall from or come short of the free favour and mercy of God offered in the Gospel, 2 Cor.6.1. Tit.2.11. or the doctrine of grace in the Gospel. Annot.

fait] without fail, Josh.3.10. Judg.11.30. 1 Sam. 3c. 8. Ezr. 6.9. Affuredly, undoubtedly, certainly.

failed My foul failed when be fake, Cant. s.6. I was almost past my self with despair to remember that sweet invitation of his which I neglected. Hall.

Stroke with a conscience of her fin, she falleth into a swoon to to think of his kind and loving words, which she so scornfully set at nought. Finch.

I was even as a dead woman, through fear and grief; for death is the departing of the foul from the body, Gen. 35.18. and as the heart is faid to go forth when men are aftonished with fear, or the like passions, Gen. 42.28. so the foul is here faid to go forth for the like cause. The word spoken doth not always presently take effect in the hearers, but after when they fall into temptation, the Spirit of God often bringeth things to their remembrance, that they do better understand and make use of that they heard, Mat-26.75. Joh. 14.26. Aynfw.

Or, was melted, or went out of me, for his words which he had used to me: I was even exanimated, and assonished, even as nature and the creatures feem to be when the Sun is absent. This is a fecond effect of fecurity, it will deeply trouble the heart, when

Aaa

foftned and mollified a little by grace to have refused and refisted Christ before. God will work upon the heart, and give these holy liquefactions unto all, unto whom he will give Christ. They shall be ashamed and confounded that they have neglected his words, which like feed under the clods, may lie dead a while, but will fpring up and convince them at last, and then will Christ pity their forrows, and come again to bind them up. Annot.

The Word of Christ howsoever for the present it be not effectual, yet afterwards it will be in the remembrance of it. Christ doth leave his Church sometimes, and brings it very low in their own apprehensions, that their hearts fail them for want of his prefence, Sibs.

fain] To counterfeit, 1 Sam. 21. 13. 2 Sam. 14.2. Act another person, 1 King. 14.6. Play the hypocrite, Luk.20.20. Deceive, Pfal. 17.1. marg. To be willing or defirous, Job 27.

Frained lips | Pfal. 17.1. Heb. lips of deceit. D. Annot. Trained words | 2 Pet.2.3. Sweet flattering words, as Rom. 16.18. D. Annot.

Woven together so artificially that they might seem to be true, though indeed they be most false. Annot.

ffainedly Jer. 3.10. Heb. in falfnood, marg.

Faint put for, to be weary, Gen. 25, 29,30. Tyred through travel, Deut. 25.18. Spent or decayed in ftrength, I Sam. 30.10. Weak, Ifa.1-5, & 13-7. Languifhing, failing, Jer.18-8. Sorrowful, fad, heavy, Lam.1.22. To be tender, Deut.20.3. marg. Melt, Ibid. 8. marg. So Joh. 2.9,24. To be flack, remis, carry ones self weakly or negligently, Prov.24.10. Fail, Lam.2.19. To be wrinkled, darkned, drawn together through fear, Ezek. 21. 7. To have a longing defire, Pial.84.2. To be afraid, or want courage, Ifa. 10.18. To fink as a man under a burthen, or to be as it were broken in funder, Mat. 15.32. Mar. 8.3. Gal. 6.9. Heb. 12.3,5. To fhrink back, as cowards in war, or to wax lafie, leave off, give over, Luk. 18.1. Hereof there may be divers causes, as weariness, fasting, hunger, thirst, travel, labour, fear, hunger, thirst, sickness,

To faint To fuffer ones heart and courage to fink and fall.

#Rot fainted] Rev.2.3. Art not weary of thy work. Gal.6.9. 2 Thefi.3.13. 2 Cor.4.16. Annot.

faint-hearted Jer. 49.23. Heb. melted, marg. faintnefig Lev. 26. 36. Softnefs, tendernefs, fearfulnefs, a breaking, or discouragement; want of courage. See Deut.20.3.

2 Chr. 13.7. Ifa.7.4. Aynfir.

'Affair | Beautiful, or one of good favour, goodly to see to,

6 Job 42.15. Dan.1.4.

2. The Church, which is fair, beautiful, and glorious within, Cant.4-1. Thou art fair my love; Fair she is, for she hath the perfect holiness of Christ her husband imputed unto her by faith, that she might be without spot or wrinkle, Eph. 5. 27 Also she hath the Spirit of sanctification, to begin holiness in her felf, 1 Pet. 1.2. 2 Corinth. 6. 11. So as fhe is fair, both im-' putatively and inchoatively, and at length shall be fair perfect-'ly; and all this spiritually. For outwardly she is black, afflicted croffed and perfecuted in the world, Cant. 1.4.

fair | Gen.6.2 or goodly, Heb. good, to wit, of countenance, as is expressed, Gen.24.16. marg. Aynsw. Job 37.22. Fair weather, Heb. gold. Shining and bright things are, in Scripture compared to gold, as Oyl, Zech. 4. 12. So here the bright beams of the Sun. Annot. Fair words, Jer. 12. 6. Heb. good things, marg. Hof. 10. 11. Her fair neck, Heb. the beauty of her neck,

marg.

'Jean' Beautiful, comely with spiritual beauty and decking,

'Jean' Beautiful, comely with spiritual beauty and decking,

'Jean' Beautiful, comely with spiritual beauty and decking, Cant. 1.15. My Love behold thou art fair. The Church is fair both by imputation of Christ his righteousness to Faith, and by sancti-

fication of the Spirit. Thus Christ termeth her in divers places of this Song, as it this 15. verse twice, in vers. 16. once, in Cant. 4.1. twice. And in Cant. 1.8. the fairest among women, so by others, Cant. 5.9. & 6.1. (in whose eyes her beauty was conspicuous.) And in Cant.2.10,13. that her love was fair. And in Cant. 4.7.10. that the was all fair, and verie 10. Moon: and in Cant. 7. 10. that the was fair for delights, the was made black, but now is made fairer then all other women, and none is like her in beauty who dispraised her self. So doth Christ recompense humility, and when we most abase our selves he will exalt us. The Church was loved when black, but the end was that she might be fair. To call her fair, is to make her so.

The city and Church of God being builded by the Doctrine of the Gospel, furnished with men of gifts and graces, and endued with wildom from on high, is truely fair and beautiful, in the eyes of Christ; and when she obeyeth the voice of God, and forgetteth and forfaketh her own natural corruptions, he taketh delight in her beauty, Pfal.45.10,11. Ifa.62.5. Aynfw.

The Church is lovely fair again, as from Christs impurative ighteousness; so from his righteousness inherent in her, the graces she hath from him. The Church is fair and fairest, she is not gilt, but pure gold; not painted, but hath a true natural complexion, all other excellencies are but gilt, painted excellencies.
We should labour not only to be fair, but the fairest to be tranfeendently, fingularly good, to do fomewhat more than others can, to have somewhat more in us then others have. Sibs.

See All fair. fair to God one exceeding fair, or having divine beauty and godlines. Act. 7.20. It is in the Hebrew, Exod. 2.2. good or

goodly, meaning in form or beauty, Gen. 24.16.

Faireff | Cant. 1. 8. The Church of God is called the faireft. fairting that i.o. The chanter of God is cated the manning because by the bloud and Spirit of Christ, she is washed and cleanfed from all her fins. Ephes, 5, 26, 27, and endued with all manner of excellent spiritual vertues; although she be in her own felf by nature deformed and contemptible, Ezek. 16.3,4. D. Annot.

fair havens Act. 27.8. It seemeth so called of the safety and commodiousness of the Haven, or Road. Annot.

Or, Good havens called ftill to this day Boni porto, a City in Creet.

Fairs The most famous were kept in Tyrus, where Merchants from all Countreys came, and traded, Ezek. 27. 12,

'faith] Truth and constancy in words and promises, when that is performed in deed, which in words was spoken and promifed. Rom. 3.3. Shall our unbelief make the faith of God of no effect? Psal. 25.10. Psal. 86. 15. And in all other places where God is commended for mercy and truth. The word in the Ori-

ginal fignifies Faith, Gal. 5.22. Mat. 23.23.

'2. The doctrine of Faith, or the Gospel which we do believe. Gal. 1.22. He now preacheth the Faith, which before he deftroyed. 1 Tim.1.19. & 3.9. Jude vers. 5. 1 Tim.4.1. & 3.9. A Metonymy of the adjunct for the subject.

3. Things promifed, or the accomplishment of Gods promifes made in the Old Testament. Gal. 3. 23. We were shut up unto the faith which | hould afterwards be revealed.

4. A naked knowledge of God, joyned with an outward profession of his Religion and Faith. Jam. 2.17,24. Faith, if it hath no works, is dead. This is Hiftorical, or Dogmatical faith, as Divines call it.

5. A certain and fure perswafion of some wondrous and strange effects and works to be done by the power of God. 1 Cor. 13.2. If I had all faith. Mat. 17.20. This is an active, miraculous faith, which lafted but for a while.

6. The knowledge and joyful affent of the mind, yielded to Gods promifes for a time, till affliction come. Luk.8.13. Which for a while believe, but in time of temptation fall away. Act. 18.13. This is temporary faith.

'7. A firm and constant apprehension of Christ and all his merits, as they are promifed and offered in the Word and Sacraments. Rom. 1. 17. The just Shall live by faith. Gal. 3. 11,14. And in all those places of Scripture, where righteousness, justification, life eternal, and falvation are attributed to it. This is justifying or faving faith, because it enables the elect soul, to receive Christs perfect justice unto salvation in heaven. This faith once had, is never utterly loft, as Papifts fancy; neither doth it justifie finners as an inherent quality, as the Heretick Bertius affirmed, because one good quality is not a perfect conformity with the Law.

This is termed, Rom. 5.1. Faith whereby we are justified. Eph. 2.8. Faith through which we are laved. I Tim. 1.5. Faith unfained. Gal. s. 6. Faith which worketh by love. Tit. 1. 1. The faith of Gods elect. Ad. 15. 9. Faith that purifieth the heart. 2 Pet. 1. 1. Precious faith. This increaseth by degrees, Rom. 1. 17. being in fome ftrong and great, Luk. 7. 9. in others weak and finall, Mat.

8. Fidelity and faithfulness in doing duties to others, without fraud and deceit. Tit. 2. 10. That they may shew all good faith; thar is, faithfulness.

9. Hope. I Pet. 1. 5. We are kept through faith unto salvation. Yet this properly belongs to hope, which is a certain expeda-tion of falvation promited. A Metonymy of the cause for the

10. A confidence of obtaining some earthly and bodily good thing, after a miraculous fort, Act. 14.9. When he faw that he had faith to be healed. This is a passive miraculous faith.

'11. A firm knowledge and affurance of that liberty which Christians have in things indifferent. Rom. 14.1, 14,22,23. Whatfoever is not of faith, is fin.

12. Fervent fludy, defire, and zeal to practife and maintain Christian Religion and Doctrine. Rom. 1.8. Your faith is published throughout all the world. Also same and report of faith, I Thest.

13. Righteouf-

13. Righteouineis of Justice. Pial. 119. 75. Thou bast afflitted me in faith, or in righteousness, and justiy. So it is in the Orieginal.

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14. A promise or vow. I Tim. 5. 12. They have forsaken their

first faith. See the word First. 15. Constancy and faithfulness in performing duty; or inconftancy and unfaithfulness, indifferently. 1 Sam. 26. 22. The Lord will reward every man according to his righteousness and faith. or faithfulness.

6 16. Christ being apprehended by Faith. Rom. 9. 32. Al6 0, Rom. 3. 28. A man is justified by faith. So it is put and taken in the Treatife of Juffification, whereforeer Faith is written without express mention of Christ: the righteoutness of Christ received by Faith, Rom. 1.11. Heb. 10. 36, 37,

38, 39. 47. A belief of Gods promife, and Christs power as to justi"fie by his Mercy, so to sanctifie by his Spirit, Joh.7-38,39. Col. " 2.12. Heb.11.23.

"18. The belief of eternal life or falvation, 1 Pet.1.8,9. Heb. « 11.5,6,24,25,26.

"19. The truth of Religion, or the Word of God, Rom. 12.6. Metonymia objecti pro actione: the truth being the proper and " immediate object of our faith.

"20. A testimony of the truth, or being of a thing else not to 6 be known, or very hardly, Heb. 11.13.

It fignifieth alfo.

1. The Doctrine of Faith, or one of the first grounds of Chriffian Religion, Heb.6.1.

2. The manifestation of the Doctrine of the remission of fins, and life everlafting by Christ exhibited in the flesh through the Preaching of the Gospel, Gal. 3.23.

3. The knowledge of God in Christ, or of the mysteries of Faith, which is not in all alike, but in some letter, in others more, Rom. 12. 3.

4. A constant and fincere profession of the Doctrine of the

Gofpel, Act. 14.22.
5. The manifestation or demonstration of ones faith, Luk. 5.

6. The conscience confirmed by the Doctrine of the Gospel, 2 Cor. 1.24.

7. A certain and exact knowledge of the Doctrine of the Gospel A&.11.24.

8. An earnest study and endeavour after piety, Luk. 18. 8. 9. Integrity of life, faithfulness and constancy in word and deed,

2 Tim.2.22. 10. An affured confidence, or found perswasion to obtain a

thing, Act. 14.9.

11. That Faith which is common to all, not proper to the

Elect, being either Extraordinary or Ordinary. Extraordinary (commonly called a miraculous faith) which is

a belief, that some extraordinary and miraculous thing shall fall out; given but at some special times, to some special persons, on fome special occasions, Matt. 7.20.

Ordinary, being either that which resteth only in the mind of

man, or else draweth and moveth the will also.

The former historical or dogmatical faith, because thereby credence is yielded to the Hiftory of Gods Word; that is, all things which are written therein are believed to be true, Jam. 2.14,19.

The latter temporary faith, whereby such an allent of the mind is given to the Gospel, and to the gracious promises thereof, as the heart is affected with them, and rejoyceth in them for a seafon, 2 Tim. 2.18. Such was that of Simon Magus, Act. 8-13. This is hypocritical and deceitful. Though it may appear both to him that hath it, and others to be found and good, yet it is naught, as by the unprofitableness thereof will in the end most manifestly appear, to the great discomfort of him that hath relyed thereon.

faith I bave not found fo great faith, no not in Ifrael, Mac. 8.10. There are five acceptions of the word miss faith, in the New Teftament.

1. The faith, or believing that Christ was able to cure diseases &c. as here, & ch.9.22. Act. 14.9. And under this head the Faith of the Disciples, by which they believed christ, so far, as that by his delegated power, they were able to do the like miracles, Mat. 17. 20. & 21. 22. Mar. 11. 24. 1 Cor. 13. 2. and perhaps ch. 12. 9. where faith as a zácioua, or gift of the Spirit, is joyned with the gift of healing.

2. The belief of all that is revealed by God, and that is in effect the true Religion, either before Christs birth (and then 'tis the faith of God) Heb. 11.3.30,31. and referred to v. 6. or after, and then it's the faith of Chrift, Rev. 14.12. or belief of the truth, i. e. that truth now revealed by christ, 2 Thess. 2. 13. And when this is not to complete, as it should be, for want of light, then it's weak faith, or weakness in faith, Rom. 14.1.

2. The distate of conscience, rightly perswaded or assured of the lawfulness of what a man doth, and that either to one particular

action, Rom. 14.22,23. or univerfally, to the general current of the life. Heb. 10.22

4. In a more limited sense, it's a confidence in Prayer, that what we ask as we ought to do, we shall receive, Jam. 5. 15. and as an affociate of that, depending on Gods provision for the things of this life, the want of which is called on pomsia, littleness of faith, Mar. 6.20.

5. Fidelity, and that either in God, making good his promife to us, Rom. 3. 3. 1 Cor. 1. 9. & 10. 13. 1 Thesi. 5. 24. or in man, towards other men, Mat. 23. 23. Gal. 5. 22. Servants towards their Masters, Tit. 2. 10. So mgos, the faithful Steward, Matth. 25. 21. Luk. 14. 17. 1 Cor. 4. 7. Or of men toward God, 2 Tim. 4. 8. where keeping the faith, after fighting and finishing the course, must needs be constancy and fidelity, from whence the word most most commonly draws its fignification, being frequently taken not for believing but faithful, 1 Tim. 1. 12. Heb. 2. 17. & 2. 2. Rev. 2. 10. and fo ams @ is ordinarily unfaithful, Luk. 12. 46. all one with hypocrites, Marth.

Befide these five, the word is also sometime used in a looser fense, for believing the doctrine of God and christ, howsoever acquir'd, whether from fensible experience, Jam. 2.19, or from acular demonstration, Joh 20.25. or from relation, as when its said to

come by hearing. Dr. Hammond Annot. f.

'faith The gift of God by which we firmly believe the whole Word of God to be true; but especially the promise of ' falvation by Chrift, with application of it to our felves, Heb. 11.1. & 4.3. Heb.10.22.

Taith Heb. 11. 6. Without faith it is impossible to please God. Because faith is that grace which unites us unto Christ. 2 Cor. 13.5. Eph.3.17. In woom God is well pleased with us, Epin.1.0. 2 Pet.1.

17. Mat 3.17. Annot. To be of the faith | To be a true believer in Christias Abraham was, or to apprehend Christ by faith. Gai. 3.7. They which are

of the faith ; alio. v. 9.

Befoze faith came | Before the time of the Gofpel, and the real exhibiting of that rightcoussets taught therein, giving us, to wit, the whole external dispensation of the Geremonial Law was temporary, and to cease at the time of the revelation of Christ by the Gospel. Gal.3.23. But before faith came, we were kept under

" Dead faith | A fruitless and unworking faith. Jam. 2. 26. Faith without works is dead; like a dead man, a barren womb, a withered tree.

To be faithful unto death] Constantly to keep and hold the faith of the Gospel, not being driven from Christ for any fear, or perfecution, or death it felf: feeing fuch as are couragious fhould be richly rewarded Rev. 2.10.

faith of the Cleat | That faith which is proper to the elect. Tim.1.1. Act. 13. 34,48. which none can have but the elect and

chosen children of God.

"From faith to faith From one degree of faith to another; as, from a little and weak faith, ro a great and ftrong one; or, by faith alone, and not by works. Rom. 1. 17. Revealed from juito to faith. For true lively faith increaseth daily, also righteousness before God beginneth and continueth by faith.

Note: A Christian man is justified by faith, not only at that time when he first believeth, but his whole and continual justification is by faith; and therefore that distinction of the Papists of Justification, first, which is by faith, and the second, which is

by faith and works, is contrary to the Scripture.

A aith fail not That his faith should not perish and utterly be extinguished, but remain firm in his heart, although it should fail in the mouth: as one of the Fathers faith, the gift and habit of faith failed not in Peters heart, when the confession of faith failed in his tongue. Luk. 22.32. But I have prayed for thee that thy fairh fail not. Note: it is not promifed Peter that he fhould not fall, but that he should not lie still when he hath

' first faith) The vow of Baptilin, or faith of Christianity which young widows (who were lascivious wantons) did make void by marrying Infidels; so as they renounced Christianity, and followed Satan.

Others do expound this First faith, of the promise and fidelity which young widows gave to the Church, to do fervice to the poor; which upon their marriage to another Husband they did frustrate. 1 Tim. 5. 12. Making void their first faith. Papists do interpret First faith to be a vow of Chastity, without any ground from the Text.

' faith great of little The degrees of Faith, as men believe in Christ more or less strongly. Luk.7.9. I have not found so great faith. Mat. 14.3 1. O thou of little faith. This little faith is adjouned with much doubting.

'fraith of him ] That faith which relyeth upon Christ alone,

· Douthoin

Bouthold of faith] The believers dwelling together in the visible Church, as in one house or family, under the same Lord and Laws, being partakers of all the same immunities. Gal.6.10.

'Namely, to the houlhold of faith.
' faith of Jelus Chaiff That faith which is had toward his Word, and relyeth upon him and his promife, Jam. 1. 1.
'Like faith] The gift of faith (which is the effect of Gods

'just promises) to be in all the Saints, (not equal of one measure) but of like property and power for receiving Christ, who is the common object of faith, 2 Pet. 1.1.

'Lively faith Is that gift of God whereby an elect regenerate foul receiveth Chrift and all his benefits to be her own. Joh. 1. 12. Or thus more plainly: That gift whereby Believers are firmly perswaded not only that the Word of God and all the promifes are true, but do belong to themselves.

' Deafure of faith] A certain degree or portion (not a fulnels and perfection) of the knowledge of the Doctrine of Christ, and of justifying faith, which followeth that knowledge; also of fuch gifts (ordinary and extraordinary) which at that time Christians received together with faith: of all these, God hath given to each a certain portion, to some more, to some less, and fewer gifts; to some greater, to some weaker knoweledge and faith. Rom. 12. 3. As God bath divided to every one the measure of faith. This condemneth the arrogancy (as of others, so chiefly) of the Pope, challenging all to himself

'The gifts which follow faith, are called faith, either because faith is that gift by which other gifts are obtained, or because they are given to fuch as have faith.

Decious faith An excellent faith, being a most worthy gift, whereby we may attain very worthy and precious things.

\*2 Pet. 1.1 To you which have obtained like pricious patib.

\* To teach according to the proportion of faith] fignifieth, to teach according to the proportion of the gifts received by faith; not ambiguoully, Rom. 12.6. Where two things,

First, the Revelation and knowledge of the truth with the gift of interpreting Scriptures, according to which every Minister is to proceed in his teaching and exhortations, affirming nothing but what he certainly understandesh by the gift and inspiration of God, forbearing to speak things doubtful, or too high for him.
This would have cut off all abuses in Doctrine and Religion by · mens own principles.

Secondly, the axioms, invention, and heads of Faith and Religion, contained in plain testimonies of Scripture in the Apoof folical Creed, the Decalogue or ten Commandments, the Lords
Prayer, which we ought to make the rule and fquare of all Interpretation, Doctrine and Exhortation; yea, of all Quefions, and Disputations in matters of salvation, holding every thing for true which agreeth to this; and all that for salse which differeth from it. Rom. 12.6. Let us prophelie according to the pro-\* portion of faith. Both senses and expositions aforegoing, as they are godly and true; so yet most of our new Writers, Calvin, Beza, Paraus, Faius, Gualter, &c. and Tertullian, do like the lat-' ter as fitteft, both because the former, of not exceeding the mea-' fure of our knowledge and gifts, was faid in the third Ver, and beginning of the fixth, it had been an idle repetition to fay the fame again: also for that a measure is one thing, and a prooportion is another thing, between two things compared together; whereas a measure is of one and the same thing measured. Then they are deceived which interpret this proportion of faith, either of the merit of faith, as Haymo; or, after the capacity of faith, as if every man should receive so much grace ' as the receiver hath faith, as Theophylact; or of reasoning against faith, as Bellarmine; or of a rule with our writing, according to which all Scriptures should be tryed, as the Rhemists note; whereas, the Scriptures themselves are the Canon and rule of

'Mo frand by faith] To be engraffed into or to have place in the true Olive (the body and Church of Christ) by means of faith knitting us to Chrift, the root of the Olive, the head of his body. Rom. 1 1.20. Thou ftandest by faith. That this is the mean-'ing, appeareth by the opposition between faith and unbelief; which as it is laid down for the proper cause of the destru-'ction of the Jews which are broken off : so is faith men-' tioned as the true cause of the free incision and graffing in of the Gentiles. Also standing is expounded by graffing, Rom. 11. 17. Laftly, being compared with other Scriptures, ' which teach us to be made the Sons of God by faith, Joh. 1. 12. 6 & Gal. 3. 24, 26. Eph. 1. 5, 8. and all those places which affirm our Justification to be by faith, or that we live by faith, or have Christ dwelling in our hearts by faith, &c. These and fuch like, do teach, that we have no place in Gods Church (which is the true Olive) no part in Christ or his merits, but through faith. Every one is made a Christian by such faith as he hath: The hypocrite by profession of faith in the mouth,

true Christians by the gift of a lively faith in the heart. Therefore Papifts err which affirm of Baptilin, that it (before and without faith) by the very Word, faid or uttered, and washing done, regenerateth, engraffeth into Christ, justifieth, &c. Of which graces, Baptism is but an external pledge, and an effectual feal to refemble and ratific them to us; and to testifie our engraffing into Christ Jesus, that all his gifts may be

faith unfeigned | Sincere, without hypocrific and counterfeiting. I Tim. 1.5. And of faith unfeigned.

· faithful] One who keepeth his word and standeth to iis promise. I Joh. 1.9. God is faithful. I Cor. 1.9. & 10.13. Isa.

2. One who believeth the promises of Christ. Eph. 1.1. To the faithful in Christ Jesus. True Christians are called Faithful, because they should believe without doubting, whatsoever is said to them of Christ in his Word.

6. Can think word.
6. So one who fairthfully and truly performs his office and 6. Charge that he is put in trust with. 1 Tim. 3. 11. Faithful in 6 all things. Col. 4. 9. 1 Pet. 5. 12. Sylvanus a faithful brother to

4. That which is firm, fure, certain and conftant, 2 Sam. 7.16. Deut. 28.59. Faithful plagues for durable, Pfalm 93. 5. & 3. 7. Referred .

I. To God; fignifieth,

1. That he is true in his Word, 1 Joh. 1.9.

2. That he is true and constant in keeping and performing his promifes, 2 Tim.2.13. Heb.10.23. & 11.11.

3. That he faileth not them that put their trust in him.

Cor. 10. 13. 1 Pet. 4. 19.

II. To christ, of whom it is said, that he cannot deny himself, Tim.2.13. Termed, a faithful High-Priest, Heb.2.17. as through whom alone reconciliation was made for the fins of the people. So, a faithful witness, Rev. 1. 5. as who fincerely teffified all his

III. To Gods Word, Pfal. 119.86. Tit. 1.9. Rev. 22.6. So named, as being fure, firm and conftant.

IV. To the Sm and Moon, Pfal. 89-37- as being faithful witnefies of Gods unfaitable power and providence.

V. To Man, both with relation to God, and Others.

To Goa; 1. In performing all his promises, purposes, and vows ade ento him, when in diffress either inward or outward, Psal. compared with v. 34,35,36.

2. In performing his worship constantly and fincerely, according to his own will, Hof. 11.12.

3. In the confcionable employment of his gifts and graces, Mat.25.21.

4. In a constant and diligent care to further the cause of God

4. In a contrant and enlight care to the third the cand of shared, i Pet. 5.12. Col. 1.7. Rev. 2.13.

To others; in the fincere, diligent, and careful difcharge of the duties of his calling for the good of others, Numb. 12.7. 1 Sam. 22.14. 2 King. 12.15. & 22.7. Neh. 7.2. Dan. 6.4. 12.7. 1 3dm.22.14. 2 king.12.15. & 22.7. Nen.7.2. Dan.0.4. Col.47. Thus are Judges to be, 2 Chr.19.9. Treasurers, Neh. 13.13. Ambastacours, Prov.13.17. Witnesses, Prov.14.5. Servants, Matth.25.21. Stewards, 1 Cor.4.2. Workmen, 2 King. 34.12. Kings, 2 Chr.3.1.12. Ministers, Col.1.7. And 6 to others, as Husbands and Wives, Parents and Children, Masters and Servants of the conduct of the conduction of the co vants, &c. ought to be right, honest, true, trusty, faithful, each to orher.

faithful] 1 Tim. 6.2. or, Believing, marg.
'faithful] One who is confiant and leaveth not the elect till he have brought them to eternal life, Heb.2.17.

'2. One which doth in every point according to that truft and charge which God putteth in one, neglecting nothing which God commandeth him, Heb. 3. 3. Moses was jaithful in Gods house.

'3. One which ftandeth to his word, keeping truth, without failing or falshood, Heb. 10. 23. For he is faithful that pro-

The faithful witnefs] Rev.1.5. who fully and truly revealed Gods will to us, by himself and his Apostles. Heb.1.2. and so shewed himself to be the Prophet foretold, Deut.17.15,18. Act.

faithfully] Thus did they which had the overlight of the Houle of the Lord, 2 Ring. 12. 11, 15. & 22. 7. Thus were the Priefts and Levites to execute their office, 2 Chr. 19.9. Thus were the Offerings, and Tithes, and Dedicate things brought in, Ibid. 31.112. Thus muft Kings judge, Prov. 29. 14. And he that hath Gods word, speak Gods word, Jer. 23.28. and Christians do unto each other whatfoever they do, 3 Joh. verf. 5.

faithfulnels] Pfal. 5.9. or Stedfaftness, marg.

faithlets anse, Mar. 17.17. Luk.9.41. An unbeliever, fo is the word rendred. Luk.12.46. I Cor.6.6. One that believeth not, 1 Cor.7.12,13. Unbelieving, Ibid. vers. 14, 15. An Infidel, 2 Cor.6.15. 1 Tim. 5.8.

' Fall?

#Fail Every fin, especially, when the will doth consent unto it: for that is, as if one should stumble and take a fall. Psal.37.24. Though he fall, he shall not be cast off. Jam. 4.2. In many things we sin all. In the Original Greek Text, it is thus we sumble or fall. Also the word Englished Offence in Rom. 5. 16,17,18. in the Original Text fignifies Fall. A Metaphor.

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F

2. A particular departing or going from the Doctrine and profession of Christ, unto some Heresie or Idolatry; after the example of Hymeneus, Philetus, Alexander, and other Apostates. Rev. 9. 1. I saw a star which was faln from beaven into the earth. ' I Cor. 10.12. Let him that standeth take heed left he fall, 2 Thes.

3. Any advertity or danger. Prov. 24.16. A just man falleth se-"ventimes a day, and riseth again; that is, Many are the dangers and troubles of the righteous, but the Lord delivereth them out

'4. Decay or worldly ruine, Rev. 17. 2. Babylon is faln, is faln; that is, Rome is decayed in credit of her Doctrine and 'Religion, in authority, riches, power and jurisdiction, and 'in all these she hasteneth to an utter and final ruine and downfall. Also in all those places which speak of worldly downfals, Pfal. 20. 8. Lam. 1. 14. Rev. 17. 10. Prov. 17. 18. Ifa. · 21. 9.

'5. Perishing for ever or everlasting destruction. Luk.2.34. He

is appointed for the fall and rifing again of many in Israel.

"Hip fail of man] is the defection of our first Parents in their voluntary disobedience to Gods commandment, whence 6 followed upon themselves and all their posterity, loss of Gods favour and image, with corruption of nature, and defert of all mifery, Rom. 5.12,13,14,15, &c. compared with Gen. 3. 1,2,3,4.

"Mo fall ] fignifieth also to Die, Gen. 14. 10. Psalm 19.

<sup>6</sup> 7.

<sup>6</sup> 2. To dwell, Gen. 25. though here fome translate this word to

<sup>6</sup> Die, but the Greek, as also the Chaldee Parapharaft interpret it of Dwelling, and so is the plain text in the Promise, Gen. 16. 12. And to make to fall, is, to divide by lot an inheritance to dwell in, Find to mage to jate, 15, to divide by for all inferioration council in, 6 John 13, 44 Pál. 78, 155.

Taken alfo, 1. Properly, as Gen. 49.17. 2 Sam. 17.2. 2 King. 2.

13. Amos 9.9. 2. for, To decay, Amos 9.11.

3. To perish by a violent death, Exod.32.28. 4. To befal, Pial. 16.6.

To decay in credit and reputation, Est. 6.13.
 To fail, 1 Sam. 3.19.
 To take hold or feife on one, Rom. 15.3.

8. To come and rush upon one after an unusual manner, Act.

9. To come to ones ears, or to be accepted, Jer. 42.2. marg. 10. To fall down, proftrate in token of subjection or reverence which is either meerly Civil, as 1 Sam. 25.23. or Religious; being either lawful, as which is performed to God alone, Gen. 17.3. or unlawful, as when it's done to an Image, Dan.3.5. Men, Act.10. 25, 26. Angels, Rev. 22.8,9.

11. To embrace, Gen.45.14.
12. To depart from the Doctrine and Profession of Christ, I Cor. 10. 12. this may be either secret or publick, in part or in whole, for a longer or shorter continuance.

13. To fly or revolt, Jer 21.9.

14. To be afflicted, Pfal. 37.24. Prov. 24.16. 15. To happen or fucceed, Ruth 3.18.

The words, away, down, from, into, out, upon, &c. joyned hereunto, plainly shew the meaning of such places of Scripture, where they are fo fet down.

fall] Jer. 30.23. or Remain, marg. Hof. 4.14. or, Be punished, marg.

\*\*All To perish and be destroyed, Heb. 4-11.

"Mo fall amap To oppose, or set himself against the grace of God, as a malicious adversary, Heb. 12.15. Also Heb. 6.6. that is, by univerfal apostasie, into Judaism or Paganism, maliciously \* and despitefully contemning, persecuting or opposing the faith
\* of Christ; of whose truth they are convinced in their consciences by the holy Ghoft. Annot.

This is to be understood of a wilful malicious apostasie, not from any temptation, but out of meer hatred to the truth. Leighs

If they shall fall away from all these points of doctrine men-tioned before; if they reject the doctrine of Repentance, counting it but a policy to keep men in awe withal; if they reject the doctrine of faith, counting it but a meer and idle device, that will have no use of the sacred Ministery, to the which men were consecrated by the Imposition of hands; that say, Baptism is of no force, the water in the River, is as good as the water in the Font; if they make a mock at the Refurrection, and the day of Judgment: it is impossible they should be renewed again unto repentance. The Elect cannot fin against the Holy

Ghost, neither do all the reprobate. They that thus sin must

1. Toti, They fall wholly both in their understanding and in their will; obscuring the light which they have received, choking the good motions that were in them, with their whole will, might, and main, running against the truth they professed.

2. A toto, from all the former gifts, from the whole body of the doctrine, that concerneth falvation, maliciously refift-

3. In totum, wholly and finally without recovery. Jones.

"Mo fall before ones feet] To profirate the body before one, in fign of religious divine worship, which John of infirmity did to an Angel. Rev. 19.10. And I fell before his feet. It is a fin of submission to the true God alone. Rev. 5.8. They fell down before the

Mo fall from grace To leave and forfake that good way and course, which men had once taken for the obtaining of grace. Gal. 5.4. Te are fallen from grace: Such as have once faving grace, and be justified through faith, do not fall utterly and wholly from it; but fundry which had entred a good course to get this grace, do afterwards leave it, and this is to fall from grace in that place of Paul to the Galatians. They err, which think faving grace may be wholly loft for a time, or finally, and for

'There is a falling from God either fecret, when the heart by distrust is withdrawn; or open, when men do blaspheme the truth, and rail at the Doctrine of God, as the Fews, Act. 19. Also, there is a temporary falling or defection of such as do repent; or a fi-'nal, of such as die in their Apostasie, as in Julian. Again, there 'a partial defection from some part of Doctrine or Obedience, as in David, Peter, &c. and a total, when the foundation of the faith is denyed. Laftly, Some fall from God in their first years, following their superstitious Ancestors, as many born of Popish parents; and others fall in their middle age, after their enlightning with the truth, and fundry inconftant Protestants which run

"Is fatten | Rome, and Romish both City and Dominion, (as it standeth now under the Pope, and his Mitred Bishops and Clergy) not only to be subject unto ruine and destruction, but that most certainly it is to be pulled down, losing by little and flittle their riches, glory, strength, credit of Religion and Holinels, which made them honored, followed, and feared of Kings and Nations. And for the undoubted truth hereof, t erefore (as if it were down and fallen already) the holy Ghoft in the present 'time, faith, It is fallen; yea doubleth it, (to note the certainty and greamefs of the fall) faying the iccoud time, It is jain.
'And because all men should take knowledge, believe, and mark the better Gods rare judgment upon Romib Babylon, therefore her fall is proclaimed by an Angel from heaven, and with a mighty loud voice. The event of which prophelie, as in a good part, we have feen already fulfilled, in the decay of their Religious houses, of their revenues, and falling of many Kings and People from that whorish Synagogue, through the doctrine of the Gospel ; 10 the full fall draweth on apace: God haften it, Rev. 18.2. Dabyton is tallen doc.

Five are fallen, and one is, and the other is not yet come, Rev. 17.21.

Five are fallen, Rings, Confuls, Tribunes, Decemvirs, Dictators. One is,
Roman Emperors. The other is not yet come, Popes, or, the Gothifb
Ringdom of Italy; for it lasted but a while in comparison of the Emperours. Annot.

falling away An universal forsaking or departing from the whole Doctrine of Christ, after it is once known by the enlightning of the Spirit, with a malicious despite of ir, became it is the truth of God. Heb. 6.6. If they fall away, 6 & 3. 12. & 10. 29. This is the fin of total Apostase, whereof read more, 2 Pet. 2. 20. 1 Joh. 5. 16. See Blasphemy of the

'Afalling away from the faith] A general departure from, and a forfaking of the protession of the Doctrine of Christ, or true Christian faith, I Tim 4.1. This is also forespoken in 2 Thess.

12. This Apoftatic happened under Antichrift.

Jallom neer The Orignal 11211 in Deut 14.5. & 1 King.

23. is by fome interpreted Bubalus, a Buff or wild Ox (which is so fierce and strong, that it cannot be tamed, unless an iron prick be thrust into his nose) but by others, Dama, a Fallow-deer, Doe, or Buck. Ariffulle written hereof, that its blood doth not congeal as the blood of others doth. It's also affirmed hereof, that if an arrow or dart shot by the Hunter stick in any part of its body, it hath recourse unto the herb Distamum or Dictamus, which draweth it out. What places it frequenteth, how fearful, how fwift, how well fighted, how cunning to cscape the Hunters, how revengeful when it hath opportunity, how choice its flesh is for tafte and nourishment, I leave to the relation of Hun-

fallow ground Jer. 4. 3. Break up your fa'ow ground, Heb. fallow your fallow, or jallow ye a jallow. It might not amis

also be rendred, Plough up your plough-land. A Metaphor taken, from grounds that are to be broken up for tillage, which had never been to that purpose employed before; or that having been formerly to employed, having lien long fallow, and being overgrown therefore with weeds and thorns, are not fit to receive feed, which would but be caft away, being caft upon them, until they be broken up with the Plough-share, and rid of that trash, which wicked courses are compared unto, Heb. 6. 8.

' false ] That which is void of truth, being unfound and counnate j mate winder is vote of outry seeing and other is as faile ballance, faile weights, faile heart, faile doctrine, faile ways, Pfal. 119. Faile witness. Mat. 27. 59. They sought faile · witness.

faile acculers] 2 Tim.3.3. or make-bates, marg.

"If a position of the stay they are Apostles, and are not, being broachers of lies, and errors, under the name of true Apofiles of Christ, 2 Cor. 11. 3. Rev. 2. 2.

' False ballance | Deceitful weights, which beguile those that trust in the truth of them. Prov. 11. 1. A false ballance is

an abomination to the Lord, Heb. ballances of deceit, marg.

(False beetheen] Certain Hypocrites which seigned them-'felves willing to further (together with the Apostles and sincere Paftors) the pure doctrine of the Gospel, and under this pretence of piety, craftily, not being observed at first, were brought into the company of Christian professors. Gal. 2. 4. Because of false brethren unawares brought in.

· falle Chaiff] One that professeth himself to be Christ, and is not. Mat. 24. 24. There shall arise false Christs. This did one Dosthess, of whom Theophylast makes mention; and one Theudas an Egyptian, spoken of in the Acts 5. 61. And after that, one Manes, and David George, head of the Libertines. Of theudas, (Josephus writes) and one Hacket an English man; all these named themselves Christ: so did one . John Moore at London, in the third year of Queen Elizabeth, and two others at Oxford, in the fixth year of Henry 3. as Ho-· linbed reporteth.

" Falle matter ] A lying speech or word of untruth, which may endanger another mans life. Exod. 23. 7. Then shalt keep

. thy felf far from a falle matter. 'falle 1200phet on that is a Teacher of lies, wrefting the Scripture for his belly and filthy lucre, or for vain-glory take. Mat. 7. 15. Beware of false Prophets. Rom. 16. 18. Tit. 1. 11.

falls mayes Whatsoever opinion or action swerves from the Word of God. Plal. 110, 128. I hate all falls mayes.

falle witnestes ] Pfal. 35. 11. Heb. witnesses of wrong

Sought falle witness against Jesies, Mat. 25. 59. The professed coming in, and entertaining false witnesses against Christ, will not feem strange, if it be remembred that among the Jews, in actions against Seducers of the people, or false Prophets, it was lawful to fay any thing, whether true or falle, no man being permitted to fay any thing in defence of them. In the condemning of other men, they expected a day and a night, to fee if any thing could be produced, which might profit the Prisoner; but not in these cases of false Prophets, and Seducers of the People to Idolatry. So it is faid in the ftory of Stephen, they suborned men, Act. 6. 11. & vers. 12. They set up, or substituted, salse witnesses. Besides, the Sanbedrin were so resolved to take away his life, that they did professedly see false witness, that should come and swear any thing against him. And what was here done in their process against him, is just the antityze, or farther impletion of that which was first performed on feremian, Jer. 26. 8, 9. Dr. Ham. Annot, h.

HAM. Annot. 11.

| falffiend | Againft God, Ifa. 59. 13. and this also by Idolary, Jer. 10. 14. Jer. 13. 25. Againft Christ. Mat. 24. 24.

Against a mans self, 2 Sam. 18. 13. Others, Hos. 7. 1. And this, by using falshood in their answers, Job 21. 34. By false witnelfes, Pfal. 27. 12. Falle ways, Pfal. 119. 128. Falle balance, Prov. 11. 1. Falle fivearers, Mal. 3. 9. Falle Prophets, Mat. 24. 11. Falle Apofiles, 2 Cor. 11. 13. Falle brethren, Gal. 2. 4. 14. Falle Apofiles, 2 Cor. 11. 13. Falle brethren, Gal. 2. 4. 14. Falle accusers, Tit. 2. 3. Falle Teachers, 2 Pet. 2. 1. A falle gift,

faith000 ] Job 21. 34. Heb. transgression, marg. Isa. 28. 15. Under falsbood have we bid our selves. Hereby some understand their Idols, fo termed, ch. 44. 20. Jer. 10. 14. wherein many of them much confided, ch. 1. 31. & ch. 17. 8. Others, their treachery and diffembling complyance with the averse party, whereby they made account to save themselves, whatsoever became of others. Others, their crafty shifts, and wily devices, which may well include the former, ch. 29. 15, 16. Others laftly, which is most likely, their thrength raised, and wealth gotten by fraudulent and deceitful courses, Psal. 52. 7. & 62. 9, 10. chap. 30. 12.

faififie Amos 8. 5. Heb. pervert, marg. falfip It's joyned with accuse, Luk. 3. 14. 1 Pet. 3. 16.

called, 1 Tim. 6. 20. deal, Gen. 21. 22. Lev. 19. 11. Pfal. 44. 17. Jer. 6. 13. prophelie, Jer. 5. 31. & 29. 9. Say all manner of evil, Mat. 5. 11. Seak, Jer. 40. 16. & 43. 2. Swear, Lev. 6. 2, 5. & 19. 12. Jer. 5. 2. & 7. 9. Hol. 10. 4. Zech. 5. 4. testifie, Deut. 19. 18. Falfly, Jer. 29. 9. Heb. in a lie, marg. Mat. 5. 11. Gr. lvine.

fame] It's the rumour, noise, report, tidings, bruit and common talk of a thing, whether to a good or evil end, for ones renown and praise, or otherwise. A good fame or report is gotten by wildom and greatness, 1 King. 4.31. & 10. 1, 6. Valiant acts, 1 Chr. 14. 17. High advancement, and prosperous therein, Est. 9. 4. Working wonders and miracles, Mat. 4. 24. Luk. 4. 27. 7. 17. faith and obedience. Rom. 1. 8. & 16. 19. Heb. 11. 1. Suf-

fering for Chrift, Phil. 1. 13.

familiar Spirits 7128 of 218, which fignifieth a bottle, Job 32. 19. Because Magicians who are possessed with an evil spirit, speak with hollow voices, as out of a bottle, and (assome fay) with fwollen bellies: whereupon the Greek verfion usually called them 'ey [aseinvooi, as speaking out of the belly, Lev. 19.31. But the holy Ghost in Act. 16. 16. expounds it more fully, the Spirit of Python, (or of divination) meaning of the Devil, whose answers were given to the Heathen by these means, the chief whereof was called Pythius Apollo, and his Temple Pythion, and his Feaft Pithia, kept to his honour, who was feigned to kill the ferpent Python.

This was Saul's fin, that he fought to a woman which had a familiar spirit, the voice whereof he heard, 1 Sam. 28. 7-15. for which transgression the Lord killed him, 1 Chr. 10. 12. and hath threatned to cut off all from among his people, that doth enquire of fuch, Lev. 20.6. See Aynsw. on Deut. 18. 11.

familiars | Such as should be peaceable, men of ones peace. Jer. 20.10. marg. but are only to in thew, in tubstance advertaries. Job 19. 14. Pfal. 41. 0.

families | Gen. 47.12. According to their families. Heb. according to the little ones, marg, that is according to the number that was in their families, as well fmall as great. Aynfw. Judg. 6.15. my family, or my thousand, marg. 2 Chr. 35. 5. Families of the Fathers, Heb. the house of fathers, marg. Psal. 68.6. in the families, Heb. in a

family] An houshold confisting of persons of divers sexes, ages, stature, strengths, &c. Also kindred, Gen. 24. 4. & 38. 40,

'41.
'2. Christian Church confishing of believing Jews and Gen-tiles, among whom, some were weak like Babes, others strong like men, Eph. 3. 15. Gal. 6. 10. Of this family, one part is in heaven, the other is in earth: Hence Church Triumphant and Militant.

It's used also for such as are of one blood or kindred. Num.

2. A whole Tribe, Judg. 18. 2.

3. Several kinds, Gen. 8. 19. marg.

Famine | Scarcity of bread even unto hunger; or extreme want of victuals. Gen. 26. 1. There was a famine in the land.

2. Scarcity and want of heavenly bread, which is the Word of God. Amos 8. 11. I will fend a famine of the hearing of the

Corporal famine is a fore evil, Lam. 5. 10. One of Gods three arrows, 2 Sam.24.13. occafioned through fin, Amos 4.6 produceth fearful effects, Gen.47.13. & 41.30. Deut. 32. 24. & 28. 53. 54. Ifa.9.5. & 8. 21. & 5. 13. Lam.4. 9, 10. Hol.4.3. Joel 1. 11. Which God brings by taking away his blefting from the earth. Hof.2.6. Not prospering mens labours and fruits of the earth, Joel 1.17. Hab. 3.17. Hag. 1.6. Sending that which destroyeth, Joel 1. 4.

Spiritual comes of the contempt of the Word, oppression, &c. Amos 8.4,11. as also through the wickedness of Ministers, 1 Sam. 31. comp. with chap. 2. 12. &c.

familhed ] Gen. 41. 55. or hungred , had famine. Aynsw. Ifa. 5. 13. Heb. men of bunger, or famine. Annot. Prov. 10. 3. Not Suffer the righteous to famish. Though the Lord suffer the just to want for a time, yet he will fend him comfort in due time. Zeph. 2. 11. I will famish. Heb. make lean, marg.

famous] Ruth. 4.11. Be famous, Heb. proclame thy name, mar. Ezek.23.10. She became famous, Heb. a name, marg.

famous men ] put for men of names, 1 Chr. 5. 24. having a great name, a name (pread abroad, men of renown, renowned, openly made known.

fan Gods Word preached, whereby (as by a fan) the good are severed from the bad. Mat. 3. 12. Whose fan is in his hand. A.

Used also for that wherewith Corn is winnowed, Isa. 30. 24. and for the Enemies of the Church, Jer. 15.7.

fian ] whose fan is in his hand, Mat. 3. 12. mover, a minnowing instrument, a piece of wood by which they separate the wheat from the chass, saith Hesselius. The Hebrew reads 1710 ventilabrum, from in alperfit, ventilavit, referring in general to winnowing,

or holding up to the wind, but not peculiarly to the manner of doing it. The Syriack hath WDN, rapb/ha, and so the Arabick also; in which languages the word is said to have two fignifications.

Α

1. To note a shovel, or such like instrument with a broad head. as a paddle, &c. wherewith the furface of the earth is plained or pared.

2. An instrument with a broad head, wherewith corn is moved, or minnowed, or stirred up to cleanse it. An instrument with teeth, somewhat like our Pitchfork, with which they managed the bufiness of winnowing their corn, stirring it up, that the chaff when the corn is out of it, having no weight in it, may be driven away with the wind, if there be any, and if there be none, they had an instrument as twe have now sails to make a wind, and then that blows away the chaff, without any other help, then of stirring it up, that the wind may have force on it. Dr. Ham. Annot. i.

To fan | Figuratively, is, To disperse, scatter, Jer. 94.36. Luk.

fanners] put for enemies to those, who had been enemies to

fanners Jer. 51.2. I will fend unto Babylon fanners. As I fometime fanned and scattered my people by them, ch.4.11.12. & 15.7. So will I now fan them by the Medes and Perfians, who shall empty their land of them, as they formerly emptied my land of her inhabitants, v.35. 2 Chr. 26.20, 21. & 48.12. & 49.32, 36. Annot.

Far By the words annexed hercunto, (whether relating unto place, time, condition, &c.) the meaning whereof is plainly to be

Fare | Payment for passage, Jonah 1. 2.

Trare To prosper, or be in peace, 1 Sam. 17.18. To take delight in, or be well pleafed with delicate and dainty food, Luk.

farewell The Original 2dew, 2 Chr. 13. 11. fignifieth properly to rejoyce, but is also rendred farewell. It was used both at

meeting and parting of friends.

farm Mar.2.2.5 or field (for so the Original ayes is rendred, Mar.6.28,30. & 13.24.27,31,36,38.34.4.) or land, Mar.19. 29. Act.4.37. or country, Mar.5.14. & 6.56. & 15.21. & 16.12. Luk.8.34. or piece of ground, Luk.14.18. For farms are in the Conntry, whereunto belong lands, fields, ground. Worldly men look after secular riches, not valuing the eternal. Pleasures and Avarice belong the marginal security of the Avarice keep men from Christ and Salvation. Annot. farther More, Act. 4.17. & 24.4.

#arthing Mat. 5.26. It was a Roman coin of brass, weighing a grain of barley, and consisted of two mires, Mar. 12.42. It vafued of ours c ..

fathion] Pattern, Exod. 26. 30. 2 King. 16. 10. Ordinance, 1 King. 6. 38. marg. Manner, Mark 2. 12. Form, Luk. 9. 29. The external figure without substance, habit, vefture, or cloathing, 1 Cor. 7.31. The outward flew or countenance, Jam.

Mo fathion ] To form, Exod. 32. 4. To make, Job 10. 8. To frame or fit, 12.44-12. To mould, 1fa.45.9. To make comfortable, Phil.2.21.

Fatt Apace, speedily, Ezr. 5.8.

Fatt Had fast closed up, or closing closed. Aynsin. But by the words prefixed (bind, abide, kep, cleave, settle, bec.) or analysis. hereunto, as afleep, &c. the meaning of such places is plainly to be perceived.

faft] Sailing was now dangerous, because the Fast was now arready pass, Act. 29. 9. There is no question but that the Fast which is here said to be newly pass, was the great Anniversary Fast, the dayof Expiation. The description of which we have Isa. 38. under the name of a sabbath, vers. 13. Now the precise time of this Sabbatick Fast is (Levit. 16. 29.) on the tenth day of the seventh month, called Tigri, which falls on the same time almost with our September, the first day of Tizri on the seventh of that, and so the tenth of Tigri on the sixteenth of September, i. e. thirteen days before our Michaelmas; or, as Scaliger fets it, on the twentieth of that month. This being thus observed, the reason of the Apostles observation, that sailing was now become dange roous, because the Fast was past, will be easily cleared, it being al one as if he had faid, because it was past the twentieth of September, it being observed by all Sailers, that for some weeks before and after Michaelmas, there are on the Sea sudden and frequen florms, which we now call Michaelmas flaws, which must needs make failing dangerous, as the experiment proved, v. 14. Dr. Ham.

"Mo fantifie a faff | To call men unto a publick repentance. Joel 2. 15. Sanctifie a falt. The power to command this is in the lawful Christian Magistrate (where such a one is) upon the advice and good direction of Gods Ministers, who are to execute and perform, what hath been religiously and advisedly by superiours

The faft | 2 Sam. 12.16. David fafted, Heb. fafted a faft, marg.

faffen] Taken properly for to put , fet , or add to, Exod. 28. 14, 15. & 39. 31. To tye, bind, or nail to, 1 Sam 31. 10. To drive with force, Judg. 4. 21. Figuratively, for ftedfaftly and intentively to behold, Luk. 4. 20. To invade, or wrap about, Act. 28.2.

ffaftened ] Job 38. 6. Heb. made to fink, marg. fasting | A total or whole abstinence from meats, drinks,

and all other pleasures of this life for a certain time, to witness our unfeigned humiliation for fin, to tame the flesh, and to help our fervency in prayer, either for preventing some judgment to come, or turning away fome judgment prefent. It is either private or publick. Eft. 4. 16. Act. 10. 30. Mar. 2. 19. Jonas 3. 4, 5. This is bodily fafting, which is no work commanded in the Law fimply for it felf, much less a meritorious work: neither doth Christian fasting consist in forbidding of certain meats at certain times limited, that is rather a Civil

<sup>6</sup>2. An abstinence or freedom from vices, as coverousness, oppression, cruelty, incontinency, lying, &c. Isa. 58.6. Is not this the fast that I have chosen, to loose the hands of wickedness, to take off the heavy burthen? This is Spiritual fasting.

'3. Abstinence from all manner of meat or sustenance for maony days together, without being any whit hungry. Mat 4.1. In He fasted forty days and forty nights: Thus Moses sasted, and Elisa. This is miraculous fasting, which served the more to commend the Doctrine of the Law and Gospel, to shew it to be no vulgar thing, but given of God. The apish imitation of this fast by the Papifts, is ridiculous and joyned with gross superfition, in as much as they forbear flesh in Lent, as a work of Religion and falvation; contrary to the Scriptures, which teach, that means defile not a man.

"4. Hunger, Mat. 15. 32. I will not fend them away fasi-ing, that is, hungry, 2 Cor. 11. 27. This is a necessary and compelled fast, which the Saints of God do overcome by pa-

Or thus : Fasting is taken either Properly, or Figuraivelv.

Properly, either Common or Religious.

Common, being either Ordinary, or Extraordinary.

Ordinary, through the want of food, 2 Cor. 11. 27.

Extraordinary, which cometh of worldly grief, occasioned through some one or other great trouble or judgment, either past, prefent or to come.

Past, 1 Sam. 13. 13. Prefent, 2 Sam. 12. 16.

To come, or threatned, 1 King. 21. 7.

Religious, being either Sincere or Hypocritical.

Sincere, which is the affliction of the body, or abstinence from food, proceeding from a broken and contrite heart, grieving at fins committed against God, and earnestly calling upon him for the forgiveness thereof, and removal of his judgments due

thereunto; which is either miraculous and impossible, or natural and possible. Miraculous, as Exod. 34. 28. which unto humane nature, with-

out the especial help of God, is wholly impossible.

Natural, which for a time may be endured; which is either more tolerable, namely, when not fo much as appetite, defireth but so much only of meat and drink is taken as may preserve nature, Luk. 2. 37. or less tolerable, which by the course of nature could not be long endured, as that of I Sam. 14. 28.

Hypocritical, when either without respect to any occasion of Fasting, set times, weekly, monthly, or quarterly, are appointed to fast, Luke 18. 12. or, when men place Religion and holiness therein, making the very outward act of Fasting a part of Gods worship, whereby to merit at his hands, Isa. 58. 3. or when men fast to be seen of men, Mat. 6. 16. or when men (making difference between meats for conscience sake) abstain rom one kind, and glut themselves with another, and yet count this a fast, I Tim. 4. 2. or when men fast, but in the mean time do not abstain from fin, Isa. 58. 4. or, when they fast not unto God. Zech. 7. 5.

Figuratively, 1. For abstinence from fin, as coverousness, oppression, &c.

2. Repentance, or contrition, as is implied, Lev. 23.29 where to afflict the foul, fignifieth as well their outward act of Faiting, as their inward contrition.

2. All fuch croffes and troubles as the godly do here undergo, Mat. 9. 19.

Or thus: There is a Physical, Politick, Inforced, Moral, Spiritual, Extraordinary, Hypocritical, Superfittious, Heretical, and Religious faft. Of which fee Dr. Gouge his whole Armour of God, on Eph. 6. 18. Sect. 100. pag. 218. When the mighty are overthrown in battle, 1 Sam. 21. 13. 2 Sam. 1. 12, 17. When publick aid is begged of God, Eft. 4. 16. When Gods hand is upon

upon the creatures, Joel 1.14. & 2.15. When God threatneth prefent destruction, Jonah3.5. When a publick reformation of State is sought, 1 Sam. 7.6. Neh.9.4. When we perceive Gods promile for his Churches deliverance, and do crave his mercy for her, Dan. 9.2,3. When God punisheth us or ours for fin, 2 Sam. 12.16. At the news of an invading enemy, 2 Chron.20.3. For some Instrument raised up to help the Church in great danger, Est. 4.16. At the loss of a victory, and yet again to profecute the war, Judg. 20.26. At the Churches calamity and feeking favour for her, Neh. 1. 4. Upon these I say, and the like occasions, it is time to

fat] in Scripture hath a proper acceptation, as Lev. 3. & Gen. 4.4 Also metaphorically, in a borrowed sense, it is put for that which in every thing is most excellent and best: as the fat of Oyl, the fat of Wine, Numb. 18.12. Also the fat of the Earth,

Gen. 45. 18. and fat of wheat, Pial. 147 8.
Note further, That whereas the fat of Sacrifices was wont to be wholly confumed with fire (neither the bringer nor offerer was to have it: ) this did fignifie, as our most delightful and excellent things (which we confecrate to God, preferring his glory before our own lives:) fo the excellent reward which the Saints receive from God, only by the merits of his Son.

It is putalfo, 1. for rich or prosperous, Psal.22.29.

2. Strong or lufty, Pfal. 78.31. 3. Mighty and powerful, Ila. 10.16.

4. The earths fruitfulness, Gen. 49.20.

5. Wanton or unruly, Deut.32.15.
6. Senseles, hard, unyielding, Isa.6.10.

7. Puffed up with prosperity, and careless of spiritual good, Pfal. 119.70.

8. Spiritual graces, Ifa.25.6. o. Cheerful, Pfal, 92, 14.

10. To have plenty, Prov. 13.4. & 28. 25.

TI. Fruitful, Numb.12.2c-

fat Lev. 8. 16. or Suet. Ayrifw. Pfalm 37. 20. Heb. preciousness, marg. Pfal. 147. 14. Finist. Compare the text with the

fat Jer. 50.11. Heb. big or corpulent, marg. fat beead | Plenteousness of the earth, and abundance of all pleasant things belonging to this present life. Gen. 49. 20. Con-cerning Aber, his bread shall be fat.

" fat heart ] Senseless, hard, unyielding heart, without feeling of Gods mercies or judgments, Pfal. 119.17. Their heart is fat \* as brawn. Deut.32.15. A Metaphor, Ifa.6.10. Mat.13.14,15.
\* Mar.4.12. Luk.8.10. Act.28.26,27.

'fat of the Land The chiefest and choicest commodities and fruits. Gen. 45.18. You shall eat the sat of the land. A Meto-

inymie.

fat men Men full of wealth and might. Ifa. 10.6. The Lord
fat men Judo. 2. 29. Pfai. of Hofts fhall fend leanness among his fat men. Judg. 3. 29. Pfai.

'2. Full of spiritual vigour and liveliness. Psal. 92.10. They shall be fat and flourishing.

'3. Kings, Princes, and Potentates of the Earth. Plal. 22. 29.

They that be fat in the earth (hall worship.

ffat, or Dainty things Things of the best, most pleasurable and commodious to the field; as Monasteries, Abbies, goodly dignities and promotions, which raifed much pomp, delight and pleasure. Popery was full of such fat things, the loss whereof shall make them mourn. Rev. 18. 14. All things which were fat (or dainty) are departed.

' fat mheat] The finest and best of the wheat, Plal. 81. 16.

· He shall feed them with the fat of wheat.

' father ] One that begetteth children by ordinary and natural generation. Gen. 22. 7. My Father, Exod. 20. 12. This is a Father by nature, as Abraham was to Isaac, and Isaac to

2. A Grand - father, and generally any Ancestor or Proegenitor. Exod. 2. 18. And when they came to Revel their Father. Gen. 20. 12. She is the daughter of my father. Ezek. 20. \*\*18. Walk not in the steps of your Fathers; that is, do not as 'your fore-fathers did, Heb. 3. 9. This is a Father by precedency of time. Thus Jacob called Abraham his Father, Gen. 31. 42. who is also called the Father of Levi, Heb. 7. as Nahor is of Laban.

3. An aged man, or one full of years. I Tim.5.1. Rebuke not an

Elder, but exhort him as a Father. This is a father by age.
4. One who is instead of a Father, performing the love, care and duty of a Father, by instructing, ruling, protecting. Thus all fuperiours are Fathers to their inferiours. 2 King. 5.13. Father, if the Prophet, &c. and in Ifa.49.23. Kings and Magistrates are called Nurfing-fathers. Also Ministers are called Fathers. Prov.4.1. Hear O children, your Fathers instruction. This is spoken in the person of a Minister, who is a Father to the people: the reason is rendred. · 1 Cor.4.15. Because they beget men by the Gospel. These be Fathers

c. Author or Inventer of any thing. Gen. 4.29. Fabal was the Father of them that dwell in Tents. Joh. 8. 44. Father of lies, Jam. 1.17. Father of lights.

6. A benefactor and preferver. Gen.45.8. God hath made me fa Father to Pharash, Job 29.16. Pfal.68.5.
7. One that is the original or head and chief beginner of any

Nation or people. Gen. 22. 21. And Kemuel the Father of Aram. I Chr. 8. 6. These were the chief Fathers of them that inhabited Geba. Gen. 36. 43. Esau was the father of the Edomites; that is, Author and root of that people, Gen. 10-21.

8. One that is inward with us, or very nearly joyned to us.

Job 17.14. Isaid to corruption thou art my Father.

9. All the persons of the Trinity, even the whole God-head. Mat. 6.9. Our Father which art in heaven. Here Father is put effentially.

10. The first person of the blessed Trinity, begetting the Son, and sending forth the Holy Ghost. Mat. 28.19. And baptized them in the name of the Father. Eph. 1.3. God the Father of our Lord Je-

fus Christ. Here Father is put personally.
God is in Scripture called Father with reference,

'First, To Christ whose man-hood is the Son of God, by the perfect fanctification of it in the womb of the Virgin, and by personal union of the Godhead, Luk. 1.32. In regard as he is God by an unspeakable, eternal, and wonderful generation, communicating the whole Divine substance to him, he is the Son of God.

'Secondly, Unto the creatures, and that four ways; by fimilitude:

'I. Of Step, or Print, or Track, (veftigii) to of all creatures, he is father, having imprinted some track or step of Majesty in the least of them.

'2. Of Image, so he is Father of all men, having framed them in Adam to the likeness of himself, in wisdom, righteousness, and

'3. Of Grace: fo he is Father of the Elect believers in carth, Joh. 1.12.

4. Of Glory, fo he is the Father of Angels, and bleffed fpirits of men in heaven, Job 1.6.

'Also note that here in the world he doth all offices of Father to his adopted Children.

'1. By begetting them spiritually.

'2. By feeding them with the flesh of his Son, in the Word and Sacraments.

'3. By cloathing them with the long white robe of his Sons imputed holiness, adorning them with the garment of holiness inherent, Gal. 3.27. Rom. 13.14.

4. By chastising them, Heb. 12.5,6,7.

'5. By providing them an inheritance, keeping and protecting them to it, 1 Pet. 1.4.
'Father is put for Fathers by change of number, Exod. 3. 6.

Act. 7, 32. So Tree for Trees, Gen. 3, 2, as Parable, Pfal. 78.
2. is expounded Parables, Matth. 13, 35. Heart, Pfal. 95. 8. for Hearts, Heb. 3. 8. Work, Pfal. 95. 9. for works, Heb.

God is a Father, first to Christ. God is a Father to Christ by nature, or generation, to Christians by adoption or grace;
to all men and all things by generation. D. Boys.

"God is a Father to men, not naturally or properly as he is to Christ, Job 3. 16. yet a Father to us by likeness of that he doth to us, with that our natural Parents do for us: viz-

"I. By giving to us our fubfitance, beginning and being.

"I. Of body, Pfal. 100.2. Luk. 3.38. Mal. 10.

"2. Of foul, Heb. 12.9. or both together, Act. 17. 28, 29. " Mal.2.10. Deut.32.6.

" 2. By preferving us, Matth. 6. 26. Pfal. 68. 15. Luk. 11.7,10,

"3. By regenerating us, and giving us, not only the means, "motions, and directions of godliness, but the mind also, I Joh. 5.20. and so he maketh us his Image, as the child carrieth the ikeness of his natural father, Mat. 5-45,48. & 12.50. Joh. 8.42. Gal. 4-15. As contrarily to do wickedly, is to become the child of Satan, Joh. 8.38,44. Act. 13.10.

"4. By forbearing and forgiving us our fins, Mal.3.17. "5. By the gift of eternal life, Mat. 25.34. Joh. 20.17. Or thus. Referred,

I. To God,

1. By way of generation, natural: so he is the Father of our Lord Jesus Christ, 2 Cor. 1.3. Spiritual, either in respect of beneficence and benediction; fo was he the Father of Ifraelites, Deut.32. 6. or regeneration and adoption; so is he the Father of the Elect, I Joh.2.1.

2. By way of creation; so is he the Father of all the creatures, Mal.2.10.

3. By way of preservation, Pfal.68.5.

II. To chrift, in respect of us to whom he is the author and fountain of life, Ifa. 9. 6.

Α

F

III. To Man, in respect,

1. Of generation, Gen. 22. 7. 2. Succession; so Grand-fathers, Great-grand-fathers, &c. are termed Fathers, 1 Cor. 10. 1.

3. Propagation, Deut. 32. 8. 4. Adoption, Eft. 2. 7.

Invention, Gen. 4. 20.

5. Invention, Gen. 4. 20. 6. Imitation, Rom. 6. 16.

7. Office, whether in the Church, 1 Theff. 2. 11. or Common-wealth. Gen. 45. 8. 2 King. 5. 12. Job 29. 16. Ifa. 49. 23. 8. Supposition, Joh. 6. 42.

9. Age, 1 Tim. 1.5.

IV. To Satan, who is the ungodlies Father, whom they mainly refemble, whose will they perform, and by whom they are led into all mischief, Joh. 8. 44. Termed also the Father of lies, Ibid. as from whom fallhood had its original.

"Thy father is an Amorite | One that is degenerate and grown out of kind, being of the child of Abraham become as

bad as an Heather, Ezek. 16. 3, 4, 5.

father | Call no man your Father upon the earth, Mat 23.9. The wife man, the principal of the School of the Prophets, who had the great authority among them, no man contradicting what he faid was by them then called 28, Father; and in this respect, and in this fense of the word Father among the Fews, all Chri flians being now raught of God by Christ, are appointed to acknowledge no Father in earth. Dr. Ham. Annot. c.

Gverlafting father ] One who is himself absolutely Eter and the Authour and purchaser of Eternity to others, giving eternal good things to his people, Isa. 9. 6. Everlasting Father. Thus is Chrift Jeius a Father of Eternity; himself everlasting,

and making others to be fo.

\* and making others to be discovered to the father, or one full of glo
\*ry. Eph. 1. 17. The Father of glory.

This in Goo the Hather ] A people which by faith ftay

\*upon God through Christ, by whose power they were called out

of darkness unto God, I Thest. I. I.

father of many Pations and of the faithful] Abraham, who is thus called.

1. Because he was unto his Posterity and seed a rare example of faith and justification.

\* 2. A worthy restorer of Religion.
\* 3. The Father of the Messiah.

4. Having the promises of eternal life given him both for him-Gelf and others.

65. Into whose bosome, believers of all Nations shall be gathered

"The father of Spirits" God, the Author, Creator, Maker and giver of fouls. Heb. 12.9. Be in fibite time to the Father of spierits. Also, it signifies a deliverer of souls from fin, a spiritual reflorer, a governour of thoughts. See the like phrase in Numb.

16.24. Pial.33.15. Zech.12.1.

Allithout father and Dother One whose Parents were

not manifested and known, mentioned or rehearsed in the Sacred Story. Heb. 7. 3. Without Father, without Mother. Such was Melchifedech, who so long out-lived those of his time, as his Parents were worn out of knowledge, and be un-mentioned in the Holy Story.

Note: In four things is Melchisedech, a type and figure of Chrift.

First, in respect of the name Melchisedech , which by interpretation is, King of Righteouineis; fo was Chrift, Pial. 45.

Secondly, because he was King of Salem, that is, of peace. 'Thirdly, because Melchisedech, was together both a King and

a Priest; so was Christ.

'Fourthly, because the progeny of Melchisedech, is not related in facred Story; as if they were without beginning or end: fo is Jesus Christ an eternal Priest, Psal. 110. 4. Whereas Papists make Melchi (edech, in offering bread and wine to Abraham, to be a type of the Sacrifice which Chrift, and after him, other Priefts should offer of the body and blood of Jesus to God his "Hather; this is fabulous and false: for, first, the word in the " Hebrew, which Papifts in favour of the Sacrifice of the Alrar, do translate (Offerens or Sacrificans offering) doth fignific proferens, "videlicet, bringing forth; and so not only Tertullian and Epiphanius, but even Cajetan a Cardinal doth expound it, in Gen. 1.14 ' and Andradius likewife, Defens, fidei Tridentine, lib. 4. Second 'ly, if we say that he did offer, yet he offered nothing but bread 'and Wine, which our Adversaries say, do not continue after 'consecration: Thirdly, this Bread and Wine, served not as a Sacrifice to God, but only as a bodily refection for Abraham and his fouldiers, which were hungry, as Joseph. lib. 1. cap. 11.

affirms. And thus Andradius confesseth that his fouldiers were refreshed with bread and wine of Melchisedech : Such as these be the best props of Popish Mass, like rotten posts that fall asunder as foon as they be touched.

Bour father | God, who is a Father of the believing Apoftles, and all other the faithful.

'1. Because they are begotten by the immortal feed of the Word.

' And 2. are the members of his Son.

' 3. And are adopted by him. 4. Bearing his Image.

5. And are partakers of his fatherly love and benefits. Joh. 20.17. I ascend to my Father, and to your Father.

fathers of our flesh The men by whom we receive our bodies, as by active Inftruments which God doth use in our generation, Heb. 12. 9.

"Mogo oz to be gathered to their fathers | By dving, to be joyned unto their forefathers in the effate of the dead, both in respect of their bodies, being put into the Sepulchers of their Fathers; and of their fouls, being companions with them of the same eternal bliss. Gen. 15. 15. Thou shalt be gathered to thy Fathers in peace. 2 King. 22. 22. I will gather thee unto thy

"To turn the hearts of fathers to their children To invite them by his preaching of Christ, to faith, repentance and charity in the band of peace, Mal. 4. 6. At the coming of Christ the Jews were far from keeping unity of Spirit in band of peace, being rent with schisms and sactions.

'trather of mercies ! One who is himself most merciful, and the author of mercies and compassions in others. So is God alone. Bleffed be the Father of mercies, and God of all com-

Babing his fathers name written in their foresheads? Rev. 14. 1. The mark on their foreheads, the name of God, not mentioned chap. 7. is here expressed; implying, that they did now in a more open and publick manner profess themselves his true servants, and were as manifestly known so to be, as if it had been written on their foreheads, alluding withal to fuch marks as fervants used to have. See ch. 13.16,17. It is called The name of his God. See ch.3.12. Annat.

As the Servants of Antichrift are not ashamed openly to bear his mark, and to profess his Religion, so these are not ashamed of the holy Religion and worship of God, but do openly profess it before men. There are many time-fervers that will fay, they keep their conscience to God, when as outwardly they do joyn with false worship. But is it tolerable that the servants of God should be more ashamed of his name, then the servants of Antichrist are ashamed of his? Shall God have less honour then the Devil?

Giffard. Outward profession must be in them that will have inward possession. Comper.

For the conflancy of their confession. Leighs Annot.

fratheriefs One whose Father is dead whose helper is the Lord, Pfal. 10-14. who judgeth for them, Ibid. 18. is their Father, Pfal. 68.5. in whom they find mercy, Hof. 14.3. who hath enacted Laws on their behalf, Exod. 22.22. Deut. 10.18. Pial. 82.3. Ifa. 1. 17. Prov.23.10. Speaketh against, yea, pronounceth a curse upon then that wrong them, Ha.1.23. & 9.17. & 10.2. Jer., 28. Ezek.
22.7. Mal.3.5. Deut.27.16. and that they are indeed truly religious who take care of them, Jam. 1.27. as Fob did ch. 29.12.8 31.17. To be fatherless or orphans, is (as sometimes) a grievous judgment, Psal. 109. 10. 12. and a curse of the Law, Exod. 12. 24.

fathome Act. 27. 28. The Original og pole, is the meafure of the extension of the hands, together with the breast betwirt, containing six feet, which is a kind of measuring well known unto our Mariners, in founding the depth of the Sea. Leigh Crit.

fattings] Beafts that were carefully and diligently fed, that

they might be very fat, 1 Sam. 15.9. 2 Sam. 6.13.

fatness Swelling pride, Pfal. 73. 7. Their eyes stand out for fainels; that is, so pust up with pride, that they can neither see and know themselves, nor consider others. A Metaphor.

Abundance of manifold bleffings, Pfal.63.5. Heavenly pleafures and bleffings, Pial. 36.8.

' fatnels of the earth ] Great abundance of corn and wine. which comes from the fatness of the earth. Gen. 27.39. The fatness of the earth shall be thy dwelling place. Gen. 4. A Metonymie of the cause.

'fatnets of Gods house ] The manifold and plentiful spiritual blessings of God. Plat. 36. 8. They shall be satisfied with the fatniss of thine house.

Warrow and fatnets | Tranquility and joy of mind. Pfal.

63.5. My foul shall be filled with marrow and fatness.

Fatness Sundry forts of plenty and fat things, Gen. 27. 28. whereby is meant (as before) the best of every thing, and Bb 2

spiritual graces, Isa. 25. 26. The land of canaan, the figure of all bleffedness, is called therefore the fat land, Neh. 9.

25, 35.
2. Delicares, or delightful things. Job 36.61. That which rels e upon thy table hath been full of fatness.

fats] Taken properly, Joel 2. 24. figuratively, Joel 3.

fatted bullocks ] Jer. 46. 21. fatted or stalled bullocks, Heb.

bullocks of the stall. Annot. It's spoken of fowl, 1 King. 4. 23. Calf, Luke 15. 23, 27,

' fault The guilt of Adam's disobedience imputed unto us. Rom. 5. 16. The fault came by one offence.

2. Some fin done in our own persons. Pfal. 19.22. Who know-

eth his fault? fault There is utterly a fault among you, 1 Cor. 6. 7. The reality lovie to mixely a jamic among you, 1 core o. 7. He word natura is used Rom. 11. 12. and is opposed to αλήφομα, fulness, noting there great paucity of the Jewish converts to Christianity. Accordingly, though it be here applied to another matter, yet in the same notion it is a going less, or an inferiour degree, which in respect of that which is to be expected of the higher Proficients in Christianity, is a defet, or failing, a low pitch for any Christian, but not such as can absolutely and univerfally be counted a fin, as not being against any precept. Contending or going to Law for light inconfiderable matters, is forbidden by Christ, Mat. 5. 40. but not absolutely all contending, for the recovery or defending ones own, when the matter is of meight or importance; only they that have gotten a superiority and con-tempt of the world, they will go bigher than that strict precept, and rather endure considerable losses, than engage themselves in fuch disquiers of minde, and turmoils, as such contentions use to bring with them; and to this is to be applied that which here follows in this place, why do ye not rather [uffr in jury and defraudation? i.e. It is more Christian and excellent to do so. And in this respect, or comparatively to this higher virtue, the going to Law at all, though it be not a fin affactive, or παεράπίωμα, yet it is ήτηνικα a diminution, a less degree of Christian perfection. And that is all that is meant in this place. Dr. Ham Annot. a.

without fault before the throne of God, Revel. 14. 5. Because Christ hath redeemed, and paid the price of their sins with his blood, Ephef. 5. 26, 27. Or, from Romish idolatry (to which they could not be drawn by all the Popes power and threatnings) and worthipping God aright, and obeying all his commandments to the uttermost of their strength, Luk. 1.6. God who knoweth their hearts, and accepteth them in Christ, will acquit them. Or, they are blameless not only before men, whose judgment is subject to errour; but even before God himself, as fincere, that is, true and faithful subjects to God. Gen. 17.1. Isa. 38.3.

faultleis] "AusuniG, mithout complaint, Heb. 8. 7. Jude v. 24. To prefer you faultiefs, Gr. to make you fand. At the day of Judgment, to make you fand without guilt or filth of fin.

' faultlefs] That, wherein nothing can worthily be required.

as wanting or lacking, Heb.8.7.

[Faulty] Delinquent, guilty, 2 Sam. 14.13. Hof. 10.2.

fabour A good and comely countenance. Prov. 21. 20

2. Credit and respect, gotten by well doing, Gen.39.21. Prov. 22.1. Loving favour is better than gold.
 3. Gods good will, gracious liking or, acceptance through

Chrift, Pfal. 5. 12. & 30.5.

4. Approbation, Eccl.9.11.

4. Approparion, Ecc. 9-11.

Fabour J Est. 2-7. or Kindness, marg.

"The fabour of Goo] His gracious accepting of us, and

"merciful readiness to do us good. Pfal. 51. 18. Be favourable to

"The fabour of men] Their good liking towards us, and readiness to do us good, and not hurt. Gen. 33. 10. If I have found grace or favour in thy fight. Ad. 24. 27. And Felix willing

to get favour of the Jews, left Paul bound.

To fabour To be well pleased with, Psalm 41. 11. To take pity on, Pial. 109.2. To be well affected to, 2 Sam. 20. 11. To be good in ones eyes, I Sam. 29. 6. marg. To like or approve of, Pfal. 35. 27. To have mercy, or be gracious unto, Pfal.

favourable ] Judg.21.22. Be favourable unto them, or gratifie cus in them, marg. Job 23.26. And he will be favourable unto him. God will be pleased with him, and look cheerfully on him in his conscience, as a man doth on his friend when he is reconciled. Annot. Pfal. 85.1. Thou haft been favourable, Heb. well pleased, Annot. or, nast favourably accepted. Aynfm.

(Faboured ] Hail highly favoured, Luk. 1. 28. or graciously accepted, or much graced, marg. or gracious person. Dr. Ham. Paraph.

E

' Hear ] A certain natural affection, whereby men are ftricken, by reason of some dangerous and hurtful evil, either true or imagined. Gen. 31. 11. Ifear him. Josh. 2.9.11. Mat. 14.30. & 28.4. This natural fear, in it felf neither good nor evil: It was in the man Christ, Heb. 5.7. It becomes evil through our distrust mixt with it, and by immoderation.

6 2. The free voluntary reverence which Inferiours flew to their Superiours, for the Lords fake, making them careful to obey, and loath to offend. Eph. 5. 33. Te mives fear your busbands. Rom. 13. 7 Fear, to whom fear belongeth. Eph.6.5.

3. The thing or danger feared. Prov. 1. 20. When their fear cometh; that is, when that which they fear cometh. Pfal. 53. 5. they fear where no fear is; that is, no cause of fear, nothing to be feared. A Metonymy. Ifa.8.13.

4. The person which is seared. In this sense God is called the fear of Isaac, Gen. 31.42.53. But Jacob sware by the fear of his fa-ther Isaac; either because God had stricken Isaac with a fear when he would have given away the bleffing to Efau: or because of the reverence and fear which Isaac yielded unto God: or for both these causes is God called the sear of Isaac. A Metonymy. So Pfal. 76. 11. Fear is put for the fearful God, to whom all fear is due, as Ifa. 8. 12, 13. Mal. 6. 1. Gen. 31. 42.80

'5. An holy affection of the heart, awing us, and making ness and mercies, and for a love we bear to righteousness. Pfal. 130. 4. There is mercy with thee that thou mayest be feared. Exod. 20. 25. This is filial or child-like fear: Gods children are commanded thus to fear, and are often commended for fo fearing, lob 1. 1. Act. 10. 2. The fruit and force of this fear is, to restrain from vice, and constrain unto well-doing, for to defire to elorifie God. See examples of Toleph, Gen. 3998: Neh. 1. A spiritual fear: and thus in Rom. 11. 20. the word Fear fignifieth an awe left they should fin, not of fear, left they should fall away; and is opposed not to assurance, but to presumption: as in this word fo used in Luk. 1.74, 95.

This child-like fear may well stand with certainty of salvation,

fo cannot servile and perplexed fear. . 6. A terrour in the heart of wicked men, dreading God as a Judge, being loath to offend him by fin in respect of his punishments, and not from a hatred of wickedness. Thus Felix feared. A& 24.24. This is fervile and flavish fear; Gods children are forbidden this fear. Exod. 20. 20. Moses said to the people. Fear not. Yet through Gods merciful goodness it proves a preparative unto faith, as a briftle draws in the thred. Act.2.27. Rom.8.15. Joh. 1. 16.

. 7. The whole worship of God. Deut. 6.13. Thou shalt fear the Lord, Act. 10-35. In every Nation he that feareth God, Pfal. 112.1.

& 128.1. and eliewhere very often, by a Synecdoche of the part for the whole. For where Gods fear is truly planted, there will follow the whole worship of God.

8. Dreadful works of Gods justice, which strike men with fear. Plal. 90. 11. Who knoweth the power of thy wrath or anger, according to the fear? Thus Tremelius reads it. It is a Metonymic of the effect for the cause.

69. The Law of God which is called Fear, (as God himfelf is) for that it was given with fearful majesty, and worketh in men tor that it was given with fearini majerty, and worketh in men the fear and reverence of God, Pfal-1.9.9. See Exod\_20.18.19. 20. Deut.5.24,29. It fignifies also an holy severity, whereby fin-ners are reduced into the way, when they grow secure, and other means will not help, Jude v. 13. Also it fignifiesh that whole Doctrine of God, which teacheth and worketh the sear and reve-Frence of God, Pfal. 19.9.

It's also put for Religion, Job. 4.6. and for the thing seared,

Prov. 1.26.

Fear is either unlawful or lawful.

Unlawful, 1. Slavish, when men do rather abstain from fin in respect of the punishments ensuing thereupon, than out of an unfeigned hatred thereof. A fear upon the apprehension of Gods region native thereof. A real upon the appreciation of Sous-justice and wrath against fin, punishments and plagues for fin, 1 Sam. 12. 18. I King. 17. 41. Dan. 5.6.126.24.25. Which is to be avoided, Exod. 20. 20. Luk. 1. 74. 2 Hind. 1. 7. 11 Joh.

2. False, or without cause, Gen. 42. 18. 2 King. 7. 677, 15. Prov. 28. 1. Which arrieth from a false concert, Gen. 40. 15. Luk. 19. 21. and is threatned as a punishment, Lev. 26. 17.

3. Distrustful, 1 Pet. 3. 14. Rev. 2. 10. 4. Preposterous, as the sear of man, Mat. 10. 28. Prov. 29. 25. against which the Lord armed his Prophets, Jer. 1.2. Ezek 1.6.
5. Superstitious, as the fear of the figns of heaven, Jer. 10.2. Ifa.

6. Idola-

6. Idolatrous, Isa. 8. 12. which is to be avoided, Judg. 6. 10. 2 King. 17. 36, 37, 38.

7. Diabolical, Jam. 2. 29. 8. Natural, when joyned with diftrust or diffidence, which is found not only in the wicked, Ifa.7.4. Mat.28.4. but even the godly at fornetime, Judg.6.27. I Sam.21.10. Exod.2.14. This is to be avoided, Numb. 14.9. 2 King. 6. 16. and was by Nebemiah refifted, Neh. 6.11.

Lawful, 1. Divine fear, arifing upon the apprehension of Gods presence, 1 Sam.4.7. and of his works, Jonah 1. 16. Luk. 1.65.

2. Filial fear, or the fear of God as our Father, Prov. 1. 7 Whereby we are well reftrained from evil, Prov. 3. 7. as incited unto well-doing, Eccl. 12. 13. and whereof God alone is the Author, Jer. 32.39,40. A duty required of every one, Pfal. 33. 8. Early, 1 King. 18.13. Only, Luk. 12.5. Continually, Prov. 23.17. With confidence, Plal. 115.11. Joyfulnefs, 119.74. Thankfulnefs.

Rev. 19.5.

Or, There's a Dutiful fear, as of Children towards their Parents.

Or, There's a Dutiful fear, as of Children towards their Parents. Lev. 19.3. Wives towards their Husbands, Eph. 5. 33. Servants towards their Masters, Eph.6.5. Inferiors towards their Superiors, Rom. 13.7.

A base fear only in bodily or worldly respects, Josh 10.2. I Sam. 15.24. I King. 5.51. Act. 16.38. or for the persons of men, Mat.

A Christian fear, out of love and care of spiritual welfare, 2 Cor.

11.2. Gal.4.11. A religious fear, in respect, To God himself, Prov. 31, 30-Eccl. 5.7. Act. 10.7. To his commandments, Prov. 13.13. To his exemplary punishments, 13.11. & 17.13. 1 Tim. 5.20. Act. 5.5. & 19. 17. To his great and rare works, Luk. 1.65. & 5. 26. & 7.

A wise fear, as to avoid the malice of enemies, Judg. 9.21. Joh. 19.38. & 20.19.

A reverent fear, as respecting the wrath of the person, Mar. 6. 20. or for offending, Luk.9.45.

A compassionate jear, to prevent mischief from another, Act 22. TO Bornard.

Fearful in praises, Exod. 15.11. Who ought for his great and dreadful execution of judgment, to be praised : and when we praise him, we may fear because we cannot sufficiently praise him; yea, so far should we be from presuming upon God, for any of his acts and attributes, that all of them, even his Mercy, should affect us with an awful fear and religious reverence. See Pfal.2.11. & 130. 4. Ifa. 5.5. Jer. 33.9. Annot.

Deut. 28.58. Fearful Nation, or marvelous, Aynfw. Ifa. 35.4. Heb. halby, as ch. 32.4. Prone to fear; opposed to confidence, ch. 28.

16. Annot.

fear 1 Pet. 2.15. or reverence, marg. Fear | The dangerous troubles and disquietness, from which Christ will keep her safe, Cant. 3.8. Every oue hath his Sword upbis Thigh, for the fear by night. Fear in the night, or dread, (terrour) in the nights, the dreadful evils that are secret and unseen, and every night do indanger; for thefts, murthers, treasons, and other mischies are often done in the night, as experience and the Scriptures teltifie, Nch.6.10. Job.24.14. Prov.7-9,22. Jer.6.5. Dan.5.30. Matth. 13. 25. 1 Cor.11.23. and then it is needful to watch and fland ready armed, Neh.4.22. Mat. 24. 43. & 26. 31, 41. So Christians which are to wreftle against manifold temptations, and against the rulers of the darkness of this world, againsi spiritual wickednesses in high places, are willed to take unto them the whole armour of God, and to stand, having their loins girded, &c. Eph.6.12,13,14. Aynfw.

Fear Extream terrors and horror of mind , through expectation of eternal death, due for fin, Heb.2.15.

2. The thing which is feared, not without great anxiety and anguish of heart. Thus was Christ delivered from eternal death, that he was not swallowed up of it, as in the infirmity of humane Nature, he feared. See Mat. 26. & Joh. 12. Heb. 5.7. He was neard in that be feared, or, for his piety, marg.

3. Religious aw, fuch as is in good children towards their fa-

thers, Heb. 12.2. That we may serve him with fear, Heb. 12. 21. Moses said, I exceedingly fear and quake. Some conceive that this may be gathered from Exod. 19.14. Others, that the Apostle had it either by Tradition, as those names of Jannes and Jambres, 2 Tim. 3.8. and the Prophesie of Enoch, Jude 14. or else by divine revelation, as Moses had the history of the Creation, and of other things before his own time, Annot. Such is the Majefty of God, that it makes the holiest men in the world to quake because of sin in them. Jones.

fear of Bod was upon them A great terror and fear "If are in common input tigeting A great terror and teal fent into their hearts by God to reftrain and flay them from doing any harm to Jacob. Gen. 35.5. And the fear of God was upon the Cities that were round about them, Ifa.2.10.

'In the place of Isa.2.10. the Army of the Babylonians is called

'[the fear of the Lord and the glory of his Majesty] because it should be fearful for power, and glorious for victory; yet being but an infrument of divine vengeance upon the wicked Jews, therefore it is filled the fear and glory, not of Babylon, but of the Lord

Bzeat fear | That terror and trembling of heart, which should posters the enemies of Christ, upon the restoring to life of the two dead and flain Witnesses: which was fulfilled in the year of our Lord, 1550. when God marvelloufly revived the fainting Spirits of the professors of his name at Maydenborow, who so couragiously defended the doctrine of the former Prophets and Witnesses which were flain; as the King of the Komans, the Emperor alfo, and the Fathers of the Councel of Trent, through great fear conceived of their valour, and forces of the godly professors of Christ, were driven to their heels, as is to be feen in Steyden. Rev. 11. 11. And great fear shall come upon them who fee them. Others refer this to the days of Calvin, Martyr, Bucer, Wycliffe, Huffe, &c. whoso floutly maintained the truth against Antichrift, which others before (guided by the same Spirit, and were now dead) had now done, as it causeth the friends of Antichrist much to

' frar of the Hebos | fignifieth that dread wherewith they were feared paffively, not actively, for fear which they did fear Joh.7.13. & 20.19.

"In Judge in the fear of God] fignifieth either that the Hear of God Ihall be the object of Christs judgment, who shall look into the hearts of men, and shall see in whom is the fear of God and true piety, and in whom not but a fnew: or that the fear of God shall be the rule after which he shall judge most acts; absolving them which truly fear God, and condemning others,

" To meditate fear) To think upon dangerous things, which bred fear. Ifa. 33.18. Thine heart shall meditate fear.

Might serve him without fear, Luk. 1. 74. That the word das-Ews, without fear, refers to our enemies, in whose power we were before, appears by the diffinct mention of them in the next words, and therefore it cannot with any fense be applyed to the excluding that fear of our danger, which is founded only in our Elves, our own negligences or micrarriages. The reading is this, That we being delivered without fear from the hands of our enemies might ferve him. Dr. Ham. Paraph. & Angot. q.

with fear and trembling, Phil. 2.12. The phrase figuifieth with

bumility, yet not only lowlines of mind, but diligence, and caution and sollicitude, and fear of displeasing, as a qualification of obedience, fuch as will be required to render it acceptable to God, Eph.6.5. 2 Cor.7.15. comp. with ver.9.11,14. Thus ex 26gw, in fear, fignifies 1 Pet.1.17. with all diligence and care to approve themselves to God. And so 2 Cor. 7. 1. In the fear of God, is the qualification of their cleansing from all filthiness, and perfecting bolinels. And Heb. 12.28. as the qualification of ferving God acceptably, is added with reverence and fear. 11em. Annot. c.
"Mn fear his great name | To worthip God by a true faith.

ferving him according to his word, and studying to live godly. Rev. 11.18. To them that fear thy name, small and great. Some do restrain those that fear Gods Name, more specially, to the Jews who fhould believe.

'fear of tozments The dread and horror which the friends of Rome, thall conceive, for the horrible vengeance which \*Triends of Rome, than conceive, for the northele vengeance which God in his appointed time shall take upon her, for her idelatry, shall may and cruelty, so as that they shall not dare come near to a rescue her, but shall keep aloof. Rev. 18.15. They shall stand afar off for feat of her torment.

\*\* Thit is not feat of her torment.

\*\* This is a securely and impudently, without all reve-

rence of God or men, Jude v.12.

rence of God or men, Jude v.12.

To fear To be affraid by reason of some danger, or evil like to fall out, Gen.32.11. To be discouraged or out of heart, as appears by the contrary, Pfal. 46.2, 3. To reverence, as wives should their husbands, Eph.5:33. People their Parsors, I Sam. 12.18. Subjects their King, Prov.24.21. All the Lord God, as being the Lord of all, and a gracious father in Christ, Gen. 42. 18. Eccl. 5.7. 1 Pet. 2. 17. This must be with a filial, not slavish

fear not their fear Fear not that whereof they are afraid: towit, their Idols. Ifa.8.12. Fear not their fear ; or (as Tremelius translates it) Fear not with their fear; that is, with a diffrustful fear, which withdraweth the heart from God and his promi-

Fear not their fear (it's in our translation, Be not afraid of their terror) I Pet.3.14. i.e. The punishments which they threaten (where not the affection, but the object, or thing it self which is feared is meant) and fo Iia. 8. 16. (from whence the place is taken) the Heb. which is rendred \$6,200 a.m., his fear, is \\ \mathbb{N} \mathbb{N}, which fignifies the terrible things, the object of fear, not fear it felf which (ball be thy fear, i.e. Surely the object of it, he shall be feared by

thee, and so the Hebrew is in other places rendred beginning, Deut. 26.8. terrible sighes, or appearances, and ch. 34.12. Dauudσια τὰ μεγάλα the great wonders, or terrible things that were done before them. So The fear, is sometime rendred πόλεμ, war, Job 22. 10. Sometimes όλεθρ@, destruction, Prov. 1. 26. So Jude v. 23. Whom fave with fear, i. e. in time of danger, as it follows, pulling them out of the fire. Dr. Ham. on Heb. s. An-

fear Bool Rev. 14.7. Worship the true God, and do not worthip images any more, as ye have done. Or, Fear not Antichrist any more, who can but kill your bodies, but fear God who can deftroy your fouls elfe, Luk. 12. 4, 5. He exhorteth them to that, which hath been neglected, and the contrary done; for men had not feared God, but Men; not honoured his grace, but mens merits; not worshipped him, but stocks, stones, &c. chap. 9.20. At first, the Ministers spake not so fully and plainly against Babylon, as after vers. 8. but did undermine Antichrists kingdom by preaching the true knowledge and worship of God, too much before neglected and corrupted. Annot.

fear ] Job 3.25. The thing which I greatly feared is come upon me. Heb. I feared a fear, and it came upon me, marg. Heb. 5. 7. In

that he feared, or for his piety, marg.

Sometimes the wicked fear the godly, Gen. 21. 22, 23. Exod. 14. 24, 25. 1 Sam. 18. 29. marg. Which is the Work of God, Deut. 2. 25. & 11. 25. 1 Chr. 14. 17. 2 Chr. 17. 10. And sometime the wicked sear one another, Isa. 7.2. Jer. 22. 25. 1 Sam. 3. 11.

Fearful Applied to God, Exod. 15.11. To the place of Gods prefence, Gen, 28.17. To fights, Luk. 21.11. To man, Deut. 20.8. Mar. 4.40. How fearful the flate of the fearful and unbelieving is. fee Ifa. 22.14. Rev. 21.8.

'drarful ] Such timorous faint - hearted men (Emperors or Subjects) who for fear of them which can kill the body, denyed Christ before men. Rev. 21.18. But unbelievers, fearful

Either such as at any time do evil, or omit good against light of conscience, for sear of danger, Mat. 10. 28. 23. & 16. 15. that overcome not, but are overcome, v. 7. 0r, such as were assaude Gog and Magog, the last enemies, and durst not fight against them. Annot.

He doth not mean those which are ever fearful of their own estates, lest they have not faith, or be hypocrites that shall be effates, left tirey have not leading of the hyperfice and ill-grounded, are faults) but those who are so afraid of bodily dangers and miseries, that they count it their best course to save themselves, from such evil, by neglecting their duty. Leighs Annot.

fearful looking for Expediation full of dread and horrour, Heb. 10.27

fearfuines Pal. 55. 5. Fear. Aynfw. Isa. 21.4. or, Horrour, as Jer.49.16. Annot.

ffearfully] Pfal. 139. 14. cr, in fearful fort, to wit, I am made; or, these are fearful things. The Chald. saith, thou hast done fearful

' feaft | Solemn and abundant fare, kept upon some especial occasion to remember some great mercy of God, and therewith to cheer the heart. Gen. 21.8. Abraham made a great feast that same day that Isaac was weaned. Neh.10.12. Gen.29.22. And made a

'feast.

2. The day or whole time wherein such solemn feasts are and woode been the seast. Joh. 7. 8. Lev. kept. Act. 18. 21. I mult needs keep the feast. Joh. 7. 8. Lev. 6 23. 4. The whole space of eight dayes, wherein their feasts lafted.

'2. A good confcience, which of Solomon is called a continual feath, because of the great and constant peace and joy which it breedeth. Prov. 15. 15. A good conscience is a continual feast. A Meraphor.

'The Jews had three feafts, which were of most reckoning and folemnity, because in them every male must appear, and none come empty, Exod.23.14.15,16,17. Deut.16.16,17.
4. The whole time of the celebration of the Pass-over, Matth.

26.5.

Feasis were I. Heathen, Gen. 29.22. & 40.20. Est. 1.3,5. & 2.18. Dan.5.1.

II. Fewish, being either voluntary or injoyned. Voluntary, lawful or unlawful. Lawful, Judg. 21.19. unlawful, I King. 12.32. Injoyned, being either weekly, as the Sabbath, Exod. 20. 8. Monthly, as the new Moons, Numb. 28.11. Yearly, as the Pass-over, Lev. 23.5. Pentecost, Ibid. 15. Feast of Trumpers, Ibid. 24. Attonement, Ibid. 26. Tabernacles, Ibid. 33. Purim, Eft. 9.32. Dedication, Joh. 10.22. Every feventh year, or Sabbaths of years, Lev.25.4. or every fiftieth, or feven Sabbath of years, Ibid. 8.

III. Christian, whether abolished, as the Love-feasts, Jude v. 12. or continued, as the Lords day celebrated in remembrance of the Refurrection of our Lord Jesus Christ, who rose thereon, Mat. 28.1. termed the Lords day, Rev. 1. 10. and the first day of the week.

I Cor. 16. 2. We read also of Idolatrous seasts set up and kept in nonour of Idols, Exod. 32.6. Numb. 25. 2. Judg. 9. 27. & 16. 23. Pfal. 106. 14. 1 King. 12. 32. 1 Cor. 8. 10. Of Spiritual 23. Fig. 100. 14. 1 Amg. 12. 52. 1 001. 0. 10. 01 Sporsman feaffs, Prov. 9. 2. Cant. 5. 1. 1 [la 25. 6. Mat. 22. 4. Luk. 14. 16. Of charitable feafls, hereunto Christ exhorteth, Luk.14. 13. Of religious feasts, made to rejoyce upon some deliverance Est. 8. 17. & 9. 22. or kept upon some gracious favour promised and beftowed, 1 King, 3.15, or upon recovery from fickness and afflictions, Job 42.11. And of a celefical feath with Christ in heaven, Rev. 19.9. There have been feasts at the entertainment of guefts, Gen. 18. 5. & 19. 3. & 26. 30. & 43. 14. Luk. 5. 29. Joh. 12. 2. At a marriage, Joh. 2. 1. Judg. 14. 17. At circumcifion or weaning of a child, Gen. 21. 8. In harvest time, Ruth. 3.7. At fleep fleering, 1 San 25. 36. Thole, if moderate, are not to be diallowed, but discommendable, if excessive, Judg. 19. 6, 8. Est. 1. 4. or unseasonable, out of time, Isa.22.12,13. or for the manner, without religious thoughts and speeches, Isa. 5. 21. or fpent in vain pleasure, sia, 5. 12. or with eating and drinking immoderately, 1 Sam. 25. 26. 1 King. 20. 12, 16. or with dancing, Mark 6. 21, 22. and riot, Amos 6. 4, 5, 6, 7. Only Pharoah and Herod celebrated (by feafing) the memoral of their nativity, but at the one the Baker was hanged, Gen. 40. 20, 22. at the other John the Baytist beheaded, Mark 6. 21. 27. That the memorial of our Saviours nativity ought to be the daily and continual meditation of every Christian soul, who will not acknowledge? but that a day is yearly to be fet apart for the commemoration thereof, is no where expressed or commanded in Scripture: How those days have been spent in gluttony, drunkenness, gaming, riot, to the dithonour of God, abuse of the Creatures, and Christian Religion, who knoweth not? But if any will yet observe such a day, let him observe it to the Lord,

freaff] 1 Cor. 5. 8. or Holiday, marg.

To blefs the freaff of meat] fignifies, not the putting or conveying a nature or substance into the meat, but a prayer to God to make it wholesome to the guests, 1 Sam. 9.13. So to bless the bread or cup in the Lords Supper, 1 Cor. 10. 16. is not to change their Maker into a new substance, as Papists ignorantly teach; but to thank God for redemption by Chrift, and by prayer to consecrate the creatures, to be the Sacrament of Christ, and a means of our foul-food.

" A feast of fat things, or. ] The graces of the Spirit, which God bountifully bestoweth on the Saints, by the preaching of the Golpel, Ifa.25.6. See Ifa.55.1.

freaff] Job 1. 4. And fealed, made feafts. The word is taken from a word that fignifies to drink; for choice wines and drink, were a principal part of their feafts, Gen. 43.34.

' Frafts of love | Banquets kept in the publick meetings of the Church, to teliffic and to nourish brotherly love. Jude 12.

This are as spots in your stasts of love. These grew to such abuse, as the Apostle Paul abolished them, I Cor. 11.

ffeathered fowls ] Pfal. 78. 27. The Quails, Heb. fowls of ming, marg. Ezek. 39.17. Every fowl, Heb. the feathered fowl of every

Acathers Spoken of the Offrich, Job 39. 13. Of the Dove, Pall.68.13. Of God, Pfall.91.4. Of the Eagle, Ezek.17.3. Put for Filth, Lev. 1.16. marg. Protection, Pfal. 91.4. Ample dominion and mighty power, Ezek. 17.3,7.

and mignty power, ELCK. 17.33.7.

freeble] put for Weak, Gen. 30. 42. Strengthless, or unable to renist or defend themselves, Deut. 25.18. Without help, or want of courage, 2 Sam. 4. 1. Of small or no strength, Prov. 30. 26. Not many, Ifa. 16. 14. marg. Abject, faln, Zech. 12. 8. marg. It's to be underflood fometime of outward infirmities which are incident to the body, sometime of the inward, as I Thess.

freeble knees Job 4. 4. Heb. the bowing knees, marg.
freeblenets Jer. 47. 3. Nor look back for feeblenets of heart.
Extremity of fear, joyned with feeblenefs, as well of hand as of heart, shall so oversway natural affection with them, that they shall cast and seek every one only how to shift for, and save himself. not once looking after their children, as unable to refcue them, though never so fain they would. Annot.

though never to rain they would. Annot.

"MLO feed To no north by miniftring meat to the body, common to men and beafts. This is natural feeding. In Pfal.23.1. it comprehends all the duties of a good Shepherd, feeding, guiding, observing and defending his flock. This title is attributed to God and to Christ, feeding the Church, as Ezek. 34.12,14,15. Ifa.40.11. Alfo unto Kings, Joh.10.11. Pfal.78,70,71. 2 Sam. 15.2.

2. To teach others by wholsome Doctrine, and to rule them with godly discipline. Joh. 21.16. Feed my sheep. Mat. 28.18. Go teach all Nations. This is Ecclesiastical feeding, peculiar to Gods Church. It is far from the Popes Supremacy, which is a tyrannizing, not a teaching. A Metaphor.

63. To

& c 2. To rule or govern politically, Pfal. 78. 71, 72. He brought David to feed his people, and so be fed them, 2 Sam. 5.2. Mat. 2.6

E

F

This is a Political feeding.

4. To firengthen and comfort the foul inwardly. Pfal. 28. 6

Feed them also. Spiritual feeding.

6 5. To correct, chastise, tame, and take down, Hos. 4.16.
Referred. I. To God;

1. In respect of his Church, which he sustaineth and nourisheth both inwardly and outwardly, Gen.48.15. Pfal.28.9. 2. In respect of the ungodly, whom he meeteth withal in

judgment, Ezek. 34.16. Hof. 4.16.
3. In respect of the Creatures, Mat. 6.26. Pfal. 145.15. who can, and at some time feedeth his own extraordinarily, Exod. 16.

32. I King. 17.6, 14, 15.

II. To Christ, who is the Shepherd of his Church, Isa. 40. 11.

and feedeth them with the bread of life, which is himself, Joh.

6. 35.

III. To Man; (befide the former acceptions) taken for,

1. To give to eat, Gen.25.30.
2. Feeding, guiding, preferving, defending, Gen.30.31.

3. To keep, Gen.39.12. 4. To afflict grievoufly, 1 King.22.27.

5. To live, Lam.4.5.
6. To pamper fenfually, Judev.12.
7. To delight, Prov.15.14.

IV. To the enemies of the Church, whom the Lord useth at some times for the chastisement of his people, Jer.6.3.

V. To such as look for help in vain, Hol. 12.1.

VI. To false Teachers, which feed themselves, not their flocks, Ezek. 34.2,3. VII. To Gods ht flings, ordinary, Hol. 9.2. extraordinary, 1 King.

17. 4. VIII. To the creatures living quietly together, Isa. 11. 7. &

feed Gen. 47. 17. He fed them, Heb. led them, marg. Pfal. 28. 9. Feed them, or rule them, marg. So Mich. 5. 4. & 7. 14.

"Mo feed To take nourishment from the Doctrine of the Word which is the only pasture wherein Christs flock seedeth, Cant. 1.6. Shew me (O thou) whom my faul loveth, where thou · feedeft.

Feeding includes the whole administration and office of a good Shepherd. Chrift feedeth his Church by his Word, Example Graces, Spirit, Merits, &c. which are like flowry meadows, abounding with Lillies, Ifa.25.6. and then he is fed by her, that is, he delighteth as muchin her duty and fervice, as in the sweetest flowers or spices, Cant.2.16. Annot.

Feeding implieth all the duties of a Paftor or Herder, as to lead in and out, to give pasture and water, to govern with the rod and flaff, &c. Pfal.23.24. Wherefore Kings are faid to fred as Paffors, Pfal.78.70.71.72. fo Chrift, as King, and Great Pzflor of the fheep, Hcb.13.20. doth by his Miniftry, with his Spirit, Word, Seals, Ceniures, &c. feed his people, for whom he laid down his life, calleth them by name, leadeth them out, goeth before them, faveth them from Wolves that would devour, giveth them eternal life, and they shall never perish, Joh. 10. 28. Isa. 40. 11. Therefore she desireth to be under his guidance, and in his sold, that he feeding her she may not lack, or defireth to know the man-ner how Christ feedeth, that she likewise may so feed her Kids, as V. S. Avnfav.

If there be a conscience for feeding the earthy part of man ( his body ) with bodily food , how much more a conscience for feeding of the heavenly part of man (his foul) with celeftial food? To fied the body they oftentimes have care, faying other-wife they were worse than Infidels, and should deny the faith; but no care or very small for the soul, as though in not feeding of this, they should not also be Insidels, and denyers of the faith, yes and I say more, as much as in them lyeth, makers of Infidels, and murtherers of the faith. If thou have no care to bring them up for God, how canst thou expect that God should bring them up for thee ? Clapham.

Shall feed them | Rev.7.17. Shall provide for their fouls, till he bring them to full happiness, Pfal. 23.1,2. Annot.

Mo feed and eat ffrato To use that common food which for beafts in the Creation was appointed, Gen. 1.30. and not longer to devour men. Ifa. 11.7. Cow, Bear and Lyon final fied and eat straw. Here is described the unity and inno-'cency of men converted by the Gospel of Christ, as also the great restoring of mans decayed most corrupt nature, in vers. 6,

feet | To touch or handle, Gen. 27. 12. Judg. 16. 26. To know, Job 20. 20. marg. Eccl. 8. 5. marg. To fearch as a blind man doth his way by feeling, Act. 17. 27. To fympathife, Heb. 4-15. To understand or perceive, Plal. 58.9. He speaketh to the | peration (or stability) of the Gospel of peace, Eph. 6.15. with

wicked of their sudden destruction. The meaning seemeth to be this: Ere men shall perceive (or feel) the pricking of your thorns of the bramble, God will as with a whirl-wind destroy every of them. The Hebrew 70 is used both for a thorn and a pot, wherefore some here translate pots, yet yielding the same sense. Aynfw. on the

Paff feeting Ephel. 4. 19. Either thus, such as have re-nounced all labour and care, who neither can nor will work any more; or such whose mind through the custom of sin is so hardened, that for the time they feel no remorfe nor grief of con-

' ffeet That member which is lowest in the body, bearing it up, being the instrument of motion, and carrying the body from place to place, Joh. 13. 5. He washed the Apostles

'2. Approaching and coming of fuch as preach reconciliation with God, or the Preachers to approaching. Rom. 10.15. How beautiful are the feet, &c. If there be beauty in their feet, how much more in the whole person?

' 3. The whole man, or the man himself. Rom. 3. 15. Their feet are swift to shed blood; that is, they themselves are ready and forward to flaughter. Pfalm 119. 105. Thy word is a lanthorn to my feet; that is, to my felf. Pfalm 73.2. There be innumerable examples of this fignification in the Pfalms and elfewhere in the Scripture. It is a Synecdoche of the part for the whole.

4. The Apostles and other fincere Preachers of the Word. Rom. 10.15. How beautiful are their feet ?

'5. The will, and the affections, defires, care and endeavours, which are the beginning of our actions, as the feet are the instrument of motion, and do carry our mind hither and thither, as our body is carried by our feet. Eccles. 4. 17. Look will unto thy feet, when thou entrest into the house of God. Pfal. 17. 5. That my foot do not flide, Pfal. 16.12. Prov. 4.27. A Metaphor.

6. The daily flips and fins that come of frailty. Joh. 13. 10. He that is washed, hath no need save to wash his feet. The meaning is, such as be once washed from their fins by faith in the blood of Christ unto Justification, and by his Spirit unto newness of life or Sanctification, such have no need but to wash their feet, that is, their daily faults which they fall into of weakness: which are to be washed by lamenting that we have committed them, by asking of God pardon for them, believing that we shall obtain it through Christ; craving the government of the holy Spririt, to become more heedful of fin for hereafter.

'7. Christs humanity or Manhood, the which is subject to his Godhead, as our feet be to our head; also to Christ, as he is man, all things are put under, as the foot-stool to the foot. Psal. 8. 6. Thou falt put all things under his feet.

Referred,

1. To God, fignifie his ftrength and power, or irrefiftible force and prefence, Hab.3.5.
2. To Cbrift, either properly, Pfal. 22. 16. or his power and

omnipotency, Ephel.1.22.

3. To Man; put for, Weak, Contemptible, Ifa. 26. 6. The common people, Ifa. 7. 20. An helper or fuccourer. Job 29. 15. Power or rule, Pfal. 47.3. Below, under, or in subjection to one,

freet Pfal. 18. 36. Heb. ankles marg. & 2 Sam. 22. 37. marg. Gen. 49. 10. From between his feet, fignifieth, born of, and brought up by him. For so this phrase fignifieth, Deut. 28. 57. & 33. 3. Aynfin. Judg. 3. 24. He covereth his feet, or doth his easement,

Brought up at the feet of Gamaliel, A& 22. 3. It was the manner of Disciples to fit at the feet of their Masters, which in Pirke Avoth is called to dust themselves in the dust of their feet; for so faith Jose there, Let thy house be the house or assembly for wise men; i. e. Be thou ever conversant in the School of the Doctors, and do thou roll, or dust, or tumble thy self in the dust of their feet, Dr. Hammond Annot. 4.

'Dis feet] fignifieth, one born of, and brought up by him. Gen. 49.10. So this phrase signifieth, Deut. 28. 57. & 33.3. The feet sometimes put for the whole legs or thighs. See Gen.

ffeet] How beautiful are thy Feet with Shoes, Cant. 7. 1. Hereby is meant her obedient walking in the Faith and Gospel of Christ, whereby she being freed from the misery and bondage of fin, made free by the truth (Joh. 8. 32.) flood fast and walked fleadily in the liberty and grace of Christ, Gal. 5. 1. not going bare-footed as was the manner of captives and others in misery, 2 Sam. 15. 30. Isa. 20. 4. but as God rehearsing his bleffings upon his Church, saith, I shot thee with Tachain skin. Ezek. 16.10. So here the feet of his Spoule are food with the prethe knowledge, profession and obedience whereof, she being firmly setled and defenced, her feet and steps were now beautiful, as the feet also of them that preach the Gofpel of peace are to be beautiful,

Rom. 10-15. Ayriw
That which is here intended, is to demonstrate either;

r. Her deliverance from Captivity and perfecution, under which fad yoak all that lay, used no shoes, but went barefoot, as an expression of their mourning, Lam. 1.9. Ezek. 24.15. Mic. 1. 8,

Or 2. Her restitution to her former inheritance and possession.

Deut. 25.9. Ruth 4.7,8.

Or, 3. (which is the best) her walking obediently and comortably in the ways of holine's, and that peace which the Gofpel hath prepared. These speak do not onely adorn her, but likewise defend and guard her feet so, that she is able to tread upon the rough and sharpest trials that may be cast in her way with boldness and security. Annot.

Feet Heb. 12. 13. Make straight paths for your feet. Go on evenly and steadily in this course of Christianity, which ye have

entred into. Hall.

Stagger not, but go firmly like flout men: go not awry, go on manfully in the profession of the Gospel, that no afflictions make you to halt. Fones.

you to nait. Jones.

Jeet like Bears feet] Continuance and stableness joyned with cruelty. For Bears feet being plain, flat, and long, with broad nails, do afford him more strength, and enable him to more fierceness. This is applied to the Roman Empire, which exceeded the Persians, Medes, Asyrians, and Babylon, in rapacity and flability. Rev. 13.2. His feet,like Bears feet.

Feet here are to be confidered, not as the basest and more unworthy members of the body, but as they are in Beafts, not only instruments of going, but also of fighting and catching their prey; in which, and in Bears (I speak of the fore-feet) the prin-

cipal strength of the body consistent.

Neither is feet here to be understood, that part only which maketh an impression on the ground, but that, which as the aforefaid inferiour part, comprehendeth also the thighs and a ms.

"feet like fine brais The constancy of Christin an unwearied defire of providing for the good of his Church: also, his firm power to tread down all the enemies thereof, together with the most excellent purity and brightness of his ways. All this is represented by the metal of brass, fine, burning, &c. Rev. 1.15. His feet is like to fine brass, burning as in a furnace, &cc. Others do interpret these feet of Brass, of the stableness of the Churches, namely, of Smyrna and Pergamus, firmly, and with invincible constancy abiding afflictions for the name of Christ, when they were not only hurt, but shine more brightly like fine Brass; as if allumon herein were made to those visions of Ezek. 1.7. & Dan. 10.6. Both these interpretations may well stand together, for the perseverance of the Church in tribulations; and their being more purified by their afflictions, may and doth pro-\*ceed from Christ his invincible power, supporting them; and exceeding purity communicated to them.

"Ho dip the foot in opl ] To have oyl in fuch abundance,

asone may wash or dip his foot in it, Deut. 33. 24.
"An fall at ones feet] To become a suppliant to any. 1 Sam.

25.24. She fell at his feet.
\*\*To lick the buff of feet ] Most submiss reverence and ex-

tremeadoration, Ifa.49.25. Pfal.99.5.

"Alt ones feet] Since my coming, or by my travel and fervice, Gen. 30. 36. So the Foot is used to fignific laborious service, Deut. 11. 10. and the coming or presence of any, Hab.

\*Bath of the fert] Every action of our life, either out-ward or inward. Prov. 4.26. Pondor the path of the field. \*Jeet of the 2002.] The weak and feeble means (not hands but feet even of the poor) to pull down and destroy the proud and lofty enemics of his Church. Ifa. 26.5,6. The feet of the poor · (hall tread them down.

Foot of Paine The cruelty and violence of proud men. Phal. 36.11, Let not the foot of pride come against me.

"Ho fit at ones feet ] To be ones Scholar or daily hearer. Act. 22.3. At the foot of Gamaliel, & Deut. 33.3. The reason hereof is, because hearers sat on forms at the feet of their Teachers, speaking to them out of a chair or higher place.

"To tread under ones feet] So to crush and conquer Satan and his inftruments (Hereticks and Schismaticks especially) as they should never have power to recover themselves. This Christ did perfectly in himself at his resurrection from the dead. but in respect of his members, it shall not be fully done till the last refurrection, when the victory of the Saints shall be consummate. \*Rom. 16. 20. The God of peace shall tread Satan under your feet shortly. This shortly some refer unto the day of judgment, of which Paul faith it is at hand; others unto the time of Pauls com-

ing to Rome, when he would confirm the believing Romans, as the seducers should not be able to hurt their faith and salvation: But it is best to think, that he comforteth them with a promise of a quick and speedy victory; there is in these words a plain allufion to the promife, Gen. 3.

'Mathing one anothers feet All mutual duties and works of love. John 13.14. Te ought to wash one anothers seet. By this (One) all helps and services towards our Neighbour are

felix Happy or prosperous. The Roman Governour, Act. 22.

fell Heb. 11.30. By faith the walls of Fericho fell down. Not one piece of the wall, but the whole, on every part and fide of the City, in fo much that it lay all open, and the Israelites entred in on all fides at their pleasure. This the Apostle ascribeth to faith, end indeed it was wholly the work of faith. For what was the blaft of the Trumpets of Rams horns to hurl down a City withall? What the compassing of it so many days together, &c. Fericha stood in the entrance of the land of Canaan, and as this their first victory came of faith, so did all the rest. Faith then is the best weapon to go to war withail, whereby we must depend upon God, how mean foever the means be, where this is, even walls are no ftrong munitions. Jones.

Jeti Joh. 16.1. Heb. went forth, marg. 2 King. 1.13. Fellon, Heb. bowed, marg. 2 Chr. 17.10. Fell upon, Heb. was, marg. Job

1.17. Heb. rushed, marg.

fell To cut down, 2 King. 3.19,25. & 6.5. feller I sta. 14.8. No feller is come up against us. We are not felled so frequently, as we had wont to be, since thy fall, since thou wast felled, Dan.4.14.23. Ezek.31.12. Where note, that by a figurative form of speech, sense and speech is given to dumb and senseles creatures. Annot.

felloes And their felloes were all molten, I King. 7.33. The felloes in a wheel are most commonly five or fix, which being joyned together, make the round circle next the ground, whereunto the iron strakes are nailed on the outside, and on the inside the one end of each poke is placed, the other end being joyned unto

fellow By the words, Citizens, Eph.2.19. Heirs, Eph.3.6. Helper, 2 Cor.8.23. Helpers, 3 Joh.8. Laborer, 1 Thess.3.2. Philem. v.1. Labaurers, Phil. 4.3. Philem. v.24. Prisoner, Col. 4 10. Philem. v.23. Prisoners, Rom. 16.7. Servant, Col. 4.7. Rev. 19. 10. Servants, Mat. 18.28. Col. 1.7. Souldier, Phil. 2.25. Philem. v.2. Workers, Col.4.11, annexed unto, and joyned with fellow, the mean-

fellow=pzifoner | Either one which is partaker with another of his dangers, or which is held with another in the fame

prison, Rom. 15.7. frellow fer pant \ One, who in common with the Prophets, and Ministers, serveth the same God, as Angels do, especially in reporting the fecrets of God unto his Prophets, which might declare them unto the Church. Rev. 19. 10. For I am thy fellow-fer-

felloms All true believing Christians, whom Christ hath taken into fellowship of himself and his mercies. Psal. 45. 7. With oyl of gladnes above his fellows.

Also a Companion, 2 Cor. 8. 19. It's often used in contempt, Gen. 19.9. 1 Sam. 21.15. & 25.21. & 29.4. 1 King. 22.27. Joh. 9. 29. Act. 18.23.

fellows Godly Christians, which by Grace communicate

with Chrift in his merits, being thereby heirs of God, even fellow heirs with Chrift, Heb.1.9. Above thy fellows.

Above, not by measure, but in fulness, that all other of his fulness might receive grace for grace. Fellows, all men; because all men are his fellows, in respect of our humane nature which he assume ed; or all those who have received the Spirit of God; or all Kings, Priefts and Prophets, because those in ancient times were wont to be anointed. Now our Lord Christ being a King, Prieft, and Propher, those in an especial manner, may be called his fellows.

fellowship] with God, 1 Joh. 1.3. Chrisi, 1 Cor. 1.9. the Devil, 1 Cor. 10.20. the ungodly, Eph. 5.11. Gods children, Gal. 2.9. in labouring, 1 Thest. 3.2. Suffering, Col. 4.10. inheriting, Eph. 3.6. pelping. 2 Cor.8.23. 2 Joh.8.

ffellowship] Communion, fociety, participation, familiar acaintance, conversation, &c. Act. 2.42. 2 Cor. 6. 14. Gal. 2. 9.

Eph. 5.11. Phil. 3.10.

| Fellowship | The gathering together of the faithful in a publick place, for the hearing of the Word, publick Prayer, administration of Sacraments, and distribution of Alms, Heb. 10.

ffemale ] Gen. 1. 27. Male and female created he them, or a male and female, meaning one, and not more females for a male. This beginning of mans creating. Christ alledgeth againft inflawful Divorces, and taking more Wives then one, Mark 10. 6.

See also Mal. 2. 15. Ayrsw.. See Annot. on Mat. 19.4. But if we are true believers, whether male or female, we are in equal effecm with God, Gal, 3. 28.

with God, Gat. 3. 20.

Jence | Plai. 62. 3. A tottering fence, or wall, or mure shooved
at, or thrule, namely, for to fall, as is expressed, Plai. 118. 13.

Hereby is meant a great and suddain ruine, as Isa. 30. 13. Ezek. 13. 13, 14. Aynizo.

Though ye feem to be in honour, yet God will fuddenly deftroy you. Annot.

frenced Fortified, made strong and safe, walled about. It's Jenned Tourned, made mong and late, wanted about. It's pur for, filled, 2 San. 23. 7. marg. Hedged, Job 10. 11. marg. fenced Jia. 5. 2. or made a wall about it, marg. Dan. 11. 5. The most fenced Civies, Heb. the Cities of Munitions, marg.

fentits] Job. 40. 21. Miry places. In Job 8. 11. the word 1323, is translated mire, and Tremelius both here and there renderely in the second of the second dreth it by Canam. Though the Elephant feed on the Mountains, yet being an hot creature, he often comes down into the Valleys near Rivers, where are great trees, reeds, and fens, to shelter him from the scorching beams of the Sun, and water plenty to wash, to cool him in, and drink his fill. Annot.

Jerret Mentioned among the creeping things apon the earth, which were unclean, Lev. 11. 30. It's well known and ordinary, especially with Warreners, who muzzel its mouth that it may not kill the Coneys, which under ground it hunterh, and driveth into their nets. Its hair flicketh so fast and close to its skin, that it can hardly be pulled out. It's theevish (called therefore furo or furunculus) and carryeth what provision it can to its den, providing store of clean grain in the Summer for its Winter provision. If the male fear want, he hindereth the female from feeding; who therefore in secret provideth for her felf. It's very ftrong and fierce, tetmed Viverra, as which by force draweth alone pulleth what it can. Within its den it's fierce, but without gentle. It bringeth forth many young ones at a time, which thereafter are blind (as it's faid) the space of thirty days. It sucketh the blood of the beast that it biteth, but eateth not of their flesh. It's an enemy to all others, except its

farrp=boat 2 Sam. 19. 18. A Boat whereby to pass over a

River, as here over Jordan.

fervent | Earnest, Jam. 5. 5, 16. Prayer availeth much if it be fervent. Unto fervent prayer there is required, on the one fide a diffinct knowledg, joyned with good feeling of our fins and miseries, and an the other fide, a certain belief to speed, coupled with zeal of his glory, earnest define of Gods truth and mercy to be manifested in granting of prayers.

It's spoken of Spirit, Act. 18. 25. Rom. 12. 11. Mind, 2 Cor. 16. 1poken or opirit, Act. 18. 25. Nom. 12. 11. Nund, 2 Cor. 7. 7. Prayer, Jam. 5. 16. Charity, 1 Pet. 4. 8. Elements, 2 Pet. 5. 10. The original ζέων in Act. 18. 25. and Rom. 12. 11. fig. nifieth feething bot, of ζέω to boyl, because when liquor boyleth, it makes a hiffing noise. The Original ζέως in Z Cor. 7. 7. importeth, the extreame heat of their affections for and to-most of the control wards Paul, burning in their love to him, their defire of him, and joy in him. The word every seight in Jam. 5. 16. figui-fieth working, yea such a working which hath efficacy to the bringing forth the being of that which it worketh, such a working that notes the most lively activity that can be, an actual and effectual force. The word externs in 1 Pet. 4. 8. is rendred from, by a Metaphor of running a race, but stretched out, according to its notation. It significant fuch a Charity as is vehement, swift, serious, earnest, liberal, large, cordial, du-

ferviently Col. 4. 12. Labouring fervently for you in prayers. Prays earnefily unto Christ for you. Dr. Ham. Paraph. He did as it were strive with God himself in their behalf, as the word ayout ouer o importeth. Leigh's Annot.

I Pet. 1. 22. Fervently, or durable, exlevos Dr. Hammond. It implyeth both extension and intention of love. Leigh

feffus Festival, or joyful. The surname of Portius, who fucceeded Felix, Act. 24. 27.

To fet It's all one with, To bring, 2 Sam. 9. 7. & 11.27.

1 Kings 7, 13.

#retch] Gen. 18. 5. & 27. 9, 13. Take Applie. So Isa. 56. 12.

but the word is well rendred fatch, both there and here and here
and to hime. as to receive and here includeth two notions, to take and to bring, as to receive and beflow, Pfal. 68. 18. comp. with Eph. 4. 8. Annot. Jer. 36. 21. Heb. to take the roll, for to take and bring it. Annot. 2 Chron.

18. 8. Fetch quickly Heb. basten, marg.

fetters: Taken Properly for shackels put on prisoners, whether of Brass, 2 Sam. 3, 24. or Iron, Pfal. 149. 8.

Figuratively, for spiritual means of restraint from sin, and to

bring the greatest under the Gospel, Ibid.

### ### 2 Chron. 33.11. & 36. 6. or chains, marg. 3: Ebur ] A difease wherewish the Lord threatnesh to smite

the disobedient, Deut. 28. 22. There are divers kinds thereof, Quotidian, Tertian, Quartane, &c. It's common to most, dangerous to all, deadly to many.

"ffeto A fmall number. Mat. 15. 34. A few fibes. It is used here absolutely.

'2. A very great number, yet but a few in comparison of a far greater. Mat. 20. 16. Many called, from chosen. Mat. 7. 14. Fem there are that find it. It is put here compara-

Also, for men of number, 1 Chr. 16. 19. marg. Short, Job. 14. I. marg. Numerable, Job. 16. 22. marg. fewel] Isa. 9. 5. Heb. meat, or food. Annot.

fewnels] Lev. 25. 16. diminution. Aynfw.

# ŧ

fidelity] Truth in performing of our just promises, and in ftanding to lawful bargains and covenants. Mat. 13. 23. Mercy and sidelity, or faith. Tit. 2. 10.

field Taken 1. Properly, Plal. 103. 15.
2. For ones inheritance, houle, land, &c. 1 Kings 2. 26. 3. A Country, Pfal. 78. 12. or territories of a City.

Ground or land about a Town, City, or habitation, Gen. 4. 8. & 24. 63.

5. Any place abroad, Gen. 25. 27.
6. Diffind particular bounded grounds, Ifa. 5. 5.
7. The world, Mat. 13. 38.

field Let us go forth into the field, Cant. 7. 11. The field large is the world, Mat. 13. 38. into which field Christ hath fent his laborers to do his work, that so it may become his Church: might be a field of vertues, which formerly was of bryars and thornes. Of this field even great and populous Cities are a part, but yet Christ is not confined to them, but visits all places; and many times none so willing to entertain him, none so fit and likely to find him as the fields and deserts. Annot.

Hereby their defire and care is fignified for the increase and propagation of the Gofpel abroad in the world. And as Christ himself in the days of his steff went about all the Cities and Villages, preaching the Gofpel, Mat. 9. 35. Mat. 6.6. and his Dif-ciples went abroad to teach all Nations, Mat. 28. 19, fo after-ward both he, in Spirit, walked among the golden Candlefticks of his Churches, looking to their ways, Rev. 1. 13.8 2.1. and his Apostles went again to visit their Brethren in every City where they had preached the Word of the Lord, and to see how they did, Act. 15. 36. Such a care is here intimated, that the Lords field might be visited where he had (like a wife husband) prepared and fitted his work, Prov. 24. 27. Aynfw.

fields ] Job 5. 10. Out-places, marg. Prov. 8. 26. or Open-

places, marg.

frierce Applyed to mans anger, Gen. 47. 7. Some mans countenance, Deut. 28. 50. Words, 2-Sam. 19. 49. Gods wrath, 2 Chr. 28. 11. Lions, Job 4. 10. People, IIa. 33. 19. One posteriled, Mat. 8. 28. Wolves in the evening, Hab. 1. 8. Windes, Jam. 3. 4. Put for sharp, Hab. 1.8. marg.

Jam. 3-4. Put tor marp, nao. 1.8. marg.

firtre! Gen. 49. 7. Strong. Appliv. Joh 42. 10. Bold, Heberuel, for cruelty makes men fierce. Annot. Isa. 7. 4, Fierce anger, word for word, heat of nose, because anger discovereth it self in the nose, Psal. 18. 8. So also chap. 13. 9. 13. As if he had said, all their fireceness and firmers of their fury, though they sume are the nose for many the last process produce but strong but strong defining but such a sume to make the nose of the same to make the nose of the same to make the nose of the same to make the nose of the nose of the same to make the nose of the nose never to much, shall prove nothing but smoke. Annor. 2 Tim. 3. 3. cruel, avnueegt. Dr. Ham.

fiercenels Deut. 13. 16. Burning, ftrength, wrath. Aynfw. Job 39. 24. with fierceness and rage, or with commotion and unquietnes. Annot. Pal. 85. 3. Fervency. Angiw. Jer. 25. 38. Because of the secrets, Heb. beat, or servour, as Is. 13. 13.

friery] Spoken of Serpents, Numb. 21.6. Law, Deut. 33.2. Oven, Pial. 21. 9. Flying Serpent, Ifa. 14. 29. Furnace, Dan-Joseph Markett, State of Stram, Ibid. 10. Darrs, Eph. 6. 16. Indignation, Heb. 10. 27. Tryal, 1 Pet. 4. 12.

fierp] Numb. 21. 6. or burning, as the Chald. translateth.
The Gr. calleth them deadly, or belings. In the Heb. they are

named Seraphim, that is, Burners, because when they bite a man, he burneth with extream heat and thirst: It may be also in respect of their colour, for some Serpents are of a fiery colour.

Deut. 33. 2. A fiery Law, because the Lord spoke those words out of the midfl of the fire, Deut. 5, 22. and to shew the nature and effect of the Law, which is like fire. Jer. 23, 29. Anfwerable to this Legal fire, is that fire of the Law of the Spirit, which was given whth cloven tongues like fire, Acts 2. 3,4. Idem.

Given with the five of terrible lightning, Exod. 19. 16, 18. Or, because the Law is the rule of our ardent devotion to God, and fervent affection to our neighbours. Annot.

Eph.

Eph. 6.16. All the firy darts: that is, faith the Gr. Scholiast, concupieence, or lufts, which kindle a fire in the foul, all incentives to fin; as also the most dangerous temptations of incredulity, distrust, and despare. For the metaphor of firry darts; fome understand it of venemous darts, which by their poyson fo infect the body, that it burneth as it were with fire: others understand such darts whose points were put into the fire to be hardened, that so they might do the more hurt. Both forts do well agree with the nature and property of Satans temptations, which do infect the foul as at were with poyfon, and feorch it, as it were with fire, if they be not speedily refished and quenched. Annet.

Heb. 10. 27. Fiery indignation, burning of fire, muege (na G.

I Pet. 4. 12. Fiery tryal, that is, those cruel persecutions which ye luffer. It is a Metaphor taken from Goldimiths, who try their gold in the fire. See chap. 1. 7. Pfal. 66. 10. Annot.
This in general may be defined any kind of adversity, or sharp

perficution, which (as fire blown up into flames, to gold, or other metals, is the means of exploring and purifying them) is in like manner here said to be befaln them for their tryal. See Prov. 27. 21. & Pfal. 66. 10. If this be applyed to the Jews in general at that time, it may then be fitly interpreted of the great combustion and sedition caused by the Zealots and Seditious, oft computation and statton caused by the Zeators and Statttons, oft mentioned by Josphus, which raifed fuch firs among them, and brought fuch heavy bloody flaughters upon them, before their defiredtion by the Romans, and not only in, but out of Judea. Eut if it be more strictly applyed to the Christians to whom St. Peter writes, it must then fignifie the persecutions which from the Jews and Gnoflicks fell on the pure and Orthodox Christians. and was particularly for the exploring and trying of them, the malice of the perfecuters being such, and no other means of appealing them have the denying of the faith, or by complyance, feeming to do fo, that whofoever was not fincere, was fure to be tempted out of his profession. Dr. Ham-

'fiery habergeons' The terrible cruelty and fierceness, 'both of the Horses, and such as sa upon them, fighting for the wicked Religion of Mahomet under the Tark, Rev. 9. 17. Ha-

· ving flery babergeons, or breast-plates.

Not of Material fire, for there are no such breast-plates, neither can any bodily creatures wear fuch: but they appeared like fire to St. John in the Vision. It signifieth that the fight of them should be so terrible to the enemies, that they should no more dare to come near them, or be able to hurt them, then if they were compassed about with fire, Zech. 2. 5. Annot.

'Fiery flying ferpents] Properly, such Serpents as stung

the Israelites to death, mentioned, Numb. 21. 6.

'Improperly, Hezekiah, like such a Screent morally and

fpeedily wounding the Philistines, his enemies, Isa. 14.29.

'A fiery Law That fire, out of which God uttered all things which he would have done of us, or not done, according to his Law. Deut. 33. 2. At his right hand did fland a

firry tongues The operations and effects of the holy Ghoft, expelling darkness, and illuminating the mind with divine knowledg like the fire, and framing the tongue to tell forth

the glory and works of God, Acts 2.3.

fift, or ffifth] Son, Gen. 30. 17. Part of land, Gen. 41. 34. Part, Levit. 5. 16. Tear, Lev. 19. 25. Lot, Josh. 19. 24. Rib. 2 Sam. 2. 23. Seal, Rev. 6. 9. Angel, Rev. 9. 1. Precious stone, Rev. 21. 10. Day, Gen. 1. 23. Month, Numb. 33.38. Jer. 1. 3.

Time, Neh. 6: 5. 72ar, Ezek. 1. 2.

##ifteen | Spoken of rears, Gen. 5. 10. Cubits, Gen. 7. 20. Shelels, Exod. 38. 25. Sheep, Numb. 31. 37. Thousands of men, Judg. 8. 10. Sons, 2 Sam. 9. 10. & 19. 17. Pillars, 1 Kings 7. 3. Pieces of filver, Hof. 3. 2. Furlongs, Joh. 11. 18. (that is, about two miles, marg. ). Fathomes, Acts 17. 28. Days, Gal. 1. 18.

Fifteenth Year, 2 Kings 14. 23. Lot, 1 Chron. 24. 14. 3 | 111221111 | 1227, 2 hings 14. 23. Lot, 1 Lhron. 24. 14. frifty ] Cubits, Gen. 6. 15. Days, Gen. 7. 24. 7227s, Gen. 9. 28. Righteous, Gen. 18. 24. Loops, Exod. 26. 5. Taches of gold, Exod. 26. 6. Taches of brafs, Ibid. 11. Shikels, Exod. 30. 22. Men, Exod. 38. 26. Princes, Numb. 16.2. Cenfers Ibid. 11. Whitels have with Finness Conference of the con 17. Which bare rule, I Kings 9. 23. Prophets, I Kings 18. 4. Souldiers, 2 Kings 1. 9. Males, Ezr. 8. 6. Basons, Neh. 7. 70. Veffels, Hag. 2. 16. Pince, Luk. 7. 41. Measures of oyl, Luk. 16.6. Hereunto the words two, fix, thousand, one thousand, two thousand, three thousand, four thousand, seven thousand, nine thousand, being added, the number there fet down is plain unto any.

fiftieth] Tar, Lev. 25. 10, 11. 2 King. 15. 23, 27. jrig.] The fruit which groweth on the Fig-tree, Ifa. 34. 4. Cant. 2. 13. Nah. 3. 12. Jam. 3. 12. Being good, both for food, 1 Sam. 25. 18. & 30. 12. and medicine, 2 King. 20. 7. Ifa. 38.21. Under the type of good and bad figs, the reftauration of them that were in captivity, and the defolation of Zedekjah and the reft, was foreshewed, Jer. 24-5, 8.

Figetree Hereof there is often mention made in Scripture. It hath a milky or fat oily humour, is very fruitful, bearing three or four times a year. Is excellent for nourishment as begetting strength and vigour, for which cause before Pyth agoras's time the Wrestlers fed thereon. The wood of the Egyptian Fig-tree being put in water straight-way finketh, but once wet, swimmeth on the top. It becometh barren both through the defect of the forementioned humour, which the Husband-man helpeth by dung and fweet-water; and through the abundance thereof which is holpen by letting out fo much as is superfluous. The Indian Fig. tree hath large leaves, quickly groweth up, from whence a glutinous firing iffuing and touching the ground, taketh root and groweth up, so that in a short time it becometh a grove or wood, under the shadow whereof, Shepheards and Travellers may repose themselves. There are some wild fig-trees which never bear, which being planted near the bearing fig-trees, that the wind may pass through those to these, they become the more fruitful. of a tender nature, and cannot well endure the cold. It's faid hereof, that if a fierce Bull be tyed hereunto, straightway he becometh gentle. It's many ways medicinable. See 2 King. 20. 7. Cakes were wont to be made of figs, 1 Sam. 30. 12. 1 Chr. 12.40. Some are good, some naught, Jer. 24.2. It casteth its untimely fruit, Rev. 6. 13. Figs are not to be gathered of thiftles, Luke 6. 44.

For a man to dwell under his fig-tree, I Kings 4. 25. is, peace-

ably and without disturbance to enjoy his own.

ffig-tree, poung figs | Literally the Spring-time, when Fig-trees bring forth young figs: but myfically the fweet fruits which the faithful bring forth, after their calling unto Chrift, Cant. 2. 13. The fig-tree hath brought forth her young

The Fig-tree hath no flowers, but in flead of them shoots out green knots or buds, which our Saviour mifting, curfed the free, Mat 21. 19. It should be no discouragement that our good works are like the imperfect Figs of the Spring; if they have substance and life, he will accept of them, though they want mature beauty and sweetness. Annot.

The bleffing of God upon his Church is hereby fignified, as on the contrary when he threatneth to confirme the same, he saith, there shall he no Grapes on the Vine, nor Figs on the Fig-tree, &c.

'fig trees with leaves Hypocrites, which have appearance of holiness without fruit of good life, Matth. 2r.

2. All unprofitable and unfruitful hearers, Luk. 13.7.

fight Referred 1. to God, who doth fight with his power for his Church, Exod. 14. 14. 2 Chr. 32. 8. To whom his people cry, that he may fo do, Pfal. 35. 1. against whom who so fighteth shall not prosper, 2 Chron. 13. 12. against whom we fhould be careful not to fight, Act. 5. 39. & 23. 9.

2. To Chrift, who fighteth with the fword of his mouth, Rev.

2. 16. in righteouliefs, Rev. 19. 11.

3. To 521211, and his Angels, who are Adversaries to Christ,

Rev. 11. 7. & 12. 7.
4. To the micked, who fight against Christ, Rev. 17. 14. The Church, Exod. 17.8. 1 Sam. 4. 10. The wicked, 1 Kings 20.1. One another, Judg. 7. 22. 1 Sam. 14. 20. 2 Chr. 20. 23.

5. To the godly, who may corporally fight for the defence of their bodies, Wives, Children, &c. and muft Spiritually against the enemies of their Soul, I Cor. 9. 26. 2 Chr. 10. 3, 4. I Tim. 6. 12. 2 Tim. 4. 7.

fight 2 Cor. 32. 2. He was purposed to fight, Heb. his face pas to war, marg.

ffight | Corporal, 1 Sam. 17. 20. Spiritual, tearmed the fight Faith, I Tim. 6. 12. and a good fight, 2 Tim. 4.7. Fight the good fight of Faith, I Tim. 6. 12. 07, firive the good firife, 'Apa-vi'(& a', a'va, where allusion is made to the exercises of the Gracians, as here, to that of racing, where the Crown was fet over the Goal, that he that came foremost, and so conquered, might catch it off, and carry it away with him. Dr. Ham. In 2 Tim. 4.7. The agov is called 1920s, good, either as being in a good cause, or as volume. Chap. 2. 5. according to the Laws of the Agonts, and so his fighting a good fight, is suffering Christianty and valiantly. Idem.

fight Heb. 11.34. waxed valiant in fight, as Joshua, the

June 1 Ju the behalf of Antichrift, against Christ and his Church, Rev. 17. 14. They half fight (or make war) with the Lamb.

Before, the Beast made war with the Witnesses. chap. 11.? and with all the Saints, chap. 13. 7. but now, with Christ himfelf. This sheweth the cause of his quarrel against them; to wit, that they belong to Christ; and the growth and height of his malice against Christ. Annot. Fight=

fightings Put for Brawlings, Jam. 4.4.

"jugure 1. Properly, and generally the faffinon of any thing, Luk. 9.29.

"2. Improperly, the relation or refemblar and strings."

"hath with another, Act. 7. 44. "2. An Allegory or Figurative speech,

"4.6.

"4. A Planet, or fome other fixed Star, to what imperiti"tious Jews gave worship, having resembled the lisereto, " Ad. 7. 43.

" 5. Any thing fo far as it is like to any other thing, especially "to come, and is the same with a type or similitude.

"6. Any Rhetorisme, (for all Rhetorick consisteth of figures)

"by Synechdoche Partis or Speciei, is called a Figure, because Me-

"taphors and Allegories are the most usual Figures.

figure ] Heb. 9. 9. which was a Figure for the time then pre-lent, or, which parable was for, that is, which similitude or type of the High-prieft, of the Tabernacle, and of the Furniture and fervice thereof, was for the time then present, that is, of the no-nage or minority of the Church. Annot. Heb. 11, 19, from whence also he received him in a Figure. Gr. parable, or, after a fort; which is to be understood either of Isaac issuing from the dead body of Abraham, and Sara's dead womb, Rom. 4. 19. or of his nearness unto death, when his Father was about to facrifice him. Gen. 12.

ffile ] I Sam. 13. 21. Heb. a file with mouths, i. e. To point and sharpen their Instruments, and necessary utensils, when they

could not go to the Philistines Forges. Annot.

fill ] Lev. 25. 19. And ye [ball eat your fill; to the full, or to latiety. Ayriw. This fignifieth abundance from God, Joel. 2. 26. and contentation in men; as they that are never content, are faid not to know fatiety, Ifa. 56. 11. And when God with-holdeth increase, they eat, but not to satiety, Hag. 1.6. Thus God fed them with Manna to the full, Exod. 16.8. and promifeth fo to feed the poor and meek under Christ, Psal. 22. 26. & 132. 15. The just eateth to the satiety of his soul. Prov. 12. 25. Idem on Lev. 26. 5. Prov. 7. 18. Let us take our fill of love, Heb. be drunken with loves. Annot.

fill | Taken 1. for, To fill full, Gen. 21. 10. 2. To finish or accomplish, Col. 1. 24.

3. To bestow or impart largely, yet in measure, Luk. 1. 53.

4. To cover or overcaft, Plal. 83. 16.

To confirm or ftrengthen, Zech. 9. 12. To confecrate, Exod. 28. 41. marg.

7. To make drunk, or abundantly moysten, Isa. 43. 24,

"To fill double To inflict and bring upon the great Whore, to wit, Rome, most grievous calamity, with extreme sharpness and rigor, in recompense of all her abominable wickednesses. This "must be done to Rome in the last laving of it waste; and it is to be done by those which were sometimes Citizens and Subjects of Rome. Revel. 18. 6. In the cup that the hath filled to you, fill her " double.

" "Filled ] Perfection, when there is no want. Luk. 2. 40. He was filled with wildome.

'This fense the word filled harh, wheresoever it is spoken of Christ, or of the estate of the life to come.

42. A great and rich portion or measure of any thing, though there be great want, Luk. 1. 53. He hath filled the hungry with good things. Pial. 107.9.

filled ] Isa. 43. 24. filled me, Heb. made me drunk, or abun-

dantly moyltened, marg.

That ye might be filled, Eph. 3. 19. πληςόω, fignifies to fill up to at ye might be fuled, Eph. 3, 19. πληςοω, tignines to ful up vacuities, to perfect, to complete; to here, having recommended to them the exceeding love or charity of God towards them, viz, rich love, and promifes of God in Chrift, he addes, that they may be fulfilled, i. e. (as an effect of their confideration of Gods love towards them) filled up, and perfected to the highest pitch, that God now in Christ requires of us, and that is properly called all the fulness of God; i. e. all that perfection of charity to which God in Christ hath designed to elevate the Christian, and wherein in a manner all Christianity doth consist, and to which we are engaged by his love to us. Dr. Halmond, Annot. c.

Why hath Satan filled thine heart? Ad. 5. 3. i. c. Why, or how did Satan incline or embolden thee to do this villany; Idem

on Luk. 1. Annot. a.

filth ] Ifa. 4. 4. Heb. ordure, or excrement. The word imports all such filth or excrement as comes forth from the body, either upward, as ch. 28. 5. 2 Pet. 2. 22. or downward, as Deut. 23. 14. Ezek. 4. 12. But is used more generally, for any exceeding foul or filthy thing, as of such garments, Zech. 3. 3, 4. And for fin and wickedness, spiritual filth, shewing how loathsome and abominable fin is in Gods fight, Ezek. 24. 6. Mat. 15. 18. 20. 2 Cor. 7. 1. So it is here taken, & Prov. 30. 12. Annot.

Cor. 4. 13. We are made as the filth of the world, the vileft. Dr. Hammond. The word were figure in figure in the properly the filth or dirt craped off mens spoes, or from the pavement of the ground. The word fignifies the Dung-cart that goes through the City, into which every one brings his filth, and casts it in. Every one had some filth to cast upon Paul, and the rest of the Apostles. But in Budeus his opinion, the Apostle had allusion unto the expiations in use among the Heathers in time of any Pesti-lence, or contagious infection; for the removal of such Difeases, they then facrificed certain men unto their Gods, which men they termed na 3n' grann. As if the Apolite had said, we are as depictable and as odious in the fight of the people, as much loaded with the revilings and curfings of the multitude, as those condemned persons who were offered by the way of publick expiation. Leigh. Cr. Sac. For this lustration, the vilest persons were wont to be used, fordid, refuse people, the nastiest persons in the City. Dr. Ham. Annot. a. See Off-cowing.

'filthiness' The secret and uncomely parts of the bo-

(as they are called of the Apostle) being naked or bare, Exod. 20. verf. laft. That thy filthiness be not discovered there-

<sup>6</sup>2. Every fin which is called filthiness, because it defileth man spiritually, and ought to be loathed as a filthy thing in Gods fight. 1 Pet. 2. 1. Lay away all filthiness. 2 Cor. 7. 1. Jam. 1.21. 2 Pet. 2.20. Marth. 15. 18. That which cometh out of a man defileth a man. It fignifies the fin of Idolatry in Isaiah

44. 43. Shame and ignorance, which follows fin and finners. Ezek.

16. 36. Thy filthiness discovered.

'Ifilthp | One who weltcreth (as it were a Swine in mire) in the denlement of fin, taking his full pleasure in it. Rev. 22. 11. Let him that is filthy be fithy still. Stinking, Plal. 14.3.

marg. Gluttonous, raw, Zeph. 3. 1. marg. fifthy Rev. 22. 11. He which is filthy, let him be filthy fill. Those that remain obstinate, shall be given over to their own lusts, and grow worse and worse, Psal. 81.11, 12. Ezek. 3.27. & 20. 29. Dan. 12. 10. Amos 4.4. 2 Tim. 3. 13. Or, such as are obstinate, and incorrigibly wicked, let them be left and given over to their own lewd and loose courses of life, as I Cor. 14.

'filthy lucre ] Gain gotten or kept by fin. Tit. 1. 11 Teaching what they ought not for filthy lucre. I Pet. 5. 3.

Jinaily ] Aoinov, 2 Cor. 13. 11. Some read it thus, for the rest; others, for the remainder. It fignificth a remainder, and implyeth, that there remained yet one necessary point to be delivered before he made an end, Leigh. Crit. Sac.

'finde The having that given us which we want and defire of God. Mat. 7. 7. Seek and you shall find. Thus do we find God and good things.

'2. The bringing home of a finner, by giving saith and re-

pentance. Rom. 10. 29. Iam found of them that feek me not. Thus God finderh us.

· 3. Also to find doth fignifie to perform and accomplish. Ifa. 58. 13. Notifieding their own pleasures; that is, not doing, or performing them. So Rom. 7. 18. Or, to find, is to get, to obtain, Rom. 4. 1. Mat. 11. 29. Gen. 6. 8. Or, to find importeth to invent, to devise new mischiefs: As the Apostle speaks of Inventers and finders out of evil things, Rom. 1.30. It is of inventers and induces out to text things, accounting a fall to terpare or build, Pfal. 132. 4. Act. 7.46. Alfo to come upon one, Pfal. 116. 2. 1 Chr. 10.3. Alfo to obtain, 2 Tim.

It fignifiethalfo, 1. To receive or get, Gen. 26. 12. marg.

2. To hurt or wound unto death, Deut. 19. 5. marg.

3. To invent or devise a thing, Gen. 36. 24.

4. To know experimentally, or by tryal, Rev. 2. 2.

5. To evince or make known, Gen. 44. 16. 6. To come or feize on, Deut. 4. 30. marg.

7. To perform or accomplish, Isa. 58.13.

15. Numb. 15. 33. 2 King. 22. 8. Be, Deut. 17. 2. Are, Gen. 19. 15. marg. Understand, Judg. 14. 18. Mediate or bethink; 25am. 7. 27. To meet with, 1 King. 20. 35. 82. 1. 20. Difcover, Dan. 6. 4. Have, Neh. 5. 8. Observe, Mat. 8. 10. Take, Mat. 26. 43. Turn unto, or light upon, Luk. 4. 17. Chuse, Act. 13. 22. Know, Neh. 9. 8.

finde ] If ye find my Beloved, Cant. 5. 8. If you find my Saviours presence in your selves before me. Hall.

We should not disdain the prayers and holy contributions of others, who enjoy communion with Christ, whilest our selves want such comforts; for it is a great bleffing and privi-ledge too, to have such faithful friends with whom we may take sweet counsel, Psal. 55. 14. and to whom to declare our griefs, like bloud-letting to ease the veins, and quiet the soul, and whose charitable meditations and intercessions for us. if fervent, will prevail much. Annot. GEO. through the favour and free love of God, Heb. 4. 16.

with the finest of the wheat, Heb. with the fat of wheat. marg. So Pfal. 147. 14. marg.

'fine Gold Moft precious and bright Gold; or Gold, which is purified. Myftically, it fignifies the glorious excellency of Chrift, the Head of the Church, Cant. 5. 11. His head is

as Fine Gold.

Fine Gold, and foild Gold. Two names of the best Gold are here joyned, Cethem and Paz. (for Phaz) the first is fine, notable and fining; the latter folid, firong, and faft Gold; or Fiff-gold : according to the Hibrew name. Both these together properly, or figuratively for the Crown or Grnament of the Head, (as by the jett are implyed the shoos on the feet, Deut. 8. 4. & 29. 5.) seemeth to denote his Head-ship, Dignity or Regiment. became it is intrinsia and nearents, and most tim and under (like pure folid Gold) because it is evernal, Dan. 7. 13, 14. Luk. 17. 20, 21. Joh. 18. 26, 37. For the Spouse calleth her beloved King, Cant. 1. 4. and David praising God, slath, Thou hiffsit or his Head a Crown of fine Gold, Pfal. 21. 4. And as Christ is here described, so is he in the Administration and Government of his Church; that when his Kingdome is powerful and glorious, and of large extent, it is like a golden head, Dan. 2. 37, 38. And when it is administred according to his Laws and Judgements ( which are more to be defired then much fine folid Gold, Pial-19. 11. ) then is the fireet of Jerusalem ( the Law wherein men walk ) pure Gold, Rev. 21. 21. Hereby also his rich grace and bountifulness unto men may be implyed. Ayufir.

ffine | Job 28. 1. Gold and Silver that now glifter fo much. did not foat first, but were buried low in the earth, and there lay buried in rubbish, till by the wisdome given to man by God they were taken our from thence and refined. Annot.

Finer ] or Melter, Prov. 25, 4. for which he must have his

foring pot, Prov. 17. 3. & 27. 21.

'dringer ] Referred 1. to God, fignifieth the Holy Ghoft ( which is as the finger and power whereby all great works are wrought ) Luk, 21. 20, If I cast out Devils by the finger of God. Mat. 12.28. Exod. 3.16. A Metaphor. Also his works, Exod. 8. 19.

2. To Man, fignifieth as a member of the hand, Lev. 4. 6 25. fo the least degree of his power, 1 King. 12. 20. or ftrength Mat. 23. 4.

fingers ] Cant. 5. 5. See my hands dropped myrrhe.

Finish is all one with, Bring to pass, perform, fulfil, per-

feet, end fully; also to restrain, Dan. 9. 24. "To finish sayings To make an end of speaking. Mat. 26.

1. When Jijus bad finished those sayings.
"He finish their testimony ] To accomplish and perform the charge and function, delivered unto them, by giving bold testimony unto Christ and his Gospel. Rev. 11. 7. And after

'they have finished their testimony, &c.
'Mo finishtransartsions The special benefit of remissions on of fins, and eternal righteousness conveyed unto the faith-'ful by Chrift, unto their perfect falvation in heaven, Dan. 9. 24. "To fini h transgressions, &c. These two benefits of taking away 'fin, and conferring righteousness perfect and perpetual, Christ performeth by two means : First, by Evengelical preaching,

(feating of the vision and prophific:) And Secondly, by his Pricithood and Sacrifice of himfelf) the anomaing of the most 'Holy. ) See Dan. 9. 2. 4. the whole Verie compared with 2 Cor.

4. Heb. 8, 9, & ro. chap.

"To finish transgretions, or to abolish fin, is Christs office "and act, Tic. 2. 13, 14. 1 Joh. 3. 8. Eut here it is taken but for the beginning or first act of it, at Christs sirst coming. The "fecond degree is after that until the end of the world. And "the third or last degree of finishing fin is to every particular "man that is godly, in death, Rom. 6. 7. and to all the godly "in the last day, 1 Cor. 1 39. & 15. 24, 25, 27, 28. Heb. 4. 3,

"9, 11.

He finith his good work ] To make an end of what is begun, bringing it on by degeces to perfection, and giving grace of perseverance. Phil. 1.6. will finish ( or perform ) it.

"Ho finith his works | To do his works ( morral and mi-'raculous ) in fuch absolute perfection, as there was no manner of defect or want. Joh. 5. 35. The works which he hath given me

"It is Enished | Whatloever was prophelied or figured under the Law, touching the tufferings of Christ, is now ended, · Joh. 19.30.

\*In find grace ] To find help and comfort in our need through the favour and free love of God, Heb. 4. 16.

If in fine ] Choyee, precious. Spoken of Brass, Rev. 1.15. & finished in the beginning of the world, and Gods ceasing from in the beginning of the world, and Gods ceafing from his work of Creation, or reft on the Sabbath come and gone, (as Flax, Ia. 19. 9. Flower, Lev. 2. 1. Gold, 2 Chr. 3. 5. Linnen, also that reft whereunto Johna brought the children of Ifrael, Gen. 41. 42. (or file, marg.) Meal, Gen. 18. 6. In every of which the best and choicest is to be understood. Psal. 81. 16. In every of which the best and choicest is to be understood. Psal. 81. 16. In every of the state of the sta God calleth his reft, even that fweet complacency and content-ment which he takes in his bleffed Saints, and their glory with

him. Annot. Dickson. Hall.

Finisher | Heb. 12. 2. Jesus the Author and finisher of our faith. If Christ be both the Author, beginner, leader, and finisher of our Salvation, what is left to us; just nothing. Therefore the whole praise must be ascribed to him alone, Joh. 15. 3. Phil. 1. 6. Fones.

He is tearmed the Author and finisher of our Faith, for that in him all the things that we believe, are perfect and compleat. He ict forth the glory of Livis Had here, which being taken either is the only object of our Faith, and therein confirms us for our foiritual combate. Hunnius.

Jims | Lev. 11.9. What sever hath fins and scales. The fin is that which groweth out of the Fish, the scale is that which cleavthat his Kingdom is most glorious, (like fine splendent Gold) | eth to all the body. The fins serve as wings to guide her way, because it is spiritual and heavenly, and most firm and durable | the scale is to cover, protect, and adom the body. These two figured in men, faith in Gods word, whereby all Religion is guided and directed; and good works the fruits of Faith, by which

'fire That Element, whose property is to burn, and give light, which we commonly call Fire, the use whereof, is not only for heat and light, but for trying and purging metals.

'2, Christ, who in regard of his mighty operation in purging the Elect, and separating them from the dross of their corruption, is compared to fire, Mal. 3. 2. He is like a purging fire, and Fullers Cone

The Holy Ghost, which is as a fiery quality enlightning and cleanfing the heart. Mat. 3. 11. with the Holy Ghost and with

fire; that is, which is like unto fire, Mat. 9. 49.

4. The Word of God trying and examining mens Doctrines. 1 Cor. 3. 13. Every mans work (hall be revealed by fire; that is, As by the fire it is known what Gold is currant, and what is counterfeit; so by the light of the Word, it shall be manifested what Doctrine is built upon the Foundation, what not. Are not Papists wife Builders, who would found their Purgatory fire on this Text? Which speaks of the fire of the Spirit, and the Word, and of tribulations of this life, not of the fire of Purgatory, or the last Judgment after this life, as Lactantius and Ambrofe thought.

5. The Word of God; to wit, the Gospel preached, which in another respect is likened unto fire, because of the trouble it kindleth and raiseth among the wicked which resist it (as if fire were cast among them ) Luk. 12. 49. I am come to set fire on the

6. Affilitions great and dangerous, which serve to trye and purge us as Gold is tryed in the fire. Psal. 66. 12. We went twough fire and water. I Pet. 4. 12. Think it not strange concerning the fiery tryal.

'7. Extreme and most sharp pain, appointed for the wicked in Hell. Mar. 9. 34. Where the fire never goeth out; that is, most grievous pain which never shall have end.

8. Gods burning displeasure and wrath, as the cause of all punishment and pain to the wicked. Heb. 12. ver. last, Isa. 66.15. Pfal. 88. Pfal. 18. 8. A confuming fire went out of his mouth.

105.32. "10. Angels or Spirits incorporeal, Pfal. 104. 4. Heb. 1. 7.

" Pfal. 22. verf. 7.

"11. Holy zeal against fin for the glory of God, Act. 2. 2. Luk-

"12. Fire of the common nature, but confecrate to the fervice of God in the use of Sacrifices, Lev. 6. 12, 13. Lev. 6 10. I.

"13. Fire confecrated, but not aright, Lev. 10. r.
"14. A miraculous fire kindled by the Lord in mercy, to fhew his presence, and allowance of the Sacrifices of his servants, Lev. 9. 24. Judg. 13. 20. as also to comfort and help, Psal. 105. 39.

"15. A miraculous fire kindled and fent by God in justice upon finners, Lev. 10. 2. Gen. 19. 24.

"16. A miraculous fire fent upon the Apodles, to represent

the presence of Gods Spirit with them, and the zeal that should be in them, Act. 2. 3.

"17. A miraculous fire that shall be sent at the last day, to confume the world, 2 Pet. 3.7, 12. Pfal. 50. 3.

Taken either properly or figuratively.

Properly, being either Ordinary or Extraordinary. Ordinary, as Act. 28. 2.

Extr aordinar

Extraordinary, which either hath been already, shall be hereafter; or both hath been, is, and shall be.

1

F

That which hath been already, as the fire which was in the Bush, Exod.3.2. and the Pillar of fire, Exod. 13. 21. both figns of Gods extraordinary prefence. That which came down from Heaven upon the Altar of Burnt-offering, 1 Chron. 21. 6. a token of Gods good will. That which confumed the two Captains with their Fifties, 2 King. 1. 14. an expression of Gods power. That which was rained on Sodom and Gomorrah, Gen. 19. 24. a declaration of the feverity of his juffice, and hatred against fin. That which was consecrated to God in the use of Sacrifices, Lev. 6. 12, 12, which at fome times was not aright,

Shall be hereafter; as that wherewith the Whore shall be burnt, Rev. 17.16. and that which shall be on the Day of God, 2 Pet. 3.12.

Hath been, is, and fhall be; as Lightning and Thunder, Pfal.

18.14. Fire and Hail, Pial. 148.8.

Figuratively, being put for God, Deut. 4. 24. The Church of God prevailing against the Enemies thereof, Obad. 18. Extream zeal and ditpleasure against sin, whether in God, Psal. 18. 8. or in Christ, God-man, Luk. 12. 49. False Doctrine, Rev. 9. 17. The speech of the ungodly, Prov. 16. 27. The wisdome of hypocrites, Isa. 50. 11. The prosperity of the wicked, Job 18. 5. War, Jer. 48. 45. Extream grief, trouble, and pain; whether external, Pfal. 66. 12. internal, Pfal.

39.3. or eternal, Mar. 9.44.

Fire of the Altar A holy and conflant profession of the truth, proceeding from the Spirit of Christ, which is like a fire enslaming the hearts of the Faithful, and stirring up troubles among the wicked. Rev. 8. 5. He filled it with fire from the

"Ho answer by fire To fend down fire from Heaven ( as an aniwer) to the prayers which were made to God for it.
I King. 18. 21. And then the God that answereth by fire, let him . he God

'fire and beimffone The most extream and sharp torments wherewith the wicked, but especially the Turk, the Roman Antichrift, with their fervants, shall be tormented in Hell. Rev. 20. 10. was cast into a lake of fire and hrimftone.

"Burnt with fire | Some extraordinary and fearful judgment, which shall to destroy Romish Babylon, as things be burnt in a fire. Rev. 18.8. And he shall be burnt with fire.

"The buff burning with fire and not confuming.] The eftare of the Militant Church here on earth, mightily preferved by Gods defence, amidst many great dangers and afflictions. Exod. 2.2. The bush burned with fire, yet not consumed. It was a figure both of Moses and the Israelites affiiction in Egypt without harm. See Deut. 4.20.

Coals of fire Divine plague or Judgment hanging over the malicious: Thus the Scripture phrase figuifies in Psal. 18.
13. & 120. 4. the wrath of God. And that it ought thus to be expounded, appeareth further comparing Rom. 12.20. with Prov. 25. 22. Thou shalt heap coals of fire on his head, and God will reward thee; that is, God shall mounth thine enemy, and reward thee. Some understand this heaping of coals, of kind-'ling upon our enemies, fervent and burning charity by our beneficence, which fo pricketh his conscience, that he shall be forced to love us. Others thus, that we by our kindness and benefits shall either so mollifie him, as that he will repent and embrace us friendly, shaking out of his heart cankered malice, as one would fhake hot coals from his head: Or else if he continue 'fill in his malice, he shall be set on fire with the testimony of his conscience, and so to be consumed with the flame of Gods wrath; and this indeed is both a fit and a more full fense.

Cloud and fire on the Aabernacle day and night Exod. 40. 3, 8. Gods guidance and protection of the people while they travelled in the Wildernes; which grace the generations following remembred to the praise of God, Neh. 9. 19. 6 Pfal. 78.14. & 105.39. Hereby was figured the guiding and de-fence of the Church by Christ under the Gospel, whereof it is written, Ifa.4.5.

" Consuming fire] The infinite wrath of God against faithless and unrepensant inners. Heb. 12.29. Our God is a consuming fire. And often in the Prophets the wicked are likened to ftubble, and Gods wrath to fire, which as easily and fiercely destroyeth wicked men as the fire doth consume stubble.

Consuming fire | The most severe God, who is like a fire to confume and destroy the wicked contemners of his Word, Heb.12.27.

\*Boay and fire Light of truth, one thing being expressed
by two words. For as the truth of the Gospel is day and light
to reveal found and unfound Dostrine; so it is fire, either to try
that able yet in the fire of tribulation, despair not, nor
if it be Gold or stubble: Or to make it glitter if it be Gold, or

to confirme it if it be flubble, I Cor. 3. 13. Very foolifhly here the Papifts would build their pelting Purgatory, which hath nor here nor elsewhere any ground to set seot on.

flame of fire The holy Angels of God, endowed with a firong, agile and active Nature, like unto a flaine of fire.

Heb. 1.7

figure of fire] Most lightform and peircing, entering into all things, even the most secret and hidden, bringing darkness it self into light. Of this property be the eyes of Christ. Rev. 19.12. And his eyes were as a flame of fire. See Rev. 1. 14. or Breaft-plates of fire.

of Breat-plates of fire] The piercing knowledg of Christ sear-ching and piercing into all things, even the most secret thoughts of the heart. Rev. 1. 14. His eyes were like a flame,

of fire.
'If ire and hail mingled with blood A fpiritual compett, and florm of error, lies and flrong delusions, casting down, over-spreading, and wasting grievously mens souls, even as if Fire, Blood, and Hail, were all mingled together, and cast down unto the earth, to beat down, corrupt, and waste the fruit thereof. Rev. 8. 7. There was hail and fire mingled with

fire from heaven Such lying figns and wonders, as Antichrift and his Ministers should be suffered to do; thereby to deceive the world with errors. See Mat. 24. 2 Theff. 2.12. Rev.

13.13. He made fire to come from heaven.

By Sorcery; for some Popes have been Conjurers, and have made By Sortery, for some E-opes have occur conjuners, and have made frome fuch flews to the people; as Pope Zachary had fiery Armies going before him to Ravenna, that he might be thought to be another Elista. 2 King. 6. 17. When Pope Steven Went into France, to get help of King Pipin, Balls of fire were feen running up and down in the air. Such other stories the Popish Writers have store of to prove their Pope to be Antichrist, Or, the excommunicated men, as if he did thunder and lighten on them. Annot.

" The holy Ghoff and with fire The holy Ghoft, which is like fire, of a fiery quality, enlightening and purging our fouls. Matt.3.11. He shall baptice you with the holy Golf and

mith fire.

fire out of their mouth The Doctrine of the Gospel, devouring and confuming as fire, such as resist and fight against it; for that word which is the gavour of life to fome, is the savour of death to others. Rev. 11.5. If any will burt them, fire proceedeth out of their mouth, and devoureth their

\*\* Alo pals of go through the fire To offerup, or to fa-crifice one as a Burnt-offering: As sprael did their children to the Idol Moloch, 2 King. 21. 6. And he caused his Sons to pass through the fire, Lev. 20.2,3.

2. To purge or purific metal by fire, that it may be meet for the Lords we. Num. 31.33. All that will abide the fire, ye shall make pass through the fire, and it shall be clean.

'3. To endure affliction, or to abide the Tryal of the Cross. Pfal.66.12. We did pass through fire and water, and thou broughtest us to a wealthy place.

\*\*Billar of fire] A token of Gods visible presence, serving to guide the people of Israel in the night season, through the

Wilderness. Exod. 13.31. By night in a pillar of fire.

'fire and imoak] The fowre bitterness of Gods pleagues, even unto choaking and strangling of men, which is the property of smoak. Rev. 9.17. Out of their mouths went forth fire

Strange fire | Common fire, fuch as was not fent down from heaven. Lev. 10.1. And officed strange fire before the Lord. Unto which by allusion, strange Worship, and strange Dostrines

are likened. "Millent fire | Most fervent and hot indignation. Heb.

'fireband A piece of wood almost burnt, consuming it felf, ready to be quite extinct.

2. The two Kings of Israel and Associate, which threatned Judah, as if they would destroy it themselves, being shortly ster 'all their brags) to fall and perish. Isa. 7.4. Fear not these firebrands.

'3. One in danger of destruction, Amos 4. 11.

firebands Judg. 15.4. or Torches, marg.
firebands Judg. 15.4. or Torches, marg.
firebands Jexod. 27. 3. wherein coals of fire were put,
Englished fometime Canfers. Lev. 10. 1.8. 16. 1, 12. Thefe Inftruments figured the Ministery of the Word in the Church of Chrift, which fervent to purge the filth and corruption of the flesh, and to kindle the fire of the Spirit, for the pure service of

and depend upon him for deliverance. Annet. or, in the valleys, marg.

firkin Joh. 2.6 It was a measure in use among the Athenians. It was of the same quantity with Cadus, and Cadus was equal to the Hebrew bath, so that it contained four Gallons and an balf:

Goodwyn, hiofes and Auron, p. 323.

Jirm put for Sure, fetled, Josh 3-17. Strong, unmoveable, job 41. 23. Fat, Pál. 73. 4. marg. Cerrain, undoubred, un-changeable, Dan. 6.7. Solid, stable, durable, Heb. 3.6. As a pillar standeth sure and firm on its base or foundation, so must not we waver in our profession, but continue constant, and persevere

therein even unto the end. 'firmament' The whole cope of Heaven, (or the orbs of the heavens) with the air; which because it is spread over the earth, as Silver and Gold being beaten with hammers, is spread ' into sheets, or plates and leaves : Hence it is called of the Hebrews by a word which figuifies firm expansion or out-spreading; and being fast and firm (though it be soft and liquid.) Thence it is of Latines, and of us in English called a Firmament, Pfal. 19.1. Also in Gen. 1.6. under [Firmament] Mose comprehenderh the three heavens, whereof Scripture makes mention. First, the Air, with the three Regions which be next us. Secondly, the Sky or Firmament, where the Stars be fixed. And thirdly, the Heaven of the blessed: And tog-

ther therewith, were made the Angels, the inhabitants of those higheft heavens, by the name whereof, the holy Angels be fometimes named, Job 15. 15. and being creatures, and made within the fix days, and yet created neither the day before, nor any of the other days following, they must be created the fecond, when the highest heaven their habitation was framed

For by Job 38 4. they appear to be made before the third day, when earth was made dry land.

Note further, that highes speech of the Firmament is threefold, or of three falhions: sometimes the whole compass and fpace above us, with all the bodies in it, be so called, as Gen. 1. 8. Secondly, it fignifies the fuperiour part, that wherein the flars be fixed, Gen. 1. 14. Thirdly, the inferior part alone, namely the middle Region of the air, where the clouds be, as Gen. 1. 6. The reason is, because every part of the Firmament is no less the Firmament than the whole out-stretched bo-

dy of the heavens. Firmament] A thing foread abroad, according to the Hebrew, or fail thing, according to the Greek, for the heavens are firetched out as a curtain, and spread out as a tent to dwell in, Pfal. 104. 2. Ifa. 40. 22. The Skies are also firm and faft, and as a molten looking glass, 100 37. 18. Prov. 8. 28. These tell Gods glory, and shew his handy - work, Pfal. 19. 2. for in the heavens he buildeth his stories ( or fpheres) Amos 9. 6. and plankereth his lofts in the waters, Pfal. 104-3. and ftretcheth out the North over the empty place, Job 26. 7. And in Visions of Gods glory the firmament is mentioned. Ezek. 1.& 10. And as his power is shewed in making the earth, fo is his prudency in stretching out the heavens, Jer. 10. 12. Pfal. 136.5. There's an upper firmament, where the Sun, Moon, and Stars are fet, Gen. 1. 16, 17. and a lower, which is the air, wherein Winds, Clouds, and Fowls do fly. Aynsworth on

firmament Gen. 1.6. Heb. expansion, marg. dritte Our rasters of sirre, Cant. 1.17. The word for rasters may express galieries, or males, or cloylters, or roofs. It fignifies also gutters or watring troughs used by the Eastern Shepherds.

Gen.30.38.41. (Exod.2.16.) Annot. This last may also have use here, to fignifie the Pipes and Conduits of Gods graces, through which the waters of his Spirit are conveyed into their hearts; but because she spake of houses, this may rather be understood of galleries, fignifying the means of conversing with Christ, in the communion of his graces. They are named of running, because they run along by the house-

fides. Aynfw. They were certain walks builded on the top of houses, the rayling in of whose fides (left any should fall down) was by the Law (Deut. 22.8.) commanded. clapham.

But of what matter they were made is questionable, the word Brothim being only found in this place. Aynjw. rendereth the word Brutine or Borative trees, being like Cypres, and of a pleasant smell like Cedar, especially being kindled; for Firr it is well known to be a tall, straight tree, very airy, and fiery natured, and well savouring. clapham.

They may be applyed both to the persons of men, and to the Doctrines wherewith the Church is builded on the foundation Christ, 1 Cor. 3.9, 10, 11, 12. all which set forth by these similitudes are firong and firm, and of sweet odour unto the comfort of the Saints and glory of Christ. So the holy persons and graces wherewith the Church should be adorned are by the Prophets likened to goodly Trees, Ifa. 41. 19. & 55.13. & 60.13. Anfw.

ffir=tree Taken properly, figuratively.

Properly, for a tree so ramed, which is great, high and long, very straight, and plain beneath; without joynts, and green both in Summer and Winter; Hol. 14-8. from out of the bark whereof is gathered a fair liquid Rozen, and dry white Gum, taken by the common fort for Frankincense. It commonly groweth upon Mountains, as on Mount Lebanus, 2 King. 19.23. (Ra. 37.34. and Cenir, Ezek. 27.5. The fruit is like to the Pine-apple, goodly in shew, but worth nothing. Thereof Musical Instruments were made, 2 Sam. 6. 6. Thereof houses built, wherewith they were also adorned, I King. 9.11. compared with 1 King. 5.5,8,10. & 6.15, 34. The Boards thereof used for Ships, as the trees for Masts, Ezek. 27. 5. Thereon the Stork buildeth her neft, Pfal. 104.17.

Figuratively, 1. For the common people, Zech. 11.2.

2. Great ones, Isa.60.13.

4First | That which is afore other, in respect of time: And then it is a word of order, and hath reference to second, third, fourth, &c. Mat. 10.1. The first is Simon called Peter; that is, he was first called to be an Apostle, 1 Cor. 15. 47. The first man is of the earth, the second man, &c. 1 Cor. 12.28.

Note: How substantially doth this prove the power of Peter in power and dignity over his fellow Apostle: By this reafon, James must be Primate, because he is named first, Gal.

2. That which is chief or more excellent, Rom. 2. 2. The word which is here translated chiefly, in the Original it fignifies First. And so it is also in Luk. 19.47. Act. 28.2. where the First of the Texs and of the people, is put for the chief of the Jews and of the people. So Luk. 15.22. Here it is a word of dignity and honor, Rom. 1.2. Dan. 5.2,3.

43. The greatest, and then it is a word of power and authority. Rev. 1.5. The first-begotten of the dead, and that Prince of the Kings of the earth.

A thing may be faid to be first,

1. In number, Gen. 8.5,13. 2. In order, Mat. 28. I.

3. In dignity, Dan.6.2.

4. By creation, 1 Cor. 15.47.

. By generation, Gen.4.9.3.

6. Birth, Luk.2.7.

7. In time, Heb.9.1.

"first Abam That man named Adam, first of that name, and first in respect of the second Adam (having brought in fin and death) as the fecond Adam fignifies Christ, who destroyed these works of the first Adam, and became Author of righteousness and life to his members. r Cor. 15.45. The first man Adam was made a living soul. See Adamin the letter A.

first Ezek. 20.40. or Chief, marg. So 44.40.marg.

first boan The principal or chief, Plal. 73. 50. & 89.

Amongst the Jews the first-born had three Prerogatives: First, a double portion of goods, Deut.21.17. Secondly, the government or chiefty over Brethren, 2 Chr. 21.3. Thirdly, the Priefthood; for the first-born usually ministred to God,

and after those, the tribe of Levi ministred in their stead, Num. 8. 14, 15, 16,17. Mal. 2. 5, 6, 7. & 3. 2. Numb. 3. 40, 41, 45. & 8. 13. This honour is peculiar unto Christ, who is said to be first-born of every Creature, and the first-born among the dead, that in all things he might have the preheminence. Col. 1. 15. 18. To be worshipped therefore of all the Angels, Heb. 1. 6.

And Prince of the Kings of the earth, Rev. 1.5.

'Hirti-bozn, or firit begotten The first Male-child that was born to a man, though there were none other born after it. Gen. 49. 3. Reuben my first-born. Deut. 21. 17. 2 Chr. 21. 2, 3, 4. Mat. 1. 25. Amongst the Jews, the first-born had a twofold Prerogative above his brethren: One was a double portion in his Fathers substance; the other was preheminence and rule his Fathers substance; the other was preheminence and rule over his brethren. The Apostle alluding to this custom of the Jews, called Christ the first-begotten of all creatures, Col. 1. 15. and first-begotten of the diad, ver. 28. because he was begotten (as he was the Son of God) before things were created; and being the chief Heir of the World, he had chief rule amongst all his brethren; which being once dead, shall after rise to eternal

' Note. First-fruits were offered to sanctifie all the rest: Also to teach us, that we are to confecrate our best things and persons, unto God: compare Exod. 13.2. with Prov.3.4.

' Note: The first-born, besides the two fore-named Prerogatives, were also peculiarly consecrated and given to God, Exod. 22.29. and were next in honour to the Parents, Gen. 49. 3. succeeded them in Government of Family or Kingdom, 2 Chron. 21.3. And in the Administration of the Priesthood, and in the fervice of God, Numb. 8. 14. 20, 27. And first-born is used for one dearly beloved of his Father, Exod. 4. 22. and for one

higher than his brethren, Pfal. 89. 20. Rom. 8. 20. Heb. 12. 20. Lastly, it figured Christ, and true Christians.

T

Christ is the first-begotten of all that are begotten:

F

"First, as God, two ways;

" I. By his eternity, before all created things, coming by ge-" neration one from another.

" 2. By his dignity and supremacy above them.

" Secondly, as man, not in time, yet three ways " 1. By his incarnation and birth, being the first that ever was,

" and the laft that ever shall be so miraculous. ",2. By his Refurrection, which was as a new-birth to him " out of the belly of the earth; and this is the cause virtually, of

" all other persons rising from death. "3. By his exaltation into heaven, where he as heir of all things,

and elder Brother to the Church or godly, reigneth over them "and they all both under him, and by him.

' fitit begotten Christ, as Mediator, who is called elsewhere the First begotten among his Brethren, for his preheminence over them, Heb. 1.6.

first boan Jacob, Gen. 27. 10. So he was not properly, vet fo he was in mystery and spiritually, as John Baptist was Elias, Mat. 11. 14. and we Gentiles are of the Circumcifion, Phil. 3. 3. 8. 80m. 2. 28. and the children of promife are counted for the feed,

\*Rom. 9.8. Gal. 4.28.

- First boan | The first-born of every creature, (or, the whole creation) Col. 1.15. The word @exlorox@, befide the ordinary notion of first-born (which cannot so well here refer to Christs eternal generation, because of that which is added to it, the first born of every creature, which only gives him a precedence before all other creatures, and doth not attribute eternity to him) is used sometimes for a Lord, or person in power, who hath the priviledge of the first-born, dominion over all his Brethren; and according to this notion it is used commonly in Scripture for a Prince, or principal person. See Psal. 68. 27. Job 18. 12. And thus may it fitly be a title of christ incarnate, in respect of his power over his Church, the Key of the house of David laid upon him. But it is possible it may peculiarly refer to his resurrection, in which he was the first-born from the dead, vers. 18. the first which from the grave was raifed and exalted to heaven; and being so risen, all power was given unto him in heaven and in earth. Dr. Ham. An-Ēot. ₫.

Charch of the first-bern, Heb. 12. 23. The first-born had not only the priviledge of the Priefthood before the Law, but always fince the D'U E, the double portion, Siπλη τιμή, the portion not only of possessions, but of dignity and honour above the rest of the Brethren. And proportionably the Apostles which were either fimply the first converted to the Faith of Christ, or else preferred before others, as Judah to the primogeniture of dignity, and Levi in respect of the Priesthood are called here the first-born, and the Church first founded in them, and planted by them, is here called the Church of the first-born, the Apostolical Church. Dr. Ham. An-

"The first-horn of the dead | Christ, the first-born among them which rife from the dead to go into life everlasting, Col. 1.

"The first boan of the noo2 The most needy, weak, and beggerly Jews shall feed (that is) under Hezekiah as a Shepherd, shall rest and enjoy good things, Isa. 14.30. A Metaphor. For as the first-born by the Law were to excel their Brethren in wealth, as having a double portion; fo these poor in misery should exceed other miferable persons.

To fangifie the first boan That Christ the first-begotten of all creatures: that is, begotten afore any creature in respect of his God-head; and according to his Manhood, the first-born of his Mother, Col.1.15. Mat.1. 25. was consecrated the Prince of our Salvation, or the Author and finisher of our faith, Heb. 2.10. & 12.2.

6. That Christians by the Spirit of Adoption, as it were by the first-fruits of the Spirit, are assured that all they do, and themselves are acceptable to God, till they obtain full redemption, Rom. 8.22.

2. That the first kindnesses and favours of God to any Nation, Countrey or Family, feal up his love to all the rest, I Cor. 16.15. Rom. 11. 16. Exod. 13. 1, 2. Sanctifie to me the first-born,

Exod 22.29. & 34.19. Deut. 15.19.

\*firft faith Vow in Baptifm, whereby we are bound to protess the Christian faith: or that promise which younger Widows made to the Church to remain fuch, that they might ferve the poer, 1 Tim. 5.11,12.

The firft of the feaft | Mat. 26.17. fignifieth the first day of the feaft, as Mark 14. 12. expounds it. So, first of the mouth, Exod.40.17. fignifieth the First day of it.

first fruits That small portion of fruits which was first gathered to offer unto God. Exod. 22. 29. & 24. 26. The first ripe fruits of the Land thou Shalt bring to the Lord, Numb. 15. 20,

'Christ raised from the dead, by his own resurrection, sanctifying all the Believers to a bleffed Refurrection, as the first fruits under the Law did fanctifie the whole mais and heap of other fruits. I Cor. 15.20. The first fruits of them that sleep. Also as in order of time, the first fruits under the Law were reaped and cut down before the Crop; so the Resurrection of Christ shall go before, and by the force thereof, the rifing of Believers again shall follow at the last Judgment: Unbelievers rise again, not by vertue of Christ the Mediator, with whom they have no communion; but by the force of Gods curse denounced against Adam, Gen. 2. Thou shalt die the death. The death here threatened, being principally that which is eternal, the wicked by a general power of God must rise again to suffer as their sin de-(erverh.

'3, An holy kind of offering, taken out of the refidue of men (as first fruits were taken out of the rest.) Jam. 1.18. As the first truits of his creatures.

4. A certain measure of the special and saving graces of the Spirit; as Faith, Hope, Love, &c. which therefore are likened to the first fruits, because the having of these graces, gives hope of enjoying heavenly bliss and joys in due time; even as the Israelites, by the offering up of their first fruits to God, were raifed up to a good hope, to enjoy the whole crop in due feason. Rom. 8.23. We also which have received the first fruits of the Spirit, do wait for the redemption of our bodies.

'5. The fore-fathers, or first fathers of the Jews, as Abraham, Isaac, and facob. Rom. 11. 16. If the first fruits be holy, so is the

whole lump.
6. One who preventerh others in believing, being converted

to Christ before others, Rom. 16.5. 1 Cor. 16.15.

Hereby being absolutely put, Abraham, Isaac, Jacob, with the rest of the Patriarchs are understood, Rom. 11-16. as by the first fruits of the Spirit, a certain measure of the saving graces thereof. Rom. 8.23. The first fruits of Achaia; such as were converted to Christ before others. I Co.16.5. The first fruits of them that steep, christ, Rom. 1 5.20. The first fruits of the creatures; the regenerate taken out of the refidue of men, Jam. 1.18. tearmed, Rev. 14.4. The first fruits unto God, and unto the Lamb.

Being the first fruits unto God, and to the Lamb, Rev. 144. First converted, or openly making the first profession of the Reformed Religion. Chap. 5.9. & 20.5. An allufion to the first fruits in the Law. Deut. 18.4. Prov. 3.9. Jam. 1.18. They were paid to the Priest as Gods due. All the world is the heap; the Elect are Gods and Christs in a manner. The Lamb hath a peculiar right in the n. Annot.

'first heaven] Heaven, as it is now under vanity; or, as fome think, the former good and pure estate of the Church, giving place to a purer, or to the calling of the Jews. Rev. 21. 1.

First heaven is passed away.

"First heavens and first earth | Heavens and earth considered in that corrupt estate wherein now they are through our fin, before that perfect reftoring and change which shall be at the great and last day. Revel. 21. 1. First heaven, and first

first love] Former affection of love, which being decayed,

'needed refreshing, Rev. 2.5.
'Africat love Charity toward God, and toward our neighbours, which the Angel of the Church of Ephesus did shew forth at the beginning of his Ministery, very zealously performing all good means, and using all duties, for the furthering of Gods glory, and the good of his Flock. Rev. 2.4. Because thou hast left thy

Or, former love, 1 Tim.5.12. shewed in diligent teaching and ordering of his people, John 21. 16, 17. He was not, it may be, so careful in feeding, and tending his Flock, as when John was there to overfee him. Not only Idolatry and false Doctrine, but negligence in a Minister is blame-worthy. Annot.

Christ speaks not of the grace of Charity wholly, but of that degree and measure wherewith he had formerly been adorned: He commends him for two notable fruits of Faith and Love which he did still exercise, patience and constancy, vers. 2, 3. Leighs An-

' firit refurrection ] Sanctification, whereby the Elect arise from the death of in, to waik in newness of life. Rev. 12. 6.

Blessed and holy is be that haih part in the first resurrection. Rom. 6.4. Christ hath raised us from the dead, to walk in a new life. Mr. Brightman expounds the first resurrection, of the calling of the Jews again unto the faith; which is after a fort raifing them from the dead. This expedition in Substance is one with the former, because the calling of the Jews will be the quickning of them by

"Alje firft day of the Sabbath The first day of the week, called in Scripture the Lords day, and with us Sunday. Joh. 20.1. The first day of the Sabbath. Soit is read in the Original, 1 Cor.

"The first of his strength The male-child which is first | begotten when his Parents were in their best strength and vi-gour. Deut.21.17. For he is the first of his strength. Gen.49.3. He is called the beginning of firength.

first things | Sins, and their effects of forrow and mifery. Rev. 21.4. There | hall be no more crying, nor death, nor forrow, nor

pain, for the First things are past.

First boyce | That Revelation which from heaven John did first receive touching those things which were to be done for the time to come. Rev. 4. 1. And the first voyce which I heard, was

First marks | Former actions which they were wont to do

while they heartily loved the Gospel, Rev. 2.5.

first wooks Great diligence in preaching the Word, and administring the censures of the Church, for the preventing of crimes, or recovery of fuch as be fallen, Rev. 2.5. And do thy first

"Ho give first | To give before, Rom. 15.35 Who hath given · him first. This place is diligently to be observed against such as would have foreseen faith and works the moving causes of election; and our actual and present works proceeding of faith, to be meritorious causes of salvation: whereas all creatures, even Anegels as well as men, are debtors to God, of whose free gift they 'hold all they have : he being debtor to none, of whom he takes onothing, nor takes ought from, therefore cannot be obnoxious and injurious to any.

firstling) Spoken of Beasts (as first-born of man) that which openeth the Matrix, Exod. 13. 12. It was of the firstlings of the flock that Abel offered, because it was fit that God should have the first fruits of his own increase. Annot. Lev. 27. 26. Heb. first-born,

Fift) Taken properly, which may be diverfly diffinguished : as, 1. From their quantity, some being small, Mat. 15. 34. some

great, Joh. 2. 11. 2. From the places where they are; as, In the Sea, Gen. 1. 26. In the River, Exod. 7. 18, 21. In Ponds, Ifa. 19. 10. In Pools, Cant. 7.4. In Brooks, Ifa. 9. 8.

2. From the divers ways whereby they are caught; as, with Nets, Mat. 13. 47. Joh. 21. 8. Angels, Ifa. 19. 18. Hooks, Mat. 17. 27. Spears, Job 41. 7.

4. From the manner of dressing it for food; as, by broyling it,

John 21. 9. boiling, baking, &c.

5. From their adjunct; fome have, fome have not fins and feales, Lev. 11. 9, 10. They are very numerous, Gen. 1. 20, 21. Numb. 11. 12. Píal. 104. 25. Ezek. 47. 10. Gen. 48. 16. but know not the time when they shall be caught, Eccl. 9. 12. Prey one upon another, Hab. 1. 14. Of which even Solomon himself wrote, 1 Kings 4. 33.

Figuratively, for a great multitude of people, Ezek. 29. 4, 5.

Spiritual, Fish in spiritual waters, Mat. 13. 48.

[Fish] Jer. 16. 16. And they shall silb them; so environ them, as Fisher-men do sishes, to make havock of them, that they should be wholly at their mercy, either to flay, or to fave. Annot. The Chaldeans shall be as so many Fishers to drag them out of their good land. Hall Paraph.

fiftermen, or fifthers] Luk.5.2.
\* Fifters | Such as make benefit unto themselves by fishing. Ifa. 19.8. The fibers shall mourn; that is, the Agyptians shall be forry; when that the river Nilus is dried up, wherein they were wont to fish for their commodity.

2. The Armies of the chaldeans pursuing the Tews to destrudion. like as Fishers take Fishes in their net. Jer. 16.16. I will I fend out many Fishes to take them.

"AFishers of men Ministers of Christ, who by the Word (as by a net or hook) do draw men (as fisher) to Gods Church and

'Kingdom. Mat. 4.16. I will make you fifters of men.

Afitherate Nch.3.3. So called because it was towards the Sea, and fish was brought into the City that way, and a Fish-market might be near it. Annot.

Fifth-hook Amos 4. 2. And your posterity with Fish-hooks. He will by the power of the Assyrian snatch you away out of your Countrey, as the fish is caught up out of the water, by the hook of the Angler, Hall.

"fith pools in Dethbon] Pools of goodly, pure, and clear water, unto which the Spoule likeneth the eyes of her Husband, for their rare clearness, Cant.7.4. Thine eyes are like the Fib-pools

The Analogy betwirt the eyes and pools, or fountains of water, is so natural, that both are expressed by one word in the holy language, and as the one are pure, gentle, transparent, untroubled, clear, fo are the other. Annot.

Eyes like water-pools, clear to see the truth, and to look unto the ways and actions of her self and others. It may also intend her watery eyes, weeping for her former fins, as firemy lamenting the fins of his people, wisheth that his eyes were a fountain of tears,

Jer. 9.1. and prophefying their convertion, he faith, they shall come weeping, &c. Jer. 31. 9. Hessian by interpretation fignifieth a count, computation, or artificial device, and thus forme expound it here, pools artificially made. It was a City where King Sihon fometime dwelt, Numb. 21. 26. and was fituate in a goodly ferfair and clear pools or ponds of water which beautified it, as eyes do the body. The Hebrew Expositers understand by these eyes, the Prophets, or (as the Chaldee Paraphrast faith, Scribes. Ayfnw.

F.

fifts[peat] Job 41. 7. An inftrument wherewith they imite fill in the water, to catch or kill them, like our Eel-spears. Annot.

fift] Properly, the hand, either closed up to smite, Exod. 21. 18. or, to hold fast, Prov.3c.4.

Figuratively, violence and wrong, Isa.58.4.

fit] is all one with meet, apt, convenient, expedient, profitable, ready, prepared. A fit man, for a man of opportunity, Lev. 16.21. marg. Fitted, or made up, Rom. 9. 22. marg. Fitly, put for upon his wheels, Prov. 25.11. Fitly fet, put for fitting in fulness; that is, fitly placed and set as a precious stone in the foyl of a ring, Cant. 5. 12. marg.

fitches 1. The word myp in Ifa.28.25,27. is rendred by Tremellius, Melanthium, by Montanus, Nigella, by Buxtorf, both ways, An herb called Gith, of fweet favour, and good against

rheums. The feed is less then Cummin, and black.

2. The word DYDD in Ezek.4.9. is rendred by Tremellius. Zeam; by Montanus in the Text, Speltas; in the marg. Viciam. By Buxtorf. both ways, Spelt, a Tare; or, according to some. a kind of Wheat. The same word in Exod. 9. 32. is transla-

fitted I King. 6. 35. Fitted upon the carved work. That is. beaten to close to the carved work, as every part of the engraven was diffinctly discerned through the Gold. Annot. Rom. 9.22. or made up, marg. Ifa.44.13. Hefitteth It, Heb. maketh it, or worketh it. It cometh from a root that fignifieth to scrape, or pare away. Lev.14.41. Annot.

fitty Aprly, agreeably, Eph. 2. 21. & 4.16. A word fitly spoken, Prov. 25.11. Heb. spoken whom his wheels, marg. fitty set Cant. 5.12. Heb. Sitting infulness, that is, fitly pla-

ced, and fit as a precious flone in the foyl of aring, marg. So fully placed as is most comely, and most expedient for the perfect fight of the estate and necessities of his servants, Hall.

So guiding and directing his fight to look perfectly into all things, yea into the depth of the secret of mens hearts. Finch. He hath only an eye of Providence over the whole world; but an eye of grace and favour, lively, and lovely in regard of his Church, He that is Judge of all, had need to have eyes that will pierce

The glorious eyes of Christ are refembled to Temels or Diamonds, which are so artificially set, that there is no disproportion, nor inequality in them, for he is no respecter of persons, but as his eyes radiate and sparkle like Orient gems, so are they even and just, and upright; and there is no partiality, no hypocrifie,

no unrighteousness in him. Annot.

fired That is, prepared, Pfal. 57. 7. marg. Trufteth, is established, Pfal. 108.1. & 112.7. Set or placed, Luke 16.26. five Spoken of, 1. in units, both simply, as of Bars, Exod. 26. 27. & 36. 32. Basis, 1 King. 7.39. Berries, 1sa. 17. 6. Brethren. Luk. 16.28. Changes of rayment, Gen. 45.22. Cities, Ila. 19.18. Curtains, Exod. 26.10. Cubits, Exod. 27.1. Damofels, 1 Sam.25.42. Days, Numb. 11. 19. Golden Emrods and Mice, Sam. 6.4. He-goats, Numb. 7.17. Heads of the house of their 1 Sam. 6.4 He-goats, Numo. 7.17. Heads of the House of their fathers, 1 Chr. 7.7. Horfes, 2 King. 7.13. Husbands, Joh. 4. 18. Kings, Johh. 10.5. Lambs, Numb. 7.17. Loaves, Luk. 9.13. Joh. 13.3. Meafures of parched corn, 1 Sam. 2.2.18. Men, Judg. 18.2. Months, Luk. 1.24. Oxen, Exod. 22.1. Fillars, Exod. 25. 37. & 36.38. Pieces of filver, 2 King. 6.25. Perfons, 1 Sam. 22.18. Porches, Joh. 5.2. Pounds, Luk. 19.18. Righteous, Gen. 18.28. Sheep, 1 Sam. 25.18. Sheeks, Numb. 3.47. Sockets, Numb. 3.6.38. Smooth flones, 1 Sam. 17.40. Sons, 1 Chr. 2.4,6. Sparrows, Luk. 12.6. Talents, Mat. 25.15. Times, 2 Cor. 11.24. Virgins, Mat. 25.2. Words, 1 Cor. 14.1). Years, Gen. 5.6, 11. Yoke of Oxen, Luk. 14.19. And with the addition of twenty Years, 2 King. 15.33. Furlongs, Joh.6.19. And thirty. Gen.11.12.

2. In hundreds, Gen.5.30. 3. In thousands, Numb. 31. 32.

3. In thousands, Numo. 31. 32.
4. In hundred thousands, 2 Sam. 24. 9. 2 Chr. 13. 17.
5 five months A fhort space of time, (as Localis are bred in sprid, and die in September) a definite number put for an in6 definite, for the comfort of the faithful, left they should imagin that this Plague was to increase without measure. Rev.9.5. That they should be vexed five months. Others by five months do underfland 150. years, reckoning every day for a year. Others by five months, do think five ages to be finished. But Mr. Bullin• \* ger doth interpret the five moneths wherein these Locusts here fpoken of should be suffered to rage and vex men, of that whole space of time, whatsoever it was wherein it should continue, which yet is limited by a few moneths, for the confolation of the Elect. This is the best exposition, as I do judge.

F

The Saracens vexed Italy from the year Eight hundred and thirty, to the year Nine hundred and Eighty. Annot.

Fired My heart is fixed, Pial. 57.7. Firmly prepared. Aynfw. Wholly bent to give thee praise for my deliverance. Annot. A great Gulf fixed. Luk. 16. 25. Set, placed.

Fian Exod. 2. 3. Sea-weeds, or Sedge such as grew by that River, and in the Red Sea, and other Seas, Jonah 2. 5. Whereof the Red Sea had the name. Aynfw. Job. 8.11. Some rake it for a left reed; others, for a Miadow, as Gen. 41.2 meaning the grafs that is on the Meadow, on which the Cattle feed. The word hath its Original from TIS, a Brother, because flags, and so also grafs in a Meadow, grow together as in a Brotherhood.

Flagons | Ifa. 22. 24. The word first and properly, fignifieth a Bottle, fuch as they used commonly to carry or keep Wine in, 1 Sam. 1.24. & 10. 3. & 25. 18. which were usually of earthen stuff, Jer. 19. 1, 10. & 48. 12. and therefore of no great value, Lam. 4. 2. Put therefore here for persons of the lowest rank, and least esteem; as the Bowls before for men of some prime note

and repute. Annot.

'fiaggons of wine] The most comfortable promises of God's mercies for salvation; which are as wholsom wine abundantly drawn out of Christ's Cellar, which is his Word. Cant. 2. 5. Stay me with flaggons; that is the plentiful comforts of the Word, and the rich Graces of the Spirit, poured into my heart for my strengthening.

fiangons | Stay me with flaggons, Cant. 2. 5. The Church in her foul-fickness, speaketh to her friends (the Ministers of Christ and other Christians) that they with the comfortable Doctrines and promifes of the Gospel applied unto her conscience, would furtain, firengthen, flay, and uphold her ready to fall as into a fwoon through trouble of minde, because of her own infirmities, and want of feeling of Christ's grace and bleffing: See 2 Chron. 32.6, 7, 8. Act. 14.21, 22. & 18. 23. Rom. I. 11. Flag-gons are named for the wine, in them (the wine of grace and consolation, which God's people have distributed among them, in the spiritual Banquet of the Gospel) as the cup for the Wine therein, Luk. 22. 20. Aynfw.

Or syntments, or flowers, it is a general word for all delights, which the Church here calleth either upon Christ, or his Ministers to bring her speedily in the cordial promises and resocillations of the Gospel, which may support and comfort her in his absence.

Annat.

Arias Montanus turneth the Hebrew thus, underprop me in the flagons, confort me in the apples, that is, amidd the flagons, amidle the fruits, fo the sense should be this, O my well-beloved, vouchfafe that thy Ministers may cheer and strengthen me, who am ready to faint tout toy ananyers may ever and pringeries me, some in ready to Jaint and from amidft this divine Banquet, my first being over-weakfo full, in the firong odour of thy graces. Clapham.

Jiakes Job 41. 23. Hebr. the fullings. All is faft and hard about him, even those parts that hang loose in the other fishes.

Or, the refuse, or vilest parts, as the word is translated, Amos 8.6. Some take it for flakes of flesh, distinguished by veins, like branches of oak or ash. Annot.

es of oak or alb. Annot.

'Afflame I fignifieth utually great afflictions from the hand of God, Ifa. 30. 30. Lam. 2. 3. because that flame is said to burn up Mountains and Trees, Pfal. 83. 5. Joel 1. 19.

Put also for fire, Phil. 106. 18. Ifa. 5. 24. The burning hear of the Sun. Toel 1. 19.

fisme ] Judg. 20. 38. Heb. elevation, marg. Fisme ] which hath a most vehement stame, Cant. 8. 6. Flame Jab, the consuming flame of the Lord, that is, most vehement and ardent, after the Idiome of that phrase in holy Scripture, which useth to attribute great things unto the Lord, as Psal. 36. 6. Thy righteousness is like the great Mountains, Heb. the Mountains of God, marg. Mercer. Annot. The word noteth a vehement or consuming flame of the Lord, as the piercing and devouring lightning; but meaneth the fire of his Spirit, which is compared unto fire, Mat. 3. 11. for the power and efficacy thereof in the hearts of the children of God. Aynfw.

flaming Nah. 2. 3. Heb. fiery, marg. friank Lev. 3. 4. or Loyns, as Pfal. 38. 7. Annot. on Job 15

ffiath] Ezek. 1. 14. As the appearance of a flash of lightning, most speedily, as it were in the twinkling of an eye, Matth. 24. 27. Luk. 17. 24. Annot.

fflat] Lev. 23. 18. Flat nose, in Greek, short nosed, or having the nose cut off. It implyeth all manner of deformity in the nofe. Aynfw. Numb.22.31. Down. Josh. 6.5, 20. Heb. under it.

marg. "In flatter"] To speak pleasing or falle words, with a mind only to please and beguile, for our own profit. Prov. 18.23. He are for our own profit. Prov. 18.23. He

It may be confidered with respect unto ones self, others.

Ones felf, Pfal.36.2. He flattereth himself in his own eyes; that is, he alloweth, liketh, and praifeth himfelf.

Others; God, Pfal. 78.6. But they flattered him with their mouth; that is, went about by fair words and speeches to deceive him, as t were; neither unfeignedly confessing their offences, nor rightly glorifying his Majesty. Our neighbour, and that by secret enemies, Pial. 5. 9. & 12. 2. The strange woman, or whore, Prov. 2.16. & 7. 21. False Prophets and Teachers, Ezek. 12.24. & I Theff. 2. 5. Whence cometh much evil, Prov. 25. 28. &

Flatter | Prov. 20. 19. or, Entice, marg.

Hatterp ] Job 17.5. When mens words are smooth, Prov. 7. 21. Pfal. 55. 21. Shall be corrupt by flatteries, Dan. 11.32. or

cause to diffemble, marg.

flar This is well known to the good Housewis, Prov. 31.13.

About which there were (there are) that wrought, Isa. 19.9. The linnen yarn being a special commodity among Merchants, I King. 10.28. The stalks thereof were beneficial to the Spies, Josh. 2.6. Being dry, it foon takes fire, Judg. 15.14. Lines have been made hereof, Ezek. 40.2. It hath been abused to Idolatry, Hos. 2.5.9. It's feed is ufeful in Physick.

Smoaking flar Weak Christians (like to flax) which hath neither heat nor flame, and yieldeth forth but fmoak only : even fuch as be infirm and weak Christians, who have no more but an unfeigned defire to believe and repent; as it were a spark ready to die. Mat. 12.20. Smoaking flax shall be not quench. Ifa. 42. 2. Bruised reed hath the same signification.

Hoflay Mic. 3.3. To ftrip off. D. Tranft.

'fiea A vile and base creature so called. 2. A mean and contemptible person. 2 Sam. 24. 15. After whom doft thou pursue, after a dead Dog, or after a Flea? that is, an abject or base person.

fiee] Taken for, 1. To run away, Gen. 16.8.

2. To refue, or eschew, 2 Tim.2.22.
3. To escape or avoid, Mat.3.7.
4. To fain flight, or feem to flee, Judg.20.32.

5. To país away or vanish, Job 14.2.
6. To be speedily gone from a place, 2 King.9.3.
7. To be in fear and terrour, as one that fleeth from his enenies, Prov.28.1.

8. To feek unto, or relie upon, Ifa. 10.3. See To flie.

fice away See Shadows.

flee Rev. 14.6. Making haft to publish his message through the world. A type of the Ministery of those times. And indeed it passed from place to place very swiftly at first. So that this intimateth the free and speedy pailage of the Gospel from place to place by their Ministery. Annot.

Figere Job 31.20. Put for woollen Garments made of the leece of Job's sheep, which kept the poor warm. Annot.

' fleth The body confifting of fundry members. Rom. 2.28. which is outward in the flesh; That is, in the body, 2 Cor. 5. 5. 5. 2 Cor. 7.1. Gal. 2. 20. Plal. 79. 2. The flesh of thy Saints unto the beafts of the earth.

'2. A Wife. Gen. 2.23. This is flesh of my flesh. Eph. 5.31. Who ever hated his own flesh? In Mat. 19.5. (Flesh) is put for (Person) Shall be one flesh. Eph. 5.31. Joh. 1.13.

'3. One of our kind, a neighbour which is like unto our

felf, even every man and woman. Prov. 11. 17. He that hateth his own flesh, is cruel. Isa. 58. 7. Turn not thy face from thine own flesh; that is, from him that hath a common nature with thee..

4. Confanguinity, or nearness of blood. Rom. 9. 3. My kinsmen according to the flesh. Rom. 11. 14. If I might provoke them of my flesh; that is, my kindred which were born of the same flesh or Ancestors.

's. The whole man, confifting of body and foul. Gen. 6.12, 13. All flesh had corrupted his day upon earth. 1 Pet-3.18. Christ was put to death concerning the flesh; that is, concerning his Manhood; for his body was dead naturally, and his foul felt the forrows of death fpiritually, Act. 2.25. Luk. 3.6. 1 Pet. 2. 24. & Mat. 24.22. And elsewhere often is Flesh put to tignifie the whole humane nature, Rom. 1.3. & 8.5. as it is simply considered, without finful corruption: but together with all other properties and infirmities of a

6. Mankind, being weak and feeble, either to help himfelf

of others. Jer. 17.5. Curfed be be that maketh flesh his arm; that is, which placeth his strength and safety in weak and vain man. 18. 40. 6. P(al. 78. 39. Joel 2. 28. In these and many other places Flesh doth fignise our whole kinde, as it is wrapt in great 'imbecility and frailty.

'7. The quality of corruption, which is not finful, but the effect of fin, accompanying our bodies in this life, 1 Cor. 15.50. Flesh and blood shall not inherit eternal life, neither corruption inherit incorruption; that is to fay, our corruptible bodies cannot come to heaven. That which shall inherit heaven must be as 'incorrupt flesh, a body without corruption.

68. What thing foever belongs to this present life. 1 Cor. 7 18. Such shall have trouble in the flish: Thus Beza expoundeth it. Alfo, it fignifies the estate of this present life, Phil. 1. 24. To a-

bide in the flesh is more needful for you, Gal. 4. 14.

9. Whatsoever is in man reputed most excellent and glorious without the Grace of Christ; as nobility, birth, wisdom, wit, understanding and reason. Matth. 16. 17. Flesh and blood hath onot revealed this unto thee. Joh. 1. 13. 14. Born not of flesh, and blood, Joh. 3. Phil. 3.

10. All that in Religion which is outward, and to be feen with the eye, as moral works or ceremonies. Rom. 4. I. What hath · Abraham gotten according to the fleh? This word [Flesh] in the fecond verse, is expounded to be the works of Abraham, which edid not justifie him before God. Thus Eiza and Piscator inter-pret the place. See Gal. 6. 12. & 3. 3. where Flesh fignifies the Ceremonies of Mases Law; and whatsoever it is which is without is noted by this word. Phil. 3. 3. Unbelief, and all motions of the foul which be evil, all wicked defires, all our words and works done without grace, how good, holy, or spiritual soever they feem to be, and thew for; also our learning, Doctrine, Preaching, Prayers, and what else soever cometh not of the Spirit of

Christ, is called flesh in the phrase of Scripture. '11. The whole nature of man, as it cometh into the world, corrupt and vile, infected by fin; or that part of man which is unregenerate. Joh. 3. 6. That which is born of the flesh, is flesh. \*Rom. 7. 5. When me were in the flesh. Rom. 8. 8. They that are in the flesh. Gal. 5. 13. that is, in the corruption of finful nature and in all other places, where the word Flesh is applied to men unregenerate, it fignifies the whole corruption and naughtiness of our nature, raging and reigning both in the reason and will; but in those places of Scripture, where Flesh is attributed to new born persons, and is set against the Spirit, as in Gal. 5. 17, 19, 24. Rom. 7. 18, 25. In all these (I say) and such like Texts, the word Flesh fignifies the remainder of natural corruption, even so much of that vicious quality of sin, as still sticketh behind in regenerate persons, and is unmortified. The reason and cause why fin is noted out by the name of Flesh, it is because through the Flesh (to wit, our seed) or through carnal generation, fin is conveyed into the whole man, foul and body. Also, for that, the flesh or body is the instrument to execute the lusts of our natural concupiscence, Rom. 6.13. Thus Piscator and Peof our natural concupricates, normally a line reason, to wir, be-ter Martyr do judge. Illyricus adds another reason, to wir, be-cause man, as he is sinful, tends wholly unto carnal things. By this we see how such are deceived, who will have only the inferiour part of the foul (as will and affections) meant by Flesh.

12. Common or ordinary course of nature. Gal.4.29. He that " was born after the flesh. Thus was ismael born of Agar, after the

manner of other men. 13. The inferiour or unreasonable part of the soul, as it is corrupt by fin, to wit, the finful will and affections, Eph. 2. 3. In fulfilling the will of the flesh; that is, the defires of our corrupt

6 14. Every living Creature, reasonable and unreasonable. Pfal. 136. 25. Which giveth food to all flesh. Gen. 6. & 7. Lev. ¢ 17.

15. Authority, dignity, wealth, worship, corporal conversation. 2 Cor. 5. 16. We know no man after the flesh.

16. Outward appearance. Joh. 8. Te judge according to the

17. A glorified person, whose body and soul is persectly bleffed. Job 19. 26. And shall see him in the flesh.

18. The secret parts of man or woman. Lev. 15. 2. whoso ever bath an iffue from bis flish. In all the places following, Flesh is put for the member of generation, Gen. 17. 13. Ezek. 16. 26. · & 23. 20.

It's taken alfo.

1. For Beafts and Fowls, Gen. 6. 19.
2. The company of the faithful called unto the knowledge of

God. Toel 2.28. 3. An outward, humble, and laborious conversation, Heb.

4. The body of Christ, Joh. 6. 51.

5. Vain confidence, Jer. 17. 5.
6. The filthiness of Idolatry, Ez. 23. 20.

7. The weakness and frailty of mans nature, Gen. 6. 3.

8. A type of the refurrection, Ez. 37.6. 9. The conjunction of male and female, Eph. 5. 31.

1c. Christs humane nature, Rom. 8. 2.

11. The skin, Pfal. 102. 5. marg.

12. That red, foft, and tender part of the body of every living creature, Gen. 2. 21. 13. The naughtiness and lewdness of licentious livers, 2 Pet.

14. This present life, with all such things as belong thereunto,

15. That which is mans food, Gen. 9. 4. Deut. 12. 15.

16. The head, Job 4. 15. 17. Weak mortal man, Eph. 6. 12.

18. Mans natural strength, Gal. 3. 3. 19. Mans natural judgment and capacity as man, Mat. 16. 17.

Joh. 8. 15. Rom. 6. 19. 1 Cor. 1. 26. 2 Cor. 1. 17. 20. Slaughter (or beafts flain) 1 Sam. 25. 11. marg. Flesh is often taken for corrupt nature, as Rom. 7.25. & 8. 1, 5, 9, 13. Hence those lusts are cailed steply lusts, or the lusts of the Ach, which proceed from corrupt nature, Gal. 5. 1. Rom. 13. 14. Eph. 2. 3.2 Pet. 2. 18. Sometimes the lufts of the flesh, are taken for those lusts which are against the seventh Commandment, as I Joh. 2. 16. Annot.

"According to the flesh ] As concerning, or for so much as toucheth the body and outward things which Masters have in their power; for the Conscience, that is only in Gods power.

Eph. 6. 5. Obey your Masters according to the Flesh.

'Afteth and blood | The whole humane nature, such as it is in respect of corruption, considered without the grace of regeneration. Mat. 16.17. Flish and blood hash not revealed this; that is, humane nature, as it is corrupt and finful, hath not taught it thee; or such as it is in it sef, without respect to sin and corruption, Heb. 2. 14.

· 2. Mortal men as they are weak and feeble, Eph. 6. 12. We wrestle not against stesh and blood. Gal. 1. 16. I communicated not with flesh and blood; that is with any man in the world.

3. An humane living body subject to rottenness, 1 Cor. 15.

Flesh and blood, Mat. 16.17. It's an Hebrew phrase, בשר ורם, fignifying no more than a meer man here upon the earth, one that hath afcended no higher than the common state of men. Idem. Annot e. In 1 Cor. 15. 50. It figuites that that of growing feeding, corruptible bodies, such as these we carry about us; this being the difference betwixt the natural body we have here, and the spiritual hereaster. Id. Ann. d.

Heb. 2. 14. Partakers of flesh and blood, understand hereby mans humane nature inbject to weakness, misery, and death. So Mat. 16. 17. Gal. 1. 6. Ephef. 6. 12. Annot.

Heb. 12.9. He have had fathers of our flesh, that is bodies, Rom.

2. 18. 1 Cor. 5. 5. Ephel. 6. 5. 1 Pet. 4. 6. Annot. Heb. 5. 7. Who in the days of his flesh, that is, of his Humiliation, while he was subject to our common, humane, yet blameless, in-

firmities. Annot. Heb. 10. 20. through the veil, that is to fay, his flesh. Humane nature, Píal. 16.9. and 27.2. Joh. 1. 14. called flels, because of the instructional weaknesses thereof, Pial. 78.39. And whereby his Divine nature was veiled and covered over; even as the Ark of the Covenant, the Mercy-feat, and the most holy places were

by the veil. Annot. Heb. 9. 13. Sandlifieth to the purifying of the flesh, that is, freeing those who used them (the carnal ordinances) from legal polluti-

ons and irregularities. Annot. " The fieth of Chaift ] Whole Chrift, both God-head and Man-hood in one person, with all his benefits. Joh. 6. 55. My flash is meat indeed, that is, my self being believed on. A Sy-

2. The Man-hood of Christ, as it is considered apart from his God-head or Divine nature. Joh. 6. 63. The flesh profiteth nothing; that is to say, the humane nature of Christ is not profitatable to us of it felf, but as the God-head dwelleth in it, giving life to it, and quickning us by it. Thus Mr. Tindal and the Bible-note expound this place. Augultine and Chrisoftome expound it of understanding the words carnally, and not spiritually. The former is the better. Which sense also Augustine alloweth: But Mr. Beza understandeth Flesh generally of all slesh, or corporeal meat, and not specially of Christ his stesh, because he saith not my flesh, but flesh indefinitely.

MO be conformed in the flesh To have the wicked naughtiness of our nature mortified and subdued. 1 Pet. 4.6. That they might be condemned according to men in the flesh,

1 Cor. 5. " Ho crucifie the flesh ] To weaken the strength and power of natural corruption. The death of Christ doth this by merit, and the Spirit doth it by the efficacie of his grace, and the Saints by godly endeavour furring up that grace. Gal. 5.24. They that eare Christs have crucified the flesh, Rom. 8.12,13,14.

"Destruction of the flesh The taming and making lean the body, the vital juyce or moyiture being dryed up, by heaviness of the heart of sin. t Cor. 5. 5. He be delivered unto Satan for the destruction of the flesh. Thus Piscator expounded this place.

For the destruction of the stelle, I Cor. 5. 5. (i. e.) To the bringing of some sore disease upon them. Dr. Ham. on Mat. 17.

"To eat the flesh and daink the blood of Chaist All manner of participation with Christ in the Word, by the Faith

of the Promises, as well as by Sacraments, Joh.6-35.

'fiteth of fiteth, or to be one fiteth] Natural conjunction,
fuch as is between husband and wife, or between Kinfmen. 2 Sam. 6.2. He is flesh of our flesh. Gen.2.13. This is flesh of my flesh. Mat. 19.5. They twain shall be one flesh; that is, as one man most nearcoupled; or, one person, as before.

'Man and Wife are faid to be one flesh:

4 1. For the undividable fociety of life.

43. For the generation of one flesh; that is to fay, one child. 2. For the conjugal copulation and unity of the whole.

4. For the mutual right which each hath unto the body of the

other, I Cor.7.4. Gen.2.24.
Note further, that this phrase, to be one flesh and bone, as it peculiarly noteth the most near conjunction of man and wife, by natural and worldly marriage; and of Christ to his Church by 'spiritual marriage: So it importeth at large, and commonly any consanguinity or kindred whatsoever, as in Labans speech to Ja-\*coh, Gen. 29. 14. Thou art my bone and my flesh: and in Davids
words to the Elders of Ifrael, 2 Sam. 19. 12. Are not ye my bone and my flesh? and in their words to him, I Chr. II. I. Behold, we are thy hone and thy flesh. Woman was of Adams flesh, both originally: 2. And by communion of nature. 3. And by right of marriage, Gen.2.23.

2. Spiritual union and conjunction, fuch as is between Christ and his Members. Eph. 5. 30. We are members of bis body, of his 'ffesh, and of his bones; that is, most straightly coupled to Christ by the spiritual band of our Faith.

\*Beart of fleft) A tender and foft heart yielding unto the \*Word of God, and eafily receiving the impression of grace. Ezr. 11.19. Iwill give you an heart of flesh, which is set against a flony heart, that is, hard and hardened, not yielding to God. Such an heart Josiah had, 2 King. 22.19. and David prayed for it, Pfal.51.17,18.

Dolp fleth ] Flesh to be offered in Sacrifice, Hag.2.13. Such holy flesh and meats as were affigued to the Priest to eat, might not be eaten of any Prieft as was unclean, nor of eany strangers, or of hired servants: which signified and signered, that they which serve in the Ministery, sliould live by it, and that things appointed to that purpose should not be conver-

red to other uses, I Cor.9.13.

"Ho be in the flesh] To be a meer natural man, unregenerate, drowned in the lusts of sin, and a servant of sin, Rom.7.5.

when we were in the flesh, Rom.8.

"Ho fow to the fleth] to apply a mans care and labour to heap unto himself carnal and earthly things, which belong to the cherishing of this mortal stells or body. Gal. 6.8. He that lows to the flesh, of the flesh shall reap corruption.

"Uncircumcifion of the flesh | Flesh or natural corruption, which is an abominable thing, Col. 2. 13. Uncircumcifed ones were in times paft abominable to God and his people; as Dawid in deteffation of Goliah, termed him that uncircumcifed · Philistin.

"At be infirmity of the field.] The weakness of our under-flanding being more carnal than ipiritual, and having in it more eignorance than knowledge. Rom. 6. 9. I speak after the manner of a man, because of the instrmity of your stells.

2. The crofs or afflictions, which make one outwardly infirm and weak. Gal. 4. 13. Paul being confidered according to the outward man, was weak.

'Hefth of the kings, Captains, &c. The great dainties 'wherewith God will feed fuch as he calleth to this Feaft, even all forts of men which fight for Antichrift. See such a description, Ezek.39.17,18. Rev.19.18.

As appertaining to the flesh, Rom.4.1. This connecteth with the Eugnkwas, hath found, for so it lies, suprices name odpes, found according to the flesh, and is not joyned with Abraham our Father, as in reason it would have been (and not supragues interposed) if the meaning of it had been, Our Father according to the flelb; which being supposed, it will likewise follow that nava odena, according to the flesh, must fignifie the same with & Egywv, by works, ver. 2. in like manner as found and justified import the same. Dr. Ham. Ann. a.

Except ye eat the flesh of the Son of man, Joh. 6.53. For the understanding hereof, confider,

1. That the flesh and blood of the Son of man, is put for the Son of

man, or Criefle himself, a part being put for the whole.

2. That fless and blood, frequently are used not only to fignific our mortal condition, which this our fless and blood is subject to; but also this mortal nature, as it is subject to much weakness and afflictions, and so it notes christ in his flate of humiliation.

3. That the occasion of Christs discourse here, was for that they fought him, because they did eat of the loaves and were filled. ver.26. which he reprehends in them, and bids them feek and defire that food which endureth to everlafting life, ver. 27. (i. e.) that doctrine of his, which is food for their fouls, and being received, addition in which is journed into entrails of good life in them, would bring them to immortality. All which being put together, make up this compleat sense of the words, that christ, this mortal, deshised, crucified Christ that took our flesh on him, came down from heaven, here lived and died, to reveal his Fathers will unto us, and work belief in us, is the food of our fouls the believing and obeying of whom, will as food, sustain corporal life, beget and maintain spiritual life in us, and bring us to eternity. Dr. Ham. Ann. e.

No flesh should be faved, Mat. 24.22. Here is meant none of all the Jews; that is, The sharpness of this War from the Romans without, and of the Zealots within (Jerusalem) that killed all that were averse from War, was such, that if it had continued, if it had gone on farther against the City, all the Jews every where had been di-

stroyed utterly. Idem. Annot. i.

"To walk after the flesh To follow the motions of cor-

"Mo walk after the their] To follow the motions of cor-rupe nature, in the guiding of our life and manners. Rom. 8. 1. 'Which walk not after the flesh, ver. 12. 'Mo walk in the flesh] To live in this frail body until we be taken up into heaven. 2 Cor. 10. 2. Though we walk in the 'flesh Also. to live in the flesh hath the same fignification, Fhil. 1. 22. Col.2.20.

fleth | For that it was weak through the flesh, Rom. 8.3. The in this place cannot so fitly be said to fignific the state and condition of men under the Law, (mentioned ch.7.5.) but that which is the the means, by which occasionally (as the And notes) the Law became so weak and unable to restrain men, viz. the carnal or flefhly appetite, which is contrary to the propojals and preferiptions of the Law. The carnality of mens hearts was too strong for the Mosaical Law to do any good upon them. And so the Law was weak, not absolutely, but through the flesh (i.e.) The Mosaical dispensation by the promise, and terrors which it proposed, was not able to subdue carnal affections, to mortific lusts, to bring men to inward purity, which to the flesh was more ingrateful, then that temporal promises should perswade any man to undertake it, when there were not temporal punishments to drive them to it, as in case of concupiscence opposed to that inward purity, there were not. And so it was not possible for the Law to bring them to any good: Christs resonation was necessary thus to call carnal sinners to repentance. Dr. Hammond. Annot. a.

fflethed] Gen. 41. 2, 3. Fat-flesbed, and lean-flesbed; or fat in flefh, lean in flefh. Aynfw.

fleth-hooks Inftruments with teeth, to take flesh out of pots, &c. 1 Sam. 2.13, 14. 2 Chr. 4.16.

fieshp Spoken of the tables of the heart, 2 Cor.3.3.

Jiethip] put for frail and mortal, 2 Chr. 32.8. Soft, tracta-ble, docible, Ezek. 11.19. & 36.26. 2 Cor. 3. 3.

flethip | Spoken of wisdom, (whereby worldly wisdom is to be understood, Dr. Ham.) 2 Cor. 1. 12. Mind, Col. 2.18. Vainly puffix up his felbly mind, (without cause puffed up by the imagination of his own flesh, Dr. Ham.) lusts, 1 Pet. 2.11. Whereby the doctrines and practifes of the Gnoslicks are to be understood

[itth=pots] Exod. 16. 3. Vessels wherein they boyled their flesh.

flep To pull or take off the skin, Mic.3.3. To flay, fley, cur in pieces, and lay beafts on the Altar, were works proper to Priests, Lev. 1.5,6. Annot. on 2 Chr. 29.34. See Flay.

A flie Herewith God plagued the Egyptians, Plal. 78. 45. Put for enemies, by whom God would punish his people, 11a. 7.18. Motifie for file and Bee To call unto him to fight a gainst about and Judabs enemies, as Agyrtians, Politistics.

Idumaans, Chaldeans, &c. compared to Flies and Bees for their number, (wiftness, ffrength and warlike skill, Ifa. 7.18. Hoffie | put for, To be greedy upon, 1 Sam. 15.19. Afcend,

Job 5.7. Vanish or pass away, speedily, Job 20.8. To make great hast, Pial. 143.9. To be swift, Zech 5.1,2. See to Flee. "It flie To come speedily to the Church by grace to direct and govern her, that she may be able to do that which Christ had

commanded, Cant. 8.14. flight] A running away, 1 Chr. 12.15. Whereunto armies of

the Aliens were turned, Heb. 11.24. Which at fometime is impofble, Amos 2.14. tomerime dangering, Mat. 24.20.

Flirie

mant, harder then flint, have Imade thy forehead; that is, powerfully confirmed and firengthened thee; upon which ground take the words of the Prophet, The Lord God will help me, therefore [hall I not be confounded ; therefore have I fet my face like affint, and I know that I shall not be assamed, Ya. 50.7. Their horse hooss shall be counted like flint; that is, hard and durable. The bringing water out of the flint, Deut.8. 15. and turning the flint into a fountain of waters, Pfal. 114. 8. argue Gods power for the good and prefervation of his own. Man having found out the use of flint, for the house, in kindling fire; abroad, for the discharge of his piece, &c. may be said, To put forth his hand upon the flint, Job 28. 9. marg.

flinty] Dett. 32.13. Oyl out of the flinty rock. Barren places like rough and craggy rocks, were made to yield fruit; or (according to the letter) Olive trees prospered in stony places.

This hony and oyl figured the heavenly graces, which God befloweth upon his Church in Chrift, who is likened to a rock,

1 Chr. 10-4. Ayafw.

Flix Ad. 28. 8. Bloudy flix. A perillous Flix, with excoriation and painful wringing of the bowels, and some bloud issuing.

An exulceration of the bowels. The Latines call this difease Tormina, because through it the bowels are tormented. Leigh Crit.

Sac. [Flork] A great company of Sheep gathered together, into

nines a great company or once particle together, into one parture, Jer 49,29, or Goats, Gen 38.17.

2. The whole Church of Christ upon earth. Cant. 1.7. Get the forth by the steps of the rock, A Metaphor. Luk. 1.32.

3. Some particular Church, Act. 20.20. Take heed to the flock,

1 Pet/4.2.

4. An hoast of men, or a rude and unskilful multitude. Jer. 49.20. The least of the flock shall draw them out.
5. A multitude of inhabitants, Ezek. 36.38.

6. An army, Jer. 6.3.
Finck | Gen. 4.4. Heb. Sheep or goats, marg. Numb. 31. 30. Of

the flock; or goats, marg.

Flock The whole company of true worthippers of God.

JIHOL J IIE WHOSE COMPANY OF THE WORKINGPES OF COUR, CARLING, Get thee fortb by the fleets of the Flock.

By the footleps of the Flock, or in the footleps of the fleets, that is, go in those ways, and do those works which the fleep or flock of Chrift have gone in, or done before thee, see I COLLILI. Heb. 13.7. I Theff. 2. 14. Heb. 6. 11, 12. The flook here fpoken of, feemeth to be opposed to the flooks (or herds) in verf. 7. as Christ to his compositions (or files). is to his companions, (or fellows) there mentioned, who as he is the one great paffor, so hath he generally one fold and slock, Ezek. 34-22,23. Joh. 10.16. which is his Church, as he saith, Ezek. 34-31. Aynfw.

Firly may the Church be compared unto a Flock, as whereof Christ taketh an especial care, over which he continually watcheth, else would we quickly go aftray, quickly become a prey unto Satan and our other enemies, who seek to take us at an advantage; The flock obeyeth the voice of the Shepheards, it's profitable unto its owner, is in it felfat unity, we must obey the voice of Christ, be fruitful in good works, and live in love and peace one

\* Flock of Goats] The multitude of the faithful, affembled to holy exercites, being like a flock of Goats (pread abroad, and feeding upon a Mountain, Cant. 4.1. Thine bair is like the flocks

flocks of companions Idolaters, falle-worshipers, societies of Hereticks. Cant. 1.7. For why should I be as she that turneth assistant the flocks of thy companions? See Companions.

'filood] The overflowing of waters, as Noab's flood, Gen.6. Pfal. 93.3,4.

· 2. Extreme dangers and violent troubles stirred up by wicked men against Gods children, or such great evils as be otherwise fent of God. Pfal.42.7. All thy floods and waves are gone over me, Rev. 12-15. The Serpent caft mater (like a flood) out of his mouth.

Pfal. 69.15. Pfal. 18.4.
3. Mighty Kings and people, who for firength and power are 'like unto a flood. Ifa. 59.19. For the enemy [ball come like a flood.

A Metaphor. Pfal.93.3.
4. Great flore, rich plenty of good thingsbodily and spiritu-\*al. Ia.41.18. I will open the floods on the tops of the bills. John 7.

38. Out of his belly floal flow floods (or vivers) of waters of life. A · Metaphor.

5. The red sea, Psal. 66.6.
6. Spiritual blessings, Isa. 44.3.

Swallowed up the flood, Rev. 12. 16. The Earl of Tholous, and divers others that were Papifts, fought for their Clients and Subjects the Waldenfes, and destroyed many of the Popes Souldiers, fent against them, so that they could never quite be rooted out. Or, the Carcales of such as went to fight against the Protestants,

Fiint A most firm and hard stone. Ezek. 3.9. As an ada-to harder then flint. have I made the forehead; that is, power-to harder then flint. have I made the forehead; that is, power-tone harder then flint. have I made the forehead; that is, poweris faid to eat up her inhabitants, Numb. 13, 32. And divers of the Popes Souldiers were so consumed. It may be an allusion to Numb. 16.31,32. where the earth swallowed up Dathan and Abiram, and fo preserved Moses and Aaron, from their insurrection. Or, the Roman Empire, which is the earth, in this book, when opposed to the Church, was divided in it felf, and fo Gods people escaped.

flood Job 20. 17. The floods, or streaming brooks, mar. The word carries with it plenty and swiftness, as floods bring plenty of water, and run apace. Annot.

or Torrents, that arife from any tempestuous sudden rain, another; and the latter of these is here meant, being joyned to the descending of the rain, and accompanied with the blowing of the winds. Dr. Ham. Annot. e.

' f[10008] Great and liberal flore of waters overflowing. Myffically, deep and grievous affictions, Cant. 8.7. Much maters cannot quench love, neither can the floods drown it.

flooz The visible Church as it contains good and bad, (like wheat and chaffe in a Barn floor) Mat. 3.21. He hath his fan in his

band, and will purge bis floor. A Metaphor.

It's put also for the Barn-floor, Hol. 9. called the Threshingfloor, Dan.2.35, and the Corn-floor, Hof. 9.1. and the floor of a House, 1 King.6.15,16,30.

[1002] 2 Chr.34.11. or, to rafter, marg.

Hotes Flat-bottomed vesiels or bords fastened together. towed with ropes, I King 5.9. Annot.

flourithed sea Vine.

flourithed again) Phil.4.10. or revived, marg. Flourthing The outward frail clate and thort prosperity of wicked men. Plal. 37. 35. I have seen the wicked frong and flourishing (or spreading) like a green Bay tree. Pial. 103.15. As a flower of the field, fo flourifleth be-

'2. The happy prosperity of the godly. Prov. 14.11. The Tabernacle of the juli shall flourish. 3. Spiritual liveliness and vigour. Plal. 92.14. They shall be fat

and flourishing.

Flow That the fpices thereof may flow out, Cant. 4. 16. that is, the fruits may ripen and be aboundant; for by the gracious gifts of the Spirit, breathing upon the Church, corruption is purged away, the fouls are refreshed, quickned, comforted, and all graces do increase, 1 Cor. 2. Aynsw.

flowing Plentiful increase either of earthly bleffings, or of foiritual graces. Joh. 7. 38. Out of his belly hall flow the water of

Ir's put also for, To encrease greatly, Psal. 147.18. To run over, Josh.4.18. To abound plentifully, Exod. 3.8. Lev. 20. 24. Job 20.28. Jer.3.18. And for much gathering together to a place,

while, and juddenly vanish like a flower that withereth in a day, Ifa. 40.8. The graf withereth, and the flower fadeth. Metaphor.

2. Riches, prosperity, and all good things of this life. Jam. 1.

10. For as the flower of the grash he shall vanish away. That is, this riches and plenty of worldly goods shall sade as a flower fadeth.

'3. The prayers and than giving of the faithful Christians, whereof the flower offered in the Law was a shadow and type, Lev.7.12.

It's put also as properly, Pial.103.15. so for the likeness and resemblance of a flower, Exod. 37. 19. 1 King. 7. 25. For mans most lively, lusty, and flourishing time, I Sam. 2.33. The prosperity of the ungodly, Job 15. 33. The fit time for marriage, Cor. 7.36. A comans separation and uncleanness, Lev. 15.24,33-

flowers afficer? The time of the Spring, but figuratively, the flate of a man regenerate and called, who bringeth forth pleasant and sweet fruit, Cant. 2. 12. The flowers appear in the

A description of a fruitful and pleasant Spring, after a doleful Winter, fignifying Chrifts gracious and comfortable gifts, for the delight and benefit of his Church, after the removal of the former evils. These flowers may be understood both of the Saints themfelves, which now began to hold up their heads; or of the graces of the Spirit wherewith they are adorned for their mutual comfort, while the joyful tydings of the Gospel are discovered unto the consciences of afflicted finners to assure them of the favour of God, fee Pial. 72.16. & Ifa. 27.6. Ayufw.

Christ was born in Nagareth, which fignifieth flowers, and he foweth and planteth feeds of grace in the hearts of his people,

which in due time will shoot up, and produce both flowers and fruit. Annet.

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By flowers (which are appointed rather to avour unto, then to feed upon) are under-flood the first fruits of the Spirit, whereby the elect give a pleasant smell, and therein sweemers of speech and words, going before works, even as flowers before fruits.

Mr. Cotton applyeth this to the time when Cyrus made open proclamation for the peoples departure out of Babel, and return unto their own Countrey. The flowers appear on the earth; that is, (faith he) even they of the people of the Countrey among whom they fojourned, both praifed God for their deliverance, and fur-nished them with gold and filver, and other useful things for their

Everything now resembles the face of a spiritual Spring; all the fweet flowers and bloffoms of holy profession put forth, and

Thew themselves in their opportunities. Hall.

Smeet flowers Cant. 5.13. or Towers of sweetness, (towers) of perfumes, marg.) or, (as others) ripe plants that breed syntments. or that are planted and strengthned by the Confectioners; which are rich symboles of that sweetness, life, comfort, that live in the amiable countenance of the Lord Jefus Chrift; in whose presence and favour is fulness of joy, and pleasures for evermore. Annot.

flute A mufical inftrument, Dan.3.5. The word there used is RITION, which cometh of the root DIW, to his or whiltle; for fuch a found doth this instrument make.

Fintter Deut. 22.11. As an Eagle fluttereth, &c. or moveth. and cherisheth. This is the word used in Gen. 1.2. The Spirit of God moved (or fluttereth upon the face of the waters. That openeth the meaning here to be Gods motions by his Spirit in the hearts of his people. Aynfw.

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[foal] Gen. 49.11. Heb. the Son of his Aff; that is, his young Afs. Ayafw.

Fooder ] Job 6. 5. The word fignifies mixt food, and fuch give we Cattle at this day, Ifa. 20.24. Annot.

Fors | Enemies, Pfal. 27.2. & 20.1.

FOID To wrap up Heb. 1.12. Folden, Nah. 1.10. Toyned unto, or wrapped one within another, Eccl. 4.5. The fool holdeth his bands together. Puts himself into a posture of idleness, composeth himself to do nothing. Labour requireth the stretching forth of the hands, Prov. 31. 19. Laziness wraps them up in one another. Prov.6.9.10. & 26.14. & 19.24. Annot,

fold A sheep-coat, or sheep-house, to keep them safe from

the cruelty of Wolves, or other wild beafts.

2. The invifible Catholick Church of Christ, confisting of believing Jews and Gentiles. Joh. 10.16. I have other sheep which are not of this fold. The elect are gathered into the Church. as freep into a fold, by the Ministery of the Pastors. A Metac phor.

3. A lafe place for Gods people, Jer.23.3. Ezek.34.14.

Setten≠fold Manifold, or abundantly; also oftentimes. Pfal-79-12. And render to our neighbours fevenfold.

Bundzed-fold] Plentifully, or very much. Mat. 19. 29. He · Shall receive an hundred-fold.

Folk | People, Gen. 33. 15. Which is also applied to Conies, Prov. 30. 26. They are termed 19, which cometh from 129, which fignifieth to bide, haply for that Conies hide themselves in

"Ho follow To come after one which goeth before, I Sam-\*25.27. Let it begiven them that follow my Lord, Mat. 4. 19. As fervants follow and go after their Mafters. Also, to accompany others, Mark 9. 38. Luk. 9.49.

\*2. To imitate or do as another gives us an example. Mat. 10. 38. He that takes up his cross and follows me, I Cor. II. I. Be je

followers of me, as I am of Christ.

'3. To believe and obey, Joh. 10. 27. My sheep hear my voice and sollow me, I King. 18. 11. 2 Pet. 1. 16. And in all places where men are faid to follow frange gods: it doth fignifie, to put trust in them, and relie upon them, yielding them ser-

4. To endeavour and strive towards the obtaining of something. Phil.3.12. I follow, & v.14. I follow hard; which is expounded in v. 13. I endeavour.

'The word in the Original tongue, is affirmed either of athing, or of a person: When it is referred to a thing, then it signifies a defire with endeavour to obtain that thing, and is put in good 'part, as in Rom. 9. 30, 31. But being applied to a person, it is then put in ill part, for persecuting, and desire to burt, as Rom. 12.

5. To die with one, Joh. 13.36. Thou canst not follow me now; that is, die with me.

Being referred unto Man.

I. In respect of christ, it signifiest,

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1. Corporatly to attend upon him, Mar. 8.23.
2. To become his Difciples, Mar. 4.20.
3. To believe, obey, and cleave muto him, Joh. 10.27.
4. Tobe conformable unto Christ in convertation, life, fuffferings, &c. Joh.8.12. Joh.21.22. 1 Pet.2.21.

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s. To partake with him in glory, Rev. 14.4. II. In respect of strange gods, it signifieth his worshiping, fering and relying on, Judg.2.12.
III. In respect of Man; it signifiesh.

1. To purfue, 1 Sam. 21.2.
2. To fide or take part with, 2 Sam 2. to.
1t's spoken also with relation both unto that which is good, Psal. 8.21. Heb. 12.14. And that which is evil, Pfal. 119. 150. Ifa. 5. I. 2 Pet.2.2.

11. 27 CT. 2.2.

11. Sput alfo for, To practife what we hear and fearn. Joh. 10.

27. To walk after, Ezek. 13.3. marg. To be led away with, Ruth

3. 10. To keep company with, 1 Sam. 30.21. To be like, Prov.

\*2.11. To go with one, I Cor. 1c.4. marg. \*To follow] To come after others, in believing and living

\*Elo follow ] To come after others, in occurring and it well, as they have given us example, Heb. 6.12. & 12.8.

\*Elo follow Chriff ] fignifieth, First, corporal attendance on Christ his person while he lived, Mat. 8.28. & 9.9.

\*Secondly, to become his Disciple for to be after imployed in the Ministery of the Gospel, John 1. 43. and so all the Apo-

'Thirdly, to deny our felves to take up the Crofs of Chrift, to reft and depend on him by a true faith in life and death, Mat. 16.

foliow Rev. 14.4. These are they which follow the Lamb where-sever be goth. Seek Christ in his Ordinances, though with peril and loss, having forsaken communion with the Popish Church. And not following Antichrift for their head and guide, as others

ftill, but Christ only. Annot. They follow him.

1. For information.

2. By conformation of themselves to his will. Comper. And their works follow them, Rev. 14. 13. The reward of their

works, 1 Cor. 15.58. Annot.

Follow thee, Exod. 11.8. Heb. that is, at thy feet, marg. 1 Sam. 25-27. Heb. walk at the feet of, marg. 1 King. 20-10. Heb. are at thy feet, marg. 2 King.6-19. Heb. comeye after me, marg. Dent. 1-36. Woolly followed, Heb. fulfilled to go after, marg. Amos 7-15. As 1 followed, Heb. from behind, marg. 25am. 17-23. Followed. Heb. done, marg.

Follower | One that imitateth another, which is properly referred to imitation of vertues, 1 Cor. 11.1. Eph. 5.1. Phil. 3.17. Heb.6.12. 1 Pet.3.13.

folly] Josh 7.15. or Wickedness, marg. Isa. 9.17. or Villany, Jer. 23. 13. or, an absurd thing, Heb. unsavory. See foolish-

"Affolip in Afraei] fignifieth, a filthy, wicked, ignominious act and deed, done to the reproach of God, and scandal of his Church, Gen. 34.7. Deut. 21.21. John 7.15. Judg. 20.6. Home Froth, Hos. 10.7. See Psal. 62.9. Jam. 4.14. Home Mar. 9.14. And he foameth, or so that he foameth. Which coming and gnashing of teeth were signs of vehement torture,

and hot pains. Annot.

Jude v.13. Foming out their own shame. By their vain words revealing their internal corruptions, as the raging Sea casts out dirt and mire, Ifa.57.20. Phil.3.19. Annot.

" ffood] for Corn, Gen.44.25. It's put also for all that sustenance, by which man liveth, Exod-21.10. Deut.10.18. 1 Sam. 14.28. Pfal. 136.25. Act. 14.17. 1 Time

Food ] Job 23.12. More then my necessary food, or my appointed portion. I took more pains to lay up Gods Word in my heart, then men do lay up in flore provision for the belly, Prov.30.8. & 31. 15. Gen. 47.22. Annot.

Job 24-5. The wilderness yieldeth food. Though the Wilderness be very barren, yet the wild Ass can pick out suftenance there for him and his young ones. So Oppreffors can pick maintenance for them and theirs, out of the throats of the poor. Annot.

\* Hool or foolish An Idiot, or one destitute of wit, of little

or no capacity and discretion.

Fool is named after a word in Hebrew (Nabal) which hath the f Fool is named after a word in neorcy (Navar) which had not forgonication of fading, dying, or falling away (as doth a leaf or flower, Ifa.qc.8. 1 Pet.1.1,24). This name is given to a fooliffit man, as having loft the juyce and fap of wifdom, reason, honefty, and godlines: being faln from grace, and without the gift of God, as a dead carkais, and therefore ignoble, and of vile

of God, as a dead carrais, and therefore ignoone, and of the effect, opposed to the noble man, Ita. 32.5.

A fool is also named his in respect of his rathness and headlyness, Pial. 33.5. Prov. 12.15. and his in respect of his in

constancy, fickleness, and mutability, Psal. 49. 11. The Apostle in Greek turneth it, Inprudent, or without understanding, Rom. 10:19. from Deut.32.21.

62. A finner and wicked man, who despising the wisdom of the Word, follows his own lufts, and the finful vain cuftoms of this wicked world. In this fenfe, the word is used throughout the Proverbs of Solomon. Also, Plai. 14.1. The fool hath said in bis heart: and often elsewhere, as Pal. 73.3. If tetted at the so-lish, to see the prosperity of the wicked: thus expounded, Pal.

\*5-5.

3. A coverous worldling. Luk.12.20. O feel, this night shall the fall betaken from thee, I Sam.25.25. It is put for an Idolater in Rom.1.22. They become fools.

4. A man that is unprovident without forefight. Mat. 7. 26. Be that heareth these words and doth them not, shall be like unto a & fool mhich built his boule &c.

'5. One who (though he be godly) yet hath much ignorance and unbelief remaining in him. Luk.24.15. Oye fools and flow of beart to believe. It is also put for all unbelievers, which wholly want faith, Mat.25.2. Five were fools.

66. One possessed with natural ignorance from his birth. In which sense, all men, yea young infants, naturally be fools. Tit. . 3. 3. We were fools, or unwife.

7. A name or word of reproach. Mat. 5.22. 12 hosoever shall say Fool. A Synecdoche. Every word of difgrace, as Knave, Afs, . &c. is understood by this one.

8. One which doth fee and acknowledge his own spiritual foolishness, I Cor. 3. 18. Let him be a fool that he may be wise; that is, saith Musculus, let him be a believer.

9. One accounted a fool by the world. I Cor. 4. 10. We are

fools for Christ. · 10. One spiritually bewitched, having the eyes of his mind so held and hood-winkt by the policy of Satan and his inftruments, false Teachers, as not to see manifest errors and blasphemies, but to apprehend them for the found truth. Gal. 3.1. O ye foolish Ga-· latians, who hath bewitched you.

It's put also for,

1. One that is wife in his own conceit, Rom. 1.22.

2. One wholly void of faith, Mat. 25.2.

3. Every unregenerate perfon, Tit. 2. Such are fools indeed, who are full of words, Eccl 10.14. Pratlers. Prov. 10.8, 10. Arheifs in their hearts, Plal 14. 1. & 53.1. Hypocritical blind guides, Mat. 23.17. For outward cleanness, being filthy within, Luk. 11.40. Slow to believe the truth, Luk. 24.25. Idolaters, and duch as think themfelves wife in preferribing a worfnip to God, Rom. 1.22. Falie Prophets, Hof. 9.7. Posselled with natural ignorance, Tit. 3. 3. Enticed by an adulterous woman, Prov. 7.22. Self-wife, Prov. 26. 12. Haffy in words, Prov. 29. 20. Sloathful, Eccl. 4.5. Rash and unadvised before God, Eccl. 5. 1. Despites of wisdow and because of heading and because of the state of th of wildom, and haters of knowledge, Prov. 1.7,22. Evil doers, Pfal.107.17. Also the secure wealthy worldling, Luk.12.20. He that uttereth all his mind, Prov.29.11. Such as understand not the works of the Lord, Psal. 92.6. Such as believe not his refurrection, 1 Cor. 15.36. He that feedeth on foolishness, Prov. 15. 14. Whose heart is at his left hand, Eccl. 10.1. Such a one as trusteth in his own heart, Prov. 28.26. He that makes a mock of fin, Prov. 14.9. He that dealeth foolifhly, Pfal. 75.4. Such as get riches unjuftly, Jer. 111. One that committeth filthines, 25mm 13. 13. Such as suffer anger to reft in the heart, Ecclef. 7.9. He that hideth hatred with deceirful lips, and uttereth a flander, Prov. 10. 18. That holds it an abomination to depart from evil, Prov.13.19 Such as be wicked, and will not depart from evil, Ibid. & 26. 10. Such as will be medling with

fooliff) Deut. 32.6. or Vile. The Heb. Nabal, is fuch a fool as hath his understanding and judgment saded and depraved, whereupon he becometh vile and wicked, Psal. 14. 1. & 74. 18. This fool or vile person, is opposed to the noble or liberal, Ifa.32.5. Aynfw.

Job 5. 2. The foolish man. He that doth things rashly for want of wit, Psal. 5.5. Annot: The Heb. word [177], doth more properly fignifie mad-man, as it is here translated by most Interpreters; roarers, royfters, riotous persons. Annot.

It's spoken of the Heart, Rom. 1.21. a King, Eccl. 4.13. Knowledge, Ifa.44.25. Lufts, I Tim.6.9. Man, Job 5.2. Nation, Deut. 32.21. Feople, Deut. 32.6. Prophets, Ezek, 13.3. Queflions, 2 Tim. 2.23. Tit. 3.9. Shepherds, Zech. 11. 15. Son, Prov. 17. 25. Talking, Ephel. 5.4. Things, Lam. 2.14. Virgins, Mat. 25. 2. See

'foolish questions | Questions or doubts moved about things curious and unprofitable. 2 Tim. 2. 23. Put away foolish questions

foolish things Such things as the world esteemeth for foolish. 1 Cor. 1.27. God hash chosen foolish things to confound the · wife.

Job 2. 10. As one of the foolish women. As a woman that wants understanding, and makes her self ridiculous to all men, 2 Sam. 13.13. The Heb. word comes from a verb that fignifies the falling of a withered leaf from a tree, Pfal. 1.3. As it hath no moyflure in it, so there was no wisdom in her speech. Or, as a wicked woman, for so the word foolish often fignifies, Pial. 14. 1, 2. Prov. 1.32. & 7.22. & 9.13. Annot.

foolish mozos | Such words as be void of reason and godlinefs, having in them no edification, Eph. 5.4. Neither filthinefs nor foolish talking.

Fooliffip Unwifely, unadvicedly, Gen. 31. 28. Nor charged God foolifbly, Job 1. 22. or with folly, Heb. nor attributed folly or unfavouriness to God. The word fignifies that which wants due or right temperature; or any kind of meat not well seasoned, chap. 6. 6. Untempered morter, Ezek. 13. 10, 11, 14. His heart was fo well seasoned, that he had no unfitting thoughts of God and his providence, that might be unbecoming Gods juffice, or displeaing to him, as unfavoury meat is to us. Annot. 2 Cor. 11. 21. I speak foolishly, Gr. in foolishness. Annot.

'Hooliffmels or folly All naughtiness whatsoever general-Prov. 22. 15. Foolishnes is bound up in the heart of a child.

2. Some particular hainous fin, as Incest, Idolatry, and such like, 2 Sam. 13.12. Commit not this folly, Josh. 7.15.

'3. That which men do account abfurd and foolish. I Cor. 2. 1, 23. We preach Christ cracified, unto the Grecians foolishness.

4. That which is indeed and truth most foolish and ab-furd. I Cor. 2. 19. The wisdom of the world is foolishness with God.

65. It fignifieth a fhameless impudency in open professing, ex-cuting, and defending wickedness, Isa.9.17.

"There is a threefold foolifhness, whereof the first only is properly fo called as being feated in the mind; the other figurarively or metonymically, viz-

"I. Mental, fo are erroneous thoughts, I Cor. 2.19,20. Prov.

"22.25.
"2. Vocal or Verbal, to are all impertinent, fophistical, unprofitable, unreasonable, and absurd speeches, Eph. 5. 4. Job 2. To. Prov. Le.2.

"3. Actual or real. So is every wicked work, and the whole life and course of wicked men, if we compare their poor gains "with their infinite losses and eternal undoings, Mat. 16.20. and "confider their opposition against the wisdom, will, and power of God, Luk. 20. 18. and the vanity of all their earthly ex-

or God, Luk. 20. 18. and the vanity of all their earthly ex-pectations, Luke 12. 20. See also Wild, 5: 32, 45, 5 %. 6. Accordingly, fornication, Gen. 34. 7. Taking of the accursed thing, John 7: 15. Uncleannes, Judg. 20. 6. Inceft, 2 Sam. 13. 12. are termed folly or foolibnes. So in 1 Cor. 3, 19. The wisdem of the world its termed foolibness with God, or imaginary; as unto the Greeks the preaching of Christ crucified, I Cor.

fooliffmets] Pfal. 38. 5. The Hebrew אולד, meaneth rath and unadvifed folly, through mant of prudency. Therefore, though commonly in Greek it is termed imprudency, yet it is sometime called unadvised rashness, Prov. 14.17. & אויל, the fool, is named rafto or beady. Prov. 10.14. and by foolifonis is meant usually viciousness, or sin, and is so expressed by the Greeks, Prov. 13.16. & 15.2. & 26.11. And our Saviour numbreth joolifmess among other evils that defile a man, Mar. 7.22. Aynfw.

Pfal.69.5. Thou knowift my foolishing; that is, thou knoweft whether I be guilty of any fuch thing, or no.

Prov. 14.24. The foolighness of fools is folly, A fool is a fool, though he be never fo rich. Annot.

fooliffnefs] Mar. 7. 22. Of the several notions that the word apegoin, imprudence or folly may be capable of; that which feems most proper to this place is that of boasting, which is the most unseemly thing, and so the most contrary to prudence or wifdom of conversation. In this sense the word is used, 2 Cor. 11.1. 19. & 12.6,11. In this notion it will accord and affociate very well with Erasonia, calumny, and Angavia, pride, which immediately precede the calumniating, jastuous, (insolent) and vain glorious behaviour, going ordinarily together. Dr. Ham. Annot. d. See Folly.

Fools Job 12. 17. And maketh the Judges fools, or mad; as Eccl. 757. Ila. 44. 25. God will deprive them of understanding, or fo go beyond them, that he will crofs their Sentences. Annot. Job 3c. 8. Of fools. Of men that had no understanding in them.

"Main glozious feels ] Mad boafting people, (of Hala!) a word which fignifies to extol, praile, glorifie, which when it is of ones felf, and immoderate, it proveth dotage, folly and madness, Pfal. 5.5. Hence is the word used for mad, wood, raving with folly, Eccl.2.2,12. & 7.9. & 10.13. Ifa.44.25.

foord] Gen. 32, 22. or Pallage. Aynfin.

Foot ] put 1. properly, Gen. 8.9. 2. For an artificial foot, Exod. 20. 16.

F

3. For the person, Prov. 1.15.
4. For the affection of the heart, Psal. 26.12. Eccles...

5. For doings, Ifa. 58. 13.

The body city shall they tread under foot, Revel. 11. 2. He alludeth to Jerusalem called the holy city, Dan. 9. 24. Mat. 27. 53. because in it was the Temple, the Priefts, the Sacrifices, and all the Confecrated things. See Dan. 9. 26. Both Temple and City possessed by the Enemies. They shall banish Religion out of those places where it was visibly professed before. Or, they shall exercise their false Religion there, so treading Ged's court is taken for publick fervice. Ifa. 112. 07, the people of God that worship God in the Desert shall be persecuted by them, and kept under, Isa. 14. 25. Dan. 7. 13. Amos 5. 11. Annot.
Immediately after the death of Theodosius the Great, the Goths,

Huns, Alans, with other Barbarous Nations invaded the Romane Empire, ruined and destroyed the same on all sides, whereby the Church, as the boly city, begun to be troden under foot, and the Antichrift had an occasion given to break forth and shew

himfelf. Clav. Apoc. pag. 59.
The Papifts and Antichristians shall destroy the City and Sanctuary; that is, some of the Church Evangelical, the City and Sanctuary of Christ, according to the visible appearance thereof, in publick worship, and external Ordinances. Parker on Dan. 9.

26. pag. 61.

foot ] Heb. 10. 29. Who have troden under foot the Son of God. In treading this truth under their feet, by a malicious resisting and perfecuting thereof, they do as it were tread Christ himself under their feet; or, thereby they shew such a spiteful minde against him, that they could (if it were possible) pull him out of heaven, and trample him under their feet, for that which we reject and for sake, that we hold as impure, and unholy in God's worship. Annot.

Foot becauth Deut. 2. 5. or, To the treading of the fole of the foot. The Gr. translateth it, not the step (or breadth) of a foot; which phrase Luke useth in Act. 7. 5. Though the Edomites were wicked, yet God continued their estate for a time, during which, no man might lawfully difturb them. By this God teacheth also the difference between Esau's portion, and Jacob's. See Rom. 9.11, 12, &c. Col. 1.12. Aynfw.

Froted ] The words Cloven, Levit. 11. 3, 7, 26. Broken, Lev. 21. 19. Four, Act. 10. 12. hereunto prefixed, make known the the meaning of fuch places.

frot men ] 1 Sam. 22. 17. or Guard , Heb. the runners ,

marg.

He set his right foot on the Sea, and his left foot on the earth, Rev. 10. 2. To note the subjection of the Sea and Earth, and all Creatures to him. Leighs Annot.

The right foot is faid to be over the Sea, because it is more un-

ruly than the earth, Pfal. 93. 1, 3, 4. Annot.

Front ffeng | pur for good conversation and behaviour. Psal. 89. 51. and for the miraculous work of God's divine Providence for Ifrael in drying up the Red-sea, and covering again the way of the peoples passage, so as it could not be known, Psal. 77.

Foot-steps Psal. 89. 51. or Foot-soles; that is, the ways, life, actions, and sufferings, Psal. 56. 7. and 49.6. This referred to Christ, respecteth the Oracle, Gen. 2. 15. that the Serpent should bruife the foot-fole of the womans feed. Referred to Christians, which follow his foot-steps, in suffering and dying with him, that we may be glorified with him, (Rom. 8. 17. 1 Pet. 2. 21.) it noteth the scandal of the Cross of Christ, 1 Cor. 1. 23. 1 Pet. 4. 13. 14.

JCOT Stool ] put for a low place, Jam. 2. 3. It is spoken of God. 2 Chr. 28. 2. and thus, the Temple or Ark in it, 1 Chr. 28. 2. The Sanctuary or Ark. Psal. 99. 5. 16. 60. 12. The Earth, Isa. 66. 1. Mat. 5. 35. The enemies of Christ, Psal. 11c. 1. Mat. 22. 44. are called.

6 1. Earth, which is subject to God, and put under his will 6 and power, as a stool under our foot, Isa. 66. 1. Heaven is my 'my feat, and the earth is my foot-flool. A Metaphor.
'2. The Temple of God, or the Ark where God promifeth to

chear his people. Pfal. 96. 5. Fall down before his footstool. Lam. 2. 1. See Bible-note in Geneva Translation.

'3. Rebellious finners fubdued under Chrift, by the power ' and decree of God the Father, either voluntarily, as the Elect, or ' violently, as the Reprobrates; yea, and Devils also made subject to him, and cast down to everlasting ruine, Psal. 110. 1. see Rom. '14, 11. and 16.20. Ephel. 1.21, 22. Phil.2. 10. Rev. 20. 10

Foot-Itool | That which is put under the feet of him that fitteth, to tread upon it; The meaning is, that all Christ's ene-mies even to Death, which is the last, shall be subdued unto him ' for ever, as Paul teacheth, 1 Cor. 15. 16. Heb. 1. 13. and 10. 13. footfool ] Heb. 1.13. Until I make thine enemies thy footfool; mour in that which is good to edification.

It is an allufion to a cuftom in the Eaftern parts, where they were wont to put their feet upon the necks of those whom they con-So that hereby we are to understand that perfect victory which Christ had over all his enemies, Joh. 10. 24. 2 Sam. 22. 41. Ifa. 8. 8. Annot.

4 Po2 ] An efficient original cause of a thing, Rom. 8. 2. Rom. 3. 23. And cliewhere very often, this word (For) is a cafual particle, Luke 19.44. Therefore the Papifts do dote, when they do hereupon gather that love and works be the meritorious cause of the forgiveness of sins : whereas, the forgiving much debt, is laid down as the cause of much love, v. 42. 38.

'Note: These words for and because, be general notes, setting forth the coherence and knitting of one thing with another in

what fort foever.

'2. A fign, or a consequent of a thing, Luk. 7.47. Many fins are forgiven ber; for the loved much. Here this particle [ For | noteth the confequent, and that which followeth, forgiveness of fin \$ to wit, the earnest love of Christ: and doth not note the cause why her ims were forgiven her, which was her faith in Caule why her tims were torgiven her, which was used to Chrift. Mat. 25, 34, 35. Come ye bleffed of my Father, For making times, bungry. Here likewife the particle [For] noteth not the cause, but the figns and tokens of blessed persons, or the fruit by which they were differned and known. Here it is a particle redditive, rendring the reason of the foregoing sentence, Rev. 14. 13. Rom. 4. 2, 3. and 10. 16. For Eliza Juith, &c. is not to be understood, that therefore the Jews believed not, because Elias foretold it, but he foretold it because they were not to believe.

'2. In behalf of another, or in ones flead, to ones benefit or good: as to fuffer for the Gospel, or for the Name of Christ, to die for the brethren, and Christ died for us, and such like. Whereof all do note the impultive cause, Mar. 10. 45. Mat.

4. The final cause or end, as Rom. 11. 26. All things for him; that is, his own glory is the end to which all things, both made of him, and governed by him, are referred and disposed, Prov. 16.4. God made all things for himself. 1 Cor. 11. 15. Heb. 11. 2.

'5. In the flead, or place, or lieu, as in cases of permutation by contracts, &c. Gen. 29. 20. Jacob served seven years for Ra-chel, viz. to enjoy her as his Wife, instead of his seven years service, Gen. 23. 13 Heb. 12. 16.

"6. The reason or proof of a matter not well before underflood, or believed: the proofs or arguments are of many forts, and as well from effects to prove the causes being duties, or reprove them being fins as contrarily, Mat. 16. 24, 25, 26. 1 Sam.

"7. It is taken actively for the effect of a thing on any others, Mar. 10. 20. Joh. 17. 19. 2 Theff. 1. 5.

" 8. It's taken passively for the event or passive effect of a

thing to be received, 2 Theff. 1. 5. Heb. 12. 2. "9. For is taken as a note of the object, toward which the

thing fpoken of hath relation, Rom. 8. 10.

502 Gen. 24. 10. or And, marg. John 2. 14. For yours, Heb. instead of you to die, marg Josh. 23. 29. or Then, marg. Judg. 13. 15. Heb. Before. Judg. 5. 15, 16. or In. marg. Elt.3. 8. Heb. metr, or equal, marg. Job 8. 4. Heb.in the hand of, marg Job 22.17. or To, marg. Pfal. 3. 3. or About, marg. Pfal, 68. 18. For men, Heb. in the man, marg. Pfal. 119. 76. For my comfort, Heb. to comfort me, marg. Zeph. 2. 7. 14. or When, marg. Mar. 1. 4. or Unto, marg. Rom. 1. 5. For ovedience to the faith, or, to the obedience of faith, marg. Heb. 2.9. or By, marg. 1 Pet. 1. 24. or For that, marg. Rev. 9.15. or At, marg.

figatmuth] It's all one with Seeing, Because, Because that, Whereas, Gen. 41. 39. Numb. 1c. 31.

whereas, Gen. 41. 39. Numb. 16. 31.

4] "aptear" ] put for, To ceafe, Exod. 23. 5. marg. Deut. 23. 22.

To leave off, I Sam. 23. 13. 1 King. 22. 6. To hold ones place, 2 Cor. 25. 16. To protract, Neh. 5. 30. marg. To defer or dealy, Prov. 24. 11. To go back, Jer. 40. 4. To fuffer or tarry, Jer. 44. 22. Not to hear, Ezek. 2. 5. & 3. 27. To be filent, Ezek. 24. 17. marg. To let alone, Zec. 11. 12. To cease from, 1 Cor. 9. 6. To support, Eph. 4. 2. To moderate. Eph. 6. 9. marg. To be patient, Rom. 2. 4.

foghear | Col. 3. 13. Forbearing one another. The Original word arezouai, is rendred sometime to maintain, Act. 18. 14. fometime to Suffer, to endure, 1 Cor. 4. 12. 2 Theff. 1. 4. fometime to Support, Eph. 4. 2.

This hath in it,

1. A freedom from the thirst of revenge.

2. A bearing with the infirmities of others, by covering them if they be fecret; and by filence, in not reproving them, when they fail meerly in frailty.

3. As a bearing with them, so a bearing of them, in not stirring or provoking their infirmities, and by pleafing their hu-

4. A not profecuting of wrongs either by Answers or Suits, and that even when we are able to revenge.

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Again, there's a forbearance in judgment, when in doubtful cases we suspend our opinions or censures; in words, in not answering, or giving foft answers; in deeds, when we render not evil for evil. In some things we must forbear ever, as in some weaknesses that are by meer overfight or ignorance; and in some things we must forbear for a time, that is, till there be a fit opportunity to admonish or correct. Byfield on Col. 3.13.

forbearance Rom 3.25. Through the forbearance of God, Gr. in the forbearance. Through his patient and suffering nature; or word for word, according to the Greek, in the forbearance, or in time of his patience; that is, when God did shew forth his goodness in suspending his judgments upon the world, not suffering them to perish for their fins, although he had not as yet fully opened the treasure of his grace for an absolute pardon, the clear manifestation whereof he referved for the time of the Golpel, Rom. 16.24,

forbio To enjoyn filence, Numb. 11.28. To hinder both by

words and with force, Mar. 9.39. Luk. 6.29. Act. 24.23.

\* Boo fozbio] A form of denial, with a loathing of the thing cobjected, Rom.3.31. also 9.2. This is usual with Paul so often as the judgeth cavils unworthy of a direct resusation. Mn γένοιτο, Let

force] Violence, Gen. 31.31. Vigour, strength, or moysture, Deut.34.7. marg. Strength, Jer.23.10. Amos 2.14. Validity, Heb.

Bod of forces The true God the God of Ifrael, of infinite frength, in whose seat Antiochus should honour a strange god, never known to his predeceffors, even Jupiter Olympus, of whom you may read in the second of Mac.6.

Force | Ezr. 4.23. Chal. arm, marg. Ezek. 35.5. Heb. hands,

Forces, Ifa.60.11.or Wealth, marg. Dan.11.38. or Munitions, marg. Obad.v.11. or Substance, marg.

force Deut. 22.15. or take firong hold of, marg. Judg. 20. 5. Forced, Heb. bumbled, marg. So 2 Sam. 13.12. marg.

fortible] Job 6.25. How fortible are right words? There is much force in folid reasons; the force of strong arguments are

Forecast Dan 11.24. And he shall forecast his devices, Hebperswafive. Annot. frengths of Egypt, or Syria rather, ver. 25. They shall forecast devices against him. Many of the States and Potentates of Egypt shall betray their King, and being corrupted and bribed by Antiochus Epiphanes, shall treacherously forecast, and plot and devise se-

cretly with Antiochus against him. Annot. But Mr. Parker in his Exposition of the Visions and Prophesses of Daniel, understands this of Antichrift, who took the strong Holds, Castles, and senced Towns of the ualdenses, by deceit and precarties, the reflect Towns of the naturally, by execut and pre-rence of peace, p. 101. Whole Captains also made palage for their conquefts of the Holy-land, by politick defigns, having plot-ted with the native and domestick Christians of Asia and Syria,

fore fathers ] jer. 11. 16. Heb. first fathers, first for sormer, as Eccl. 7.10. Isa. 61.4. I Tim. 5.12. Annot. 2 Tim. 13. Not his from Nicea forward, p.103. immediate Fore-fathers, who brought him up in Pharajaisme, but his Ancestors, Abraham, Isaac, and Jacob, &c. who served God in the same true Religion for substance which the Apostle now professed. Act. 23.1. & 24.16. Annot.

Forefront 1 Sam. 14.5. Heb. tooth, marg. 2 Chron.20.27. Heb. head, marg. It's applyed to a house, 2 King. 16.14. Ezek.47.1.

and to a battle, 2 Sam. 11.15. Forehead] The forepart of the head, and upper part of the face above the eye-brows. Here Aaron ware a plate of pure gold, whereupon was engraven Holines to the Lord, Exod.28.38. Here Goliah was slain with a stone, 1 Sam. 17. 49. Here Leprosie appeared in uzziah, 2 Chr. 26. 10. Here gracious Mourners were marked, Ezek.9.4. and the Followers of Christ, Rev. 14. 1. On this a Jewel was worn by Women, Ezek. 16.12. A whores forehead, Jer. 3. 3. a proverbial form. Shame appears in the face, Pfal.69.7. Dan.9.8. and none more shameless than common Harlots, whence Babylon hath her title, telling what she is, written in her forehead, Rev. 17. 5. Annot. In Ezek. 3. 7. the Heb. stiff of forehead, is rendred impudent, comp. the marg. and text. Buff of Lord promised to make his Prophets forehead frong against their foreheads, ver.8,9. He would affift him, and give him boldness and constancy. See Annot.

fragehead] Openly, before men, in profession and practise. Rev. 17.5. And in her forehead was a name written.

foresknow | Rom. 8.29. whom he did foreknow. The word is not receide, he knew before, but weeky vo, he acknowledged before, 2 Tim.2.19. Rom. 11. 2. By precience here we understood not fimply the fore-knowledge of God, but his fore-acknowledging, which is a knowledge with approbation. Leigh's Annot.

Whom God hath fore-approved, and acknowledged for his, according to the purport of the Gospel, whom he knew as a Shepherd doth his flock, John 10. 14. (i.e. the lovers of God, fo favoured by him, ver. 28.) & chap. 11.2. Dr. Ham.

Those whom he marked out as it were out of all other men in the world, and fet his affection upon, Pial. 1.6. Jer. 1.6. Jer. 1.5. Mat.7.2 3. Annot.

fore-knowledge A bare fore-fight of things to come, or to bedone hereafter which in God is ever joyned with his counsel or determination. Act. 2. 23. Being delivered by the determinate counsel and fore-knowledge of God.

'2. Gods eternal love or good pleasure. Rom. 8.29. Whom we knew before, &c. Rom. 2. 1 Pet. 1. 2. Elett, according to the foreknowledge of God.

Fore-knowledge, purpose, good pleasure of God, be indifferently used and put one for another inScriptures, where it is usual by knowledge to fignifie approbation, embracing with favour, when God speaks of his Creature, as Psal. 1.6. Mat. 7. 23. Joh. 12.18. 2 Tim.2.19. Rom.8.29. & 11.2. Rom.9.11. Eph.1.11. In this kind of knowledge, which is the efficient of approbati-on, and ever joyned with his good pleasure, there is contained the effectual will of God, to confer grace to persons so known. Ifa.53.6. & 22.16.8. Rom.4.17. 2 Tim.1.9. Titus 3.4, 5. Deut. 7.6,7,8. & 8. 17,18.

Such as fever Gods will from his foreknowledge, or do make his fore-knowledge of things, the highest cause of their existence, (whereas God fore-knoweth what things shall be, because he hath first decreed they shall be) or which will have fore-knowledge of faith and works, to be causes of Election; they are de-

Joze most The first, Gen. 32.17. & 33.2.
Jioze ozoanned 1 Pet. 1. 20. The word in the Original is properly foreseen.

Now there are three kinds of fore-fight.

1. That bare knowledge of things, and this reacheth to all things that ever shall be.

2. That knowledge of approbation, God knowing man above others, with his special favour: this reacheth only to the

3. When God is faid to know things, as a Judge doth in giving fentence. In this last sense the word is here taken, and therefore well rendred fore-ordained; to note such a forelight, as had a determination and statute in it. Byfield on Peter, p. 149.

Hoge-ogdained Rom. 3. 25. Set forth. Compare the mare. with the Text.

forespart ] That which is before, or the former, Exod. 8.27.

fore=runner | Heb. 6. 20. Whither the forerunner is for us ntred, that is, Christ, so called, because he is ascended into heaven, to prepare mansions for us, Joh. 14. 2, 3. Annot. froze-see To see before, or fore-espie, Prov.22. 3. Act.2.25.

e-Jaw, Heb. I have feen. Annot.

fore-thip The Prow or foremost part of the Ship, Act. 27,30. froze-skin | Gen. 17. 11. To wit , of the Genital part, ch fo foon as fin appeared, was for shame kept out of fight; and which is not only corrupt in it felf, but the means to convey corruption to another, which yet God can dignifie with a holy use in a Sacramental sense, and hereby upon this dishonourable part he hath fet so much honour, according to that of the Apoftle, 1 Cor. 12. 23. that many Nations have willingly taken up Circumcifion, as an honour to themselves, and the want of it hath been sometimes upbraided with contempt, 1 Sam. 17-36. Annot. The Hebr. Gnorlah fignifieth a superfluity and stoppage, that hindereth the due effect and operating of a thing; and the Greek augo Busia ( which the Apostle useth in Rom. 2. 25.) is in special that superfluity, which is on the top of mans flesh, to wit, on the member of generation : the forefkin that covereth the fecret part, which God here commandeth to be cut quite off, as a fign of mortification, and regeneration of nature. The same word is applied figuratively to other parts; and spiritually all finis fignified by this superfluous foreskin, Jam. 1. 21. Aynfw. Deut. 10. inguined by this inpermised for the fort-skin of your heart. This the Gr. translateth hardness of heart. The Chald. foolishness (or grosness) of the heart. Hereby is taught repentance and mortification of the inward man by circumcission of the heart in the Spirit, Rom. 2.29. in putting off the bady of the sins of the self, Col. 2.11. Aynsw. Jer. 4.4. The finful body of the flesh, Col. 2. 11. The obstinacy that groweth. like a thick skin over your hearts, ch.6.10. Ezek.44.9.Act.7. 51.

foreskin of the fieth ] Gen. 17. 11. of the heart, Deut. 10.

16. Jer. 4. 4.

#Foze-tell to tell before, 2 Cor. 13. 2. foge-warn] To foreshew, manisest, make known, Luk-12-5. Tell before, 1 Thes. 4. 6.

forfeited | Ezr. 10. 8. Heb. devoted; that is, his goods or temporal eftate shall be taken from him, and given to the publick use of the Temple, or of the State, or of the Poor, he should have no more right unto it. Annot.

Jougn The proud have forged a lie, Pfal. 119.69. or composed, adjoyned. So Job 13. 4. Annor.

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forget] To we forgets of lies, Job 13. 4. So it is translated, but the word 750, never figurities so, but WIT, is used for to invent lies, as a Work-man frames a building. The word is used but twice more in Scripture, and it fignifies fewing, whereby one piece of cloth is sewed to another, as Ch. 14. 17. Some take it as an accusation of his friends, that they had as it were simed one lie to another to difgrace him, that is, had multiplyed many lies against him. But it rather intimates fastening lies upon God, or him, as one piece of cloth is fastened upon another; as it should be translated, Pial. 119. 69. The proud have sixed or fastened a 19e upon me. He accuseth his friends that they did go about to wrong God and him, by speaking falsly of both.

" To forget | To let things flip out of minde. This is the general fignification.

2. To let God, his Word, and Benefits flip out of mind, where of followeth disobedience, neglect of God's Worship, and wicked contempt of God, as a fruit and consequent of such forgetfulness. Judg. 3.7. They did mickedly, and forgot the Lord, Pial. 78.42. Thus men forget God; the wicked wholly, the godly in part.

3. To cast off one, to cease to love, care, and provide for him. Pfal. 77.9. Hath God forgotten to be merciful? Ifa. 49. 15, 16. Thus God forgets the wicked; and the godly do fometime think that they are thus forgotten, yet are not fo. Pfal. 137. 5. If I forget thee, (O Jerusalem) that is, if I cease to love

4. To defer or put off the punishment of the wicked; and to remove punishment from the godly. Pfal. 74. 23. Forget not the voice of the enemy. Amos 8. 7. I will not for ever forget any of their work; that is, I will not alway defer to punish them, though it may seem I have forgotten, Jer. 32.

" An forget ] See also to Remember.
"I To lose the memory or thought of a thing past, or of the

« knowledge thereof.

"And this is either by natural defect, or by accident, or vo-" luntary, by thinking too little and feldome thereof, or too much " of other matters.

"2. Not to effeem, but to pass by a matter as not worthy our

"remembrance, Phil. 3. 15. Gen. 41.51.

"3. To leave undone or unufed any thing good, as Jam. 1.24,

"25.
"4. To be freed or delivered from evils, or evil, Gen. 41. " 5I.

Referred to Man; fignifieth, 1. Not to be moved at, troubled with, but freed from danger " and grief, Gen. 41. 51.

2. To cease to love, pity, or take care of, Isa. 49. 15.

And with relation to God, To neglect true Religion, not keep his Commandments, not call to minde his mercies, not call upon him, not truft in him, &c. Jer. 2. 32.

Referred to God; it's sometime to be understood of his casting off a people, Jer. 23. 39. God is not forgetful of us, Isa. 49. 15 We must not forget him, Deut. 6. 12. His covenant, Deut. 4. 23 His works, Pial. 78. 7. His benefits, Pial. 103. 2. His Word, Statutes, Precepts, Laws, Commandments, Pfal. 119. verf. 16, 82. 141, 153, 176. Prov.3. 1. and 4. 5. What we hear out of hi Word, Jam. 1. 25. His grace of conversion, 2 Pet. 1.9. His Church, Pfal. 137.5. His fatherly correction in love and comfort therein, Heb. 12. 5. Our faults, Deut. 9. 7. Jer. 44. 9. Jam. 1. 24. Ho-fpitality, Heb. 13. 2. Mercy to the poor, Heb. 13. 16. The enemies of God's people to punish them, Deut. 25. 19.

To forget that which is behinde Not to think upon, or

minde that which one hath done or suffered for christ, or his Gospel, looking forward to things which are to be done hereaf-

ter. Phil. 3. 15. I forget that which is behinde.

"Mo forget thy fathers house? To renounce and abandon all carnal and worldly affections, which spring from inbred corruption, and whatfoever may hinder our faith and love unto Christ. Pfal. 45. 11. Forget thine own people, and thy Fathers

"Mo fogget his labour] Not to be moved nor troubled with remembrance of calamities past. Gen. 41. 51. God hath made me forget all my labours.

forgetful Heb. 13. 2. He is a forgetful hearer, that is, not a doer of the work, Jam. 1. 25.

Land of foggetfulnets ] the place and estate of the dead, who forget the living, and the living them. Pfal. 88. 12. And thy righteoufness in the land of forgetfulness.

forgive ] To forgive fin, is all one with, To pardon, Exod. 34.9. To spare, Nehem. 13.22. To cover, Pfal. 32.2. To blot out, Ila. 43.25. To mention no fin, Ezek. 33. 16. Not to lay fin to ones charge, Act. 7. 60. Not to impute fin, Rom. 4. 8. To be merciful, and not to remember fin any more, Heb. 8, 12. We must pray for the forgiveness of our own fins, Psal. 25. 18. For the forgiveness of others, Exod. 32. 32. Yea, sorgive men their trespasses, as we would that God should forgive our trespasses, Mat. 6. See far givenels.

forgivenels ] The pardoning of our fins done against God, as if one should cross a Debt-book. Psal. 32. 1. Whose sins are forgiven. In the Hebrewit cometh of a word which fignifieth, to lift up, or take away: it hath reference to Christ, who bare and took away the fins of the world, Joh. 1. 29.

'2. A forbearing to revenge trespasses done against us, being ready to take unto favour such as wrong us, upon their repentance. Mat. 18.35. Except ye forgive from your hearts. Col. 3.

3. A releafing of the centure of Excommunication, which

power belonged to the Church, I Cor. 5. 10. Whose fins the Lord forgiveth, he covereth, Pfal, 32. 2. Blotteth out, Neh. 4. 5. Spareth, Neh. 13. 22. Layeth them not to their charge, Act. 7.60. Imputeth them not, Rcm. 4.8. Maketh no mention of them, Ezek. 33. 16. Remembreth them no more,

Hozke 1 Sam. 13. 21. An instrument which Husband-men ise about their corn, hay, grass, &c.

' form ] Favour, beauty, outward dignity, and glory. Ifa.53.

'2. Substance or essence. Heb. 1. 3. The engraved form of bis person.

'3. Vain shew, 2 Tim. 3. 5. 4. Nature and properties, Phil. 2. 7.

5. A pattern or rule, 2 Tim. 1. 13. 6. Shape or likeness, Mar. 16. 12.

7. Face or Vilage, Job 4. 16. God the former of all things, Jer. 10. 26.

6 By form, some understand condition, divine and humane, majesty and infirmity, which doth necessarily follow substance, as a fhadow doth the body.

'fair in form and countenance fignifieth for body or perionage, also for beauty of colour; both together make perfect beauty, Gen. 29. 17. the like is faid of Efther, Est. 2.7. and

of Foleph, Gen. 39. 6. "form of God God himself, or one who is God, and that ruly and in very deed, of the same substance and glory that God ruly and in very deed, of the same substance and glory that God is. Phil. 2. 6. Who being in the form of God. Form, Nature, or Sub-

stance be all one in this argument.

form] Who being in the form of God, Phil. 2. 6. µcçan, fignifies not only an external and accidental form, as Mar. 16.12. Nor at all an image or picture (as μόρφωσις fecms to do, Rom. 2. 20. 2 Tim. 3. 5.) but it is taken allo in good Authors, for an internal effectial form or being. It fignifies that which hath a being of it felf, and needs not the affiftance of another to its being; so that being in the form of God, is known in the effence of God being God, and by the rayes and beams of his divinity (shining even in his first conception and birth) discerned and known to be so. Dr. Hammond, Annor, a.

' form, or thapes of the Locufts ] The figure, likeness, and guile; to wit, such as be strong Horses prepared to battle. Such are the Popish Clergy, strongly linked together with ready 'and prepared minds, against all such as should any way mutter against the usurped power of the Pope and See of Rome. This hath been, and is apparant enough, though the fierce incursions of the Saracens have been more famous, Revel. 9.7. And the form (or shapes) of the Locusts, was like unto borses prepared to battle.

form of a fervant A very man, one having the true nature of a man, being like a man in all things (fin excepted) Phil. 2.7. He took the form of a servant, and was made libe to a man; that is, he took the substance, nature, properties, affections and

infirmities of a man, all except fin, Heb. 3: 17: & 4: 15:

'form of wholefome woods | Some fhort and rude deferption of Christian Doctrine delivered in writing to be a pattern for Timothy, or a rule to direct his teaching. 2 Tim. 1.

13. Hold fall the form of found words. It is a Metaphor from Painters, who being to draw a Picture, do first make a draught or portraiture of it, before they express it in lively

form I sa. 45.7. Frame Annot. Job 26.5. Are formed from under the waters. The word fignifieth to bring forth children out of the womb, when they have their right form, chap. 39.1. Thus it is taken here. Such things are jormed in the bottom of the waters, or under them, as in a womb, and by God's providence brought forth to light as children are. Annot.

Job 33.6. Iam formed, Heb. am cast out. An allusion to the Potters, who when they purpose to make an earthen Vessel, cut out a lump of clay to make it of. So did God form Adam's body, Gen. 2.7. Annot. And of him all things are formed, beafts, Gen.2.19. the crooked Serpent, Job 26.13. the earth, Pfal.90.2. the eye, Pfal. 94.9. All things, Prov. 26.10.

"Fn2med Fashioned, framed; Christ is said to be formed

in us, either when the lively Faith of Christ is at our new birth engendred in us, or is renewed after some great fall. Gal.4.9. Till

· Christ be formed in you.

The Apostle Paul fignifies hereby some knowledge of Christ to remain in the Galatians, yet fuch as was rude and unformed, which he did covet by this Epiftle written to them, to bring to a more perfect form.

a more petiete to in.

¶roumer! Spoken of manner, 2 King. 17.34. Persons, Neh.5.
15. Time, Job 8. 8. Things, Eccl. 1.11. Whatsoever was before, Pfal.79.8. & 89.49. Ila.65.16. Zech. 14.8.

¶roumer! Pfal.79.8. or, of them that were before, marg. Mal.

3. 4. or Ancient, marg.

Former things are paffed away. Rev. 21. 4. All the miferies of this world. Or, the Beaft, false Prophets, and all that did hurt the Church Annot.

Fornace Taken. I. properly, Prov. 17.3. & 27.21.
II. Figuratively, 1. For heavy and cruel bondage, Deut.4.20.

Ter.12.4. 2. The place where God will fore affild his people, Ezek.22.

18,19,22.

3. A place of torment, Dan. 2.6,22.

3. A place of forments, Dain. 3.0,22.
4. Hell torments, Mat. 13.42.
ffornication The uncleanness of unmarried persons, abour generation, Gal. 5.19. The works of the steph are manifest: a-

dultery, fornication, &cc.

6 2. All uncleanness that way, by whomsoever, married or un-\*married or howsoever, I Cor. 6.8,9. He that committeth Fornication, saneth against his own body. This is bodily fornication. A Synechdoche: See Mat. 5. 32. Fornication put for A-

'dultery.

'3. Idolatry, or strange worship, which is spiritual fornicati'on: wherein the faithful plight with God (as with an husband) to worship him only after his own will, is violated and broken. Ezek. 16.15. Thou hast poured out thy fornications; and elsewhere very often, in this and other Prophets: as Jer.3.9. Judah hath committed fornication with flocks and flones.

4. The uncleanness of married persons, or adultery, Matth. 5. 32.

5. Incest, 1 Cor.5.1.

4Fornication | There is Fornication among you, 1 Cor.5.1. Fornication in this place is a general word to comprehend all unlawful desires of the flesh, acts of whatsoever prohibited carnality under it. Dr. Ham. An. a.

Hoznication All forts of bodily uncleanness about genera-'tion, whether whoredom, adultery, rape, incest, buggery or 'fornication. For all these (as it is too well known) were rife, 'and still be, in the Kingdom of Antichrist. Rev. 9.21. They repen-

ted not of their fornication.

"Mo commit fornication To exercise Merchandise, and by the gain thereof to prosper, (as Harlots grow rich by the lucre which cometh of the proftitution of their bodies) A Meta-'phor, Isa. 23. 17. And shall commit fornication. Elsewhere this phrase importeth either Idolatry, Rev. 17.2. or Adultery, Inceft, or any bodily uncleanness. I Cor. 5.1.

4Fo2nicato2 Heb. 12.16. I Cor. 5.11. We ought not to have

any intimate familiarity, or common ulages, or manner of life and

conversation with such. Annot.

Such shall not inherit the Kingdom of God, I Corinth

foreiner ] put for one, not an Ifraelite, Exod. 12.45. Deut 15. 3. An Heathen, not a Christian, Ephes. 2. 19. One living a life contrary to the vain conversation of the world, i Per

"Hoarest Mighty men and valiant Souldiers, ftrong as trees in a Forrest, wherein the King of Assyria gloried, Isa. 10.18. And

the glory of his Forreft.

Put also for, A plentiful place of wood, Isa.44.14. The place of wild Beafts, Jer. 5. 6. Lebanon, where Solomon built a goodly house 1 King.7.2. The building in Ferusalem, Jer. 21. v. 14. De folation, Hof.2.12.

"Mo forfake, referred to God | Not to withdraw his effence or power from his creature, for they be every where present) but his grace and bleffing, which is done diverfly in respect of them whom he doth forfake. 2 Chr. 15.2. If you forfake him he " will for fake you. This is the general fignification.

'2. Wholly, and for ever, to take away from men all fuch graces as he had given them, leaving them altogether to Satan, and 'their own luft. This is called a giving up, or delivering up to vile affections, Rom. 1.24. Thus God for fakes wicked men, and Hypocrites. Thus did he for fake Cain and Judas, and Saul. 1 Sam. 16.4. The Spirit of the Lord departed from Saul, 2 Sam. 7. 15. And thus will not God forfake his people. I Sam. 12.22. The Lord will not forfake his people for his names fake.

3. To take away some particular grace, and that for a time only. Thus was David forsaken, having lost (after his grievous fin ) cleanness of heart, peace and joy of conscience, freedom of Spirit, stableness of mind, &c. Plam 51. 10.

4. To take away the knowledge, feeling, fruit, and working of his graces for a feason. Thus was Peter forsaken, Mat. 26. and against this forsaking David prayeth in Psal. 119.8. Forsake me

65. To withdraw for a time, or for ever, his bleffings and good fuccess from our labours, and his temporal protection from our persons, both our selves and ours. Heb. 13. 5. I will not fail thee nor for fake thee. Pfal. 22. 1. Why haft thou for faken me.

6. To withdraw and take away his Word, his Worship and Ministery. Lam. 2.7. The Lord hath forsaken his Altar; that is, he hath caused his Worship to cease, he hath taken away his Law, his Prophets, his Visions, his Sabbaths, as ver. 7.9 This is Gods

7. When he doth for a long time visit his Church, not withdrawing his judgments, Lam. 5.20.

Referred to men To withdraw our heart from God, when we cease to put our trust in his promises and providence, and to gbey his Commandments. Deut. 32. 15. Ifrael forfook the strong God that made them. Pfalm 119.53. I am afraid of the wicked because they for sake thy Law. Heb. 13. 12. Psal. 119. 118. Heb. 10. 20.

2. To depart from the service of the true God, to the service of ftrange gods. This is a branch and fruit of the former forfaking. Judg. 2. 11, 12. They ferved Baalim, and forfook the Lord God of their Fathers. This is mans forfaking of God, Ia.

'3. To deny our help and aid to others in their necessities and dangers. 2 Tim.4.16. No man affisted me, but all for sook me. Thus

man for Caletto man

"ELO foziake father and mother] Not to deny honour, love, obedience, fuccour, and thankfulness to Parents, (this were unnatural and to be worse than Infidels, yea than beasts:) but to leave the Family and house of Parents, that he may dwell together with his Wife, and with her begin and erect a new houshold. Gen.2.24. Mat. 19.

\* Note: As touching reverence, obedience and fuccour, we owe more to parents, than to Wives; but in respect of houshold society and cohabitation, the man is more bound to the wife.

'Christ is forsaken, either by denying him flatly: or in turning from his Commandments.
"Mo fozfake one To deny help, or refuse to succour him in

his need. Heb.13.5.

"Ho forfake the promise | Not to believe, give credit to the word of promise, Heb.4.1. In the last Translation the words are

thus rendred, lest a promise being lest us.
"A fo2 saking all fo2 Ch2ist A settled and well-governed purpose and affection to leave all outward good things of this life, and life it self, for the love of Christ his Gospel; and to leave them indeed actually, when occasion serves. Luk. 14. 23. He that for faketh not all that he hath, cannot be my Disciple. Mar. 10. 29. Thus the Christian man forsaketh all, first in affection and defire, then in effect and deed, if need be, and occasion serve thereunto, as then it doth, when we cannot hold life and earthly things, without denying Christ and his Word.

Fortwear | Mat. 5.23. Not to do that which one hath fworm

ffort] A fortification, fence, or hold, 2 Sam. 5.9. A bulwark, Block-houfe, Ezek. 4.2.

forth Pfal. 113. 2. From this time forth, or from now, henceforth, 2 Chron. 29. 23. Heb. neer, marg. Jer. 49.5. Right forth, as Amos 4.3. Not daring either to fland flill, or to look back. An-

frosthwith Incontinently, immediately, upon the fudden, without delay, Ezr.6.8. Joh.19.34. Act. 9.18.

fortieth | Spoken of Tear, Numb.33.38. Deut.1.3.
fortieth | Spoken of Tear, Numb.33.38. Deut.1.3.
fortifie | To affault, or hardly prefs, Judg.0.31. To frengthen, 2 Chr.11.11. To repair, 2 Chr.26.9. marg. Toleave, Neh.
4. 2. marg. Dan.11.10. Raphiab on the Confines and Frontiers of Agypt, which Antiochus Magnus took from Ptolemeus Philopater.

' fortitude | Courage, when advertities are born, and Duties done with a valiant and flout mind. Ifa. 11.12. The Spirit of fortitude shall rest upon bim.

'2. Divine might upholding and ftrengthning us. Pfal. 18. r. The Lord is my fortitude or strength.

" foztrecs]

"Hoztres A ftrong hold, or place of defence: fuch is Gods | peace and the effect of righteoujness, quietness and affurance for ever providence to them that trust in him. Plal. 18.2. The Lord is my Fortress. A Metaphor.

fortunatus] Lucky or fortunate. The name of a godly man,

Cor. 16. 17.

\* Foztune Chance, when fome things fall out befide out purpole, and whereof we can give no reason. This is called Fortune or chance: but in respect of God, who knoweth all 'things, and ordereth them most wisely, to just and due ends, there is no chance nor fortune. Eccl. 9.11. Time and chance cometh to them all. Luk. 10.21. And it fortuned or chanced. Chriftians must always beware how they do commonly use this word (Fortune and Chance) in their mouths, or attribute ought to it, ferting it up against Gods Providence, which ordereth all things, both good and evil, great and (mall.

'I give this fignification of Fortune, only to fhew how far it may be allowed; namely, so far, as that in such things (as in regard of our forefight happen accidentally to us) we do yet acknowledge a divine Providence, ordering all events most wisely

forty Spoken of Baths, 1 King. 7.38. Camels, 2 King. 8.9. Cubits, 1 King. 6.17. Days, Gen. 7. 4, 12. Exod. 24.18. 1 King. 19.8. Jonah 3. 4. Mat. 4.2. Kine, Gen. 32.15. Stripes, Deut. 25.3. Years, Gen. 5.13. Exod. 16.35. Hereunto are added one, 1 King. 14.21. two, Numb.35.6. four, 1 Chr. 5.18. five, Gen.18.28. fix, Joh. 2.20. feven, Gen.47.28. eight, Numb. 3 5. 7. nine, Lev.25.8. thousand, Numb. 1. 23. one thousand, Numb. 1. 41. two thoufand, Judg. 12. 6. three thoufand, Numb. 3. 26. four thoufand, I Chron. 5. 18. five thousand, Numb. 1.25. fix thousand, Numb.

forward Gen. 26.13. Went forward, Heb. ment going, marg. as who did ftill thrive. Exod. 14.15. Go forward, pass on. 1 Sam. 16.13. From that day forward, thenceforth. 1 Chr. 23. 4. To fet forward, or to overfee. Annot. Job 30.13. To further and increase, Jer. 7.24. Not forward, Heb. not to face. Annot. 2 Cor. 8.10. Gr. willing, marg.

Fozwardness 2 Cor. 8. 8. 07867, an earnest and serious bending and application of the mind, which was in some about contributing to the Saints. See Leigh C. S. 2 Cor. 9.2. aeg Du pua.

cheerfulness, a ready minde. Idem. Ib.

Fowi ] Of fowls, some were clean, Gen. 8.20. Some unclean, Lev.20.25. Some that did creep, going upon all four, Lev.11.
20. Feathered, Pfalm 78.27. Winged, Deut. 4.17. Of the heaven, Jer.7.33. Of the air, Mat.6.26. Of the Mountain, Ifa. 18.6.

| fowl | Pfal. 148.10. Flying Fowl, Heb. bird of wing, marg. | foul | 16.16. Bedaubed, or foiled, befmeared or fmutched. The Hebrew word doth fignific Filth that comes from moiflure which is troubled and flirred about, Pfal.46.4. & 75.9. D.T. and Annot.

It's applied to Weather, Mat. 16. 2. and Spirit, Mark. 9. 25. Rev. 18.2.

Foul | Ezek. 34. 18. To trouble, marg. tread, trample upon.

fowler Taken, 1. Properly, for a taker of Birds (whether by fnares, nets, or otherwise) Prov.6.5.

2. Figuratively, for a deadly enemy, Pfal. 91. 3. 124. 7. Hof.

"In found ] 1. To decree firmly, to appoint, and so conse-quently to fit and perfect. Plal. 8. 2. Thou half founded frength.
 Mat.21.16. Eft.1.8. The King bath founded, Pfal.21.2.
 To build furely, to eftablish and confirm. Pfal. 24. 2. He

hath founded it upon the Seas.

Journo I found him not, Cant. 3.1. to wit presently till afterward, ver. 4. For neglect of taking hold on grace when it is offered, or not keeping it when it is received, God often withdraweth the light of his counterance to für up zeal and fervency in his children, Prov. 1.24,28. Jer. 11.10,11. Mic.3.4. I fowd him, Cant. 3.4. Here after much feeking, without fainting and difcouragement, when means fail, the findeth Chrift to the comfort of her conscience, according to the promise, Seek and ye shall find, Mat. 7.7. Sometime Christ seemeth coy and stately, and even when most present indeed, suspends and keeps of his beams, so, as if altogether loft, so that he is not perceived, nor enjoyed so sweetly as we defire, especially when we seek him distrustfully, or coldly. Though we find him not in our beds in our own ways, yet he will Inough we min min the notion beas not of own ways, yet win be found at laft. He may hold us off and suspend us, as Laban did Jacob, and Joseph his brethren; but when we are almost hopeless, and seem utterly forlorn, he will present himself, and not suffer us to be tempted above measure, yet a little while, &c. Heb. 10. 37. Annot.

I was in his eyes as one that found favour, Cant. 8.10. Heb. peace, marg, we all in our natural corruption are enemies to God, Rom. 5.10. but being justified by faith we have peace with God through

Ifa.92.17. and this place is enjoyed by the holy Ghoft, Rom. 8.6,9. and it is opposed to all the troubles, temptations, persecutions, and afflictions in this life and world, Joh. 16.33, and is that which guardeth our hearts and minds through Christ Jesus, Phil. 4.75.

Found Heb. 11. 5. And was not found, because God hath translated him, Enoch was not found in any place here upon the earth. He was taken from one place; and put into another; from earth, and placed in heaven. It's like fome fought for Engch, but a Writ of non inventus was returned. Jones. Heb. 12.17. he found no place of repentance, or way to change his mind, marg. All that Elau could do or fay, could not make his father to repent. Jones. To reverse or call back his bleffing, wherewith he had bleffed his ounger brother Facob above him. Annot.

found out] 1 King.7.47. Heb. searched.

found no moze To be no more at all, to be utterly rooted out, as if it had never been. Rev. 18.21,22. And shall be found no

"foundation The ground work, which upholds the whole building, as the foundation of an House, of a Castle, or of a Fort, Tower, &c.

'2. Chrift, who in respect of his person and office, is the only foundation and rock of his Church, to support and bear it up against Hell-gates; he being the firm foundation or corner-stone. I Cor. 2.11. Other foundation can no man lay, then Jesus Christ. 1 Pet. 2. 4, 5, 6. Behold, I lay in Sion a chief corner-stone, and precious. Christ is the foundation of foundations.

'3. The Apostles and Prophets, who in respect of their Dodrine are as a subordinate or second foundation, laying the Elect upon Christ the only fure foundation, Eph.2.20. Bui tunon the foundation of the Prophets and Apostles. These be such foundations, as that themselves also be lively stones, built upon that foundation Christ. All be equally foundations, not Peter more than the rest. A Metaphor.

'4. The Doctrine of Chrift, taught in an easie and short manner: or the fum of Christian Doctrine. Heb. 6. 1. Not laying a-

gain the foundation, &c.

'5. The unmoveable strength and firmness of Gods elect, being grounded upon his eternal love. 2 Tim. 2. 19. Ent the foundation of God remainsth face. As a soundation stayes an house, so upon the decree of election the godly are stayed.

6. Princes and Rulers of the earth, upon whom the Common-wealth refleth, as the house doth upon the foundation. Pfal. 82.6. All the foundation of the earth were moved. Or elfe expound it thus: All things from the highest to the lowest, are our

'7. The bottom of the waters, or bowels of the earth, or lowest parts of the world. Pfal. 18.15. The foundations of the world were discovered.

'8. The great Mountains and highest hills, which seem to bear up the heavens upon their tops. Pial. 18.7. The joundation of the beavens moved and shook. Thus it is read in Tremellius, according to the Original. "9. The fincerity of the heart, or the integrity of life which

confifteth in doing the will of God toward God and man, is the foundation of our faith, and hope of happiness to come, and of happiness it self, Mat.7.24,25. Luk.6.47,48. 1 Tim. 6. 19. & 1 19. 2Pet.1.10. I Joh. 3.21,22,23.
10. The first sound preaching of Christ in a place, Rom.

15.20.

11. The ground of affurance, 1 Tim.5.19.

12. Gods decree concerning the falvation of his elect, 2 Tim.

13. Firm, unchangeableness, Heb. 11. 10. Where's implied, that the estate of the elect in heaven, and their glory there is not subject to corruption, or the least alteration. So there's a coporal, spiritual, eternal, and a foundation by way of resem-

foundation] Ezr.3.6. The foundation of the Temple of the Lord was not yet laid, Heb. the Temple of the Lord was not yet founded, marg. Job 38. 6. Heb. fockets, marg.

Laying up in flore for themselves a good foundation, I Tim. 6. 19. Treasure, or pledge, bill, or bond, The word Septent Coming from Tingu, to lay up, as Inouveds doth, it may possibly fignifie no more than a treasure, somewhat laid up. But it may signifie in the same latitude, that the Heb. 17-y (which is answerable to it) doth, (i. e.) not only a foundation, but as the Rabins use the word, a bill of contract, a bond or obligation that he receives that lends out any thing, upon which he may found a confidence of having it returned to him again. To this perhaps it may be appliable that the Heb. 70%, which is rendred θεμέλι© fometimes, is also rendred cur Snun, Isa. 30. 1. A compact. And then it will have this weight here, that the Almes-giver by his liberality, war Lord Jesus Chrift, Rom. 5. 1. for the work of righteousness receives and lays up an obligation from God that this mercy of his E e 2

shall be remarded. Hereunto that of Prov. 19.7. is very agreeable, | ly, as that which is sealed is not communicated with others, nor and in this sense the word is again found, 2 Tim. 2. 19. where Gods θεμέλι is said to have a seal affixed to it, which seems to refer to a Bill or Bond, and because those seals had their inscriptions on both fides, agreeing to the conditions of the two persons contracting, accordingly it is here added, first on Goa's patt, The Lord knoweth them that are his; (i. e.) God will be faithful and constant in owning thosethat are his Servants. Then secondly on mans part. Let every one that nameth the name of Christ depart from iniquity. So that Gods θεμέλι there, may very well fignifie his xespo yeapov bill or bond (and so here the word may fignifie alfo) which being left with any man, as a means to secure him, a depositum, a maga Shun, a pledge or pawn, may well be fliled Beuerio, from Tinu, pono, somewhat delivered him for his fecurity. Dr. Ham. Paraph. & Annot. h.

'Houndation of repentance] The Doctrine of repentance,

as it is a principle and foundation, Heb.6.1.

foundation of the world | The beginning when the world

was first made of nothing, Heb.4.3. from the foundations of the Locald Before the begining of the world, even from all eternity, God chose certain unto 'falvation, whose names are said to be written in the book of · life, and the other not written. hev. 17.8. Whole names are not written in the book of life, from the foundation of the world. Ye have the like phrase, Rev. 13.8. to note the eternal decree of God, touching the force and efficacy of his Sons death.

Founder A Melter of Merals for Idolatrous uses, Judg. 17.

'4. Jer. 10.9,14. & 51.17.
'Fountain' A Spring, from whence waters, brooks, or rivers do spring, or an head-water. Gen.7.11. The fountains were

2. The original, beginning, or first cause of every good thing, which concerns true life. Plal. 36.0. hash ther is the well (or foun-

tain) of life.

3. The word of God, or the 3 riptures of Moss and the Prophets, whence (as from a four tin) doth fpring and flow forth rivers of wholesome Doctrines giving life to such as receive them-Ger.2.13. They have foliation me the jountain of living waters, and dieged pies that hold none. A Mctaphor.

'4. Christ Jesus, whose Mond-shed is an ever running foun-tain, to wash Believers from all uncleanness of fin. Zac. 13-1. In that day there shall be a fountain opened to the house of David, for " fin and uncleanness. This is an allufion to their water of feparati-

on and fin. Numb. 19.9.19.

5. The Spirit of God, with his healthful and faving gifts, derived unto and flowing upon the Church and every true member of it, to cheer and refresh it. Joel 3.18. A fountain shall come forth of the house of the Lord. Ezek. 47.1. Rev. 22.1.

6. Our polieflions and goods whence our livelihood arifeth, as waters spring out of a fountain. Prov. 5.10. Let thy fountain flow

67. Eyes, which (as a spring or fountain) send forth tears (as a wirness of hearts grief, ) Jer. 9. 1. Mins eyes a fountain of

It's put alfo, 1. For God, Jer.2.13.

2. The Church of Cod, Pfal. 68.26.

3. The exceeding rich love of God in Chrift, continually minifring to the faithful new supply of healthful graces, John 4.

4. An issue of blood, Lev.20.18.

Ones lawful wife, Prov.5.18. 6. Holy precepts and inftructions, Prov. 13.14.

The liver, Eccl. 12.6.

8. Prosperity, or outward bleffings, Hos. 13.14.

9. False Teachers, 2 Pet.2.17.

10. The Ministers of the Gospel, Rev. 8.10.

of fountain of Gardens Christ the Author of every good gift, and the ever-running well-spring, from whence all particular Churches do setch the water of life to refresh them, and make them fruitful withal, Cant. 4- 15. A fountain of the Gar-

An Hypallage, for a Garden with fountains, which is usual in Scripture, Jer 21.12. Ha. 58.71. to fet forth the beauty and propagation of the Church, as on the contrary, it is the fad commination, which God breaths against adulterous Jerusalem, that she should be as a garden without water, Isa. 1.30. without all manner of joy and comfort. Annat.

Hountain fealed up] The Church by the Ministery whereof all such saving graces are derived to the elect, as are 'kept from the Reprobate, Cant. 4.12. My spouse is as a fountain

Hereby is figured the confirmation of grace to Christs people, as Seating meaneth in Jer. 32. 29. John 3. 33. 2 Corinth. 1. 22. Ephel. 1. 13. and the referving of this grace to them on-

known unto them, Ifa. 29.11. Dan. 12. 4, 9. and fo it is faid, Bind up the testimony, seal the Law, among my Disciples, Isa.8.16. Ayns-

Christ dying to this end to redeem and purifie, no question but he will ablignate and ratifie his own work; to which he hath also fealed her by his Spirit, 2 Cor. 1. 22. that the may be a chafte Wife kept unsported and loval to him, and admitting no unclean thing to defile her with their feet; as they used to keep their Springs and Wells in the whole Countreys of the East, not only for fearfity, but for wholesomeness, that they might not be trod-

den and muddied, Gen.29.3. Annot.

'Fountain of waters' The springs from whence do flow and lifue waters and rivers, for the use of men. This is the pro-

per fignification.

2. The Ministers of the Gospel, from whom (as Fountains and Springs) the Doctrine of life doth flow forth unto others, by a continual flux or iffue, which were to be deprayed and corrupted by herefie and impiety of some principal reachers. Rev. 8.10. And it fell into the third part of the rivers, and into the fountains of waters.

By rivers and fountains may be meant the Magistrates sent aproad into several Provinces, and the Cities and Provinces unto which they were fent. Annot.

fourbill) Jer. 46. 4. or Polish, as 2 Chr. 4. 16. Great care there was anciently among the Souldiers, Commanders, and Officers, especially to have their Arms glitter. Annot.

It's also spoken of a Sword, Ezek.21.9,10.

four Spoken of Anchors, Act. 27.29. Angels, Rev. 9.14,15.
Bzrrels, 1 King. 18.32. Beafts, Rev. 4.6,8. Berries, Ifa. 17.6. Bowls, Exed.37.20. Carpenters, Zech.1.20. Charets, Zech.6.1. Children. Dan. I. 17. Cities, John. 19.7. Companies, Jude 9.34. Corners, Exod. 25.12. Cubits, 1 King. 7.38. Daughters, Ad. 21.9. Days, Ad. 10.30. Elders, Rev. 19.4. Ends, Exod. 38. 5. Faces, Ezek. 1.6. Feet, Lev. 11.23. Fingers, 2 Sam. 21.20. Jer. 52.21. Geneasions, Job 42. 16. Heads, Gen. 2. 10. Horns, Zech.1.18. Sore Judgments, Ezek.14.21. Kinds, Jer.15.3. Kingdoms, Dan.8.22. Kings, Gen. 14. 9. Leaves, Jer. 36.23. Leprous men, 2 King. 7. 3. Levites, 1 Chr. 25.17. Living creatures, Ezek. 1.5. Men, Dan. 3. 25. Moneths, Judg. 19.2. Oxen, Numb. 7.7. Parts, Gen. 47. 24. Pillars, Exod. 27.16. Chief Porters, 1 Chr. 9.25. Quarters, Deut. 22.12. Quaternions of Souldiers, Ad. 12.4. Rings, Exod. 25.12. Rows of fiones, Exod. 28.17. Sheep, Exod. 22.1. Sides, Ezck. 1.8. Sockets, Exod. 26.32. Sons, 1 Chr. 23- 10. Spirits, Zech. 6. 5. Squares, Ezek.43.16. Tables, Ezek.40.41. Things, Prov. 30.15, 24. Times, Neh. 6. 4. Transgressions, Amos 1. 9. Undersetters, 1 King. 7.34. Waggons, Num. 7.8. Wheels, Ezek. 10.9. Winds, Dan. 8.8. Wines, Dan. 7.6. Years, Luk. 2. 37. Hereunto other numbers are annexed, as twenty, Rev. 4.4, 10. hundred, Gen. 15. 13. bundred and ten. Ezr. I. Ic. bundred thirty five, Ezr. 2.67. bundred ffty, 2 Chr. 8.18. hundred fifty four, Ezr. 2.15. hundred fixty eight, Neh. 1 1.6. thousand, I Sam. 4.2. thousand five hundred, Ezek. 48.16.

' Four Angels bound Administers of the wrath of God (in that number that is convenient) for the flaughtering of the four quarters of the world : these Angels being restrained before by the power of God, were now to be stirred up, and have the bridle given them licentiously to practise tyranny, as God had ordained. Rev. 9. 14. Loofe the four Angels which are

Now that one good Angel is commanded to loofe four evil, is to let us see how the Elect Angels exceed the wicked in power, which is for our comfort. And it is comfortable for us to know, that all adversary power of the creature, even from the Beast to the Angel, is bound and loofed according to the will of God.

'four country of the earth) The chief quarters and coasts of the world, which were occupied and possessed by the four 'Angels sent with commission to stop the four winds. Rev. 7.1. I

fam four Angels stand on the four corners of the earth.

four horns of the Altar | The highest part or top of the golden Altar of Incense, which stood before the Veil, against the Ark of the Covenant, where solemn prayers once a year were made by the High-priest unto God, who heard and accepted them through Christ, represented by the golden Altar; in whom, and by whom alone, the oblations of our prayers are pleafing unto God. Rev. 9.13. I heard a voyce from the four horns of the

four and twenty Givers The Loly Catholick Church, even the whole company of Gods Elect; especially, such as having now ended their warfare, do triumph in heaven glorioufly, every one (as it were) fitting upon a throne as a King; which honour, the Elect do attain unto, by and through Chrift, who hath made all the Faithful, Kings, and Priefts unto God. In the number of 24. there is an allufion unto that distribution of sacred offices, and the fervants of the King mentioned in r Chron.24.

fitting. Whereas some by twenty four Elders, understand the twelve Prophets, and the 12 Apostles, it cannot stand with the fcope of this Vision here shewed to John, which respects not any enumber or company which were past and gone, but rather that which was to come, even the whole number of believing Gentiles, which as Kings and Princes should minister to God their Soveeraign King.

Four minus | One and the felf-fame wind in nature, being divers, according to the Regions, and coasts from whence they

blow, as from East, West, &c.

2. The efficacy and fecret mighty force of the holy Spirit, which by Christ himself is compared unto wind. Joh. 3.8. The wind bloweth where it lift, so is every one born of the Spirit. Rev. . 7. 1. Holding the four winds of the earth.

four fold Four times so much, 2 Sam. 12.6. Luk. 19.8. four footed Spoken of beafts having sour feet, Act. 10.12.

& 11.6. Rom. 1.23.

| Four fquare | Exod. 27.1. This form fignifieth firmness and Applier; therefore the heavenly fruitalem is four-fquare, Revel. 12.

16. So was the figure of it, Ezek. 48.20. and the most holy place in the Temple and Tabernacle, 2 Chr. 3.8. The Altar prophesied of under the Gospel, though it be much larger, (because the worshippers are increased all over the world) yet it is also four-square. Ezek.43.16. Aynsm.

four fquare That which is fleddy, of continuance and profit, such is the true Church, leaning upon Christ as a founda

tion. Rev. 21.16. And the City lay four-Square.

Fourscoze Spoken of Concubines, Cant. 6. 8. Levites, 1 Chr. 15.6. Males, Ezr. 8.8, Measures of wheat, Luk. 16.7. Men, Jer. 41. 5. Persons, 1 Sam 22 18. Pieces of silver, 2 King. 6.25. Priefts. 2 Chr. 26.17. Years, Exod. 7.7. Hereunto are annexed, thousand I King. 5.15. five thoufand, 2 King. 9.35. feven thoufand, I Chron.

Fourteen | Spoken of Cities, Josh. 15.36. Cubits, Ezek. 43. 370HITEEH, J SPOKEH OF CERES, JOHN 15-52. CARRES, 17. Days, I King. 8.65. Generations, Mat. 1.17. Lambs, Numb. 29. 13. Sons, I Chr. 25-5. Souls, Gen. 46-22. Wives, 2 Chr. 13. 21. 22ars, 2 Cor. 12.2. Hereunto are annexed, thouland, Numb. 6.49.

Fourteenth] Spoken of Day, Exod.12.6. Lot, 1 Chr.24.13. Night, Ad.27.27. Year, Gen.14.5.

Jourth Spoken of Angel, Deut. 18.12. Braft, Dan. 7.7. Charet, Zech.6.3. Day, Gen.119. Foundation, Rev.21.19. The Gadites that separated themselves unto David, I Chr.12.8,10. Generation, Gen. 15.16. Kingdom, Dan. 2.42. Kings, Dan. 11.2. Lot, John 19.17. & 1 Chr. 24.8. Moneth, Ezek. 1. 1. Part, Neh. 9. 3. River, Gen. 2.14. Row of flones, Exod. 28.20. Seal, Rev. 6.7. Sons; as of Benjamin, I Chron. 8.2. David, 2 Sam. 3. 4. God, Dan. 3. 25. Hebron, I Chron. 23.19. Hofab, I Chr. 26.11. Jiff, I Chr. 214. Josab, I Chr. 3.15. Nefelamiah, I Chr. 26.20. Obed Edom, Ibid. 4. Watch of the night, Mat. 14.25. Wheels, Ezek. 10. 14. Tear,

'frourth generation' The space of four hundred years, being ended and expired, Gen. 15.16.
'frourth part of the earth! The fourth part of men, dwelling in earth, which by the judgment of God, were to be punished for the contempt of the Gospel, with these sour great plagues here spoken of, Lev. 26. and here again distinctly menctioned; to wit, the Sword, Famine, Pestilence, and wilde beafts, Rev. 6.8. Power was given to them over the fourth part of

for Every thing that hurteth the inheritance, or vineyard of the Church, be it falle doctrine or corrupt manners. Cant. 2.

. 15. Take away the foxes.

2. Falle Prophets, which craftily undermine the fafety and flate of Religion, and of the Church. Ezek. 13. 4. O Ifrael, thy · Prophets are as foxes in the waste places.

3. All crafty and guileful persons, which with their craft and cunning feek to deceive and hurt others. Luk. 13.32. Tell that fox.

4. A subtile and crastry beast, so called, Judg. 15 4.

Subtle, but yet very weak means, Neh.4.3.

5. Subtle, but yet very weak means, recurs, frong fmelling, It's a crafty, wary, deceitful, fubtile, cruel, ftrong fmelling, quick smelling beast. By laying their dung in the entrance of the Badgers den, they obtain it for their own use. And for that the Wolf is their enemy, they lay the hearb Sea-onyon at the mouth of their den; wherewith the Wolf is fo terrified, that it will not come night he place, either where it groweth or lieth. In their dens they have many pallages in and our, that they may the better prevent danger. They die, if they eat any thing where Bitter Almonds or Aloes are, unless they drink presently. When fick, they eat the gum of Pine-trees, whereby they are not only cured, but their days lengthned. When they are pursued by Hunters, they make urine, and strike their tails wet there with on the dogs faces. Some having been taken in a gin by

24.26.27. Rev. 4. 4. upon the feats I faw four and twenty Elders | the leg, have bit it off, and so escaped; as others have seigned themselves dead, till they have been taken out, and then run away. All beafts are its enemies (except the Crow, who affifteth him againft the Hawk and Serpents, with whom he is at peace) againft whom he ufeth strength, courage, and policy. Being hungry it faigneth it self dead, on whom the fowls lighting for prey, he fnatcheth and devoureth them. By licking the face of the Hedge-hog, or turning it on its back, he maketh it to unfold it self, and then killeth it. Having put its tail in the water, the fishes approaching thereunto, become wrapt therein, which drawing out, he eateth. The Waips its enemies (having hid all his body, excepting his tail, whereon they light) by rubbing his tail against a tree, he killeth, and then cateth. Where there are many Foxes, there are but a few Hares. It always halteth, its right shank being shorter then its left; nor doth it go straight forward, but turneth and windeth. It preyeth rather on tame torward, but turneth and windern. It preyet if failer of name than wild Creatures. Its breath is strong and stinking. It preyet eth on dead corps, Pfal. 63, 10. Though never so tame, yet it seiseth on what cometh within its reach, that it can master. The young ones not finding milk in their dams dugs, bite and tear her. Being to go over ice, they liften whether they can hear any noise under it; which if they do, they forbear, as fearing that it will not bear them. Its fat, marrow, lungs, &c. are useful in Physick, its skin good furr.

'jorcs Whatsoever hurts the truth of Doctrine, or honesty of manners; especially herefies, and the patrons thereof, Cant.

2. 15. Take us the Foxes.

The enemies of the Church, they are either hereticks and schifmaticks, within her pale; or elfe perfecutors, and profeft Tyrants without. That Tyrants are Foxes, is evident in Herod, Luk. 13.22. who was also a kind of Heretick, a Sadducce, as some think, the more to colour his cruelty, and from him fprung the Herodians, Mat. 22.16. And that Hereticks are fo and Schilmaticks, appears by their fruits and nature; having not only the craft of that beaft, transforming themselves, 2 Cor. 11.13. carrying a Fox in their bosom, when they are Lambs outwardly; but also the rage and bloudy cruelty, where they get power, none being like them; for never did the Church of God fuffer more from the maddest and blindest Heathen, then they have done from Hereticks and Schismaticks that were among them. The Lord complains for Ifrael, that her Prophets were Foxes, Ezek. 13. 4. and the complaint is fo much the juster, because such Foxes they are, as can never be extirpated. Annot.

Mr. Cotton hereby understandeth the Samaritans, who hindered the proceeding of the building of the Temple, and the peace of the Church, Ezra 4.4,5,23,24, and that therefore Tobiah said truly of himself and his sellows, that they as Foxes going upon the weak foundation of the walls of Jerusalem, might easily demolish the Same, Neh 4.3.

Little fores All occasions and appearances of evils, Cant. 2.15. Thefe little Foxes.

2.15. Intellige Foxes.

\*Little flores] All occasions of offence, even every shew and appearance of evil, Cant.2.15. The little Faxes.

\*To be a position for flores] To be cast out upon the Mountains without burial, that Foxes and beafts may feed upon them. Pfal.63.10. They Shall be the portion for Foxes.

fragments ] Mat. 14. 20. or broken meat, as the word is ren-

dred, Mar. 15:37.

frail Pfal. 39.4. or Joon-ceafing, temporary, brittle, and Short-lived. The Chald. expoundeth it, When I shall cease out of the world, or how defective I am. So the Greek faith, What I lack, o wit, of the end of my days, which is the term and period of my life. Aynfro.

Moframe] To be able, Judg. 12.6. To make, Ila. 29. 16. To devise, invent, Jer. 18.11. To give, Hos. 5.4. marg. To forge, Pfal.50.19. & 94.20. To joyn together, Eph.2.21.

Frame is also spoken of mans work which he formeth, Rom. 9. 20. and of the matter and form of our nature and condition, Pfal.

frame of the heart] The inward fecret thoughts, inclinations, and purpoles of the foul; as it is expounded by Moses himfelf, Gen. 6.5. The whole frame; that is, the thoughts of mans heart are evil continually. According to the translation of Tremilius it should thus be read: Not passively, for that frame of the heart framed of God; but actively, for that which the heart of man frameth to it felf, and imagineth.

frankintente A precious and odoriferous gum, isluing from a tree in Arabia (Ila.60.6. Jer.6.20) of a tender bark, like unto the laurel in leaves and bark, growing on high hills, Cant. 4.6, and delighting in a fertile foil. The gum which of it own ac-

cord iffuerh therefrom in the beginning of the Summer is white and good, but that which issueth therefrom in the Harvest, by cutting the bark, is red and worse. That is best, which being chewed, melteth not, nor flicketh to the teeth, but being put in the fire, straightway burneth and smoaketh; which the rozen which is like unto it, doth not, but melteth upon the fire, nor giveth a good fmell. The gum issuing from a young tree is white, but from an old, more efficacious and odoriferous. The Arabians place Religion about it, none being permitted to make an incifion in the tree, but their Priefts, and they kept from women. And it being brought in at one gate into the City, must at the same be carried out, and not fold to Merchants till tythed by their Priefts, and that not by weight, but measure. It was used for the perfurning of garments, 3.6. and appointed for the worship of God, Lev. 5.11. Numb. 5.15. which was laid up in a certain chamber, Neh.13.5. Overseers being appointed to look to it, 1 Cor. 9.29. It was offered in gift unto Christ, Mat. 2.11. It was abused by Idolaters, and is used in mystical Babylon, Rev. 18.13.

Frankincense Persumed with myrbe and frankincense, Cant. 3.6. Hereby are figured the spiritual Sacrifices, and incense of our fouls, which kindled and moved, and ratified by the fire of Gods Spirit, and laid upon Christ our Altar, ascends and fumes up (like the rowlings, and agglomerations of smoak) to the Court of the Lord, and are more sweet and welcome, then those costly evaporations of myrrh and incense and all powders of the Merchant.

frankly] Freely, Luk.7.42. fraud | Pfal. 10.7. Deceit and fraud, or impostures and inward guile; that is, outward deceitful shews and promises, and privy guile, lurking in the heart. Aynsw. Jam. 5.4. Kept back by fraud, or being by you taken away. The Original & 5.55 gew is rendred by defraud, Mar. 10.19. & 1 Cor. 6. 8. & 7. 5. and destitute, 1 Tim.

[frap] To fright, put in fear, disturb, chase away, Deut. 28. 26. Jer. 7. 32. Zech. 1. 21.

freckled fpot Lev. 13.39.or ubite morphem; in Heb. bohak, a word not used but in this one place, and it hath the fignification of clearnes or whitenes; and is, not a Leprosie, but a foregoer of it, and near thereunto. Aynsw.

Free Such as be bond-men but are exempt from the yoak

of flavery, 1 Cor.7.22.

'2. Believers, whom Christ hath set free, and delivered from the curse and rigour of the Law, and not only from the yoak of Legal Ceremonies; but also from the tyranny of fin by his death and Spirit, fo as they are no more under the bondage of fin (though fin be ftill in them) nor need fear the condemnation due to it: also they serve God with a free ingenious spirit, as children their father, Rom. 7. 6. He that is dead is free from fie Rom. 7.6. Free from fin; that is, from the dominion of fin. vers. 14. Rom. 8.2. Free from fin and death; that is, from the condemnation due to it, as verf. 1. Pfa.51.11. Joh. 8.38. This freedom is wholly of grace, not at all of nature; See Will. And it is wrought by Christ as author: and by the Gospel as instrument,

 Believers are free, and not free; therefore they cry both, who Shall free me from lin, Rom. 7.24. and also they triumphantly say, Christ hath freed me from the Law of sin, Rom. 8.2. They are freed wholly from the guilt and punishment of fin, but from corruption of fin they are freed in part only, so far as that it doth not

reign over them. Taken also for-

1. A free man, Exod.21.2.

2. To be freed or preferved from, Numb. 5.19.

3. Exempted from paying taxes or tribute, 1 Sam. 17. 25. Mat. 17.26.

4. Libera!, 2Chr.29.31.

5. Exempt from the yoak of flavery, or subjection, Job

6. Making free, freeing, or freely given, Pfal.51.12. free Applied to, and spoken of, Born, Act. 22.28. The called in the Lord, 1 Cor.7.22. The Ceremonial Law, Gal. 5. 1. Childr. a, Mat. 17.26. Gift, Rom. 5.15, 16, 18. Heart, 2 Chr. 29. 31. Jerusalem, which is above, Gal.4. 26. The Law of sin and death, Rom. 8.2. A new man married, Deut. 24.5. The oppressed, Isa. 58.6. Righteonfreß, Rom.6.20. Servants, Exod. 21.2. Deut. 15.13. Sin, Rem. 6.22. Singers, 1 Chr. 9. 33. Spirit, Pfal. 51. 12. A widow, Rom. 7.2. A woman having a jealous Husband, Numb. 5. 19, 28. The Word. 2 Theff. 2. 1. Hereunto are annexed the words Man, (whereby may be understood, both one in respect of his outward condition at liberty; Rev. 6.15. and one redeemed from the thraldom of Satan, and fervitude of fin, Gr. made free, 1 Cor. 7. 22. marg.) Offering, which Aynfworth rendreth by willing, Exod. 36.2. will, (Ezr.7.12. Of their own free will, voluntarily, free-will offering, and free-will offerings, (Lev. 22.18.21. or voluntary,) Aynf. udman, Gal. 4.22. By which Sarah is meant.

' free among the dead ] One separate from the living, left for dead. Pfal. 88.5. Free among the dead, like to the flain which lay in the grave.

"Mo have free courle and be glozified | fignifieth the free preaching of the Gospel without any interruption, and effectually to work in the hearts of men true godliness, whereby the Word is made glorious, and the believers of it also, partly in this life, and perfectly in the world to come, 2 Theff. 2.1.

' free from all men ] One that is not beholden unto other men to live at their coft, I Cor. 9. 19. Though I be free from all

Freed Josh 9.23. There shall none of you be freed, Heb. not to be Jetter J. Johnson, arrespondence of 1908 verteel, theo. not to be ent of from you, marg. Rom. 6.7. Gr. inflified, marg. freedom! Lev. 19.20. By a Bill of Diffmition. Aynf. Act. 22. 28. The freedom of the City of Rome. Annot.

freelp Gen. 2.16. Thou may freely eat, Heb. eating thou mayest eat. The doubling of words is often used in Scripture for more earnestness and assurance; and in things to come, to fignifie (peedy performance, Gen. 41.32. A)nf. Numb. 11.5. For nought. Idem. 1 Sam. 14.30. Of their own accord, without restraint, Ezr. 2.68. & 7.15. Liberally, of a willing mind, Pfal-54.6. With voluntariness, or in freeness. Aynfw.

Hof. 14.4. I will love them freely. Singularly, with an abundant and conftant love, freely without finding any cause in them for it.

Annot. Act. 2.29. Boldly, confidently.

" (Freelp) By the meer mercy of God, without any of our merit, and defert of our endeavour, and working at all. Rev. 21.

6. It shall be given him of the well of life freely.

"freely give That is, absolutely, without respect of reward in the giver to receive it, or of merit in the receiver to give or shewit. Mat. 10.8. This is to be understood of dona infusa only, or gifts of God that are miraculous, as to Heal, &c. But it is not to be extended to dona acquisita, or works of our own labour in getting them, or using them; as the knowledge of Preaching is not had, nor the act of it used, without great fludy, labour, and coft. This as it is not given freely, so without recompence it may not be justly used, and therefore dorn Christ well add ver. 10. Dignus est operarius mercede sua.

" freely juffified ] fignifieth, not without our Saviours fuffering and fatisfying to God for our fins, but without our own, Rom. 2.24. Which place doth not exclude preparatory and inftrumental causes of Justification or Salvation, as repentance, regeneration, hearing, believing, &c. Nor the other duties of thankfulnefs, Luk. 13.35. Mat. 5.20. Mar. 1.15. Rom. 5.1. But only the meritorious cause thereof, which is only Christs death.

" 2. The Godly do freely and willingly their duties. "2. God doth freely beflow those graces on us, by which we

are enabled to do that which is our duty.

freeman | 1 Cor.7.22. Gr. made free. Annot. See Free-wo-

"The Lozds freemen A true Christian, who though he be bound and fervant unto man, is yet fet free by the Lord Jefus, from the fervitude of Satan and Sin, 1 Cor. 7, 22.

Frequent | 2 Cor. 11. 23. Πολλάκις, oftentimes, many Df their own freewill ] Ezr. 7.13. is willing. D. Tranfl.

Artifit Job 29.20. Heb. new, Jam. 3.12. Sweet, as the word 20.20 is rendred, Rev. 10.9. It's tpoken of glory, Job 29.20. vyl, Numb. 11.8. & Pfal. 92.10. water, Jam. 3.12. His field healt be fresher than a childae, Job 33.25. Full, foft and tender, full of motifure, like a child. Annot.

Hret] is all one with grieve, chafe, vex, make angry, fad, 1 Sam. 3.6. Pial. 37.1. Ifa. 8.21.

fret Lev. 13.51. Fretting or rankling. This word is not ufed, but in this case of Leprie, and in Ezek. 28.24. where it is applied to a prickling or rankling briar. The Greek translatest it, a continual leprofie; the Chald. a diminifoling, because that which fretteth, both continueth long, and wastest the thing wherein it is.

friend One whom we do entirely love above others, and use more familiarly and privately than we do others, as David did Jonathan. Prov. 18. 24. A friend is nearer than a bro-

12. One to whom God imparteth his mind and fecrets, fo familiarly and fully as one friend doth to another. Gen. 17. Shall I hide this thing from Abraham? Hence it is that James 2.29. called Abraham the Friend of God: also the Apostles are called Christs friends, Joh. 15.15. You I have called Friends, because what I heard of my Father, I have made known to jou. Whereas Jesus, Mat. 22. 12. called him Friend who had not on a wedding garment: also in Mat. 26. 50. doth so tearm Judas the Traitor; we are to take it for a word of ordinary falutation, howsoever it may and is of some judged to be spoken by an Ironie or Antiphrasis, meaning the contrary to that which the word

foundeth; or that he is called fo, because he appeareth to others ( (to be Christs Friend) or was so taken and accounted of himself (though faifly, being an Hypocrite:) Howbeit being spoken in the person of him who made the feast, the best way is to take it for an usual compellation and that Christ following the like courteous fashion of appellation, and friendly greeting, did so salute "Judas, which yet left a fling behind it in his Conscience, who knew himself to be nothing less then that which he was called.

Put also for a most holy man, 2 Cor. 10.7. Countrey men, Act. 27. 3. A loving neighbour, Luk. 11. 5. Such as in common account are fo, Mar. 5.19. A term of ordinary and usual compellation, whether a friend or foe, Mar. 20. 12. & 22. 12. & 26. 50. The Hebrew מבר a friend, cometh of זער to feed, and implyeth familiarity, fociety, and fidelity, Exod. 23. 11. 2 Sam. 16. 17. Prov. 17.17. Joh. 19.12. Thou art not & afars triend; not faithful, not a wellwisher to him, not one that endevoureth for his quiet and fafety.

Of friends there be divers kinds.

1. God hath friends, those are the faithful, Jam. 2.23.

2. Christ, Joh. 15.14.

3. The world, Jam.4.4.

4. The wicked, Eft. 5.10.

5. The Children of God, 3 Joh. 14. But often their friends become their foes, Job 6.27. Pial.41.9. Lam.1.2.

friendly Judg. 19.3. Heb. to ber heart, marg. So Ruth 2.

' friends All that bear good will to Christ, and to the profperity of his people, whether they be Angels or men, Cant. 5.1.

' Eat. O friends. &c.

Friendship is the sweetness, intimateness, and strength of love. All the degrees and kinds of friendship meet in Christ towards his Spouse, it is the friendship of a husband, of a brother; and if there be any relation in the world wherein friend(hip is, all is too little to express the love of Christ. In friendship there is mutual confent, an union of judgment and affections, a mutual sympathy in the good and ill one of another, as if there were one foul in two bodies. There is liberty which is the life of friendjhip, a free intercourle between friends, a free opening of fecrets. There is mutual folace and comfort one in another. There is also a mutual honour and respect one of another, all which may be found in the mutual friendibip between Christ and his Church, only in this last there is some difference; for though Christ calls us friends, and therein in some fort brings himself down to us, yet we must remember that it is a friendship of unequals. Christs honouring of us, is his putting honour upon us, our honouring of him, is the giving him the honour due to his Name. He that inspireth friendship into others, will undoubtedly keep the laws of friendship himself, will count our enemies, his enemies; And as his friendship is sweet, so is it constant in all conditions. If we be not ashamed of him, he will never be ashamed of us. Sibs.

friends Job 19.19. My inward friends, Heb. the men of my fecret, marg. Prov. 14.20. The rich hath many friends, Heb. many are the lovers of the rich, marg. Mark.3.31. His friends or kinfmen,

friendship Prov. 22. 24. Make no friendship with an angry man. Chuse not him for thy friend that is not able to rule his affections. Annat.

'Arientihip of the mozio The love and unmeasurable de-'fire of carnal and worldly things. Jam. 4. 4. The friend hip or the amity of the world is enmity with God.

'fringe Numb. 15.38. The fringe and ribbond on the border of the garment, were helps to memory; so that when men looked on them, they might be admonished of their duty towards God, which being upon the borders of their garment, or upon the four quarters, they could not which way foever they went in company, but he in the view of those that met or followed one another. It is thought our Saviour wore fuch, which was touched by the Woman, who by a touch was cured of her disease, Luk. 8.44. Annot.

A fringe is in Heb. call Thitlith, or Zizeth, which in Ezek. 8. 3. is used for a lock of hair of the head, and is here applied to a fringe, the threads whereof hang down as locks of hair. And the Hebrew Doctors call it also Gnanaph, that is, a branch, because it hangeth as branches or twigs of a tree. The word Gedelem used for fringes, in Deut. 22.12. were the thrums of the cloth which was woven; and The fith the fringe here spoken of, were threads tyed to the thrums with knots. Aynfw.

Fro Gen. 8.7. To and fro, Heb. going forth and returning, not into the Ark, but fluttering about it, and refting on the top of it. Annot. 2 King. 4. 35. Heb. Once bither, and once thither. Annot. Job 7.4. From one fide of the bed to the other. Annot. This is joyned with Driven, Job 13. 25. Going, Job 1. 7. Ezek. 27.19. Reel, Pial. 107. 27. Ranguing, Ila.49.21. Run, 2 Chron. 16.9. Ifa.33.4. Jer.5.1. & 49.3. Dan. 12.4. Amos 8.12. Zech.

4. 10. Toffed, Prov. 21.6. Eph.4. 14. Walk, Zech. 1. 10, 11. &

from It's bred of putrid clayie water, liveth for the most part in the waters, abound more in moist years than in dry; do always make a croaking noise, but especially when they couple toalways make a croaking none, our especially when they compared gether; are forerunners of the Spring. At the fight of a burning light they are faid to be filent. By their croaking they foreflew rain or change of weather. Some people feed of them. The young ones kill and devour the old ones. Their found proceed-eth not from their breaft, is conceived only in their mouth. By them God plagued the £gyptians, Exod. 8.6. They delight in pools, ponds, and flashes of water, and seed on mud. It liveth both in water and on the land. They are enemies to Bees, whole ftings they feel not. They have shining eyes, especially by night. and fly away by leaping. They nourish not their young ones, as other creatures do. Whilest they perceive no body, they make a great notife, but upon the view of any leave off. By the three frogs which came out of the mouth of the Dragon, the Popes Emiferies may be understood whom he sendeth forth to seduce the world, Rev. 15.13.

Three unclean spirits like frogs, Rev. 16.13. unclean persons and

making a great noise to draw men to fight for Antichrist, though Rome be down. They should be either the Jesuits, or some strring Sett worse then the Jesuits, arising after Romes, and before Anrichrifts fall. Annet.

Jejuits are Frogs; t. Unclean.

2. Make a noise in the dark.

3. They arise out of putresaction, and live of it.

4. Are animalia amphibia, one while in the earth, another while in the water; so they seem Lay-men and Priests.

5. As Pharaobs Frogs they go into the Kings Bedcham-

These Frogs by the common consent of Catholick Expositors are the rabble of Popish Friers, Priests, and Jesuits, or Cardinals, Bishops and Fesuits. Leighs Annot.

from Eft. 1.19. Heb. from before, marg. Rom. 6.20. Gr. to,

marg.

[Trom good to bad] fignifies either good or bad, Gen. 32. 24. This is to be understood respectively to this end for which Laban pursued him, as to carry Jacob back again into his servitude: fo in Pfal 29.

front ] The fetting in order of the Army, flanding in the front of the battel, and being ready to fight, 2 Sam. 10. 9. The

front of the house, 2 Chr. 3.4. Heb. the face. Tremel.

Tremel.

Tremel.

Tremel.

Tremel.

fronticts Exod. 13. 16. Little plates or pieces of parchment worn upon the forehead, called Phylacteries, according to the Greek, Mat. 23.56. from a word fignifying to keep or preferve, that is, in memory. For though they could not fee between their own eyes, they might fee in each others foreheads, that which should remember them of Gods deliverance of them; their right use was memorative, which afterwards was turned into superstitious preservatives against the power of sin. Annet.

frost Job 37. 10. By the breath of God frost is given, &c. When God pleaseth a cold blast comes forth, which bringeth frost, whereby the waters that ran at large before, are as it were flut up into a narrow prison by the ice, which like the prison walls incloseth them. That which is here translated frost, is divers times in this book translated ice. It comes from a word that fignifies to make bald, for it covers the grass, which is as it were the hair of the ground, and makes it smooth like a hald head. An-

froward] Pfal. 18.26. compared with 2 Sam. 22.27. Wreathed, Prov. 8.8. marg. Churlish, hasty, soon angry, naughty, wicked. It is applied to generation, Deut.32.20. heart, Pfal.101.4. Things, Prov. 2. 12. Paths, ib. 15. Mouth, Prov.4.24. Tongue, Prov. 10.31. Way, Prov. 21. 8. Such are an abomination to the Lord, Prov.3.32. Their counsel is carried headlong, Job 5. 13. Snares are in their way, Prov. 22. 5. and they sow strike, Prov.

AFroward The counsel of the froward is carried beadlong. Job 5. 13. Deceitful persons, who have one crasty device twisted within another like a rope. The word fignifies to wrest or turn a thing, and then to wrestle. Such as can turn themselves every way, as Wrestlers do, to get advantage of others, and wind themselves within them, to overthrow them by policy, when strength faileth, Gen.30.8. Deut.32.5. Psal. 18.26. Prov. 8. 8.

Froward masters in 1 Pet. 2. 18. are such as are bitter to their fervants, hard to pleafe, that are apt to find fault, that use their servants hardly in words or deeds, but chiefly such as are cholerick and paffionate and peevish in their carriage towards their fervants. Byfield on 1 Pet.2.18. pag. 494.

Frowardly]

Frowardp] Ita. 57.17. or perverfly, (Heb. turning away, as Jer. 3.14, 22.) They walked on crolly in their own crooked couries, and would not be reclaimed, Jer. 5.3. & 8, 5, 6. An-

frowaronels ] Prov. 2. 14. In the frowardness of the wicked. Perverfly, wicked, walking crossto God and good men, Lev. 26. 21. Pfal. 18. 27. Annet. Prov. 10 32. Speaketh fromardness. Things justly displeasing to others. Annot.

frogen Job 38. 30. Heb. Taken. The water is as it were ta-

ken captive, and put into a prison. Annot.

ken capuve, and put into a prilon. Annot.

frozen in their Orege Teubborn finners, which obstinately stick in their fins, mocking both God and man. Zeph. 1.

12. I will visit them that be frozen in their dregs, Jer. 48.

• II.
• [Truit] The encrease which cometh of the Land, of Trees,
• of Cattle, and of other Creatures, Deut. 28. 4. Bleffed shall
• be the fruit of thy ground and of thy Cattel. Any profit which com-

eth of a thing, Ifa. 27. 9.
eth of a thing, Ifa. 27. 9.
2. The Conversion of men to God by the ministery of his 2. The Convertion of inch to God by the infinitely of this ferrants. Joh. 15. 16. I have appointed that ye go and bring fruit; and verf. 2. 3. He that abideth in me bringeth forth fruit. In this fense, the Gotpel was fruitful in all the world, Col. 1. 9. Coneversion of sinners to the faith, is as delightful to God, as sweet fruit is to man. A Metaphor.

43. All and every one of God's graces and works in his Chil-4. All and every one of Gods graces and works in his childern, because they come from his Spirit, (as fruit from a tree) and do so please him, as good fruit is pleasing to us, Gal. 5. 22. The fraits of the Spirit, are love, peace, 191, & C. Phil. 1. 11. Filled with the fraits of vightenships. A Metaphor. Spirit, are summated that the Spirit of the Spirit and Spirit, are summated to the spirit and the Spirit and Spirit and Spirit are summated.

rily comprehended by Paul, Eph. 5. 9. in these three things.

1. Goodness, which is that quality contrary unto malice, or

aughtiness, whereby a finner is evil in himself. 6 2. Righteousness, which is set against that vice of injustice, whereby one proveth hurtful to others, through deceit, cove-

' touineis, oppreision, and violence. 43. Truth which is opposed unto errors, lies, herefies, hypocrifie, both in common affairs, and in matter of Religion, to the beguiling of our felves, other men, and God also, as lyars do

4. The due recompense and merit of our evil works. Mic. 7. · fuppose. For the fruits of their inventions. Prov. 1. 31. They shall eat the fruit of their works. Alfo, blasphemous boafting. Ifa. 10. 12,

5. False doctrine, the proper fruit of a false Prophet. Mat.7.

. 16 . By their fruits ye shall know them. 66. The profit and commodity that comes of well doing. Prov. 31.31. Give her of the fruit of her hands. Rom. 6.22. Te have your e fruit in holinefs.

67. Any godly deed tending to the spiritual profit of others. Phil. 4.17. I defire the fruit, &c.

Put also, 1. For Children, Psal. 21. 10. which are termed, the

ruit of the womb, Gen. 30.2.

2. A prosperous and flourishing condition, 2 King. 19.30. Jer.

3. The rain, Pfal. 104.13. 4. The works of men, whether good, Luk. 3. 8. or evil, Mat.

5. Whatfoever is most excellent and fingular in man, Amos

6. Increase and continuance in grace, Joh. 15.5.

Charitable alms, Rom. 1 5.28. 8. The evidence of grace in true Christians, Phil.4.17.

9. The profit by affilictions, Heb. 12.11.

10. The effects of wildom from above, Jam.3. 17. and benefit of righteoulnels, verf. 18.

11. Consolation, Ifa.57-19. 12. The words of the mouth, good, wife, and profitable, Prov.

13. Thankfgiving, Heb. 13.15.

14. Believers through the Gospel preached, Isa.27.6. Joh.4.

15. Bread, Jer. 11.19. marg.

16. Strength, Job 31.39.

Fruit of their occos | Such reward as the merciful God should freely for his promise sake render to the just, for their godly works. Ifa. 3. 10. Eat the fruit of their doings. A Meta-

To fill with fruit ] To encrease the Church with multitude of believers, when the preaching the Gospel shall come to them

· Ifa.27.6. Joh.15. "Mo gather fruit] To convert cled finners to Christ by preaching the Gospel, who are dear to God, as fruit to our mouth, Joh. 4.35.

"Mokeep the fruit ] To do the office of a Pastor in the

Church, (which is as a Vineyard,) Cant. 8. 12. Two hundred to them that keep the fruit thereof.

'Fruit of the lips The confolations which flow from the words of God spoken by the Ministers, and believed on by the people. Ifa. 57. 19. Icreate the fruits of the lips.

fruit every month] Such fruit as shall be continually new and fresh. This tree here spoken of, being laden with fruit all the year long. Rev. 22.2. Bring fruit every month.

It is Autumn here always. There is no need to lay up food a-gainst the Winter. And there are twelve divers kinds of fruits, to that they need not be closed with one kind. It serveth in stead of all Exekiels trees, if it be but one. Or, twelve fruits of one kind, brought forth twelve times in a year. The former argueth variety of comforts; the latter plenty. The former is an help againft loathing; the latter againft lacking. Annot.

[Fruit of the mouth] Either speech it self, or the reward

which comes of good or evil speech. Prov. 12. 14. Aman shall be

which comes of good or evil speech. Prov. 12. 14. Aman shall be 'filled with good things by the fruit of his muth.

Gat his pitalant fruit' Cant. 4.16. None so fit to receive the fruits of grace, as Christ, who giveth grace; The legal facrifices are called his brack, Numb. 28.2. and so is the spiritual. We should have nothing to lay on his Altar, did not the Lord provide a Secrifica him fall. a Sacrifice himself, Gen. 22. 8. wild grapes are our own, but all that is good and pleasant fruit is from him. Annot. The Church gives all to Chrift, the garden is his; the fruit, his; the plea-lantness and preciousness of the fruits is his. It is enough for us to have the comfort, let him have the glory. S

fruit] And the fruit of righteoulness, Jam. 3.18. 228705, fruit noteth that which is any way (whether naturally or morally) produced, and fignifies either an effect or reward. As an effect it is used, vers.17, immediately precedent, where of the supernal wisdom, it is faid, that it is, manges dia 200 nag mar full of good fruits, those fruits being the effects or productions of that wisdom. But elsewhere it feems to be taken in that other notion, Heb. 12.11. and fo here. Dr. H. Annot. g.

'fruit of righteeuineis Life eternal, which is a fruit of a

righteous life. Heb.12.11.

fruit His fruit was sweet to my tafte. Cant. 2.3. This pleasant fruit is the pardon of fin, justification, joy, peace, and other divine graces and consolations, which grow like golden apples on Christ their Tree, and increase by the very gathering. The more we pluck and tafte of them, the more we may. Annot.

Fruits fignific graces and good works, which are to the benefit

of our felves and others, Mat. 3.8. 10. Gal. 5.22, &c. and is also applied to the doctrine of the Gospel, Joh. 15. 16. and fignifieth a

On. Hall understandeth hereby the Soveraign fruit of Gods howord, which feedeth and fatisfieth the foul unto eternal life. Clapham. Christs Words, (whereof Pfal. 119.113. Joh. 6. 68. & 7. 45) and works; what one action (faith he) can be remembred that is not delectable; Not one that is not pleasant, and pleasure it self. Taskey and see how good the Lord is, Plal. 34.8. Every action an apple of life, and not a leaf of this tree but it ferveth to heal the

Nations with, Kev. 22.2.

Mo count the fruit uncircumcifed That all meats through four fins are unclean, to us; but through faith in Christ they are blest and sanctified by prayer and thanksgiving. Lev. 19. 23. The fruit of the land shall be uncircumcifed. 1 Tim. 4. 4. Tit.1.

fruit of the womb | Children. Deut. 28. 4. Bleffed shall be the fruit of thy womb, Pial. 127.3. & 132. 11. Gen. 30. 2. and in Deut. 28.4. Children be called the fruit of the body, being derived from the body of their Parents, as fruit springs from a tree. Also delightful unto them, as fruit is to our mouth.

'fruitfut] Profitable: as unfaithful fignifies unprofitable. Tit.3.14. Col.1.6. And is fruitful.

2. Abundant. Col. 1.10. Fruitful in good works.

To be or make fruitful, is all one with, to breed, bear, bring forth, bud, blotlom, flourish, mukiply, flow with, spread forth,

Fruitful field] Ezek.17.5. Heb. a field of feed, marg.
Fruitful fields Rich Princes and Rulers in the Kingdom of Affyria, which in one night with their mighty Army, like a forrest, were destroyed, Isa. 19.18.

Fruitfulness of Canaan Figured, the bountiful re-ward which the Godly shall find of their labours in the heavenly Country which we feek, Heb. 11.14,16. Also it fignified the graces of the Gospel, Ezek. 34. 37. Zach. 8. 12. Pial.

Fruits of righteouthets Good works done by justified and righteous Prill. 11. Abounding with the fruits of righteoufneß.

fruits of the Malley Myffically, the good works and worthy graces, which (as fruits) delight Christ Jesus, Cant. 6.11.

I went down to the Garden of Nuts, to fee the fruits of the Velley.

After the Winter of tribulation and wrath cometh the chearful Spring of grace in the Garden of the Church, fituate low and base as in a Velley or bourn, where it is watered with Gods Word and Spirit, and made fruitful. Aynfm.

F

' fruits worthy of repentance | A good and just life, meet for such as have repentance, Mat. 3. 8. Bring forth fruits · morthy of repentance.

u

fruffrate Is all one with, to be in vain, make void. difappoint, make of no effect, to no purpose, bring to naught, not fland, purpose altered, broken in ones purpose, &c.

freto Lev. 7. 12. Hastily fryed, or oaken with bubbles; that is, So fryed, that it may be hoven as with bubbles. Ayrim on Lev. 6. 21, where he renders these words in our translation

(when it is baken) after this manner, halilly fixed

Frying pan Lev. 2. 7. A veffel of ministration, and of the holy things. Herein the Pan and Frying pan differed. The Frying pan had a li (or edg) and the paste that was baked thereon was fost, and for that it had a lip (though it was soft) it did not run out. But the Pan (being flat and fmooth) had no lip, and the paste that was baked thereon, was hard, so that it did not run off. Aynfw. on Lev. 2. 5.

### $\mathbf{F}$ u

Fugitive A vagabond, Gen. 4. 12. One fallen away, 2 Kings 25. 11. marg.

'fruit The proud, and fuch as be swoln with high conceit of their own sufficiency and worth, so as they feel no need of Christ, Luke 6. 26. Wo unto them that are full. Rev. 3. 17. af-' fords us an example hereof.

. 2. Much, or abundantly rich and plentiful. Act. 6. 5. Stephen · full of the holy Ghost, and of faith; that is, indued with a great portion of faith. In Luk. 1.28. it would not be read (full of egrace) but (freely beloved) as the Greek word fignifies, and Chrisosome expounds it.

'3. That which is perfect or hath no want, 2 Joh. 8. That we may receive a full reward, that is, a perfect reward, Joh. 15. 11. · Joh. 1.14.

4. Sincere and found. Col. 4. 32. That ye may stand full in all the will of God.

5. To be wearied with, Ifa. 1. 11.
6. Fruitful, 1 Sam. 2. 5.

To be filled, Ezek. 9. 9. marg. full of abomination Abounding in abominable and most filthy errors, superfittions, idolatries. Rev. 17. 4. A cup

in her hand full of abominations.

\*Full of eyes | Sue most watchful and quick-fighted, beholding and knowing, not only manifest and open things, but even inward and hidden things which be furthest off from our knowledge. Rev. 4. 8. They were full of eyes within. See vers. 6. Full of eyes-before and behind.

full of faith and fortitude fignifies power to do miracles. Act. 6. 8.

'Ifull of his glozp] Plentiful documents and proofs of divine glory; both of his bounty in bleffing, and of his juffice inchafting his people. Ifa. 6. 3. The whole earth (Judea espe-'cially) is full of his glory.

'Ifull of names, &c. Most plentiful blasphemies, all being 'replenished with horrible impieties and iniquities, full of reproach unto God. Rev. 17. 3. Full of names of blasphemy. See

"Hull filber | For as much money as the thing is worth. Silver 'is named for all money, and [Full] for full weight, Gen.23.9,16. full ] Job 21. 23. In his full firength, Heb. in his very perfection, or in the strength of his perfection, marg. Heb. 5. 14. Full of age, or perfect, marg. Job 11. 2. A man full of talk, Heb. a man

'full wickedness ] Wickedness come and grown up to the greatest measure, being now ripe for vengeance. Gen. 15.16. ' it hen the wickedness of the Amorite was full.

Mo file full Exod. 16. 3. To fatiety. D. Transl. fulfil I am not come to destroy, but to fulfil, Nat. 5. 17. To

perfect, fill up, repair, and make up whatfoever is any way manting, to reftore whatfoever hath been taken from it, by falle interpretations of those which have striven to evacuate some parts of it; to require more explicitly what was obscure before, and where there is any need to increase and add to the Law. Dr. Ham. Par.

The Greek word mair war, is answerable to the Heb. 1772 which figurifies on only 72,800, to perform, but 72,8000, to perfect, to fill up, as well as to fulfil; and fo is rendred fometimes by one, sometimes by the other. And the Gr, it self is soused in like manner, when it refers to a word or a promise, then it is to perfrm, to fulfil, 2 Chr. 36. 22. In other cases it is to fill up, to compleat, to perfett, 2 Chr. 24. 10. & Mat. 23. 32. Idem. Annot. h.

"Ito fulfil the lufts of the fless." To order the course and actions of this life, according to those simil motions, defires and affections which arise out of the foul Fountain of natural cor-

Truption, Sall. 5, 16. Eph. 2, 3.

"Mofulfil the measure of our fathers] To go on, to do as our Fathers did before us, following their ways, till we be

as oil as they. Mat. 22, 22. Fulfil the measure of your fathers.

"Do fulfil all things" To invice and replenish his Church with gifts and benefits which belong to eternal life in heaven. with gifts and benefits which belong to eternal the in reaven-Eph. 4. 10. That he might fulfi all things. Hence the heretical Ubiquitaries do fophiliteally and falfely conclude, that the body of Chrift is infinitely extended, locally filling all places: Where-as the meaning of these words will appear to be, as is before set down, by comparing them with, Pfal. 48. 18, 19. and with the two next verses in this present chapter; besides that, of their opinion it will follow, that the body of Christ (which is but a creature and circumscribed as other natural bodies be) shall be made a God, whose property is to fill heaven and earth, and

"In fulfil the cuill and cuous of Con. To exercise and accomplish the Decrees and Prophetics of God, both touching the exalting of the great Whore, to wit, Rome; and touching the r pulling down and destruction. Rev. 17. 17. God hath pat in this hear to fulfil his will, and to do with one consist, &c. [20] fulfil the Woath of Cod] In due time to execute the

full punifiment upon the great enemies of his Church; which for the certainty of it, John uttereth in the time paft, though it were yet to come, when he wrote the Book of Apocalyps. Rev. 15. 1. For by them is fulfilled the wrath of God.

'Hulfilling, being referred to God The performance of his threatning, promifes or propheties. Mat. 26. 54. How then floudd the Scriptures be fulfilled? and 27. 35. Also in those places, where God is said to fulfill the defires of the righteous,

by giving promifed bleffings.

2. Referred to Christ The perfect keeping of the Word, as by Christ only. Mat. 3. 15. It behoveth us to fulfil all rigitions-

3. To Men] An earnest defire, with answerable endevour to fulfil the Law. Pfal. 119. 112. I have applyed my heart to fulfil the Statutos

<sup>6</sup>4. Supplying something that is wanting, or encreasing that which is little. Phil. 2.2. Fulfil my joy; that is add something 'to my joy. Joh. 17. 13. hty joy fulfilled in them. Col. 1. 9.
'5. Truly and indeed performing a thing. Gal. 6. 2. Fulfil
'ye the Law of Civili, that is, the law of Love, which is fulfilled

of such as do indeed love their Christian brothers, even as Christ commanded, and for conseience of his Commandements.

6. To perform the speech of another or the truth of matter even in evil things, or to have done according as it was foretold it would come to pass, though not as a man ought; i. e. to do as God hath faid men would do, but not as he hath faid they should do. So is the place to be taken, Act. 13. 27, 29, and for good things, Joh. 19. 36, 37.

'7. To end or determinate a thing, Act. 13. 25.
'8. To perform ones own promile, made (especially) in good things. Joh. 18. 9. That the faying might be fulfilled which he Spake. Of them which thou gavest me, have I lost none. Act. 13. 33. God hath fulfilled the fame unto their children. &c. It figuifies also,

1. To perform or accomplish; being in this sense refered as well unto God, Act. 3. 18. & 13. 33. as unto Man, Jer. 44. 25.
2. To perform what God requireth in his Law, Rom. 13. 8.

3. To grant or confent unto, Pfal. 20. 5. 4. To perfect, do, or finish, Exod. 5 12.

5. To fill or replenish, Eph. 4. 10. marg.
6. To execute, or satisfie, Eph. 2. 3.

7. To keep the Law, or perform Gods will perfectly, Man.

8. Sincerely to obey, 1 Chr. 22. 13. 9. To make good, 1 King. 2. 27.

Ic. To come to país, Mar. 1. 22.

11. To make up the measure, Mar. 23. 32.1 Thess. 2.16. II. 10 make up the measure, man 25, 521 then 2.10. fuller! Trageby, Mat. 6, 3, of yredrio, or yredrae, which fignifieth to fimore, dreft, and tim up death or garmans. By placeby, pulling Leigh c. S. It feement that the Fullers had a field, wherein they used to dreft and dry their cloth, having their

wheth they need to dees and at their footh, naving near dwellings neer adjoyning, fia. 7. 3. Annet. It feems that they also whited vaiment, Mar. 9. 2. For which they used Gap, Mal. 3. 2. "Fullers stope and Elesiners sire! The good and whole fome effect which should follow the preaching of four naptif, and of Christ, towards the godly, who should thereby be made more were and briefly in this and please it, meaning the same of the same more pure and bright in faith and piety, as metals are purged from drofs by the Refiners fire, and things feoured by Fullers fope, Mal. 3. 2. 3. This latter verie expounding the former:
The effects hurtful, which by the default of the wicked are to

come to them by the Gospel, are set down, vers. 5, 6.

[Julip] Numb. 7. 1. Had fully set up, that is, finished the

arining p. Aynson. Numb. 14. 24. Followed me fully, Heb. he fulfilled after me. So in Deut. 1. 36. & Josh. 14. 8, 9. 14. By this manner of speech is meant a full and constant following and obedience unto the end. Idem.

fully fripe ] Rev. 14. 18. The Idolaters fins are full, and ready for judgment. Gen. 15.16. Jer. 51. 33. Ila.17. 5. Annot. fullnefs] Such a measure of perfection where nothing is lacking. John 1. 17. of his fullnefs we all receive. Col. 1. 10. and sometimes it signifies only a large and plentiful portion of any thing, whereof the Scripture hath innumerable examples; as, Fulness of the earth, &c. Whereas fulness of the holy Ghoft, of Grace, of Faith is attributed to other befide Christ; as to John Baptift, Luk. 1. 15. to Stephen, Act. 6. 8. It is with a threefold difference:

. That Grace and the Spirit be in others by participation, as the Moon hath her light from the Sun, Rivers their water from the Fountain, the Eye her fight from the Soul : But in

· Christ it is originally, naturally, and of himself.

4. In Chrift they be infinite and above measure, Joh. 3. 34.
 But in the Saints by measure, according to the gift of God.Eph.
 4. 16. The Moon is full of light, but the Son more full; Rivers be full of waters, but the Sea more full.

3. The Saints cannot derive their graces to others; whereas the gifts of the Spirit be in Christ as an head and fountain, to impart them to his members, as it is written, Joh. 1. 16. This was shadowed out by the oyntment poured on Aaron the Highpriests head so plentifully, as it ran down his beard, to the skirts of his cloaths.

It's spoken both of the Jews, Rom. 11. 12. and Gentiles, Ibid. 25. fignifying their conversion to Christ in great number, and

plentiful fruition of grace.

It's spoken also of the Godly, who with Dorcas are full of good works, Act. 9.36. and dram near with a true beart in full affu-

rance of faith, Heb. 10. 22.

Of the Ungodly, who abound in all impiety, curing, Pfal. 10. 7. Bribes, Pfal. 26. 10. Cruelty, Ifa. 1. 15. Deceit, Jer. 5. 27. Violence, Mic. 6. 12. Hypocrifie, Mat. 23. 28. Envy,

murther, &c. Rom. 1. 29.

"Hulnels of bread Excess in eating or gluttony. Ezek. 16.

46. Pride, fulnes of bread.

'Fulness of Christ The Church which being Christ his body, he efteems himself an unperfect Head without it, though in himself he be filled with all good things, and doth fill and

work all in all men, Eph. 1.23.
Note: The word Christ is put either fingularly, and then it fignifies the person of the Mediator alone, considered apart from his members; or it is used collectively, and fignifieth the whole Church, confisting of head and members, as in 1 Cor.

\*\* (12.12. Gal. 3.16. Eph. 1.23.

\* Also note, that this phrase of the fulness of Christ, doth elsewhere fignific Christ himself, filling and perfecting all his Members; causing them fill to grow in grace, till they come to their appointed fulness in heaven, Eph. 4. 13. To the measure of the age of the fulness of Christ.

Fulness of the Gentiles The whole number of the elect Gentiles, called and brought home to Christ, Rom. 11. 25.

"Till the fulness of the Gentiles be come in.

· [Fulnets of (Bod] Such a measure of perfection as God hath 'appointed to every one of the elect through Christ, Eph. 4. 13. 3.19. That ye may be filled with all the fulness of God.

"Fulnets of the Boohead] The whole and most perfect

Godhead. Col. 2.9. In whom dwelleth all the fulness of the Godbead bodily; that is, fubfiantially.

'futnets of the blefting of the Goffel. A rich and plentiful blefting of knowledg and comfort, by the doctrine of the
Gospel. Rom. 15. 25. with fulness (or abundance) of the blefting

of the gospel of Christ. o) the goppet of the sand of Bentiles Not only that Jews & Gentiles shall be converted to Christ by the Gospel, in great multitude, but also be enriched abundantly with the graces of the Gospel Rom. 11.12. Where fulness of the Jews being set ae gainst their fall and diminishing, doth require this sence, Rom.

fruinels | How much more their fulness? Rom. 11. 12. How much more shall the addition of the multitude of Jewish believers, if they shall yet repent and come in, be matter of confirmation of the faith to the Gentiles, and a means to bring them all to receive it, to convert the Gentiles over all the world; The word Migenta fulness, is a known famous word, used by the Ancients for the whole body of the congregation or Church compacted together, in opposition to schisms and breaches in it. And accordingly to be admitted into the Church, is to be received into the Ecclesiaftick fulness, according as Mat. 9. 16. Annewa is the piece

that being put into the garment, the garment which was before torn, is made whole again. In this sence I conceive the word is here to be taken for the Tews being added to the Church. their coming in, and laying hold on the Faith (being provoked thereto by seeing the Gentiles believe) and so filling up the vacuity as it were which was formerly in the Church, by their standing out impenitently. Dr. Ham. Par. & An. d.

fulnels of time That time fully ended and come, which God in his counsel had set. Gal. 4. 4. At the fulness of time; fo as Christ could come neither sooner nor later than ye did

"furp, referred to God is an extended or great wrath of God against a great and obstinate sinner, and that for his sins only; who having no repentance of them, nor prayer to God for pardon, there is consequently no merit or mediation of Christ used for him to pacifie Gods anger. Jer. 10.24. See Judgment.

It's also of Man, Isa. 51. 13. Dan. 3. 13. and is the excess of anger. madness, Isa. 42. 25. & 66. 15. Jer. 36. 7. It's put for a great plague, Jer. 7. 20. Ezek. 16. 42. A vehement zeal in the cause of God, Jer. 6.11. A mad rage of wrathful displeasure, Dan. 3. 19.

Furious Prov. 22. 24. Mad, outragious, raging, Heb. 4 nan of wraths. Tremel. Such an one aboundeth in transgression. Pro. 29. 22. Thus was Nebuchadnezzar, Dan. 2. 12. In Nah. 1.2. the Lord is faid to be furious, Heb. that hath fury, whose anger never allwageth to the reprobate though for a time he defer it. Annot. Who is also said to execute judgment in furious rebukes. Ezek. s. 14. as also vengeance, Ezek. 25. 17.

furiouffy 2 King. 9. 20. Heb in madnels, marg. during It is often mentioned in the New Testament not at all in the Old. It contained One hundred twenty five paces. which is the eighth part of our mile. Goodwyn p. 3. 19. Hereof

read Luk. 24. 13. Joh. 6. 19. & 11. 18.

'Figure 13. Most sharp affictions, whereby Christians are proved and known to themselves, and others, what they be, as gold is tryed in the furnace. Deut. 4. 20. The Lord bath taken you, and brought you out of the iron furnace. I Pet. 1. 7. See Fornace.

furnish To bestow or give, Deut. 15. 14. To order, Plal Jet 19. marg. To provide, Ifa. 65. 11. To make infruments, Jer. 46. 19. marg. To make ready, with provision, Prov. 9. 2. To have flore, Matth. 22. 10. To perfect, 2 Tim. 3. 17.

furniture] belonging to Camels, Gen. 31. 34. the Taberna-cle, Exod. 31. 7. the Table, Ibid. 8. the Altar, Ibid. 9. the Candleftick, Exod. 35. 14. Put for Veffels, Nah. 2. 9. marg. furrow] Proprif, that which is made by the Plough, Hos.

Figuratively, injuries and violent wrongs, Plal. 129. 3.

further joyned with going, speaking, inquiring, coming, proceeding, troubling, threatning, &c. whereby the meaning is

To further To affift, Ezra 8. 36. To promote, advance, bring to país, Plal. 40. 8.

furtherance Growth, encrease, progress, Phil. 1. 12, 25. furthermoze is in most places the same with Moreover.

# A

"Alai An abomination. The Son of Ebed, Judg. 9. 26.

(Baath) A ftorm. An hill, Josh. 24. 30.

Baba] A hill. A City, Josh. 18.24. Babai] The back. A Benjamite, Neh. 11.8.

Babbatha | Called in Greek At 9650 , in English the pave-

ent, Josh. 19. 13. (Babziel) A man of God, or the strength of God. The name of

an Angel, Dan. 8. 16. Luk. 1. 11, 26. (Bat) A band, or garrifon, happy or ready. The Son of Jacob by Zilpah, Gen. 30.11. The Tribe of Gad, Numb. 1.14. A Country belonging to that Tribe, 1 Sam. 13. 7. A Prophet or

Seer in Davids time, 1 Sam. 22. 5. A river, 2 Sam. 24. 5.

(Bab) Gen. 30. 11. that is, a Troop, or Company, marge of gab] Jerem. 2. 36. 11. that is, a Troop, or Company, marge of gab. Jerem. 2. 36. 11. that is, a Troop, or Company, marge of gab. 11. The gab. succours abroad? Isa. 57. 10, 18, 25. chap. 14. 10. Like a Trader that haunts Marts, and Markets, repairing now to one, then to another, Ezek. 27. 19. Where the same word is used, one while sending to the Affyrians, 2 King. 16. 7. 2 Chro.

28. 16. Hof. 5. 13. Another while to the Agyptians, Ifa. 30. 2. [ & 31. 1. Chap. 37. 5. Hof. 12. 2. Annot.

(Babarens ) willed, or bedged about. A people, Mar. 5. 1.

Α

Luk. 8. 25. called Gergefens, Mat. 8. 28.

(Baddah) His Kid, or his felicity. A City, Josh. 15. 27. Gaddi A Kid. The fon of Sufi, Numb. 12. 12.

Baddiel ] The God of felicity. The fon of Sadi, Numb. 13. 10. Badi A Kid. The Father of Menahem, 2 King. 15.14.

Badite, Cabites | The Tribe or posterity of Gad, such as descended of them whose Possession was on this side of Fordan, Josh. 1. 12, 14.

(Baham ] The fon of Naher, Gen. 22. 24.

G

Gahar | Whose children returned from the Captivity, Ezr.

Bain | Profit coming of a mans bodily labour. Being either lawful, by honest trading, Luk. 19. 15. and merchandizing, Jam. 4. 12. or unjust, Prov. 8. 8. dishonest, Ezek. 22. 27. Which is by oppression, Ifa. 33. 15. usury, Prov. 28. 8, overreaching, defrauding, 1 Theff. 4.6. rapine, Mic. 4.13. deceit, Prov. 20.17. or other unlawful ways, as Act. 16.16, 19.

2. Spiritual advantage, or commodity. 1 Tim. 6.6. Godlie ness is great eain. Phil. 1. 21.

Bain Dan. 11. 39. Heb. a price, marg.

To gain put for, To become wealthy by unjust ways, as by griping, oppretting, &c. Job 25. 8. Ezek. 22. 12. To buy, Dan. 2. 8. marg. Or, to let pass, or slip. To purchase, or get, Mat. 13. 26. To encrease, Luk. 19. 15, 16, 18, To avoid. Act. 27. 21. or procure. To win, Mat. 18. 15. To convert or draw unto

Christ by all good means, 1 Cor. 9, 19, 20, 21, 22.

Eto gainfap | To speak against, Luk. 21, 15, compared with Act. 4. 14. where the same word is used. To contradict, Rom. 10. 21. Jude 11. Their contradiction was not only verbal, but

real. To answer again, Tit. 2.9. marg.

Bainsapers Tit. 1.9. Either such as contradict the wholfome Doctrine, by teaching false and unsound Doctrine, whether Jews, Pagans, Hirsticks, or falle Teachers; or clic fuch as contradict it by their wicked manners and conversation, as a number of counterfeit Christians do, being both impious towards God,

Gaints | The Lord, or an earthy man. Pauls hoft, Rom. 16. 13.

Alfo, one of Derbe, who accompanied Paul to Asia, Act. 20. 4.

Baius The well-beloved Gaius, 2 Joh. 1. This was not the Gains mentioned, Rom. 16. 23. who appears to be a Corinthian, and feems to be he that is mentioned, 1 Cor. 1. 14. As one converted to the faith, and baptized by Paul: Nor the Gains mentioned, Act. 19.39. who was a Macedonian, and of the City of Derbe, Act. 20. 4. But a third, whom St. John calleth his Son, which fignifies him to have been begotten in the faith, i. c. converted by St. John. It's a Roman name (Gains and Carns being all one) and he feems to have been fome Gentile Christian, an eminent Member in that Church, verf. 9. To which St. John feems to have written his fecond Epiftle; no where elfe, but in this place mentioned in the New Testament. Dr. Ham. Annot. a.

Balal ] A roll, or wheel. A Levite, 1 Chr. 9. 15. The Father of Shemaiah, Ibid. 16. The Son of Zeduthun, Neh. 11.17.

Balatia | Milking, or of milk. A Countrey of Afia, bound ing on the West with Bythinia, on the East with Cappadocia, on the South with Pamphilia, on the North with the Euxine Sez, unto the Inhabitants whereof (the Galathians) Paul wrote an Epifile, Gal. 1.2. as Peter unto the Saints scattered through it, I Pet. I.

Galbanum One of the spices whereof the persume was made, Exod. 30. 34. It is a gum or liquor drawn forth of a kind of ferula (an hearb) in Syria called Metopium, whereof much use is made in Physick. In the Summer it's cut, and therefrom distilleth this gum, being an odoriferous, and of a fiery nature.

Galeed The heap of witness. So named by Jacob, when he made a Covenant with Laban, Gen. 31. 48.

Galilee ] Turning, rowling, or a wheel. A most fruitful and populous Region of Palestina, situate between Libanus, fordan,

Samaria, and the Sea, John 20. 7. Mat. 4. 23. The inhabitants hereof were known by their speech, Mar. 14. 70.

Balilee of the Gentiles | Either Galilee fuperiour, or upe per Galilee, where the Tribe of Zabulon was feated; with whom were mixed many Gentiles, after the time that Solomon 'gave certain Cities to Hiram. Or else Galilee the inferior : was 'neither a populous nor fruitful Countrey, see Deut 33. 23. Or it may figure both the one and the other, fithence Ifaiab expreffeth the miteries of both, ch. 9. 2. and Matthew the happiness of both, ch. 4.

Battle of the Gentiles Mat. 4.15. That which is here Fadradia אוליב הלוים ווונים אונים ביים אונים אונים ביים אונים אוני from Tarefalest, and bath the Nations round about it, from 771. voivit circumduxit, and fo by the Targum it's rendred DITIT.

confinium, the confines of the Gentiles, because round about that part of Paleline, the Agyptians, Arabians, Phonicians, inhabited near the Sea fide in respect of Traffick. Dr. Ham-Annot. €.

Out of Galilee arifeth no Prophet, Joh. 7. 52. That Galilee was under a reproach among the Jews appears, ch. 1. 46. And as there it's faid that no good could come out of Nazareth: 10 here, that never any Prophet came out of Galilee. But upon fearch it feems to appear that the Pharifees here were too large in their observation of reproach; for though it happened not often, yet of Jonas we find that he was of Gath-hopher, 2 King. 14. 25.
That was a Town in the Tribe of Zibulon, Josh. 19. 13. and confequently in Galiles, Ifa. 9. 1. And this fonab prophetic in the time of Jualh, (when he was oppress by the Syrian) that by his Son Feroboam the Kingdom should be delivered out of their hands, 2 King. 14. 25,25. And was afterward fent to Niniuch, Ionah I. I. Idea Annor h.

Baitlean A native or inhabitant of Galilee, and so of Herod's jurisdiction, Luk. 23. 6. Annot. They differed from the Jams in their speech, Mar. 14, 70. Luk. 22, 59. received Christ, Joh. 4, 45. There were of them whose blood Pilate mingled with their facrifices, who were therefore held to be greater sinners

than others, but were not, Luk. 13. 1, 2, 3.

Gati? A thing to called, of a very bitter quality, in man, beafts, or fowl, Job 2: 14.

2. Any bitterneis whatfoever. Pfal. 69. 22. Toty gave me gall

to eat. Lam. 3, 5, 15, 19.

3. The evil works of wicked men, whereby they grieve God and man. Deut. 32. 32. Their graps of gall, & v. 33. Deut. 29. 18.

4. A most irksome and loathed condition of misery, Job 16.13.

5. Inward malice of the heart, and desperate impiery. Act. 3.23. 6. Cruel wrong, and abhorred fruits of injuffice, Amos 6. 12.

7. Most grievous affictions and troubles, Lam. 2. 5. Jer. 8.14. 8. A poyfonous hearb, bitter as Wormwood, with which it is often joyned, Deut. 29. 18. marg. The hearb is much like to our Hemlock, the juyce whereof through extreme cold is poy-

fon, and therefore the Athenians used it to kill men in common

Gail Thou art in the gall of bitterness, Act. 8. 23. In Deut. 29.18. Apostasie, or falling from God, is described to be a root bearing gali and bitterness, say the Vulgar, gall and worm-wood, say our English; and the Septuagent, Quest en point is angles, springing up in gall and bitterness; but the Hebr. On, which we render gall, fignifies also a possioneus herb, and so must fignific there, where it's joyned with a root bearing or bringeth forth, and to the wormwood following will beft agree with it, and both together will express that fin to be a root, whose effects are paylonous and bitter, very burtful and infectious to men, and most di-(pleafing to God. Answerable and equivalent to this, is the goan mueing, here, which therefore fignifies this Apoliationi condition of Simon, foliately baptized, to be dangerous to him, and odious in Gods fight, he being that first born of Satin, as he is flyled, and an Apoliate from the Cariffian faith. Dr. Havi-Annot. d.

Their grapes are grapes of gall, Deut. 32.32. that is, evil and poyfonous works, which are bitter both unto God and man-To turn judgment into gall, Amos 6. 12. is, in flead of judg-

ment and equity, to execute cruelty and oppression.

Gallant ] Great, fumptuous, flately. Speken of a bip, Ifa. God, glorious or magnificent. Annot.

(Salteries | Common as in great houses.

Szcred, Ezek. 41.15.

Myflical, Cant. 7. 5.

Balleries | Ezek. 41. verf. 15. or feveral Walks, or Walks with Pillars, marg.

(Balleries | The King is held in the Galleries, Cant. 7. 4. I am

fo enamoured of thee that I am even tyed by one defire, to a perpetual presence in thine holy assemblies. Hall.

There is no King in the world but might find in his heart to be tyed to these walks, and to be held prisoner in the fight of thee, and of the beauty of thy assemblies. So great is thy glory in comparison of all the vain pomp of this pretent world-

The King or chief Magistrate is bound to be present at the Ordinances of God in the Temple, Ezek. 46, 10, or, what if it imply, that their greatest Magistrates shall submit themselves to be bound with the centures of the Church, according to that where the Pfalmift telleth of binding of Kings with the Ordinances of God in the Church, Pfal. 149. 6, 7, 8, 9. And Maiab foretelleth that Kings and Queens shall born down their fices towards the earth unto the Church, and lick the dult of their feet, Ila. 49.

22. Cotton-To be bound in the Galleries, is to have a fixed habitation in the house of his Church, where the King is retained, and as it were tyed with the bands of love toward his Spoule fo excellent in all her parts; and now is fulfilled that which is elsewhere said unto er, The King will covet thy beauty, Pfal. 45. 12. And that which is spoken of the lewd woman, her hands are as bands, Eccles. 7. 26. may have use here of the chaste woman, that her graces are fuch as do not only delight the King, but hold him faft bound to her in the bands of spiritual Wedlock, no more to leave her, but to abide with her for ever, see Isa. 62. 4. Ezek. 37. 25, 26. &

43. 35. Hof 2. 19. Rev. 22. 3, 5. Applies.

The King is fo captivated and taken with thy beauty, that he delights to be held there perpetually, and would be always a glad

fpectator, and companion thereof. Annot.

The word Rehatim which the Greek here likewise translateth Galleries, is in Gen. 30. 38, 41. & Exod. 2. 16. gutters wherein waters run for the Flock to drink. Aprix.

Mr. Brightman fo rendreth the word here whereon he hath this note, that as those peeled rods put in the gutters (by faceb) and feen by the sheep, when they came to drink, made that they brought forth their young like unto them, ring-straked, speckled, spotted: fo this King is to be held in the gutters, for that the faithful having him before their eyes where they quench their thirft, after his example procreate Kings, a new Christian Off-

Galley ] Ifa. 33. 21. Wherein hall go no Gally with Oars, Heb. no ship of Oar shall go in it. Ship of Oar, for Eark, Vessel, or Galley

rowed with Oars. Annot.

Ballim] Heaving up together. A place, 1 Sam. 25.24.

(Ballons) That whereon Malefactors were hanged, Eft. 7.10.

Gallows Eft. 5. 14. Heb. a tree, marg. Gamaliel Gods reward, or the Camel of God. Paul's Master, Acts 22. 3. Also the Son of Pedabzur, Numb. 1. 10.

Bamui] Areomens: A Levite, to whom came forth the two and twentieth let, 1 Chr. 24-17.

Bammadims] Dwars, placed in the Towers of tyrus, Ezek.

(Bap) put for breach, Ezek. 13. 5. marg. Hereby is meant mens finful laying themselves open to the Lords wrath to break in upon them, Ezek. 22.30.

Gaped upon me with their mouth ] Job. 16.10. As a wild beaft opens his mouth wide to fwallow down his prey, fo have they fought to destroy my good name by reproaches and flanders. The phrase imports sometimes a great desire of taking the life away, as Pal. 22.12, 13. Sometimes a frong endea-rour to blaft a mans reputation as Pal. 4. 20, 21. Lam. 2. 15, 16. So it is taken here. See vers. 20. Annot.
Gaped upen me with their mouths, Psal. 22. 13. that is, opened

their mouths against me, marg.
"Garden | A place of pleasure for hearbs and flowers, to de-'light our fenses withal, Mat. 26. Gen. 2.8. In the Hebrew it fignifies a fined place, because Gardens use to be fenced with hedges, and because they be places of pleasure, thence called Pa-

2. The Church, wherein the righteous (which be the Lords plants) do grow, having excellent graces, and bringing forth excellent works (as spices and fruit) to deight Christ withal, that he may love to walk and abide therein. Cant. 6. 10. I went down to the garden of Nuts. Cant. 4. 15, 16.

6 & 5. 1.
3. The Garden of Eden, Gen. 2. 10. ftyled, The garden of the Lord, Gen. 13. 10.

4. An enclosed or fenced plot or piece of ground for hearbs,

flowers, trees, I King. 21.2.

"Barden The Kingdom of Heaven, where Christ (as man) remaineth in glory till the last judgment, when the e marriage between him and his Church shall be accomplished fully, Cant. 5.1. I am come into my Garden, my Sifter, " my Spoufe.

2. The true Church here upon earth, which with firm faithfulness keeps her self only to Christ (like an enclosed Garden) 'admitting none other to enter, referving all the fruits for him, · Cant. 4. 12. My Spouse is as a Garden enclosed. The Church is

resembled to a Garden. 1. Because a Garden is taken out of the common waste ground to be appropriated to a more particular use, so the Church of Christ is taken out of the wilderness of this waste world to a

particular use. 2. In a Garden nothing (that's good) comes up naturally of it felf, but as it is planted, and fet; so nothing is good in the heart, but as it is planted and fet by the heavenly Husband-man.

3. In a Garden nothing uses to be planted, but what is useful and delightful: so there is no grace in the heart of a Christian, but it is useful (as occasion serves) both to God and

4. In a Garden there are variety of flowers and spices, especially in those hot Countreys, so in a Christian there is somewhat of every grace. They have for prosperity, temperance and fobriety, for adverfity, patience and hope to fustain

5. Of all other places we most delight in our Gardens, to walk there and take our pleasure, and take care thereof for fencing, weeding, watering, and planting: fo Christs chief care and delight is for his Church.

6. As Gardens had wont to have Fountains and streams running through them, (as Paradife had four streams which ran through it) so the Church is Christs Paradise, and his Spirit is a Spring in the midst of it to refresh the souls of his upon all their faintings, and so the soul of a Christian becomes as a watered Garden.

7. Their Fountains were sealed up; so the joys of the Church, and particular Christians are as it were sealed up. Prov. 14. 10.

8. A Garden stands always in need of weeding and dressing. ాం. So in the Church and hearts of Christians Christ hath always fomewhat to do, we would else foon be overgrown and turn

"Ho fend Abam forth of the Barden To deprive him of many and great commodities of this life, and of the Symbol or Sacrament of eternal life, with all he had in that Garden wherein he was placed. Gen. 3.23. Torrefore the Lord fent him out of the Garden of Eden.

'Ale garden of the Lozd A most excellent delicate garden. Gen. 13. 10. It was as the garden of the Lord. Such was the Garden of Eden, full of all pleasures and delights. It is to be observed, that this word Lord or God is often used in Scripture by amplification, to note and fignific an excellency in that thing or person to which it is joyned: As, The Garden of the Lard. Gen. 13. 10. Ifa. 51. 3. And, Nimrod an hunter before the Lord, Gen. 10. 9. And, Terror of God. Sleep of God, 1 Sam. 24. 12. A deep steep, as Gen. 15. 12. Weapons of God, 2 Cor. 10. 13. Cedars of God, Plal. 104. 16. City of God, Plal. 48. 8. Fire of the Lord, for extraordinary fire, Gen. 19. 24. Mountain of God. Exod. 3. 1.

A garden watered, or unwatered] An eftate either profperous and flourishing, through Gods bleffing, or unhappy and woful, through his curfe. Ifa. 58.11. Thou shalt be as a watered Garden. Ila. 1.30. As a Garden which hath no wa-

(Barningr) Knazess, Joh. 20. 15. which cometh of zna @. Garden, and &g , the Overfeer or Keeper thereof. Leigh. Crit.

Barteb] A scab. One of David's Worthies, 1 Chr. 11. 40. Also an hill, Jer. 31. 32. Barland There were several forts of Garlands given; as,

castrensis to him that first invaded the Enemies Camp: Muralis to him that first scaled the Walls: Civica to him that saved a Citizen: Navalis to him that first boarded a Ship: Obsidionalis to a Captain that raised a Fort : Triumphalis to the Emperor or General, in honour of triumph: Ovalis to a Prince or Captain for a Victory without flaughter of men: Donatica, or Provincialis, given for valour and prowess. Those mentioned Act. 14. 13. were used for an idolatrous use, and to an idolatrous end, and so unlawful.

(Barleek ] An hearb commonly known, good against infection; whereon the Ifraelites fed in Agypt, Numb. 11.5

Garment] That wherewith one is cloathed. Mat. 27.37.

They divided his garments. 1 Tim. 6.8.

2. Chrift with his perfect rightcousness, imputed, which as a garment or long white Robe, doth hide the spiritual nakedness, and decketh or adorns the foul with spiritual beauty. This is that Wedding garment spoken of in Mat. 22.11. And to this do those exhortations belong, where we are willed to put on Christ; except Rom. 13.14. where it fignifieth the fruits of san-

'3. The grace of fanctification. Rev. 3. 4. Which have not defiled their garments. Hither do those exhortations appertain, which bid us put on the new man, Eph. 4. 24. And to put on mercy, meekness, humbleness, &c. as in Col. 3. 9, 10, 11. The holy garments, goodly and beautiful, which for glory and comeliness were put upon the Priest at his consecration, and which afterward he did wear in the course of his Ministery (as the Tunicle, Robe, Girdle, Miter, Crown:) these fignified, first the glory of Chrift, adorned with all the gifts of the Spirit, as Pfal. 45.9. And secondly, the beauty and glory of true Christians, in and through Christ, as in the former Psal. v. 9. See Zach. 3. 4. & Ifa. 61. 3. & 62. 3, 5.

4. The nature or attributes of God; truth, juffice, holiness " or purity, Dan. 7.9.

or purity, Dan. 7. y.

"5. The Glory or majesty of God, Psalm 104. 1, 2.

"6. The

"6. The glory of the Saints in heaven, Isa. 61. 3. & 62. 3. " 2 Cor. 5. 2. 1 Cor. 15. 53. " 7. A wicked person, Jude 23.

8. A covering to hide with, Gen. 9. 23. Or, whereon to cast any thing, Judg. 8. 25.

9. That which is worn outmost, whether coat, cloak, mantle, &c. Gen. 39. 12. 2 King. 9. 13. Mar. 10. 50.

10. Outward conversation, Rev. 3. 4. & 16.15.

Garments are for an ornament, for defence both against heat and cold, and to cover our nakedness. As there were several forts of garments, Holy, Common; Mens, Womens; Gladsome, Sorrowful, &c. fo accordingly fome were made of Woollen, fome of Linnen, &c. fome White, fome Blue, Violet, Purple, Party coloured, &c

(Barment cipt in bloud) A warlike and fierce attire, fuch as Warriours wear, which have overcome their enemies in battle, having their garments sprinkled and stained with the blood

of the flain.

. \$

. The vengeance which Christ as King and Conquerour will take upon the Beaft and upon the Kings of the earth which take his part. This is represented by this bloody garment, wherein there is an alluding to that ancient figure in Ia. 63.

where Chrift is brought forth with his garments dipped in blood, having made flaughter of the enemies of the Church-Fearful is the end of Chrift his enemies. Rev. 19. 13. He mas cloathed with a garment dipt in bloud. His gare ments are not prinkled with bloud, as Isa. 63. 2. but dipt or dyed in it, Ifa. 9. 5. What could his enemies look for from him now, feeing the marks of his former Victories, but de-

Some expound this garment, of Christ his humane nature, wherein by his blood-shed he reconciled the elect to God. But

the former fignification agreeth best with the Text. Garment down to the feet ] The perfect righteousness of Christ imputed, wherewith his Spouse the Church (for whose covering the Garment ferveth) is cloathed from the Crown of the head to the fole of the feet. Rev. 1 13. He was cloathed with a garment down to his feet. Some expound this of the purity and innocency of that Priest-hood, which Christ did exercise for his Church. Others of the venerable dignity and mae jesty of Christ, as King of his Church : and indeed Kings did wear long Robes in token of Majefty. Also Priests by Gods appointment. But the first exposition I hold best. We often find Christ his imputed justice, compared to a Garment. Pfal. 21. 1. Mat. 22. 12. & Rev. 16. 15.

It was the custom of Rulers to wear Garments and Girdles distinct from others, Ifa. 22.21. Exod. 28. 24. and 39. 5. The Robes of fuch were usually large and long, for state.

Annat.

" Garment's spotted by the flesh Obstinate finners, their e persons, fins, and societies. Jude 23. Hate the garments spotted by the flelb. It is a freech borrowed from the cuftom of the Jews, which did fhun and eschew such as were legally unclean; yea, even their garments: to teach Christians how to abhor offensive wicked perions, and their company.

- Changes of garments figures Robes or upper garments

which were used in those Countreys, often to be shifted by putting off or on, as we do our Cloaks or Gowns, Gen. 45.22 Such were given for honour or reward, Judg. 14. 12, 19. In Rev. 6. 11. white Robes are given to the fouls under the Altar

So Rev. 7. 9, 14. loss and spot (as much as may be) such gifts and graces (of righ-teomness and forgiveness of fins by faith) as Christ giveth to cover and deck the foul withal. Rev. 16. 15. Bleffed is he that · watcheth and keeps his garments.

Doth nothing unbeferming the true Religion, for he will get no help from those Frogs, by diffembling, but will be exposed to

shame if he condescend to them. Annot.

(Barments) The smell of the Garments is like the smell of Leba-non, Cant. 4. 11. The savour of thy good works and outward conversation is to me as the smell of the wood of Lebanon to the fence of man. Hall.

Thy smell is odoriferous, thine outward carriage and behaviour,

fweet, amiable, and full of grace. Finch.

These are the beautiful garments of Sion, Isa. 52. 1. the fine linnen, clean and bright, the righteothiels of the Saints, Rev. 19. 8. who have put on the Lord Jesus Chriss, Rom. 13. 14. Gal. 3. 27. and in their faith, doctrine, convertation, and administration are holy, just and rightcous, and cloathed with salvation, Psal. 132. 9. 16. So that the favour, the fame and good report hereof i fweet, like the finell of Lebson, where pleafant and odoriferous trees, herbs, and spices grew in abundance, God maketh manifest the savour of his knowledg by them in every place, for they are unto God a sweet savour in Christ, 2 Cor. 2. 14, 15. See Hos. 14. 5,6,7.

Our fouls are naked, as our bodies by nature, but Christ adorneth them, covers their nakedness, and will clothe them with salvation. For Garments some read Sacrifices, which may perhaps denote the body (which is the clothing of the foul, 2 Cor. 5. 4-) and her suffering for Christs sake; in which fiery tryals he takes more delight, and fmells them more joyfully, than the burnings and evaporations of incense. Annot.

' Barments white as fnow The most uncorrupt justice and absolute power of God, for finishing his judgments. Dan. 7.9. His garment white as wool. All the tipes and figurative speeches of fiery flames, and fiery streams, and the rest in vers. 9, 10, do tend to fladow unto us the most mighty, constant, and just judgments of God, piercing (as fire) through all, and confuming all that arise against him.

Barmite | Bones; or after the Syrian, My cause, 1 Chr. 4.19. (Barner | A store-house wherein to lay up Corn or other

things. A Corn-house, Toel 1. 17.

2. Heaven, whereunto the faithful are gathered in the end of the world, as Wheat after Harvest is gathered into a Garner. Mat. 3. 12. And gather his wheat into his garner. A

(Barnish To cover, 2 Chron. 3.6. marg. To deck or beautifie, Job 26. 13. To fit, prepare, make ready, Matt. 12.44.

Luk. 11.25.

Garison I Sam. 13. v. 23. or standing, camp, marg. Barisons | Souldiers put in strong places, for defence against enemies, Ezek. 26. 11. 2 Cor. 11. 32. or placed by Conquerors to hold the people in subjection, 2 Sam. 8. 6. 1 Chr. 18.13. 2 Sam. 23. 14. (Bathmu, or (Bethem) Rain. An Arabian, Neh. 6. 2, 6.

Gatam] Their bellowing. The Son of Elipha, Gen. 36. 11. ' Bate | That which gives us entry or pass into a house or Ci-Judg. 16. 3. And Sampson took the doors of the Gates of the

2. A place before the gate where Magistrates did publickly meet, for hearing and determining causes. Gen. 34. 20. Hamor and Shechem his fon went unto the Gate of the City. Gen. 23. 10. And very often elfewhere; as in the Prophets.

'3. A City, by a Synechdoche of the part for the whole. Gen. 24.60. And thy feed possess the gates of his enemies : as Pfal. 87. 2 .

'Gen. 23. 17.

'4. Jurisdiction or power. In Deut. 5. 14. Nor the stranger indoment were crecked in the within thy gates. Because seats of judgment were erected in the gates for the administring of justice: Hence they fignify jurisdiction and government. Amos 5. 12. They oppress the poor in the gate; that is, in publick judgment which was exercised in the Gate.

'Also strength and power is fignified by Gate; because of old time, the chief fortifications of Cities confifted in their Gates, where their munitions and defences were placed. Hence comes that phrase of the gates of hell, being put for the whole power and policy of Satan, even whatfoever by counfel or force he is able to do. Mat. 16. 18. The gates of bell hall not prevail agairst

'5. That godly conversation, whereby an entrance (as by a gate) is ministred into the Kingdom of heaven. Matt. 7. 132 Narrow is the gate that leadeth to life. 2 Pet. 1. 11.

6. The Judges and Princes which fate in the gate to exercise judgment. Ifa. 3. 26. Then Shall bergates mourn and lament; that

is, the Governors and Rulers, Jer. 14.2. Ifa. 14.31.
7. A place for the preaching and hearing of Gods Word. Ifa.
29.21. Lay a finare for him that reproveth in the gate; that is, for the Prophets which did there reveal Gods will unto the

8. All the inhabitants of a City, Ruth 3.11. marg. In many places the meaning of this word Gate may be known

by the words going before it, as Fish, High, Horse, Old, Prison, Sheep, Valley, Water, Oc

Bates of Bzals | The ftrongest helps and defences. Pial.

107.16. He hath broken gates of brass.
Beaugh gate, Rarrow gate The entrance, and passage to destruction to be very easie, but very hard to life and eglory. Matt. 7. 13, 24. Broad is the Gate, and narrow is the

Threath of Death of Death it felf, or grievous dangers threatning death, Plal. 9. 13. & 107. 18. This phrase noteth not only deadly peril, but that it is presented, because of the peril of the three of Gen. 4. 7. ing now at the very dore and gate thereof, Gen. 4. 7. Judg. 5. 18.

'It fignifieth also power, strength, and jurisdiction which death hath (ever reigning, as the 5. 14.) because Magistrates sat, and judgments were executed at the gates of the City, Deut. 22. Job 31.21. Amos

In other Scriptures, Gates of death and hell do note their

peril, firength and horror, Pfal. 107-17. Ifa. 38. 10. Mat. 16. 18. Job 38. 17.

According to some, they fignifie the depths of the Sea; according to others, the causes of death; according to most, subterraneal caves, wherein darkness as it were resideth, and whither

the Sun-beams are not admitted, Pfal. 9. 13.

Bate | Prov. 17. 19. He that exalteth his gate feeketh deftru-Etion. He that makes him fairer gates then his neighbour, feeking to exalt himself above his degree, gives others occasion to seek his ruine. By high gates we may also understand sumptuous house. and edifices, the very cost whereof undoeth many, before they be up and finished, and the envy more when finished. But the Hebrew word 1737 may also be expounded (as Mic. 7. 5.) of the mouth, he that maketh wide his mouth, or he that speaketh big. Solomon by using this word common to words and edifices, might have a respect to both, to condemn pride or affected greatness in

Bate of heaven, or house of God A place worthy and fit to be confecrate and fet apart for prayer, and the fervice of God. Gen. 28.17. It is the house of God, and the gate of heaven.

By fitting in the gate of the King, Dan. 2. 49. is meant the chief principality and dignity in the Kings Palace or Court, to have free access to the King.

Bates House or dwelling, a part put for the whole, Cant. 7. 1 3. and in our Gates are all frost things, fignifying that both at home and abroad, near and far, the fame and odour of graces in Gods people, fpreads its felf: for a thing is faid to be at the door, when

people, ipreads its left: for a thing is lated to the tree with it is nigh at hand, Mat. 24, 23, Ayrifw.

Battes 1 thr. 9. 19. Heb. threshold, marg. The gates of bill shall not prevail against it, Mat. 16. 18. Gates may fignifie, 1 Power, force, strength; which consists in Arms or Iteapons, were usually kept over the Gates of the Cities.

2. Council, contrivance, stratagem, policy, because they were wont to fit in council in the Gates.

3. Worldly authority borrowed by Satan, from his instruments. 5. nortaly authority corrowed by Salan, from the engineerity, the Heather powers of the world, because judgment was wont to be exercised in the gates, and so these three being put together, will conclude that it's not all the power and strength, wisdam and policy, authority and Empire in the world, no not death or grave, nor Salan himself that shall be able to destroy this fabrick, now to be erected by Christ and his Apostles in the bearts of men. Dr. Ham. Annot. g.

The gates of 'Adas, i.e. the power of destroyers shall never prevail against it. Idem on Heb. 11. An. b.

The gates of hell | Matt. 16. 18. that is, the Devil with all his adherents, together with all their strength, force, and cun-

The gates of the Land | Nah. 3. 13. that is, The entrance or passages leading thereunto.

Moopen the gates | Literally, the dores of the City and the Temple, for the people to come in without controll: But fpiritually to make entrance by the Ministery of the Word and Faith, that Christ may come into the hearts of the Elect, and they again may flock freely into the Lords Affemblies, • Ha. 26. 2. Pfal. 24. 7. Rev. 2, 20. The gate of the Ta-6 bernacle vas very coftly and glorious as in Exod. 25. 36, 6. 37. to shadow and fignific the glocious hearts of the eled, for made by Faith to receive Chrift that glorious King, as is taught in · Pfal. 24.

"To praise one in the gates ] To commend one publickly 'in the open meetings amongst the Elders. Prov. 31. 31. Her · works praise ber in the gates.

"The Temple, which is call'd the gate of righteoufnes; either because only just and righteous persons were to enter there to worship the righteous God; or elfe, because by the Doctrine and Religion there taught, an entrance was made to come unto God, and to attain true righteousness, Pfal. 118.19, 20. Open unto me the gates of righteousness; that is, the gates of Gods Sanctuary, which were opened by the Priess and Levites, for men to come in (to serve the Lord) which were clean and just, Isa. 26. · 2. & 2 Chr. 23. 19.

The gates of the Rivers | Nah. 2. 6. that is, The Bridges, or the Wall of Niniveb.

Bates of Sion ] The open assemblies of the Church, where the publick Ministery is exercised. Psal. 9. 14. Within the gates - of the daughter of Sien.

The gates of the baughter of Sion which mean the publick places where Gods people came together at Sion gates, Pial.

9. 14. where God fate, v. 11. and which he loveth most. Pial.

Gath] A wine-prefs. A City, Jofn. 11. 22. 1 Chr. 18. 1. Bath hepher | The place where Jonah was born, or of his a-

bode, 2 King. 14. 25. Batherimmon A high mine-prefs. A City, John 19.45. &

' Ho gather To bring or bind together things which are scattered, Lev. 19. 9. 2 Cor. 8. 15.

'2. To collect for the poor, when the gifts of many do meet together to help one. I Cor. 16. 1, 2. Concerning the gathering for the Saints.

43. To bring elect finners (like stragling sheep) into the fold of the Church, that they may at length meet altogether in heaven. Eph. 4. 12. For the gathering of the faints. Alfo to call the the Reprobate by the outward Ministery. Mat. 23. 37. How often would I have gathered thee, and thou wouldst not? Also, to joyn all elect Jews and Gentiles in one body, under one head Jefus Christ, as many little sums are collected into one, Eph. 1. 10.

4. To destroy and overthrow. Pfal. 26. 9. Gather not my foul with the sinners.

5. To fearch and examine our hearts, provoking our felves unto repentance. Zeph. 2. 1. Gather your selves, &c.

Note. This word fometime fignifieth, taken away, Jer. 16.5. Ifa. 4. 1. and death, Ifa. 57. 1. 1 Sam. 15. 6. Ezek. 24. 29. and sometimes it is expressed to whom they be gathered, as to their Fathers, to their people, to the grave, 1 King. 22.20. Numb. 20. 24, 26. and what is gathered, the foul, as Pfal. 26. 8. the Ghoft or the spirit, Psal. 104. 28. Contrariwise, gathering is sometime used for gracious receiving, or succouring, as Pial. 27. 9. Let the Lord would gather me; that is, receive and fuccour me.

6. To receive gracioufly, Ifa. 54. 7.

To further and advance, Mat. 12. 30.

8. To get together, or be possessed of, Gen. 12. 5.

9. To come by little and little, Joel 2. 6.

10. To assemble, Gen. 34. 30.

11. To remove or take away by death, 2 King. 22. 23.

12. To possess or enjoy, Psal. 29. 6.

13. To receive or lodg in ones house, Judg. 19. 18. marg.

14. To receive, a King, 5, 3, marg.
15. To take up, Pfal. 27.10. marg.

Bather Deut. 28. 30. Hebr. profane, or use it as common partier 1 Deut. 28. 30. Hebr. prejane, or use it as common mear, marg. Pfall. 26. 9. or take away, marg. Gathered, Judg. 1. 7. or gleaned, marg. Judg. 6. 34. Heb. called, marg. 1 Sam. 14. 48. He gathered to both or v rought mightily, marg. 2 King. 22. 9. Gathered the monty, Heb. mitted, marg. 2 Chr. 34. 17. Gathered to gether the monty, Heb. powed out, or milted, marg.

"To gather with Chieff To further and advance true Religion and Gods Kingdom. Mat. 12. 30. He that gathereth not with me (cattereth.

'Mo gather up hisfeet] The quiet beraking himself to his

reft of death, Gen. 49. 23.
'An gather Lillies | To take pleasure in such holy graces and works, which (like fweet flowers) are to be found growing in the Garden of the Church, Cant. 6. 1. To gather Lillies.

The collection or gathering of Lillies, may either be expounded of the graces and obedience of the Church which Christ both plants in them and gathers, (that is, accepts) from them; or else it may be understood personally, of holy Believers themselves, who are called *Lilliës*, as Christ is called the Rose or Flower, chap. 2. 1, 2. and from their feveral beds and stalks where they grow dispersed, are collected and united by him into myftical affociation of Faith and Charity out of every kindred, and tongue, and people and nation, Joh. 11. 52. Rev.

5. 9. Annot.
That is, having first planted them Lillies here, to gather them and to transport them out of the Garden here to the Garden in heaven, where there shall be nothing but Lillies. Sibs.

The Hebrews in their Chaldee Paraphrase apply this to Gods returning of his people from the captivity of Babylen, by Cyrus, Ezra, Nebemiah, &c. and the the refforing of his Worship in the Temple, re-edified, and accepting their fervice, and nourifhing them with dainties. And as a man that garnereth Lillies out of the Valleys, fo gathered be them out of Babylon. Aynfur.

That is, to gather and call more and more faithful Christians out of a wild field of worldly people into the fellowship of his Church, as it were to gather Lillies into his Garden. Cotton.

" To gather Manna The receiving of Christ himself, for meat and spiritual nourishment of their souls by a continual application of him, more and more through faith continually growing, Joh. 6. 32, 33, 34, &c. The quality of the gathering (whereof read Exod. 16.) fignifies that Christian and mutual communication of God bleflings, 2 Cor. 8.13, 14, 15.
The giving of Manna fignified that God offered Christ for meat

"Hogather together To bring such as were far scattered afunder into one place; either to make war, or arm them against the people of God, as Rev. 20. 8. Gather them together to battle; or else to help to effect and work the worthy and most deserved destruction of the enemies of Gods people which fight for the Beaft; and to take their part in the prey. Rev. 19.17. Come and gather together your selves unto the

fipper.

The property of the p have taken contentment in thy graces. Together with acceptation there is a delight, and God not only accepts, but he delights in the graces of his children. Sibs.

I have received those fruits of thine Obedience which thou offeredst unto me, with much joy and pleasure. Hall.

Or reaped them, as an harvest with so much joy and pleasure. No man can take more delight in gathering the fruits of his labour in the field, or vineyard, then Christ doth in the graces and duties of his Church, which he calls His, because they are of his infusion and gift; and myrrhe, because part of them are bitter and harsh, as the sowre acts of repentance, mortification, persecution, &c. but yet pices too, mixt with abundance of sweetness and comfort, all which he is said to gather, when he strengthens us to perform them, when he perfects them and bleffeth them.

"Mo be gathered to his people The fouls immortality, Gen. 25. 8. for Abrahams body was gathered to the body of Sa-rah only. And by his people and fathers are meant, the spirits of iust men, and perfect, Heb. 12. 13.

Just men, and pericus, neo. 12. 13.

Gathered the vine, Rev. 14. 19. Destroyed the Popes Dominons, and slew those that were guilty of the blood of Gods Saints. Some understand by the harvest the destruction of Rome, and by the vintage, the utter ruine of Popery afterwards; as the Vintage followeth the Harvest, Annot.

Batherer of grapes ] Jer. 6. 9. & 49. 9. of Sycamore fruit,

Amos 7. 14.

Ethe gathering The Obedience. Aynsw. D. Transl.

(Batherings) 1 Cor. 16. 2. Collection for the poor. (Bather) 1 Sam. 10.9. Heb. turned, marg. 2 King. 17. 3. Heb. rendred marg. 2 King. 25. 6. Gave judgment upon bim, Heb. Spake, remairea maig. 2 mag. 25. 5. Gave juagment upon bim, McD. spate, judgment with bim, marg. 2 Chr. 35. 7, 8, 9. Heb. offered, marg. Job 42. 19. Heb. added to, marg. See Give.

which God eave unto him, Rev. 1. 1. That is, revealed or committed unto him, by him to be revealed and communicated to others. God the father revealeth and committeth these things to Chrift, as man, (for he had them of himself, as God) that the great account God hath of him may thereby appear Joh. 5. 20.

(Ba3a Strong; or, a Goat. A City, Josh. 15.47.

(Ba3a] 2 King, 18. 8. Heb. Azzah, John 15. 47. (Ba3a] 2 King, 18. 8. Heb. Azzah, Juarg. (Ba3arlifitza) Of or belonging to Gaza, John 13. 3. (Ba3r) Exod. 19.21. To gaze, or to jee, as Mojes did at the first, till he was stayed of God, Exod. 3.3. Curiosity is forbidden, that men might walk by faith, not by fight, 2 Cor. 5. 7. bidgen, that men inight wath vi jatin, not by light, 2007, 5.75, and learn humilty, Rom. 12.3. The Greek here translateth, left they drawnear unto God, to consider; or (to behold) and Luke useth the word in that sence in Stephens speech of Moses, A& 7.

31. Aynsw. Prying into the fecrets of God is dangerous to man, 1 Sam. 6.19.

Annot. See Gazing-flock.

Bager] A dividing ; or, a fentence. A City, 2 Sam. 5. 25. Bazez] Shaving; or, a passing over. The Son of Caleb by his Concubine, 1 Chr. 2. 46.

Bazing-ffock ] A publick reproach, 1 Cor. 4.9. We are made

a Gazing flock to the world. Nah. 3. 5.

Bazing Heb. 10. 33. Made a gazing-flock, or placed, or shewed upon Theaters, or Stages, understand it either metaphorically, as it were so handled; or properly, for it was the custom of the Heathen, to set Christians upon Theaters or Stages, to be scorned and laught at, fee I Cor. 4.9. Annot.

A Metaphor taken from them (faith Ribera) who were sent into the Theater, that is, into the publick fight of all the Cicizens to fight with beafts, or with one another mutually, as the Gladiators, which all beheld with delight, and likewife observed diligently how they fought. Leigh. Annot.

(Ba3ites) Judg. 16. 2. The inhabitants of Gaza. (Ba33am) The fleece of them, or shaving those. His children re-

turned from the Captivity, Ezr. 2.48. Neh. 7.51.

G E

Beba] A bill. A City, Josh. 21. 17. 1 King. 15. 22. Bebal The end. A City of Syria, Pial. 83.7.

Bebar A man, manly, firong; or, after the Syrian, a house-cock. The fon of uri, 1 King. 4.19.

Beber | The same with Gebar. One of Solomon's Officers in Ramoth Gilead, 1 King. 4.13.

Bebim] Grashoppers. A City, Isa. 10.31.

Bedaliah] The greatness of the Lord. The Son of Ahikam,
2 King. 23. 22. The Son of Fedutbun, 1 Chr. 25.3. The Son of Palbur, Jer. 38. 1. The son of America, Tech. 1. 1.

Beder] A wall. A City, Josh. 12. 13...

Bederah] A wall. A City, Josh. 15. 36. the inhabitants

whereof are called Gederathites, 1 Chr. 12. 4. and Gederites, I Chron. 27. 28.

Geberoth] Hedges. A City, Josh. 15.41.
Gederothaim] The same, Josh. 15.36.
Gedoo2] The same. A City, Josh. 15.58. Also, the son of Penuel, 1 Chron. 4.4. The Son of Fered, Ibid. 18. The fon of Jehiel, I Chr. 9. 37.

Beliezi ] The valley of vision. Servant to Elisha, 2 King. 4.12. Beliloth] A place, Josh. 18. 17.

Bemalli ] Wares ; or, a Camel. The Father of Ammiel, Numb. Gemariah A perfection; or, consuming of the Lord. The

fonof Hilkiah, Jer. 29.3.

Gender To couple, Lev. 19.19. To get with young, Job and To bear 20. To breed, 2 Time 21. 10. To cause or bring forth, Job 38. 29. To breed, 2 Tim.

2. 23. To bring forth, Gal. 4. 24. (Benealogy) A pedegree, linage, flock, or race, Mat. 1. 17.

2. Vain and unprofitable questions and things. 1 Tim. 1. 4. Give no heed to Genealogies.

Benealogies | Neither give heed to fables, and endless genealogies, I Tim. 1.4. And warn thy flock not to heed those fabulous pedegrees of the gods, which under the name of Aones the Gnoslicks talk so much of. Most of the divinity of those Gnoflicks (made up out of the Greek Poets, Antiphanes, Hefiod, Philistion, &c.) confisted of conjunctions, and then from them genealogies, how one thing joyns with another, and begets a third (out of night and filence comes forth chaos, &c.) and they applied all the theology and genealogies of the gods in Orpheus, ere. to the diaves, as they called the Angels. Dr. Ham. Par. & Annor. 4.

Beneral of an Army 1 Chron. 27.34. The chief Com-

General Affembly, Heb. 12. 23. See Affembly.

Benerally 2 Sam. 17. 11. Spoken of the gathering of all Ifrael together, from Dan even to Beersbeba, that is, in general, from the utmost limits of the land, in the length of it, from the North to the South. See Annot.

"Generation A history or narration of things which happen unto any persons, Gen. 6. 9. & 25. 19. Also, the reher-'sal of ones Off-spring, Gen. 25. 12. and of things which do be-fall them, vers. 19. Gen. 30. 2. The Original or first-beginning of a thing. Gen. 2.4. These

are the generations, &c. & 6. 9. '2. Ancestors and forefathers. Matt. 1. 1. The book of the gene-

ration of Christ. It fignifieth fons, Gen. 5. 1. Also fons and nephews, Gen. 10. 1.

'4. Persons or people which live in some one age. Heb. 3.10. 1 was grieved with that generation. Mat. 11. 16. Eccl. 1. 4.
Mat. 23. 36. & 24. 34. Luk. 11. 31. The original word in the
Hebrew, which is translated (Generation) race, or age, hath the fignification of durance, or durable dwelling and abiding, and fo noteth the whole age or time that a man dwelleth in the world, Eccl. 1. 4. And so consequently the multitude of men that live together in any age, as Pfal. 12.7. and Deut. 1. 35. and in many other places.

5. A kind of men. Luk. 16. 8. Wifer in their generation.
6. The age and time how long Christ shall endure, of whose Kingdom there is no end, who being raifed, doth die no more,

(10. 53. 8. Rom. 6. 9. 7. An age of men, or men of that age, Mat. 12. 42. Luk. 11.31. 8. The whole time a man dwels in the world, Eccl. 1.4.

Deut. I. 35. like quality and disposition, though neither of one place nor time, Pfal. 14.5. Luk. 16.8.

10. An age, or the space of an hundred years, Gen. 15.13, 16.

11. The Nation of the Jews, Mat. 24. 34.

12. Perpetuity of time, Act. 8. 33.

"Beneration] A Nation or people living together in some one age, Heb. 3. 10.

\* Georgia generation A people elected of God in Christ, to be partakers of all his holy promities, 1 Per. 2. 9. Exod. 19. 6. Note: That the act of generation, is noted by the terms which are full of shanefathets; as, to go in to one; to approach unto

one, to know one, &c. Gen. 4. 1. Pfal. 51. 1. Ifa. 8. 3.

who faul declare his generation? Act. 8. 3. Who shall describe
the wickedness of that age that used him thus, which pue him to death for coming to do good to them? What an accurfed wicked generation was that wherein he was born? For the word 1717, his generation, fignifies; Gen. 6. 9.

& Deut. 32. 5. Dr. Hammond Par. & Annot. h.

from generation to generation In all times, both paft and to come; for ever, and without end. Pfal. 90. 1. Thou haft been our refuge from generation to generation.

. 2. For a long time. Exod. 17. 16. The Lord fware, I will have mar with the Analytics, from generation to generation.

A.G. 13, 36. After he had served his own generation, by the will

of God, or after he had in his own age served the will of God,

All thefe things shall come apon this generation, Mat. 23.36. Tered, generation, fignifies not a whole facle, but rather the third part of a facle, or hundred years. So in Hesyshius the word is taken to fignifie either the lije of a man, or thirty years, or twenty five, or twenty. Now the life of a man, figuifies not the ordinary force of mans life, from birth to death, but so as the space of the

life of 14 men, children to one another, make up 14 generations, Mat. I. So that here by the phrase this generation, such a space is meant, that they that were then alive, might and should live to fee it. Dr. Ham. Annot. i.

Benefareth) the garden of a Prince. A City, Math. 14.34. "Genefis Birth, original, or first beginning of any thing. Hence the first book of Moss is called Geness, because it describes both the beginning of the world, and the Church of God; of Religion and Policy, Nations and Languages.

Gentile 02 @200k ] Every one who is not a Jew, Rom. 2.

2. One who being a Jew by Nation, was a Gentile in behaviour, being full of impiety and unrighteousness. Pfal. 59. 5. O Lord awake to visit all the Gentiles, or Heathen.

'3. The Jews which were scattered amongst the reeks. Joh. 12. 20. There were certain Greeks amongst them, which came for

4. Unconverted, Jer. 14. 22. Mat. 10. 4. 5. Converted, Act. 10. 55. & 11. 1. 6. Falle Christians, Antichristians, Rev. 11. 2.

Gentiles | 1 Cor. 10. 32. or Greeks, marg. So 12. 13. marg.

Bentiles or Rations The people and Nations subject unto Romi'b tyranny; and namely fuch as were out of all Regions gathered to the Council of Trent, who triumphed over the Scriptures, being now smothered and strangled (as it were) and the interpreters thereof also murthered. Rev. 11.9. And they of the Gentiles (or Nations) [hall fee their corps.

Biven unto the Bentiles Rev. 11. 2. That is, men of Gentile-like prophaneness, and iniquity, who had the keeping

of the Church-courts. Leighs Annot.

The Papills which are Idolaters, like unto the Gentiles, shall posses the outward face of the visible Church, for a time; for the outward Court here alluded to was as it were the face of the Temple. And they are called Gentiles or Heathen by allufion to the Church of the old Testament, where all that were not Gods people, or were enemies of them, were to called, Pfal. 2. 1. & 79. 1. Luk. 2. 32. A&. 4. 25. Gal. 2. 12, 15. Ephef. 2. 11, 12, 14.

I Cor. 10. 20. Annot.

Ribera the Jesuit, by Gentiles, here understands Antichrist and his Ministers, wherein he speaks the truth, though ignorantly, as

Those that did before him, John, 17. 50. Comper.

Those that did failty and unjuftly challenge to themselves the title of a Christian profession, should in Gods just judgment be gi-

ven over to be Hargarcks, and misbelievers in opinion, and men fuperfittious and profate; in practice. Hall.

\*Bifperfitton of Gentiles J Either the Gentiles feattered here and there upon the face of the earth; or the Jews now 'dispersed among other people, Joh. 7.35. 1 Pet. 1.1. Jam.

And Jerusalem shall be trodden of the Gentiles, until the times of the Gentiles, Luk. 21.24. Jerusalem shall be inhabited by the Gentiles, all the Jews in a manner excluded (which was when Adrian rebuilt a part of it, and called it by his own name Ælia) till the time that the Gospel had been freely preacht unto the Gentiles, and by them in some eminent manner been received, when it fluid be re-inhabited by fews again, viz, the Christian Jews, who being wrought on by emulation of the Gentiles, were now many of them brought to receive the Faith. See Rom. 11.11,

13. Dr. Ham. Annot. c. for pour Gentiles Not in their name, or for their cause, but for that he had equalled them (being now called and drawn to Chrift) with the Jews, who were now no more Gods people (though they believed in Chrift) then the faithful Gentiles. Hence came much perfecution to Paul amongst the

[Jews, Eph. 3. 1. Dentie] Meek, quiet, easie to be intreated, 1 Thesl. 2. 2 Tim. 2,24. Such a one as perfwades all with his Word. Such as preferreth equity before extremity of law, not being over firist in preffing that which is unmeet, Jam. 3. 17. Patient, moderate, courteous, Tit. 1. 3. 1 Pet. 2. 18.

' (Bentlenefs | That gift which makes us courteous and traffable, ready to give milde words, and with reason to yield to others; easie to be spoken to, and to be entreated; apt to please, loath to displease with reason. Gal. 5. 22. The fruits of the Spirit is gentleness, long-suffering, faith, &cc. Meekness, Plal.

(18. 35. marg. Bentlenefs) Plal. 18. 25. Thy gentlenefs hath made me great: or with thy meekness thou hast multiplied me, marg.

Gently | Favourably, 2 Sam. 18. 5. Carefully, tenderly

Benubath Theft; or garden of the daughter. The fon of Hadad, 1 King. 11. 19, 20.

Bera A Pilgrim. or a stranger. The son of Benjamin, Gen.

16. 21. The Son of Ebud, Judg. 3. 15. The Father of Shimei, 2 Sam. 16. 5. The Son of Bela, 1 Chr. 8. 3.

Berath It was the twentieth part of the Shekel of the Sanchuary, Exod. 20. 12. and was the least filver coyn among the Hebrews, valuing of our coyn, three half-pence.

Berar A pilgrimage; or, a ftriving. A City, Gen. 10. 19. 20. I. 2.

Bergathites, or Birgathites ] Gen. 15. 21. of Girgafhi the Son of Canaan, Gen. 10. 16. Drawing neer to pilgrimage. A people, John 3. 10.

Gergefens The fame. A people beyond Galilet, Mat. 8. 28.

Bertisim] Hatchers. A Mount, Deut. 11. 19.
Berthom] A ftranger there. The son of Moses, Exod. 2. 21,22. The for of Manaffeth, Judg. 18.30. The fon of Levi, 1 Chr.

Gerifion His banifment. The Son of Levi (called also Gerhom) Gen. 46.11. Of whom came the Ger honites, Numb. 3. 21. (Beffin ] Drawing near. The fon of Jandai, 1 Chr. 2. 47.

Gessern Rain. An Arabian, Neh. 2. 19.

Geshur A malled valley. A Countrey or City belonging to the Sons of Machin, 1 Chr. 2. 23. Whence Gelhuri, and

Gelhurites

Ho get ] To go, Gen. 19. 27. Exod. 24. 18. To departor run away, Numb. 16. 27. To purchaseor procure, 2 Sam. 8.13. Gen. 34.4. To find, Job 31.25. marg. To draw out, Prov. 3. 13. marg. To pollels, Prov. 15. 32. marg. To feek, Eccl. 3. 6. marg. To enter into, 2 Sam. 20. 6. To buy, Prov. 4. 7. Ar. Montan

Det up ] Let us get up early to the Vineyards, Cant. 7. 12. or, Let us rise betimes in the morning. An act of diligence and care, Pfal. 127. 2. Such as God performed to Ifrael of old, when he rose up early and sent his Prophets unto them, and the Prophets rose early and spake unto them, 2 Chron. 36, 15. Jeremiah 25. 3, 4.

The Church had flept before, and fuffered for it, chap. 5,6,7. by which fad experience fhe is grown to careful and circumfpect, that now fhe ftrives to awaken and incite others to a speedy and timely watchfulness, and diligence. Annot.

Bether The valley of fearthing out. One of Aram's children, Gen. 10. 23.

Bethsemane Aplentiful valley. A place, Marth. 26. 26. Citifial the getting Prov. 4.7. with all the possession; that s; with all the goods and means, comp. Mat. 13. 44. Also Prov. 23. 23. D. Tranil. & Annot.

(Beneil) Gods redemption. The fon of Machi. Numb. 12.14. Geger] A dividing; or, a sentence. A City, Josh. 10. 33. Hereof the Gezrites. An axe, 1 Sam. 27.8.

Chaff ] put for the foul of man, Gen. 25. 8. and 35. 29. To give or yield up the ghoft, is all one with to die, Gen. 25. 17.

49. 33. Giving up the ghost, a puff of breath, Job 11. 29. marg. "Holy Chost The third person in Trinity, proceeding from the Father and the Son, being himself most holy, and the worker of holiness in all Angels and good men. Mat. 28. 18. Baptizing them in the name of the Father, of the Son, and of the holy

Ghoft. Joh. 15. 20. Rom. 8. 9.
'Dartakers of the holy Choft To enjoy the knowledg of the Word by the benefit and enlightening of the holy Ghoft, Heb. 6.4. that is, of the Gifts of the holy Ghoft, mentioned chap. 2. 4. Annot.

Of the common gifts of it, (for even of those the holy Ghost is the Author, as dwelling amongst professors, and distributing good things unto all professors that are in the visible house of his Church. Dickson) Something they have so like sanctification, that both themselves and others may think them truly sanctified. Ligh's Annot.

(Biab)

### G 1

I

G

Giab] A figh, or groan. A place, 2 Sam. 2.24.
Giant | put 1. for a man of extraordinary growth, stature, and strength, 2 Sam. 21. 16, 18, 20, 22. Of whom there was a land, Deut. 2. 20. & 3. 13. Josh. 17. 15. and a valley, Josh. 15. 8. & 18. 15.

2. Most audacious and wicked revolters from God, opposing

God after a Giant-like manner, Gen. 6.4.

(Bibbar) Strong, manly; or, a man. His children returned from the Captivity, Ezr. 2. 20.

Bibbethon ] Aback; or, a high house. A City, Josh. 19.44. Bibea | A bill. The fon of Sheva, 1 Chr. 2.49. Or, the hill, 2 Sam. 6. 3. marg.

(Biheah) The same. A City, Josh. 15.57. Judg. 20.4. Bibeath The fame. A City, Josh. 18.28. The Citizens whereof were called Gibeathites, 1 Chr. 12.3.

(Bibeon) The same. A City, Josh. 9. 17. the inhabitants whereof were called Gibeonites, 2 Sam. 21. 1.

Biblites | Not conquered in Joshuab's time, Josh. 13. 2, 5. Biddalti | The fon of Heman, I Chr. 25. 4. See verf. 29. Biddle | Great. His children returned from the Captivity,

Ezr. 2.47. (Bingon | (called Gedeon, Heb. 11.22.) a Breaker or Destroyer

The fon of foab, Judg. 6.11.

Bibeoni The fame. The Father of Abidan, Numb. 1.11.

(Bidom ] A place, Judg. 20. 45.
(Bidon ] A wall, or bedges. The fon of Gebeon, I Chr. 8. 31. Biereagel | The word fo translated in Lev. 11. 18. is, and

which Buxtorf, and Tremelius render Merops, which is a bird that doth eat bees, and whose nature is to feed and keep their Parents, which never come abroad, which fome term a wood-pecker: of DITT be loved.

(Bift | Every good thing which is given us of God. Jam. 1.

417. Every good gift is from above.
42. Christ, who by an excellency, is called that gift worth all other gifts, being the head and cause of them all. Joh. 4. 10. If thou knewest the gift of God. 2 Cor. 9. 15. Joh. 3. 16. & 6. 22. Rom. 8. 2.

3. Patient suffering for Christ. Phil. 1. 29. It is given you to suffer for his sake. Where suffering for Christ is called a coifr.

'4. Gods eternal election, and such spiritual good things as 'sflow from thence: to wit, Remission of sins, Faith, Sanctification 'Perseverance in grace, and Eternal life. Rom. 11.29. The gifts

of God are without repentance.
S. An alms or relief bestowed upon the Saints. 2 Cor. 8. 7.

hat ye may abound also in this gift.
6. Justification, or imputed righteousness. Rom. 5. 16, 17.

Gift of that righteousness.
7. The holy Ghost, and his miraculous gifts. Act. 8. 20. That the gift of God may be obtained by money. Also the ability or faculty to teach the Word, I Tim. 4. 14.

8. A thing given from man to man, either to testifie good will and loyal affection; then it is taken in good part, as I Sam. 19.27. or to gain good will from fome Ruler to help our Suit; then it is taken in ill part, Exod. 23.8. Thou shalt take ' no gift.

9. A Ministerial calling or office, with fit gifts for worthy discharge of it, Rom. 12.6. 1 Tim. 4.14. Eph. 4.11. He gave 'gists to men, oc.

Referred, I. To God, with relation unto all in general, Eccl. 3.13. & 5. 19. 1 Cor. 7. 7. Unto his own in particular. Those being external, these internal or spiritual. These are of divers

1. Chrift, Joh. 4. 10. 2. The holy Ghoft and his miraculous gifts, Act. 8. 20. & 11.17.

3. The gift by grace, or free gift unto justification, Rom. 5. 15, 16. or gift of righteoufness, Ibid. 17.

4. Eternal life, Rom. 6. 23.

5. The gift of Prophesie, 1 Cor. 13. 2. 6. Faith, Eph. 2. 8.

7. To fuffer for Christ, &c. Phil. 1. 29. Whereof some are peculiar to some only Ephes. 3. 7. others

belonging unto all the godly, 2 Pet. 1. 1. Jude v. 3. Though every good gift and every perfect gift is of God, Jam. 1. 17. yet he is pleased severally to distribute the Same, Rom. 12.6. 1 Pet. 4. 10.

Herein Gods gifts differ from Mens, that as they are freely given, fo are they without repentance, Rom. 11. 29. Those being the best gifts we must earnestly covet, I Cor. 12.31. and defire spiritual gif.s, I Cor. 14. 1. yea be zealous of them, Ibid. 12.

II. To christ, who immediately after his glorious ascension, ent down his Spirit upon men in the miraculous gifts thereof, and fitted those whom he called to the Ministery with answerable gifts for the worthy discharge thereof, Eph. 4-7,

III. To the holy Ghoft; whose gifts were poured out on the Gentiles, Act. 10. 45, and through whom there are diversities of gifts, 1 Cor. 12. 4, 8. which are gifts or distributions (Heb 2. 4. marg.) of the holy Ghoft.

IV. To Man; being either unlawful or lawful.

unlawful; with relation both unto God and Man. Unto God; when

1. The offerer thinketh that thereby he hath liberty to fin,

Prov. 7. 14. 2. When he thinketh he may both ferve God, and offer gifts unto Idols, Ezek. 20. 26, 31, 39. 3. When he is not in charity, at peace with others, Mat.

Unto Man; with relation both unto the Giver and the Re-

ceiver. The Giver;

1. When the gift is falle, or a gift of fallhood (as whereby the Giver would deceive or wrong the Receiver) Prov. 25. 14.

2. When it's not given in love or good will, but as a bribe, Deut. 16.19.

3. When given upon by-respects, and for self ends, 2 Sam. 19. 42. Prov. 18. 16.

The Receiver; when against conscience and equity he is wrought and brought by gifts to do that which else he would not have done, Exod. 23. 8. Prov. 17. 23. Prov. 21. 14.

Lawful; with relation both unto God and Man.

Unto God; both voluntary and it joyned. Voluntary, as Exod. 36. 3. Lev. 22. 21, 23. Ezr. 3. 5. & 7.

16. Pfal. 119.108. Injoyned, as Lev. 23.38. Numb. 18.29.

Unto Man; fo the word may be taken for Reward, Dan. 5.17. Marriage-portion, Exod. 34-12. An inheritance or policifion, Ezek. 46. 16, 17. Portions, Gen 25. 6. Tribute, 1 Sain. 8. 2. Charitable liberality, Eft. 9. 22. 2 Cor. 8. 4. and liberal diffribution, ch. 9. 13, 14. That which a man is able to give, Deut. 16.17.

Bift and and perfect | Firm and folid, such as be those fpiritual graces in Christ, communicated to believers, which are here opposed to worldly goods, which though they come from the Fountain of Gods bounty, yet are fading and vanishing away. Jan. 1. 17. Every good and perfect gif.

"The rift of ones hand That which is in ones power to give, or the giving after ones ability, Deut. 16. 17. Every man

hall give according to the gift of his hand.
"Eo neglet a guft" To suffer it to lie idle and unprofitable (as a sword that rusteth in a sheath) I Tim. 4. 14. Neglett or despise not the gift in thee. He neglecteth his gift which doth not diligently and faithfully exercise his talent, to the utmost of his power, with sincere desire of glorifying God and benefiting the Church, without hiding them sloathfully, or converting them ambitioully, to gain thereby preferment

and wealth. Bifts | Heb. 2. 4. or diffributions, marg.

"Gifts and calling of Goo] The gift of calling, by Himdiadis: or by Gifts, understand the good things given according
to clection of grace, as in v. 28. and by calling, that effectual work of the Spirit, whereby God hath called many Jews, and decreed to call many more to his Kingdom, by drawing them to Christ. The gifts and calling of God are without repentance, Rom. 11.29. The gifts and calling proper to the Elect, are faid to be without repentance, not in the nature of the things which are mutable, (God alone being absolutely unmutable: ) nor because the Saints might not, or deserve not to lose them wholly; but because there is no change with God, who so conferreth them, as he also preserves them without any alteration of his purpose, or grief for that which he hath done, 1 Sam. 15. 29. Numb. 23. 19. In all which places, Repentance is used to fignifie change or mutation of Gods decree, which is more firm than heaven and earth; as even Lyra, Haima, and other Popish Authors expound. Here is then in this text frong ground for the doctrine of perfeverance in grace, and a check to the Popish erroneous opinion of doubting of falvation, and of losing the grace of a instituting faith, whereby they cross the Oracle of the Spirit, affirming such gifts to be without repentance. God give Papilts true repentance, fuch as belong to him.

" Gifts | Sacrifices and oblations freely given unto God, to

honour him withal, Heb. 5. 1. & 11. 4. Heb. 6.4. and have tafted of the beaventy gift. Fave in some

Gg

flight measure been sensibly endowed with those divine gifts which are wont to lead the way to faving graces. Hall.

Icis one thing to drink or eat, another to tafte, Mat. 27. 34. men may taile that which they fpit out again; Jonathan did but tails the honey. Heavenly gift, that is Chrift, who is called the gift of God. Joh. 4. 10. fce Joh. 6. 38. 50. Leight Annot.

Some understand hereby fone peace and tranquility of conscience, ariting out of a hope that their fins were pardoned; others understand it of faith which is the gift of God , Ephel. 2. 8.

as some do of Christ. Annot.

Send gifts | Rev. 11. 10. In token of joy, Eft. 9. 19, 22. for men in prosperity love to have others to rejoyce with them. So secure were they now, they thought these Prophets quite gone, that they not only rejoyce themselves, both inwardly and outwardly, but do what they can to make all others rejoyce with them, at the death of them. Annot.

Oh pitiful blindness, to joy in that which justly now should be, and hereafter must be the matter of their mourning! This is so plainly practifed in Popery, that it needeth no Commentary; and the Spirit here points at them by the finger; their ringing of bels, their frequent processions, with their Songs, Te deum laudamus, cleareth the matter. Comper-

Gihan] Abreaft; or, velley of grace; a river, Gen. 2. 13. A

City or Town, 1 King. 1. 33.
Gilalai A wheel, or marble. A mans name, Nehem. 12, 26. Gilboa A revolting, or fearthing out. A Mountain, 2 Sam.

Gilead | The heap of witness. The fon of Machir, Numb. 26. 29. Hence Gileadites, Numb. 26, 29. A Mount, Gen. 31, 21. A land, Numb. 32,2. or Countrey, Josh. 22, 9. wherein there

were thirty Cities, Judg. 10. 4. Gilead A Mountain which bare good pafture for Cattel, as appeareth by Numb. 32. 1. Jer. 22.6. & 50. 19. Ayafw.

Bilgat] 4 wheel, or revolution. A City, to called, for that the people being there circumcifed, they rolled away the reproach of Anyt from off them, John 5, 7, 9.

Gileh A rayeing, or discovering. A City, John 15.51.

Whence the Citizens were called Gilonites, 2 Sam. 15.12. Gim30 Test bulrulh. A City, 2 Chr. 28.18.

Gin Taken properly, A nos 3. 5. Figuratively, for a fnareunto such as are godless and rebellious,

Sinath] Agarden. The Father of Tibni, 1 King. 16.21. Ginnetho] The same. A Priest, called also Ginnethon, Neh.

Ginnethon Neh. 10. 6. & 12. 16. The same with Ginnetho,

mentioned Neh. 12. 4. See marg. 'Ao Giro | To bind and restrain the wicked from attempting

evil, Pfal. 75. 10. '2. To compass and environ men (as with a girdle) either

with forrow and fackcloth, Joel 2. 13. or with joy and glad-ness, as Psal. 30. 12. & 65. 13. or with strength, Psal.

3. To tie about, Lev. 8. 7.

4. To gather strength, heart, and spirit, Job 38.3.

5. To put on clothes, 1 King. 20. 11.
6. To tuck up, Luk. 17. 8.
7. To refirain lufts, Luk. 12. 35.

8. To bind, Joh. 21. 18.

It's joyned with a Girdle, Pfal. 109. 19. an Ephod, 1 Sam. 2. 18. Sack-cloth, 2 Sam. 3.31. a Sword, 2 Sam. 21. 16. Dagger. Judg 3 15. Weapon, Deut. 1.41. Garment, 2 Sam. 20.8. Strength

Judg. 3. 15. Weapon, Deut. 1. 41. Garment, 2 Sam. 22.42. Strength, 2 Sam. 22.42. Gladnefs, Pial. 3. 7.11. Power, Pial. 65. 6. Gold, Dan. 10.5. Towel, Joh. 13. 5. Harnefs, 1 King. 20. 11. Gird) Letyon fours be girded about, Luk. 12. 25. Befide the general use of girding, for patting on clothes, frequent in these books, as Joh. 21. 7. & vert. 18. And from hence in a sence formewhat varied in the end of the same verse, apostive shall gird thee i. e. bind thee as a prisoner, or captive, as I conceive it alfo is, Job 12. 18. where girding is fet opposite to loofing of bands.

Three forts of men there are in these books which are proverbially fuid to be girt.

1. The family Priests, Lev. 16. 4. Exod. 29. 5. after who example the for of man is brought in, Rev. 1.13. and so

the seven Angels Rev. 15.6.
2 Soulliers, whose military girdle was a special part of their armour; and hence the ungirt fignifies the unarmed; and 2 King. 3. 21. where we read, as many as were able to put on arwar, the Gr. literally from the Heb. hath it girt with a girdle. % (King 20-11. the girt and ungirt are the armed and unarmed. And to this fort, the military girdle or belt, belongs that place of Eph. 6. 12. Having your loins girt, where the truth, i.e. orthoder profession of the Goffel, in opposition to heretical doctrines and practices, is defigned to be this girdle, which keeps all their atmilir clote about them.

3. Servants or waiters, who ferve at Tables, who having their cloaths after the Eastern manner, loose, and long, and flying about, found it necessary to gird themselves, that they might do fervice the more readily. And fo here in this place, Let your loins be girt being here an expression of those that expect the commands of their Masters, which appears both by the mention of their Lord whom they wait for, verf. 36. and the happy are those watching servants, vers. 37. Dr. Ham. Annot. b.

'Birdle That which keeps a Souldiers armour fast to his body. 1 King. 2.5.

Put also for strength, Isa. 23. 10. marg. Power and authority in government, Ifa. 22. 21. Gods people, Jer. 13. 11.

Of Girdles, three forts: 1. Sacred, Exod. 28.38. & 29.9.

2. Mystical, Rev. 1.13. & 15.6. 2. Common, Prov. 21.14.Ad. 21.11. They were made of needlework, Exod. 28. 29. Of linnen, Jer. 13 1. Of leather, Mat. 3.

4. Of gold, Rev. 15. 6.

There is no moze girdle Both glory and power to be taken away from Tyre, Ila. 23. 19. A girdle was used not only for ornament, but for strength. See Job 12.18, 21. & 38.3. & 40.2. Ifa. ii. e.

Girdle of truth Integrity or foundess of a good conficience. Ephel. 6.14. Your loins girded about with truth. Having their breafts girded with golden girdles, Rev. 15.6.

They were ready girt to go about their work, Exod. 12. 11. I King. 18. 46. Luk. 12. 35. And with golden girdles, to shew their royal dignity, chap. 1. 13. Some great Religious Princes they feem to fet out, who must successively weaken the Popes

Ringdom, till it be quite deftroyed. Annot.

Girding noteth care and diligence bent to perform what is imposed, as in the above mentioned places, and a girdle of gold is poled, as in the above mentioned places, and a germin by going a righteoufinefs and faithfulnefs, Ifa. 11. 5. They which are lewd and vicious, though never so wise, politick, rich and valiant, shall not be Gods instruments to plague Antichrist, and his kingdom. Bernard.

Biri | Properly a little Maid-child which playeth in the fireet Zech. 8.5. On such a prevailing enemy taketh no pity, but sel-

letin them for a very little, Joel 3.3.

Bour loins girt | The tucking up, or keeping fhort our wicked lusts by mortification, or, an utter abstaining from all things which hinder the Christian traveller, in his journey towards Ferusalem which is above, 1 Pet. 1.13. Luk. 12.35. Let your loins be girt about. It is a speech borrowed from the common usage of the East Countreys, where men did wear long garments, and could not travel unless their cloaths were girt and tuckt up: So it fignifies the exercise and practise of mortification and repentance. And by lamps burning, is meant, the found and clear light of Gods Word, to guide repentance in the works and fruits of it.

Gifpa] Coming hither. One set over the Nethenims, Neh. 11.21.
Gifta=hepher Digging a wine-press. A place, Josh. 19.13.

Bittaim] A wine-press. A City, 2 Sam. 4. 3.

Bittith] Pal. 8. 81, 84. The Trile. This some do hold for a certain tune or air; or, for an Instrument of Musick; accommodated for the finging and playing of Pfalms, used and practifed by the posterity (as some conceive) of Obed-Edom, that was a Levite and Singer, called the Gitthite, 2 Sam. 6. 10. (from Gath-rimmon, a City of the Levites, Joffi. 21. 25.) The Hebrew word Gath, whence Gittith feems to be derived, is the name of a famous City of the Philiftines, where fome do guess this Instrument was first invented) and doth likewise fignifie a mine-press, or oyl-press; which together with the contents or arguments of this Pialm, do make some conjecture that this Psalm was made of purpose to be fung as a Pfalm of praise and thanksgiving in the vintage time. D. Annot.

And according to this the Greek translateth it, the winepreffes. The Chaldee translateth it, To fing upon the harp that came from Gath. Aynfro.

The word Gittern, or Guittern might come from thence. Annot. Gittites] Wine presses. A people, Josh. 13. 3. 4 To give To elect, or in his decree of election to give. Joh.

6. 36, 37. All that the Father giveth me, dec. 2 Tim. 1. 9. 2. Actually to bestow, and frankly, Psal. 2.8. Joh. 3. 16. That he gave his fon. Joh. 17. 2, 6, 9.

'3. To confecrace and offer up, 2 Cor. 8. 5. These gave them-Clues to the Lord, Exod. 22. 4.

4. To diffribute the common almes amongst the needy and poor Christians. This belonged to the office of Deacons in the primitive Church by Christs appointment. Rom. 12.8. He that giveth with simplicity. Also, to put, or fet, Pfal. 4-7. & 8. 1. & 40. 3. Alfo, to grant, permit, and suffer, Pfal. 16.9. & 55. 23. & 66.9. It fignifies likewise to fell for money, Gen. 23 9.

It may be referred, I. To God; and that both in respect of Christ, Man, and the Heb. multiply, mar, Creatures.

T

G

chrift; fignifying,

r. The power and authority which he did communicate unto him both before and after his refurrection; Before, as Joh. 5, 26, 27. Ephel. 1. 22. After, as Mat. 28. 18.

2. The work about which he did here imploy him, Joh. 2. His liberality towards him; general, Pfal. 2.8. particu-

lar, Joh. 17.6. 4. The death and fufferings which he had fore-ordained

him to undergo, Joh. 18. 11.
5. Power to give eternal life unto the elect, Joh. 17. 2.

5. The revelation of hidden things which God gave unto

Man; with relation both unto the godly and ungodly; and that both in general and in particular.

In general: So he giveth unto every man according to his ways. 1 King. 8. 39. according to the fruit of his doings, Jer. 17. 10. according to their works, Rev. 2. 22. So unto all their daily bread, meat, drink, raiment, &c. Mat. 6. 11. Gen. 1. 29.

In particular,

Unto the godly, as their daily bread, Luk. 11.2. and many other bleffings and benefits plentifully recorded in the Scriptures: So, whatfoever we shall ask him in the name of Christ, the will give it us, Joh. 16. 23. To them he giveth Paftors, Jer. 3. 15. To them a new heart, Ezek. 36. 26. To them his own Son, Joh. 3. 16. To them his Spirit, Luk. 11. 13. Rom. 5. 5. 1 Theil. 4.8. To them a Kingdom, Luk. 12. 32.

Unto the ungodly, to whom he giveth according to their deeds, according to the wickedness of their endevours, after the work of their hands, Psal. 28.4. Psal. 78.46, 50, 62. Psal. 106. 41. Pfal. 81. 12. Ezek. 39. 23. Ifa. 3. 4. Jer. 9. 15. Rom. 1. 24. Them he punisherh externally, in their bodies, goods, reputation, &c. internally, in their fouls and confciences, as they shall be eternally both in foul and body. This is the portion of their cup, Pfal. 11.6. This is the gift which they may expect from the Lord.

The Creatures, who do all wait upon God, that he may give them their meat in due season Pr. 104.27.145. 15. Mat. 6.26. II. To chriss, who giveth reft unto his, Mat. 11.28. The keys of the Kingdom of heaven unto his Ministers, that by their cen

fures and doctrine they may either open the gates thereof to the faithful and penitent, or shut them upon the impenitent, disobedient unbelievers, Mat. 16. 19. A mouth, and wisdome whereby to silence all their adversaries. Luk. 21. 15. Himself, Joh. 6. 15. peace, Joh. 14. 27. Eternal life, Joh. 10. 28. III. To Men ; and that,

1. With relation unto God, fignifying, To confecrate, or

offer up, 2 Cor. 8. 5. Prov. 23.26.

2. With relation unto ather; fignifying, To beget, Gen. 3c. 1. or impart, Rom. 12. 8. marg. Distribute, Eph. 4. 28. marg. Send, 1 King. 17.14 marg. Deliver or compais, Prov. 4. 9. marg. Liftup, or offer, 2 Chron. 3c. 24. marg. Communicate, Mat. 1c. 8. To be liberal, Prov. 21. 26. Lend, Mat. 25. 8. Aften or make over Days. Affign or make over, Deut. 3. 12. 13. Intruft with, Luk. 19. 15. Obtain, 1 Joh. 5. 16. Beflow in marriage, Deut. 7. 3. Furnith, Luk. 22. 5. Yield, Jam. 5. 18. put in ones mind, Mar. 13. 11. Diffribute, Mat. 24. 45. put in, Luk. 19. 23. Make that a thing may be fo, 1 Cor. 7. 25. Eph. 6, 19. Caft, Act. 1. 26. Frame, Hol. 5. 4. marg. Expose, Prov. 5. 9. Deliver, Gen. 3.6. Mat. 14. 8.

"Mogibe" To recompense and reward good things to the godly, according to mercy: or out of justice, to render evil 'unto the ungodly, Rev. 22. 6. I will give to, &c. & 22. 12.

To give a Commandment is, To command, prescribe, en-

joyn, Joh. 13. 34. 1 Theff. 4. 2.

Bive ear | that is, attend, hear, Pfal. 86. 1.

Bibe the hand A fign of friendship and good will, 2 King. 10. 15. Of confent, Ezr. 10. 19. Of a covenant agreed upon, Ezek. 17. 18. Of submission, 1 Cor. 29. 24. marg. Of subjection or yielding, 2 Chron. 30. 8. marg. Jer.

"To give glozy to God To glorifie God, by renouncing 'Idols, superstitious vices and errors, and to turn to the Creator of the world, to confess and worship him after his own will. This fruit is known to have followed upon some great plague inflicted and sent to the Antichristian rout. Rev. 11. 13 The remnant were fore feared, and gave glory to the God of heaven. Rev. 16. 6. And they repented not to give glery

Bibe] give less, Exod. 30. 15. Heb. diminish, marg. 2 Cor.

3.6. Giveth life, or quickeneth marg. Give more, Exod. 30. 15.

" To give love More fervently to affect and embrace Christ with greater measure of love, the more near we are united to

T

him. Cant. 7. 12. There will I give thee my love.

The Spoule promifeth to give unto Christ the fruition of her graces, and fruits of her faith, confession, thanks, good works, &c. There in the Vineyards of the Churches, in the society of the Saints; for the Lord keepeth bis Vineyard, and watereth it every moment. See Isa. 27. 3, 6. & 65. 9. Ezek. 20. 40, 41.

The Churches free and thankful protestation, that she will detain nothing that is hers, from the service and love of Christ, but refign all unto him, who is worthy alone to enjoy all.

The love of the Church to Christ, is especially seen in see-

ding his Lambs, and Sheep, the therefore offereth to Christ free use of her dearest and best affections to set forward such a work. Cotton.

Gibe place To yield, Eph. 4. 27. Remit, defift, Rom. 12.19.
Gibe lentence that is, utter judgment, Jerem. 4. 12. marg. Bibe ones frenath to women Prov. 3 1. 3. is by whoring to waste and consume the strength.

Bive thanks That is, Consess, Hebr. 13. 15. marg.

(20 gibt up) Readily to prefent and confectate our felves to God to do him fervice, (as facrifices under the Law were wont to be presented before the Altar.) Rom. 12.1. That ye give up your bodies.

2. To leave some to be plagued by their own lusts, Rom. 1.24. "Mogibe us] To put into us, 1 Theff. 4. 8.

Bibe goodly mozde that is, Be eloquent, well spoken, have

good grace in uttering a matter, Gen. 49. 21.

Be hath given! That he will or shall give hereafter. Rom. 11.18. He bath given them the shirt of shumber: a prophetical phrase uttering things to come, and to be done in the præterperfect time, to note thereby the certainty of the thing, as if it were already done : so infallible be Gods predictions.

Giben up] for, Shut up, Lam. 2. 7. marg.
"Ao be giben for us] To die, Tit. 2. 14.
"Note: Though this word given fimply used and alone, do fignify a free bestowing of good things; yet being joynedwith other words, as Rom. 11. 5. it noteth a clean contrary fignification to that which is natural to it.

Biben to wine or, not ready to quarrel and offer wrong, as in wine, 1 Tim. 3. 3. marg.

The meaning of fuch places where the words, charge, ear, light;

up, &c. are annexed to give, given are plain and easie to be underflood.

Biver ] Isa. 24. 2. As with the taker of usury, so with the giver of usury to him; or rather, so with the letter on usury, as with him to whom he letteth on usury; for so it is word for word in the text. Annot.

2 Cor. 9. 7. God loveth a cheerful giver; because he gives his heart first to God, before he gives his alms to the poor; and giving that which he giveth with a cheerful countenance, he more comforteth the receiver, giving hope of future bounty. For what a man doth cheerfully, he will do again upon a like good occasion. And most certain it is, that God esteemeth of no offering of ours which is not as free, as liberal, according to our abi-

Bizonite ] Shaving. Hasham so named, 1 Chr. 11.34.

L

Biad | Pfal. 21. 6. Thou haft made him exceeding glad. Heb. gladded him with joy, marg. In Pfal. 2. 11. These words in our translation, Rejoyce with trembling, are rendred thus by Mr. Aynf-worth, Be glad with trembling. The word fignifie th (saith he) open and manifest joy, exaltation, or outward glee. So that herein the difference feemeth to be between gladness and joy; that that's outward, this inward.

Blad we will be glad and rejoyce in thee, Cant. 1. 4. Be glad inwardly and rejoyce outwardly: these comforts they find in the Kings chambers. Whose Kingdom is not meat and drink, but righteousness, and peace, and joy in the boly Ghost, Rom. 14. 17. see Isa.

61. 10. 1 Pet. 1. 8, 9. Ayafw.
No cause to rejoyce in any but Christ, who is both the object and rule of all spiritual and natural joy; of all both inward and outward gladness. This joy breeds from love, as from its root, and where the one is shed abroad, the other trickles after it. God entertains their fouls that love him with rare unfeen banquets in his chambers, which very honour should work gladness. being the delight of Angels, but the effect of it, is righteouineis and joy, and peace, Rom. 14. 17. Annot.

To make alad is spoken of Gad, Pfal. 21.6. & 90. 15. & 92.4. Of men, Prov. 10. 1. & 27. 11. Jer. 20. 15. 2 Cor. 2.2.) which is at some times unlawful and sinful, Hos. 7. 3. Of a good

word, Prov. 15-15. Of wine, Pfal. 104. 15. Bladin Mark 6. 20. itdews, willingly, with pleasure and

delight, Ad. 2. 41. Readily, cheerfully, as weres.

Blamels Herewith praises are to be celebrated unto the Lord, 2Chr. 25. 30. Herewith the Lord is to be ferved, Plal. 100. 2. his Ministers to be received, Phil. 2. 29. Christian society and fellowship to be maintained, Act. 2. 46. It must not only be outward, but even of the heart, Deut. 28. 47. Cant. 3. 11. It's not for every one, but for the upright in heart, Pfal. 97. 11. It's not for every one, but for the upright in heart, Pfal. 97. 11. It's the hope of the rightious, Prov. 10. 28. It's fometimes greater than ordinary, 1 Chr. 29. 22. Neh. 8. 17. The Lord is the giver hereof, Pfal. 4. 7. & 30. 11. & 51. 8. Herewith did Gods people keep their feafis, 2 Chr. 30. 11. & 51. 8. Herewith did Gods people keep their feafis, 2 Chr. 30. 21, 23. Neh. 12. 27. Eft. 9. 17. The removal hereof a great judgment, [fa. 16.10. Jer. 7.34. Joel 1. 16. Giannels] in the day of the gladness of his heart, Cant. 3. 11. When a people are by the Gospel won unto the faith, 3. 11. When a people are by the Gospel won unto the faith.

and fetled in the order of Christ, they are espoused unto him as to a husband, 2 Cor. 11. 2. when, as the Bridegroom rejoyceth over the Bride, so God rejoyceth over his people, Isa.62.5.

Dr. Hall referreth it to the eternal rejoycing of Christ and his Church, in that day when his bleffed marriage shall be fully per-

fected above.

Blass A mirrour wherein women Isa. 3. 23. and men be hold their natural (I may add, yet not add unto the Text, their unnatural, artificial, painted, parched) faces. Jam. 1. 23. Here-unto the skie is compared, Job 37. 18. Some were brazen, Exod. 38. 8. marg. In Rev. 4. 6. & 15, 2. It is taken myftically. There is also mentioned pure gold like unto clear (as it were) transparent glass, Rev. 21. 18, 21.

Now we fee through a glass darkly, 1 Cor. 13. 12. that is, All the knowledge that we have of God is dim and dark; as a man that looks in a glass, sees there but the image, and resemblance, and representation of the thing seen and not the thing it

Beholding as in a glass the glory of the Lord, 2 Cor. 3. 18. that is, As a glass which is set against the sun receives the beams thereof, so do we take in glory from God, in one degree after

Blean is of ears of Corn, Lev. 23. 22. Grapes, Ifa. 17. 6. allowed for the use of the poor, Lev. 29. 10.

Taken properly for gathering of ears of corn scattered, Ruth. 2.

5, 7. Figuratively, for killing one after another, Judg. 20. 45. for fearching for the remainders of the Jews escaped in the first destruction, as the Vine-gatherer when he hath pulled off the most remarkable clusters, goes over the tree again, and gleans those branches that remained. Jer. 6.9. Is not the gleaning of the grapes of Ephraim better than the vintage of Abizzer? Judg. 8. 2. that is, the Ephraimites chafing and executing the Midianites, is much more than all that which we followers of Abiezer have done in joyning the battle, and routing

Biebe] An unclean fowl, Deut. 14.13. It hath a foft both voice and flying; a great body, but small courage. It cannot indure cold, fo that its coming is a fure fign that the winter is past. It flyeth so swiftly that it catcheth flesh thrown up in the air, before it fall to the ground. When it watcheth for a prey, it feemeth not to move it felf at all in the air. It's always hungry, and though fearful to fet on wild fowls, yet it is bold in preying on them that are tame: and oftentimes, for a long while together, flyeth about before it can catch them. If its young ones wax fat, it beateth them with its bill, whereby they become lean. They feed on carrion or fuch fowls as they kill. Oyntment would kill them. Whilst young, it feedeth on flies and worms, but when old is ravenous.

Bliffer | Shine, spoken of stones, 1 Chr. 29. 2. Sword, Job

20. 25. Raiment, Luk. 9. 29. Spear, Job 39. 23.

Blitter If I what my glittering fword, Deut. 32. 41. Heb. the lightning of my fword, that is, the bright glittering blade of my fword; which the Gr. translateth, if I whet my fword like lightuing. This fimilitude sheweth Gods judgments to be swift. violent, powerful terrible, as in Zech. 9. 14. Ezek. 21. 10.

It's applied also to a spear, Job 39. 23. The glittering spear, Heb. the staming sword. For it shines like a stame, Gen. 3. 24.

Bloomine(s) Joel 2. 2. Of darkness and of gloominess. Of affliction and trouble; and it may be he hath relation to the coming of these creatures in great swarms, whereby the air may be darkned, verf. 10. Annot.

"Blogifie To make glorious. Rom. 8. 30. Whom he juftified,

them also he glorified. Thus God glorifies the elect, by adorning them with gifts of grace in this world, and celeftial glory in the world to come.

2. To make known ones fame and glory. Mat. 5. 16. That they may se your works, and glorise your father which is in heaven of Thus the elect glorise God, when they greatly praise and thank him, confess and honour him, both in words and deeds, Rom.

Te. 6. God the Father is glorified in Christ the Mediator, whilest his truth and mighty power appeareth in the effects of Christ his death, to wit, his victory over fin, death, hell and Satan; and in his glorious return from death, according as God had promifed to do in Pfal. 2. & 16. and in the Prophets: but Christ the Son is glorified of his Father, as touching his humane nature, by the fuftaining it against the gates of hell in his agony and passion on the Cross, by making a meritorious facrifice to expiate and purge fin, and reconcile mankind; also raising it gloriously the third day, and by his afcention into heaven, and his fitting as Lord over all, and head of his Church, as touching his Godhead and divine nature, by reftoring thereto (after a fort) his incomprehenfible eternal glory which was hid and obscured in the time of his humiliation ) and manifesting fit to the world more and more; that as he was indeed ever the true Son of God, fo he might be known and declared to be of men.

It's spoken, I. Of God glorifying his own Son, Joh. 12. 31. His own Name, Joh. 12. 28. His own House, Isa. 60. 7. Men. ler. 20. 10.

II. Of the Son glorifying the Father, Joh. 17. 1.

III. Of the holy Ghost glorifying the Son, Joh. 16. 14. IV. Of Man glorifying God, 1 Pet. 2. 12. Which he dorh.

1. By knowledg, when we conceive of God after a glorious

manner. 2. By acknowledgment, when in words or works we ascribe excellency unto God, and acknowledg his glory; and we thus do, when in words we magnifie God, and speak of his praises, and confess that he is worthy to receive honour, and glory, and might and majefty, Pfal. 86. 9. Rev. 4.11. When we confess that all the glory we have above other men in gifts or dignity, is given us of God, 1 Chr. 29. 11, 12. And thus we make God the Father of glory, as he is called, Eph. 1.17. When we care not to abase our selves in the acknowledgment of our own vileness, that God may be magnified in any of his attributes or ordinances by it, Jer. 13. 16. Mal. 2. 2. When the praise of God, or the advancement of his Kingdom, is made the end of our actions, 1 Cor. 10. 31. When we believe Gods promifes, and wait for the performance of them, though we see no means likely for their accomplishment, Rom. 4. 20. When we publickly acknow-ledg true Religion, or any special truth of God, when it is gene-rally opposed by most, Luk. 23. 47. When we suffer for God, 1 Pet. 4. 16. When on the Sabbath we devote our selves only to Gods work, Isa. 58. 13. When we give thanks unto God, for benefits or deliverances, Pfal. 113. 4. Luk. 17. 18. When we love, praise, admire, and esteem of Christ above all, Joh. 1.14.

3. By effect, when we make others to glorifie God, conceiving more gloriously of him; or in praising God and his ways, 2 Cor. 9.13. Phil. 1.10. Ifa. 61. 3. Eph. 1. 7. Byfield on 1 Pet. 2. 12.

p. 406, 407. Glorification is an action of God, freely without our defert, yet for the merir of Christ, making glorious, or endowing with glory all the elect, both men and women, here in this life, by fandiffication begun, and in the next world by fandification perfect, first, in their soul at death, afterward in the whole man at the refurrection, to the praise of his own grace, and their eternal comfort, Rom. 8. And whom he justifieth, them he glorifieth. Luk.

16. 22. 1 Cor. 15. 42, 43, 44. "Mo glozifie her felf ] To exalt and lift up her felf, her doctrine and decrees, with great pride and infolency, preferring her Traditions and Ordinances, above Gods written Word, and his facred Ordinances, as Ecclefiaftical Rome hath done. Rev. 18.7. In so much as she glorified her self,

Moglorifie his name ] To fet forth the glory of Gods great name, by acknowledgment and praifing his justice, in his vengeance on the wicked, and his exceeding love and benignity towards the Saints. Rev. 15. 4. Who would not fear thee, and glorifie thy great name.

Glozified Heb. 5. 5. So Christ glorified not himself, namely, by intrusion into his office. He that usurpeth a calling, doth glorifie himself, and taketh the honour that is not given him, for which he must give a reckoning. Dickson. · Biorious

· Blozious majeffp ] Venerable or praise-worthy glory, Pfal. 8. 1. The Hebrew word Hoda is general for any laudable grace or virtue, which one is celebrated, reverenced and commended for.

(Binzious) Full of brightness and majesty. 2 Cor. 3. 9. If the ministration was glorious.

It's spoken of God and his attributes, of Christ and his Gospel. and of divers things which the careful reader of the Scriptures may plainly observe.

Biozious | Ifa. 63. 1. Heb. decked, marg. Dan. 11. 16. Glorious land, or goodly land, Heb. the land of ornament, marg.

Ephel. 5. 27. A glorious Church, Endb&@. All beauty, all comelines, all graces, whatfoever may make the Church, amiable, lovely, or any way to be defired or admired, is comprised under this word glorious, Leigh. Crit. Sac.

Blogiouffy] Exod. 15. 1. or excellently, Heb. excelling excelleth; which the Gr. translateth, is become gloriously glorious. The Chald. paraphraseth, for he excelleth above the excellent, and excellency is his. Ayniw. Ifa. 24. 23. or in glory, or with glory.

" (Blozy] is a fingular and high opinion which one conceiveth of the excellency and worthiness of another. The Hebrew word ' put for glory, figuifies a weightiness or gravity, which the Apostle feemeth to respect, 2 Cor. 4. 17.

'It is put for, . Praise increased and abundantly published, Luk. 2. 14. Glory be to God on high. Mat. 6. 13. Rom. 11. 36. To him be glory for ever : and elsewhere often.

. 2. Exceeding shining brightness. 2 Cor. 3.7. For the glory of his countenance.

'3. Earthly pomp and majefty, serving to make Kings glorious and renowned before men. Mat. 6. 26. Solomon in all his glory; was not like one of thefe.

4. The mercy of God. Eph. 3. 16. That he may grant you according to the rishes of his glory; that is according to his rich

emercy.

6. The Ark of the Covenant, which was a witness of the glorious presence of God, who did there hear, the prayers of his people, and give forth his Oracles: whence the Temple was called the house or habitation of Glory, Psal. 26. 8. Rom. 9. 4.

\*\* The adoption and the glory. I Sam. 4. 22.

\*\*6. Riches, authority, fumptuous buildings and garments, &c. which because they are glorified and praised of men, and make their possessors glorious before men, are therefore called Glory in the phrase of Scripture. Plal. 49. 16. When the glory of has bouse is increased. Est. 1. 4. To shew his glory. That which is glorious, and whereof men do glory, Ifa. 8. 7. & 10. 16. Pial. 108. 6 1. Gen. 31. 1.

Note: Because glory ariseth upon riches; hence it is that riches and glory are joyned together, in Prov. 3. 16. & 8. 16 Eccl. 6.2. Glory hath the name of Weightiness (as Paul mentioneth • weight of glory, 2 Cor. 4. 17.) and Abraham is faid to be weighty • when he was rich, Gen. 13. 2. & in Ifa. 16. 6. Glory, is in Greek 'called Riches.

67. The foul of man, and his tongue, which are his most glorious parts. Gen. 49.6. My glory be thou not joyned with their afrious parts. Gen. 49.0. Asy geny we then not toynta with their differently. Pfal. 16. 8. and for any glory alfo; that is, my tongue, which is the inftrument wherewith men glorific God, Act. 2.26. Pfal. 30. 12. & 57. 9. Because the tongue is the glory of man by speech, if it be good, and the contrary if it be evil: It is \* therefore called (his glory.)

\*8. An ornament, that which adorneth and honoureth one.

I Cor. 11.8. The man is the glory of God, but the woman is the gloery of the man.

69. An honest name or good report. Psal. 7. 5. And lay my glo-ry (or honeur) in the dust. Also, it fignifieth the contentment which Paul the Apostle had, to have preached the Gospel to the · Corinthians, without taking any thing of them for his pains, ' I Cor. 9. 15.

10. Goodness, or the work of Gods mercy in defending and bleffing his people, which turns to his glory. Plal. 90.17. Thy glo-\* ry upon their children,

11. Digniry, excellency, 1 Cor. 15. 44. There is one glory of the

Sun, another of the Moon.

In this place Glory doth comprehend the properties, feveral conditions, actions, uses, effects, and whatfoever other qualities by the gift of God is proper to every creature in heaven and earth, tending to beautifie, deck, and adorn each creature, or to diffineguish it from other, I Cor. 15. 40, 41. And in v. 43. it fignifications the charity, beauty and brightness of glorified bodies, which is shall shine so gloriously after their resurrection, as Mass face did, by the glory which God put upon it, at his coming down from the Mount to the people; or as the garments of Christ 'did shine at his transfiguration in the Mount Tabor, Mat. · 17. 2.

12. Worship and renown. Pfal. 3. 3. Thou art my buckler and

my glory. Luk. 2.32. The glory of his people. 13. Grace of regeneration, or the renewing of Gods glorious Image. 2 Cor. 3. 18. From glory to glory; that is, from order measure of grace to another. This is Sandification. As Grace is sometime put for Glory, so on the other fide, Glory doth fignifie Grace, as the way to Glory, and wherein God is glorified, by his free giving and continuing it.

by his tree giving and continuing it.

14. A glorious victory by overcoming ones felf. Plat. 73. 24. And afterward receive me into glory.

15. Peace and everlafting prosperity, Hag. 2. 10.

" 16. God himself, who is the glory or grace, and matter of praise to all men, Psal. 106.20. Rom. 1. 23.

"17. The tongue or speech of a man well used : because so it is the glory of man above other creatures, Pfal. 57. 10.

"18. Any good man or matter, which is or may be the means of glory to God or man, and the matter whereof or wherein to glory or rejoyce, 1 Theff. 2. 20.

19. Honour, Pfal. 29. 2. marg.

20. All that by which in the heavenly Creatures God is fet forth, Pfal. 20. 7.

21. The Army of a great King. Ifa. 8-7.
22. That by which glory is gotten, that is Gods goodness and works of mercy, to be spoken of, Pfali 90. 16. So his power and might, Joh. 11. 40.

23. That which is contrary to dishonour, I Cor. 15.43.

24. With glory, or glorioufly, or honourably, Pfal. 73. 24. 25. The perfection which God required, Rom. 3. 23. and found in Christ, Isa. 40.5.

26. Mans authority under God, as in his field; 60, that which fetteth forth the dignity and excellency of Man, 1 Cor.

27. The Divine effence and very deity, Exod. 33. 18.

28. The doctrine and miracles of Christ, Joh. 1.14. & 2.11. 20. Some admirable evidence of Gods prefence, 2 King. 8.1 I.

30. The incomprehenfible excellency of God, Rom. 1. 23. 3r. Matter of glorying, 1 Theff. 2. 20.

32. Heaven, 1 Tim. 3. 16. and felicity there, Rom. 5. 2. Luk.

24. 20.

(Blozy] Pfal. 89. 44. Heb. brightness, marg.

(Blozy] The high excellency and dignity of Christ, being exalted at the right hand of his Father above all creatures, Angels and men, Heb. 2. 9.

The Son of man shall come in the glory of his Father, Mat. 16. 27.
The Hebr. Tilly the appearance of God, or special presence, which is called his A'Ea, glory, confifts generally in the appearance of his guard, the Angels that wait on him; as when Jacob fees the vision of Angels, he concludes, sirrly the Lord is in this place. And accordingly here, Christs coming in the glory of his Father, is exprest by, with his Angels. Dr. Hammond Annot. n

'Affirer of glozy, and God of glozy] The true God, who 'alone is truly glo: ious, and the Author of all glory to his creatures. Eph. 1. 17. The Father of glory, Act. 7. 2. That God of glory appeared to our Fathers; that is, God full of glory and ma-

" Blogp of the forrest and fields fignifieth the mighty, noble, and valiant Soldiers in the Army of Affria, Ila. 10. 18. 'Blozy of Bod | The God-head or divine effence. Exod. 33. 18. Shew me thy glory.

2. The doctrine and miracles of Christ, which were figns and tokens of his divine power and majesty. Joh. 1. 14. We saw his glory .: Joh. 2. 11. A Metonymie of the efficient cause.

'3. The manifestation of Gods omnipotency and goodness. Joh. 11. 40. If thou didft believe thou Shalt fee the glory of God; that is, Gods might and mercy manifested in the raising of thy dead brother.

4. The glorious and most admirable presence of God, witnesfed by some visible token. 2 King. 8. 12. The glory of the Lord filled the bouse of the Lord. This glory was a visible cloud, full of light and brightness, as a token of Gods wonderful presence, 1 Samuel 4. 22. Luke 2. 9. And in this sence it is written, that Christ shall come uneo judgment with glory. Also the Ark of the Covenant being a Testimony of Gods glorious presence, and to shew how much he esteemed the people of the Jews, is therefore called glory, Rom. 9. 4, 15, & 4.

. S. Religion or worship of God. Rom. 1. 23. They turned the glory of the incorruptible God, into the similitude of corruptible

6. The celebrating or fetting forth of his praise. Joh. 11.4. This fickness is not to death, but for the glory of God. Rom.

'. The perfect righteousness of the man Christ, the free imputing whereof unto believers turneth greatly to Gods glory.

· Ifa. 40. 5. The glory of the Lord shall be revealed. In this sence are expounded those words of the Apostie, Romans 3. v. 23. All

bave finned, and are deprived of the glory of God.
8. Felicity in heaven, or life evernal, which confifts in the participation of Gods glory, Luk. 24. 26. Rom. 5. 2. And re-

joyce under the bope of the glory of God. For a must the coupt of sold guery of cold, I Cor. II. 7. The Hebr. 1123, figuifies both glory and beam (the beams of the Sun being so glorious, that all glory is described by them, and is rendred both by & & & a mai yas ua, and one of them, may be here taken for another, glory for beam or irradiation; such a beam, which flowing from another, derived from another, implies that from whence it flows to be more honourable. Or else the word may fignifie similitude, likenes, in both places of this verie, for so it is used by the Spreagint, Numb. 12. 8. & Pal. 17. 15. And so here it will agree with eincor the man is the image and similitude of God and the woman of the

man. Id. Annot. b.

And come flort of the glory of God. Rom. 3. 23. The word obiga, glory, or praise, being here joyned with See, of God, fignifies not that glory which accrues to God, the glorifying, or praising of his name, but that which accrues to man from God, and that may be either in this world, or in the next; the approbation and acceptance of any work here, Joh. 12.44. & 5.44. or the reward of it hereafter; and so it seems to denote here, that reward which belongs to unfinning obedience, in which boasting is founded, v.27. and to which grace, as it fignifies pardon of fins, is opposed, vers. 24. and therefore of this all men are faid to come fhort, who are found to be finners, in the beginning of the vers. Dr. Ham. Annot. g.

\* In office glozy to Goo To acknowledg God the fearcher of all hearts, and just avenger of all wickedness, by confessing plainly what thou hast done. Josh. 7.19. My son give glory to the Lord of Ifrael.

2. To believe and praise the truth of God, that he is such an one, as keeps promises, and is able to perform that which he

hath promised. Rom. 4. 20. And gave glory to God. '3. To confess God the Author of every good work. Joh. 9. 24. Give glory to God, this man is a finner. The glory of God is two ways to be confidered: either as it is absolute in himself, which none can conceive as it is, (therefore Moses must see but the back parts of God) Exod. 34, 22, 23. nor change it, to cause it not to be what it is, for it is unchangeable, as himself is Mal. 3. 6. I charge not, faith febovab. Or else with refe-rence unto us, to wit, that worship and honour which reasonable creatures yield to their Creator. This may be conceived, for it is revealed in the word; also, it may be changed (without diminution to God) though not without contumely and and reproach to him; and that two days, either by giving divine honour to such things as by nature are no Gods, as the Romans and Agyptians did to men and beafts. Second-· litudes of creatures

Blozp of Boo] His glorious presence, testified by some visible fign, like unto that, Exod. 40-34, 35. Rev. 15. 8. And the Timple was full of the smale of the glory of God. The presence of God in and with his Church now under the Gospel, though or God in and with his church now under the Golpel, though it be with more brightness of knowledg, and more plentiful graces than it was under the Law, yet is it obscure in respect of that revelation which the Saints shall enjoy in heaven. Withal, this smoak of Gods glory in the Temple, may import, that howsfores God chairs a particular with his church was the property of the church with the church was the property of the church with his church was the property of the church was the property of the church with his church was the property of the the howfoever Gods glorious presence with his Church, now be manifelt enough, yet the wicked cannot fee it, as if their eyefight, were darkned with imak, which laftly, may shew forth
his anger (usually fignified in Scripture by imoak) against such enemies.

2, The brightness of God (for divine brightness) immediate-'ly communicated unto the Saints in heaven, who shall have so exceeding great light from the most perfect presence of God, and Christ the Lamb, as they shall need neither Sun, Moon or Sair. Rev. 21. 23. For the glory of God did light it.
Alfo verf. 11. Having the glory of God; that is, most adonirable, divine, and celeftial glory. Some do understand this of a most glorious divine brightness of Gods presence, as withal they restrain it to the ages of the Church, which fhall be next afore the end of the world. Both may be 'understood; the one, as a forerunner and preparation to the

" Ao the glozy of God | Either the end for which duties are to be done, that God may be glorified, or else the fruit of Christ his love toward the elect, which walk in the steps of his charity: which is, to be made immortal as God is, and partakers of his heavenly glory. Rom. 15.7. To the glory of

· Blozy of his grace ] Glorious and renowned grace.

'Eph. 1. 5. The praise of the glory of his grace.
'Blory, homour, &c.' Praise increased, when the holines,
'majesty, and truth of God is acknowledged and much extolled.

majefty, with those great and excellent things, which Kings and people had, shall be laid down, at what time the glory of the heavenly City is given them. Revel. 21. 24, 26. Shall bring their elory and bonour to it.

Blozp and inp | Matter or cause of glorying and rejoycing. Theff. 2. 20. Te are our glory and joy.

\*A DOD OF Glozp ] Act. 7. 2. Lord of glory, 1 Cor. 2. 8. Eyes of eglory, fia. 2. 8. It is an Hebrailm, glory for glorious, the abfirm for the concrete; and fignifies, full of majefty and glory, therefore great heed is to be taken not to offend and

"The glozy of the man ] fignifieth that the woman was created of God, that by her subjection to the man she might make

him more renowned and glorious, I Cor. Ir. 7.

'Glozy and pomp] Noble and rich men with their nobiliry and abundance. Ifa. 5. 14. Their glory and pomp (hall de-

'Received into alozy' | Christ gloriously taken up, and into heavenly glory, 1 Tim. 3. 16.

\*Riches of his glozy] The unmeasurable and marvellous-great mercies of God, wherein consistent his chiefest glory.

Rom. 6. 23. To declare the riches of his glory.

Spirit of glozp \ That glory or renown, whereby the Spirit doth beautify constant Christians, which suffer reproach for Chrift. 1 Pet. 4.14. For the Spirit of glory and of God refleth

"Mileir glozy] Him, to wit, God or Christ, who is author and matter of their glory, Psal. 106.20. Luk. 6.32.

Mona all the glozy) Thon all the elect and faithful people in all places, whom God should glorifie by communion with himself. Isa. 4. 5. upon all the glory shall be a defence.

'To giozy 1. To boast either proudly and vainly, Jer. 9.

23. which is unlawful; or like a vain and proud man, but driven thereto by necessity. 2 Cor. 12.11. I am become a fool in glorying, ye have compelled me; which is lawful.

2. To rest and rejoyce in Christ only as the only mean and meritorious cause of all peace and happiness from God, Jer. 9.

24. 1 Cor. 1. 31. 2 Cor. 10. 17.

'3. Torest in and be satisfied with our own worthiness, as if we could thereby purchase Gods favour. I Cor. 1. 29. That no #4. To rejoyce and speak boldly of our own or other mens

innocency against the calumniation of adversaries, 2 Cor. 1.12.

" 5. To rejoyce and speak considently of our future happiness through Chrift, fairsfying for us, and fanctifying us to his fervice, Rom. 8. 31, 33, 34. 1 Cor. 15, 55. Rom. 5, 3.

Moglopy concerning [500] To rejoyce and triumph in-

vardly in our hearts, because we have the great God to be our Father through Christ, Rom. 5. 11. We glory concerning God, through Jesus Christ our Lord. Thus it is to be read after the Ori-

' Hoglozy in God To attribute all good things unto God with praise and rhanksgiving. 1 Cor. 1. 31. He that glorieth, let him glory in the Lord. Jer. 9. 23. This place shews what it is to glory in the Lord: to confess and praise his mercifulness, righteouinels and judgment.

Blogy Exod. 8. 9. Glory over me, or have this honour over

(Blutton | A devourer of meat, one given to the appetite, Prov. 23.2. Riotous, Prov. 28. 7. A riotous eater of flesh, Prov. 2. 20. Who shall come to poverty, Ibid. 21.

(Bfuttonous) Mat. 11. 19. A great eater, devourer, gree-

Bluttony | Properly and ftrictly, Night-revellings, untimely riotous suppers and seasts; but more largely, all unhonest and excessive seasts, made to glut and pamper the belly, to the loading of the body, the dulling of the mind, the engendring of diseases, washing time and substance: and finally, making men less fit and willing to exercise charity to men, or piety toward God, Rom. 13. 13.

@nash] An expression of rage, Job 16. 9. Psal. 35. 16. & 37. 12. & 112. 10. Lam. 2. 16. Act. 7. 54.

Bnath ] Job 16. 9. He Gnashed upon me with bis teeth. In deifion, or contempt, or as a fign that he will deftroy me, Pfal. 35. 16. Like a wild beaft ready to devour a poor lamb, and preparing the inftruments of his deftruction, sharpening his teeth, and by gnashing his teeth threatning destruction, Psal. 27. 12

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Annot.

Gnashing of teeth, Mat. 8. 12. βευγμός, though it might be thought to fignific chattering of teeth, proper to a state of cold, and agreeable to the second notion of Hell, by some mentioned from lob 24. 19. Gehenna nivis, the hell of fnow; as the other is Gehenna ignis, the hell of fire. Yet the notion of geuxw, Act. 7. 54. for anger or rage, which is proper to that of gnalhing the teeth, and the mention of fire joyned with it, Mat. 13. 4, 50. which cannot agree with chattering, do sufficiently justifie the ordinary rendring, gnalhing and grinding of teeth, as in pain or rage is usual. Dr. Ham. Annot. h.

(Bnat] Mat. 23. 24. Which strain at a Gnat and swallow a Ca-mel; that is, are observant and superstitious in the smallest things, negligent and careless in those of greatest moment. As the Bee in fweetness, so it delighteth in sowrness.

In some Countreys Gnats have been so troublesome, that the inhabitants have been inforced to remove their habitations, but every where they are more than enough. They love the Candlelight, but are thereby burnt.

Gnam through hunger, Zeph. 3. 3. for forrow, Rev. 16. 10.
"To gnam their tongues To take most grievously the 'fall of their pomp, dignity, and authority; also furioully, for extreme forrow, to bite their own tongues. Rev. 16. 10. And they gnamed their tongues for forrow. Some do expound this, of renouncing their own proud words and writings, But the fore mer fignification is better.

To be in great agony, like those that bite their tongues for grief and anger, ready at the next increase of pain to devour or destroy themselves. Or, it may be meant, They shall eat their words and be assumed of their railings upon Gods Saints, though they leave not their Idolatry, verf. 11.

Bnious | A rage. An Isle by which Paul failed when he went to Rome, Ad. 27. 7.

(50] fignifieth, to depart, pass over, pass or remove, from one place to another, be gone, Gen. 42. 33. Josh. 22. 9. Lam. 4. 15. Tolift up the feet, Gen. 29. 1. marg. To return, Gal. 1.18.marg. To draw near, approach or come to, Rev. 10. 1. To publish or fpread abroad, Mat. 4. 24. To fly, Gen. 31. 21. To walk, Jude 11. To die, Pfal. 39. 13. To país, Rev. 9. 12. or, país away, Rev. 21. 1. To turn from, 1 King. 9. 6. But the words joyned hercunto, as, aside, aslray, away back, down, sirth, forward, in, or into, in peace, near, not, out, to up. &c. point out the meaning of many places where this word is used.

(50 | Deut. 31. 21. Go about, Heb. do, marg. Job 24. 24. Are gone, Heb. are not, marg. 1 King. 20, 40. He was gone, Heb. he was not. marg. 1 Chr. 17. 5. Have gone, Heb. bave been, marg. Isa. 1. 4. Gone away backward, Heb. alienated, or separated, marg. Mat. 10. 23. Gone over, or end, or finish, marg. 2 Sam. 24. 2. Go through, or compass, marg. There are several other words joyned herewith, as afide, Numb. 5. 12. astray, Deut. 22. 1. Away, Deut. 15. 13. Way; bis, Judg. 19. 27. their, Joh. 18. 8. thy, Gen. 12. 19. your, Josh. 2 16. back, Exod. 14. 21. down, Gen. 11. 7. forth, Gen. 8. 15. forward, Exod. 14. 15. in peace, Exod. 4. 18. near, Deut. 5. 27. over, Deut. 3. 25. ont, Gen. 9. 10. to, Gen. 11. 3. up, Gen. 35. 1. a whoring, Exod. 34.15. By which the meaning may be understood.

Go about | And go about the city, Cant. 2. 2. A fign of earnest desire to obtain that which one seeketh, whether it be for evil, as Pial. 55.11. & 59.7, 15. or for good, as in this place.

To go backward? To separate and estrange themselves so from God, as to run into a way quite contrary to that which God shewed them in his word, Ita. 1. 4. They are gon backward. "Gen 15. 2. a modest phrase, Judg. 15. 1.

"To go or come out of Babylon To depart as far as may be from all fociety and fellowship, with the Romish Synagogue,

in their herefies and idolatries, Rev. 18. 4. Go (or come) out of her my people, soc. This exhortation and charge here in the \* Apocalyps, is like to that in Jeremy, ch. 51. 45. My people, \*go ont of the midit of her. This of Jeremy was spoken, \*touching departing from Babylon in the East, when it was to be deflroved, and that in the Revelation, concerneth the ru-"inc of Bab ion in the West, to forewarn the godly to avoid it, by · departing away.

"Ho go into deffruction] To perish finally, and utterly to be destroyed. Rev. 17. 11. And shall go into destruction.

"They go down to hell | fignifieth to depart out of this life. into the common place and flate of death, whereunto all must "go, Gen. 37. 35. As heaven is not only the place of good An-

gels, and holy men, but generally it is put for all above us, as the air, sphears, &c. where the fowls flie, and the fun and stars run their courses : so Hell, Sheal in Hebrew, in Greek Hades, the one of craving so called, the other of Adam by change of letters, doth fignifie not only the place of torment, or a grave digged and made with hands, but the common place or state of death. See more in Hell.

Go forth] go thy way forth, Cant. 1. 8. or, get thee out, go forth thou, Heb. Go out for thee, or go forth for thyfilf. Christ called forth his Church from fitting still in her mournful estate, that the should not only wish and defire, but endevour and put forth her self to do the works of her calling, to feed her Rids, and to go out to meet the Bridegroom. See Mat. 25. 6. Avnfoo.

To fit still is not the way to find Christ; to cry Lord, Lord, is not all, we must go out, put forth our selves, endevour and do something, depart from Babylon, and put our selves into the bofome of the true Church. Annot.

" Hogo into one | To have to do with one about generation, Gen. 29.21. Amos 2.7. A man will go into a maid. An unfeemly action expressed by a seemly term, Psal. 51. 1. Ifa. 8. 3.

Knowing is used in like sense, Gen. 4. 1. "To go in and out ] To administer, execute, and perform publick duties, in the time both of war and peace, with great trust and diligence. Numb. 27. 17. Who may go in and out before them. Deut. 31.2. 2 Chr. 1.10.

'2. To do private duties well and faithfully, Deut. 28.6. Pfal. 121.8. The Lord shall preserve thy going out, and thy coming in.

'3. To live fafely. Joh. 10. 9, He hall be faved, and hall go in and out. It often fignifieth, to converse, or trade, Jer. 17, 19,

20, 25. & 25. 4. (Bo) And would not let him go, Cant. 3. 4. There's a grateful violence, which takes the Kingdom of Heaven; we must make use of it, to that end compelling Christ to stay with us. To this end he keeps fome diffance and hides himfelf to provoke our contentions and endevours to keep him. We foould never leave him, no not when he hath bleffed us, as prizing him more than any thing that he can bestow; for if he be so good to those that feek him, how much more precious is he when found and enjoy-

This is done when the doctrines and promifes of the Gospel are by faith retained, as it is said, Take fast hold of instruction, let

are by fatth retained, as it is to be not go, Prov. 4, 13. Aprilon.

To go ontward Exod. 40. 35. that is, to journey, marg.

To go out no moze To remain for ever in the Church riumphant, being most firmly joyned unto Christ, and immediately. Rev. 3. 12. And be shall go no more out. He alludeth unto I King. 7. 15. Some understand it of the stableness of Gods children in the Church Militant; namely, of such faithful ones as were members of the Church at Philadelphia. But it may well bear both fignifications, for Christ his true members shall conti-onue stedsaft in the Church Militant, till they be translated into the Church Triumphant.

To go to his own place | Act. 1. 25. is, To go to hell; or, to periff for ever.

To go up] I(a. 10. 4. that is, Was lifted up, marg. "Ho go up] To vanish away, Exod. 16. 14. Jer. 48. 15. "Boads and Mails] fignifieth the Word of God, which is like goads and nails, both for touching men with a feeling of their fins, quickning them unto godlines: and also for flaying and strengthening men in the faith, Ecclesiastes 12. 11, 12.

' Moat A creature fo called, being naturally very noyfom unto sheep.

'2. All unbelievers, and wicked persons, which are like to Goats, because they are not only out of the fold of the holy Catholick Church, but are hurtful and troublesome to the flock of Christ, Ezek. 34. 18. Mat. 25. 32, 33. And the goats on

' The Ceremony of the Live and Scape Goat, Lev. 16. 2, 21. it fignified the invitible fufferings of Christs foul to be so great as his Godhead which dwels in light inacceffible, must give to his humanity sufficient strength to endure them, being of all others not to be endured. See Joh. 7. 34, 35. & Joh. 13 33.

There is no beaft more venereous than, this yielding feed at feven days after it is kidned; some say, seven weeks; and coupleth with its Mother, Sifter, &c. which many other beafts do not. Some affirm, that Goates take breath through their ears; nor is there any beaft that heareth fo perfeetly and as fure as the Goat. Their skins are used by some for garments, Heb. 11.37. They were charitably holpen by those beafts who were cruelly put to death by wretched men. Its bloud scourcth rufty iron better than a file; it also softeneth an adamant flone, which no fire is able to melt, nor iron to break. -The

Matt. 4. 7, 1c. Joh. 4. 24.

1. For the Father, Eph. 1.3.

Personally.

Effentially, and fo it is taken indefinitely for the whole Trinity.

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unto themselves a multitude of gods; whereas in truth, there is but one God, and one Lord. ' My God God to be his peculiar, or proper to himself, who is a common God to all his children, Rom. 1. 18. Joh. 20. 28. They be words very full of confidence and affurance in the e true God, proceeding from a lively sence of his goodness; also

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upon enjoying fome special good thing, which others have not. · Paul calleth God his God, both by a fingular grace, Rom. 1. 8. 'and by fingular obligation, Rom. 1. 9.
'Mo he of God in Aglus Chaift | fignifieth, that whatfoever we are in the ftate and condition of our new birth,

we are it by the grace of God in Jesus Christ, I Cor. 1. 30 Dne (Boo) Such a God as in essence is one, and in his will 'allo, being always conftant and like himfelf, Rom. 3. 24. One God which inflifieth, &c. viz. keeping one course in justifying

both Iews and Gentiles.

Dnip true God | God who is the true and very God, to be fo one, as he is the only God, and none other, without whom there is no God; and this God is in Scripture taught to be three in persons, the Father, the Son, and the holy Ghost; for the unity of Divine effence is not destroyed by trinity of Persons, oloh. 17. 3. Tois is eternal life to know thee the only true God.

Whereas Arians take advantage from this place for their eroror, to prove Christ not to be true God, because the Father is the only God: Let it be marked,

. That the Text faith not, that the Father only is God.

2. That it will as well follow that the Father is not Lord, because it is written, 1 Cor. 4. 8. There is one Lord, even Christ; as that Christ should not be God, because the Father is called one God, and God only.

'3. This particle [only] excludeth not the other two perfons, but all Gods in opinion, as Heathenish Idols; or by office, as Magistrates.

'4. As [ only ] comprehendeth both Paul and Barnabas, 'I Cor. 9. 6. So here [only] includes Christ, who is the same God with the Father. Lastly, Chrysostomes reading of this Text may well be recei-

e ved; to wit, that this is eternal life to know thee, and Christ whom

. thou baft fent, to be the only true God.

'Finally, whereas the first verse saith that Christ had glory with his Father afore the world, it proves him both to be a perfon diffinct from the Father, and to be his eternal Son, even God from everlafting.

Note: that (Elobim) the name of God in Hebrew in form plu-

ral is usually joyned with a verb singular, as Elohim bara, God · canted; but in some other few places it is coupled with a word f and without mystery of the Trinity, to teach unity of efter e in grality of perfons, Gen. 20. 13. Alfo, Gen. 35.7. · & 2 Sam. 7. 23. In which though the plural number be joyned, yer a plurality of Gods is no way intended : one Scripture must clear another.

Es fee God To enjoy the eternal bleffedness in heaven,

which confifs in the vision of God, Heb. 12-14.

To be their God To be joyned unto God, by perfect and immediate fellowship, which shall be the portion of the faithful in heaven. Rev. 21-3. And God binstiff foul be their God with

(Bod not to be in ones thought | fignifieth, To think and believe that God careth not for him, in matters, either to reward the good, or to panish the bad, Psal. 10. 4, 5, 9,

11.13. Sup God Either thine by profession of him, Is. 7.11.

Or in truth also, Exod. 20. 2.

This form of speech importeth the Covenant made by God with Abraham, Gen. 17. I will be thy God, and the God of thy speed after thee. In the enjoying this Covenant, standeth true hap-' pines and eternal felicity, as Pial. 33. 12.
'A God, in Gen. 28. 21. is to be the author of ones welfare

and falvation.

A Goodes As Idolaters had their Men-gods, so had they their Women-goddesses, as the Zidonians, 1 King. 11. 5, and the Epbelians, Act. 19.27.

(Boohead) The effence and nature of God. Col. 2. 9. In \* Christ dwelleth the fulness of the God-head bodily; that is, the true \* nature of God is in him truly and for ever.

'The first name whereby God is called in holy Scripture is • Elohim, and it is in the plural number, to fignifie the myftery of the Trinity in unity of the God-head; and therefore it is

Amny (Bons ] Many Idols which were reputed Gods, | ' they went, 2 Sam. 5. 23. It may be derived from E!, which fig-'nifies mighty, and so by increase of the word, the fignification is increased, most mighty, or almighty; or, from Alah, to adjure, because of the covenant, oath, and execration, wherewith men are bound to God, according to that in Deut. 29. 12, 14, 29. Neh. 10. 19. Eccl. 8. 2. This honourable name God hath given unto Angels, Pfal. 8. 5. and unto Magifirates, Psal. 82. 1. 5. because he hath communicated his word and power to them in a special manner. Joh. 10. 34, 35. 2 Chr. 19. 6. The Heb. use to note excellent things, by adding the name of God, as Mountains of God; that is, high and mighty Mounts. Cedars of God, Pfal. 80.
10. Mount of God, Pfal. 68. 15. River of God, Pfal. 65. 9. wrestlings of God, Gen. 30. 4. Harps of God, Rev. 15. 2. And fundry the like.

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(BODIV) One that hath obtained mercy, goodness, piety, grace, and benignity from the Lord; and is again (after Gods example) pious, kind, gracious and merciful to others, Pfal. 4. 7. Act. 13, 35. The Hebrew word is Chafid. See Neh. 13. 14. Pfal. 12. 1. The Greeks translate it Hosos,

It's applied to Man, Pial. 12. 1. Seed, Mal. 2. 15. Sincerity, 2 Cor. 1.12. Manner or fort, 2 Cor. 7.9, 11. 3 Joh. 6. Sorrow, 2 Cor. 7. 10. Jealousie, 2 Cor. 11. 2. Fear, Heb.

Godlie Heb. 12. 28. Serve God with godly fear, an holy awe and filial fear of his Divine Majesty. It is not enough that we do fuch works as belong to Gods fervice, but we must take heed to the manner of doing them, that they be done with reverend regard to God in such a godly fear, as may make us circumspectly handle, and meddle with his service, as the word importeth. Dikson.

Coolie Mal. 2. 15. A godly sied, Heb. a seed of Goi marg. (Boolie forrow) A grief for fin, because it is fin, and contrary to Gods will and glory. This is called godly, because it cometh from God, is agreeable to his will, and profiteth us unto repentance towards God. 2 Cor. 7. 10. Godly forrow cauleth re-

' After a goody fort \ As is meet and worthy them who profess the name of God, and do believe Gods Word, affirming that he who receiveth his (Disciples) receiveth him, 3 Joh. 6.

Boolings is an honest love of God, our of a pure heart,

a good conscience, and faith unseigned, stirring us up to glorifie God, and to do good to his people. Thus Mr. Deering defines it.

'It's taken for, '1. The service and worship of God, the true God, both inward and outward, as it is commanded in the Word. Act. 3. 12. Asif by our godliness we had done this. 2 Tim.

3. 5.
'2. The inward spiritual worship of God, when he alone is trufted, and feared, and loved above all. 2 Pet. 3. 11. What manner of persons ought you to be for godliness? I Tim. 4. I. Godliness is profitable to all things. Tit. 2. 12.

'3. The whole duty of man, both towards God and his neigh-

bour. 1 Tim, 6.5. Godliness is great gain. Tit. 1. 12.
4. A Christian faith, or Religion of Christ. 1 Tim. 3. 16. Great is the mystery of godliness.

• 6. Godly deeds. 1 Tim. 2. 2. In all godliness and honesty; that

is, honeft and godly works.

6. Duties to Parents and kindred. I Tim. 5. 4. Let them learn

to shew godliness to their own house. Boolings Great is the mystery of Godlinss, I Tim. 3-16. The notion of piety in this place is observable for christian Religion, the doctrine of Christ, whether as that which is it self the true way of leveling and worthiping of God, fo as will be acceptable to him (and so corresponding to that which prescribes and delivers the most exact and perfect way of serving God, and so by a Me-tonymie is called piety. That it fignifies so here, as appears by the parts of this Mystery, as they are here set down, being the parts of our Religion, into which all Christians are initiated or entred, the foundation on which all our Christian practice is built, the branches of our initiation into Christian religion, grounds of our believing and practifing the Christian doctrine. Thus ch. 6. 5. Where speaking of the wicked hereticks of those times, the Gnoflicks he mentions it as a piece of their doctrine, that coorsess is mocrouds, piety (i. e. the Christian Religion, the being of that profession) is gain, matter of secular advantage. In other places it's true, that core Beia, piety is taken in a narrower sence, for that virtue particularly of worshiping God aright, as Tit. 2. 12. in diffinction from the duties towards others and our felves, 1 Tim. 6. 11. 2 Pet. 1. 6. and in one place, 1 Tim. 5. 4. oyned commonly with other words, sometime of the sin- for the return of gratitude in Children to their Parents, gular number, and of the plural, sometime indifferently, as which is a kinde of piety also, as the love of our Coun-Eloim, that is, God be went, I Chron. 17. 21. and Elobim, trey, honouring of Magistrates, that are a fort of gods, as,

Load-stone being rubbed with garlick loseth its vertue in drawing iron to it, but being dipped in Goats blood, it recovereth it. It loveth mountains and high places, whither when pursued it flyeth, and there hanging on rocks, deceiveth the dogs. It loveth not to come behind either Cattle or sheep, but goeth always before. Its biting the trees is found very prejudicial to their growth. Honey is deadly to it. When it eateth of the Sea-holme it standeth amazed; nor moveth it felf till freed by the Goat-herd. They are subject to the falling-sickness, as are they who feed on their flesh. In the time of their coupling their smell is stinking and unfavory. Bows have been made of their horns, which have been used against themselves. They are neither profitable for War, nor for the Plough, When the owners are milking it, it often throweth down the pale and spilleth the milk. They are Subject to wandring, nor continue they long in one place. They in some places bring forth young ones twice a year. They have given facts or the Wolves young whelps, by whom (when grown up) they have been devoured. When one of them is taken, the reft fland ftill, gazing thereat.

By the He goat, Dan. 8.5. Alexander the great, the King of Grecia is understood, Ib. 21.

Boats ] As their skins were used for garments, Heb. 11. 37. fo was their hair for the use of the Tabernacle, Exod. 36. 14. and for pillows, I Sam. 19.13. There are also wild goats, Job 39.1. who have their name in the Original from ascending, because they use to be in high rocks for safety, 1 Sam. 24. 2. Psal. 104. 18. Others derive it from a word that signifies profit but by the contrary, because there is much danger in hunting them.

Goats | See Flock. Elsewhere the wicked are resembled to Goats, Matt. 25. 33. but Cant. 4. 1. & Cant. 6. 5. even the godly are resembled thereunto. The difference ariseth from their different qualities, good and bad, commendable and discommen-

(Boath ] His touching; or, his roaring. A place, Jer. 31.39 Gob | Grashoppers. A City, 2 Sam-21.18, 19. (Boblet] Thy Navel is like a round Goblet, Cant. 7. 2. or a goblet, or cup of roundness, Ansim. See Navil.

"Boo A most powerful spiritual substance, the mighty Maker and Governour of the world. Gen. 1.13. Then God faid.

God is a Spirit. And wherefoever God is ablourely used. '2. Kings, Princes, and all other lawful Magistrates, because

they represent the Image of his power, and execute his judgments, Pfal. 82. 1, 6. Ibave faid, ye are Gods, 2 Chro. 19. 6. Here it is used in the plural number. '3. One which interpreteth and declareth the mind of God to another. Thus is Moses called Aarons God, and Pharauns God.

Exod. 4. 16. And thou shalt be to him as God. & 7. 1. I have made thee Pharaohs God. Here it is used with an addition; as Pharaohs God, Aarons God. 4. God is put effentially for all the three Persons, even for

\*the whole Deity, Joh. 4. 24. or perfonally, for fome one Perfon of the Trinity. Eph. 1. 3. Bleffed be God the Father of our
\*Lord Felus Chrift. Rom. 9. 5. Chrift is God bleffed for ever. Joh.
\*11. Where God is purfor the Father and the Spirit. "5. This name is given (but yet improperly) to Angels,

" 1 Sam. 28. 13. " 6. Improperly and falfly to men, either bad or good, which "are not Gods, but only in the opinion of feduced men, Act. "14. 11, 12. 1 Cor. 8. 5.

"7. More faifly to the Images or Idols of men, 1 Cor. 8.4. "A&. 17. 29.

" 8. Most fulfly and impiously, this name is usurped by Satan, " and fo it is Ironically attributed to him by St. Paul, 2 Cor. 4. " 4. In whom the God of this world hath blinded the minds of them "which believe not, lest the light of the glorious Gospel of Christ, "which is the Image of God, should skine unto them. To show " the wicked what kind of God they ferve. See World.

"9. Any thing that a man adoreth and efteemeth in flead of "God, or more than God, is that mans God, in the phrase of " Scripture, (Phil. 3. 19. Whose end is destruction, whose God is "their belly, and whose glory is in their shame, who mind earthly "things) and of St. Augustine. See Bucanus; Loc. com. loco 1.

Or thus, The word God is sometime used fingularly, 1778, Job 3. 4. & 4. 9, 17. And in a shorter form, 78, Gen. 14. 18. So termed from his strength or might) and 1778 hath affinity with 7778 be adjured; for, by oath and execuation men entred into covenant with God, Deut. 29.12, 14, 19. Neh. 10.29. Eccl. 8.
2. but is most used in the form plural, D778, which signifieth the Almighty; or Aimighty power, as having reference unto all the three persons of the Deiry. See Aynsw. on Gen. 1.1.

It is taken either properly or improperly. Properly, and that either effentially or personally.

2. The fon, Rom. 9. 5. Joh. 1. 1. Tit. 1. 3. & 2. 10. 3. The Holy Ghost, Act. 5. 3, 4. Improperly. 1. For an imaginary God, an Idol, Exod. 22. 20. Judg. 11. 24. Dan. 4. 8. Jonah 1.5.
2. The Ark, the fign of Gods preferee, 1 Sam. 4.7. & 6.

20. 1 Chron. 13. 8, 10. Pfal. 42. 3. 3. Gods Subflitutes here on earth, Kings, Princes, and Macifrates. Exod. 22. 28. Pial. 82. 1. 6. & 138. 1.

4. A chosen instrument in some great service, Exodus

5. Satan, 2 Cor. 4. 4.
 6. The belly of the wicked, Romans 16. 13. Philippians,

7. The man of fin, I Thest. 2. 3, 4. Bod | Mal. 1. 9. Heb. the face of God, mar. Gods, Exod. 12.

12. or Princes, mar. Exod. 15. 11. or Mighty ones, marg. Job 36. 1. I have yet to speak on Gods bebalf, Heb. there are yet words for God, marg. Job 1.16. The fire of God, or a great fire, marg. Job 9.2. with God, or before God, marg. Hereumo there are feveral words both prefixed, as Against, Gen. 39. 9. Almighty, Gen. 17. I. Before, Gen. 6. 11. Eternal, Deut. 33. 27. Everlafting, Gen. 21. 33. Fear, 1 Pet. 2. 17. High, Gen. 14. 18. Holy, Josh. 24. 19. Living, Deut. 5. 26. Lord, Exod. 34. 9. Holy, Jolh. 24. 19. Living, Deut. 5. 25. Lord, Exod. 34. 9. Merciful, Deut. 4. 31. Mighty, Gen. 49. 24. My, Gen. 28. 21. No, Deut. 32. 39. 0, Plal. 4. 1. 0f, Gen. 1. 27. as Angel, Gen. 21. 17. Ark, 1 Sam. 3. 3. Born, Joh. 21. 3. Children, Mat. 5. 9. Church, Act. 20. 28. Council, Judg. 18, 5. Fear, Gen. 20. 11. Glory, Pfal. 19. 1. Grace, Luk. 2. 40. Hand, 1 Sam. 5, 11. Houfe, Gen. 28. 17. Kingdom, Mat. 6. 33. Knowledg, Hof. 4. 1. Love Joh. 5. 42. Man, Joh. 14. 6. People, Judg. 20. 2. Power, Mat. 22. 29. Servant, Gen. 50. 17. Sight, Prov. 3. 4. Son, Mat. 4. 3. Sons, Gen. 6. 2. 5 hit, Gen. 1. 2. Will, Ezr. 7. 18. Word, 1. Sam. 9. 27. 1707., Numb. 24. 4. Work, Exed. 32. 16. Works, ob 27. 14. 17, .b , 2 Claren. 28. 11. Our , Exod. 5. 8. Their , 23. Ant alim ted, as in of pears, Schi. 24, 30 of aligned, Exod. 5. 1. of pears, Rom. 15. 33. fairly, Gen. 1. 3. fairly, 2 Chr. 18. 13. fairly, Exod. 20. 1. fpeed, 2 Joh. 10. with divers others, every of which is useful for meditation, edification.

After (500] According to the Image and likeness of God, in right counces and holine is of truth. Eph. 4. 28. Which after God. is created in. Orc.

Against all is called God fignifieth, against the true and highest God, and against Kings, Princes, Magistrates, which in Scripture be called Gods, but especially above that God which Idolaters worship, till he have got to be absolute Commander in the Church of God, making himself head of ir,

'2 Thess. 2. 4.
'Before (Bod) The place where Sacrifices were offered to God before the building of the Tabernacle. Exod. 18. 12. Eat bread before God.

'2. A place in the Tabernacle near unto the Ark, where God appeared, Deut. 12. 17. & 27. 7.

Before Bod In the presence of Christ, the Judg of the world, being God equal to his Father. Rev. 20. 12. I fam the dead stand before God. 2 Cor. 5. 10.

" To believe God and Dofes | To give credit unto that which God, or Moses from God speaketh. Exod. 14.31. Toe people believed the Lord and his fervant Mofes. Believe Mofes; not

"To be a follower of God To study to be like unto God in fuch spiritual graces as be parts of his image. Eph. 5. 2. Be

followers of God. 'To be for the prople to God-ward To be as Judg to hear and determine such hard causes as could not otherwise be ended, but by asking counsel from God. Exod. 18. 19. Be thou for the people to God-ward.

(Boo of heaven ] The true God, Creator of the whole world whereof heaven is a chief and principal part. Rev. 11. 13. And

gave glory to the God of beaver. Dis God A God favourable unto him in Christ, even fo far as to make him everlaftingly happy. Rev. 21. 7. And I will

Libing Ged That God, who in himself liveth, and is the Author and Fountain of all that do live, Heb. 3, 12.

"Bod is one God to be constant, and always like himself.as

Mal. 3. 6. Therefore he is ever offended with transgresiors, now no less than of old, so as none can be justified by the Law, Gal. 3. 31. But God is one.

well as parents to us, is ordinarily called piety. Dr. Ham. Annot. f. Goos The three persons of the Trinity in unity of esience. Gen. 1. 1. Gods made the world. So the Hebrew Text readeth in the plural number. Angels also and Magistrates are thus called,

Pfal. 82. 1 Pfal. 8. 5. 2. The three persons of the Godhead, each whereof is God of himself: unto equality with the three persons, Adam was

tempted and afpired. Gen. 2. 5. 22.

Spoken also of Images, Gen. 31. 30, 32. & 35. 2. False and imaginary gods, Ex. 12. 12. 2 Chr. 7. 29. A false representation of the true God, Exod. 32.8, 31. 2 Chron. 13. 8. Moltengods, Exod. 34. 17. Satanical apparitions, 1 Sam. 28.13. Magistrates, Exod. 22.28. Pal. 82.1, 6. The Sun, Moon, or any of the hoft of heaven, Deut. 17-3.

app Goos I fignifieth the Teraphims, which were images, whereby he worlhipped his gods, Gen. 31. 30. The Scriptures use to call those things gods, which represent God and his pre-' fence to men, Exod. 32. 4. 1 King. 12. 28.

God-mard To, or towards God, Exod. 18. 19. 2 Cor. 3.4. I Theff. 1. 8.

(Bog ] The roof of a house. The fon of Shemaiah, I Chr. 5.4. A

people, Ezek. 38. 2, 3, 6. By Gog and Magog, some understand, the Kings of Syria, and

Alia, and the adjacent Nations. Some the Goths, &c. Chytr. Onomast. 'Gog and Bagog | All the fecret and open enemies of 'Christ and his Church, both Papists and Turks, banding them-' selves against the Gospel, in these last times, fince the loosing of Satan. And thus much the very names themselves import; for God fignifieth one covered, and Magog fignifieth one uncovered. Rev. 20.8. Even Gog and Magog to gather them to battle.

For the better understanding of this place, we must have recourse to Ezekiel, ch. 38, & 39. where under the names Gog and Magog, are comprehended such Princes as gathered great ' Armies to fight against Israel, after they came from the Captivity of Eabylon. This ftory is here in the Revelations applyed to those enemies as Satan should muster together against the 'Church of Chrift, a little before his coming to judgment. Other Authors refer Gog and Magog to the Turks and Persians, and such regions as are at their command. Certain it is, that a 'mighty Army of such Heathenish people, stirred up by the De-'vil (being now let loose) is meant here.

They that by Gog understand the Pope and his strength, do not consider that before this battel be, the Pope, the Beast, and false Prophets, are utterly destroyed, and sent packing to hell; as in the former Chapter may be seen vers. 20.

Gog fignifieth Afia Minor, having that name from Gyges the King thereof. Magog is Hierapolis, the chief feat of Idolary in Syria, built by the Scythians, and from them have that name. So that by the land of Magog, we are to underfland Syria, and by Gog, Asia Minor. And forasmuch as the Princes and people of Syria and Asia Minor, were the most grievous enemies of the Jews, by whom they sustained the chiefest calamities after their return before the coming of Christ : therefore by an usual speech in the fewish language, the Mortal enemies of the Church are called Gog and Magog. And in this sence these names are used, to signifie the enemies of the Church, meaning not the same enemies whereof Exekiel speaketh, but the like enemies of the Church, which should afflict the true Christians, as Gog and Magog afflicted the Jews. Leighs An-

Goings] Ways, fleps, and treadings, which are in the true members of the Church, marvellous beautiful, Cant. 7. 1. How beautiful are thy goings with shooes? See feet.

\* ozantijul are tvy goings with proofes e See jett.

(Bolan] Apaffing over. A City, Deut. 4. 43.

(Bold) A kind of metal pure and precious, highly esteemed for the great worth and use of it. Hag. 2. 9. Silver is mine, and Gold is mine. Gen. 2.11.

2. The precious gifts and merits of Christ; to wit, his wisdom, riches, fanctification and redemption. Rev. 3. 18. Come buy of me gold.

3. The most pure graces of the Spirit; to wit, faith, hope and love. Pial. 45. 19. Her cloathing is of broidered gold. A · Metaphor.

'4. Pure and found doctrine agreeable to the Word. 1 Cor. 3. 12. But if a man build upon this foundation, Gold, Silver, &c. A Metaphor.

5. Most costly gifts and presents of all kinds and forts. Psal-72. 15. To him shall they give of the Gold of Sheba. Isa.60. 17. For brass will I bring gold. A Synecdoche.

6. The most excellent glory of the heavenly life. Rev. 21. 21. . The street of the City is pure gold.

' fine gold] fignifieth, most pure and precious glold, Ffal.

Streets of pure gold | All, even the meanest parts (as

ftreets in a City) of the Church, to be most precious beautiful. and glorious. Rev. 21. 21. And the street of the City is pare gold. Some hereby understand, that the actions of Gods children. shall be pure, holy, and unblameable.

Bold of apha; Girdles made of most pure and precious gold, such as is to be had in Ophir, Dan. 4.5. Jer. 10. 9. Whereof read in r King. 9. 28. A Metonymie.

Bolden | put for 1. That which is of Gold, Eft. 4.11. Ifa. 12. 12. 2. That which is compared to, or like to gold, Eccl. 12. 6. Zech. 4. 12.

2. An exactor of gold, Ifa. 14.4.

4. Alluring means, Jer. 51. 7.

Golden Alltar Christ Jesus, who is both High Priest, Sacrifice, and Altar. This place alludeth to Exod. 20. 2. unto the Altar of Incense which was before the veyl. Some expound it of the felect company of Saints, the first fruits of the world. See Altar. Rev. 8. 3. To offer upon the golden Altar.

" Bolden center | An instrument belonging to the holy of holies, wherein the Priests did burn sweet Incense before the Lord; which did figure the Mediation of Chrift, in which the prayers of the Saints were acceptable. Rev. 8. 3. Having a gol-

'Bolden Crown | Kingly dignity and power, wherewith Christ himself, or the executioner of his judgments shall be endowed. Revel. 14. 14. Having on his head a golden Crown.

'Bolden girdle] The diligence and readiness of Christ in table to God. Rev. 1. 12. Girt with a golden girdle.

' Coinen reen An inftrument to measure withal (which being of gold doth fignifie the Church measured, to be of a most excellent work, and of a worthy workmanship. Rev. 21, 15. And he had a golden reed to measure the City with.

Stiven golden (Hials) Rev. 15. 7. They are golden in al-ufion to the vessels of the Sanctuary, Exod. 25. 29. & 37. 16. Jer. 52. 19. whereby is shewed that Gods wrath is like gold, pure and free from the dregs of passion; and also that God will get himself much glory by these judgments: for gold is the most pure and gliftering metal. Annot.

Bold-Imith | Some of that trade commended, Neh. 3. 8, 3 r, 32. Some discommended, Isa. 40. 19. & 41. 7. & 46. 6. Bolt=rings] His bands are as gold-rings, Cant. 5. 14. See

Bolgotha Toe place of a skull. The place where Christ was

crucified, Mar. 15. 22. (Boliah) A Captivity, or passing over. A Giant flain by David,

Sam. 17.50. put also for his Brother, 2 Sam. 21. 19. Bomer | consuming, a consumer, or wanting; is put for,

1. The Son of Faphet, Gen. 10. 2.

2. The people that came of him, Ezek 38.6.

3. The daughter of Diblaim, Hof. 1. 3.

As Gomer in the Hebrew tongue sometimes signifieth falness or erfection, and sometimes consumption; so God had shewed abundance of good unto this people, but they wasted and consumed it all, and themselves too, by idolatry and other excesses of fin, wherefore they were likewise at last to be consumed by Gods judgments. D. Annot. on Hof. 1.3.

Comograf A rebellious people. A City, Gen. 13. 10. The Jews tearmed the people hereof, as who walked in their ways,

Bone | My beloved was gone, Cant. 5.6. or he was gone, he was ne, he was turned away, paffed away, which duplication is more passionate, and being without conjunction, notes the expedition, and certainty of his absence, for which she is much troubled, and like a fad widow wrings her hands, and cries out, he is gone, he is gone. This is the first evil that follows, and punisheth security, and contempt of Christ, who suspends, and denies that light of his preseuce, which he had offered freely before. Seasonable acceptations of grace, when it is tendered to us, are a Christians wisdom and fafety, left they find fuch favour no more. Good opportunities, are like water spilt, which is not easily collected, or not so purely. Annot.

By the words joyned herewith, as about, alide, altray, back. down, forth, out, over, up, a whoring, or. the meaning is plain.
"Bood, being referred unto things That which all men defire,

as being pleasurable unto them. Pial. 4. 7. Who will show us any good? Here it signifies the chief good, even true selicity, which all men feem to defire.

'2. Prosperity, and every thing that is prosperous. Lam. 38. Evil and good proceeds from God. Isa. 45. 7. I create good and

' 3. That which is expedient, behoveful, or convenient. I Cor-7. 1. It is not good for man to touch a woman. Gen. 2. 18. It is not good for man to be alone. And elfe where very often good is put for commodious and profitable. Moses in Gen. 2. 28. speaks of the good of our kind, which could not be mul-

riplied by a folitary man. But Paul 1 Cor. 7. 1. foeaks of a personal good, which a solitary man enjoyeth, being freed from many worldly incumbrances. For Adam (or other men) to be 'alone and folitary, without a companion, and the fociety of a woman, had been not good, but incommodious, both for man himself, who had lacked a fellow to live and sweetly to converse withal: and for mankind, which could not by one alone increa-'fed; for the Church, which was to be gathered out of our kind being multiplyed; and for the glory of God, who was to be ho-'noured in the fending of his Son made of a woman: also, in the just ' punishment of the reprobate, and most free salvation of the elect, Gen. 1. 4. See 1 Cor. 7.35. where the comely or expedient expresieth good in vers. 1. Also, as evil is put for grievous, and 'displeasing: so is good used for pleasing, Gen. 48.17. & 16.9.

4. That which is vertuous and morally honest, righteous and iuft. Pfal. 37. 27. Flee from evil and do good. Pfal. 14. 1. There is none that doth good.

6 5. That which is commendable or praise-worthy. Mat. 26.10. She bath done a good work upon me. 2 Tim. 4.7. A good fight.

' I Tim. 9. 13. A good confission. 6. That which lacks nothing to the perfection of being [Gen.

1.38. And lo, all was very good.
7. That which is healthful, wholfome, and available to our falvation. Rom. 8.28. All things work together for good to them that live God. Eph. 4. 29. But that which is good to edifying.

'1 Tim. 4. 6. Heb. 6. 5.
'8. That which is sufficient. 2 Chr. 20. 22. He shake to the Levites that had good knowledg.

9. Chearful, folemn, and joyful. 1 Sam. 25. 8. We come in a good leason.

10. That which is lawful to be used. I Tim. 4. 4. Every sreature of God is good. Also that which is profitable to edifie others, 'and pleafing to God, Rom. 14.21.

' 11. That which is sweet and grateful. Gen. 2. 6. When she same that the fruit was good. 2 Chr. 18. 7. He doth not prophesse good unto me. Also, that which is better, Rom. 14.21.

12. The benefits of God, both for this life and the life to come. Pfal. 103. 5. Which fills thy mouth with good things.
13. Christian liberry, or the doctrine of our freedom from

the bondage of the Ceremonial Law, given to the Jews. Rom. · 14. 16.

14. That which is agreeable to the Will of God, Eccl. 2. 10.

15. That which is profitable, commodious, Ephel. 2. 3.
16. Delight, Ibid. 24.

17. Fruitful, Gen. 41. 24. 18. Useful, and to be effeemed, Deut. 6. 11.

19. Helpful, Eft. 2. 8.

20. Joyful, Eft. 9. 22. 21. That which is opposite to evil, Pfal. 37. 27.

22. Great, Gen. 25. 8. 23. Approving, Ad. 23.1. or cleering, Heb. 13. 18.

24. Not to be found fault with, Isa. 39. 8. 25. Eafily wrought upon, or fitted to receive, or apt for fruitfulnes, Luk. 8. 15.

26. Comfort, Eccl. 4. 8.

27. Pleafant, Pial. 133. I. 28. A blefting, Prov. 19.8.

29. Riches of all forts, Gen. 24. 10. & 45. 18.

20. Sweet, Prov. 24. 13.

31. The fruits of the earth, Ifa. 1. 19.

32. A thing of worth, praife-worthy, Joh. 1. 46.

33. Fat. Lev. 27. 33. 'Bood when it is referred unto persons One; who is holy of himself, or most holy or perfectly holy, being author of all holines in others. Mar. 10. 18. There is none good but one, which ' is God. Hof. 8. 3. Good put for God himself.

God is faid to be with good men; either inwardly by his grace, directing and affifting in doing all duties, frengthening and comforting in fears and doubtful cases, and dangers; or outwardly, by his merciful providence, protecting their persons, ' and prospering their enterprises and works.

He is good effentially, abfolutely, fully, compleatly, unspeakably, perpetually. Good in himself, in his attributes, ordinances,

'2. A godly man, who is unperfectly good, doing good to ma-'ny. Act. 11. 24. Barnabas was a good man: thus all regenerate 'persons be good. Termed godly and merciful, Mic. 7. 2. ' marg.

'3. It's put for fair, Gen. 24. 16. marg. Pleafing, Deut. 6. '18. Eft. 1. 21. marg. Ones felf, Job 5. 27. marg. (5000) The Hebr. word (500) is used to express many things.

1. It fignifies that which is right and just, 2 Sam. 15. 3. 2. That which is profitable, Deut. 6. 11. & 30. 5.

3. That which is pleafing, 2 Sam. 19. 27. & 30. 5. 4. That which is full or complete, Gen. 15. 15. & 25. 8.

5. That which is joyful or delightful, as festival times, 1 Sam. 25. 8. Annet. on Job 21, 13.

G

As seemeth good and meet unto you, Jer. 26. 14. Heb. As it is good and right in your eyes, marg. Mic. 7. 2. Good man, or gody, or merciful, marg. Exod. 22. 13. He shall not make good; Shall not pay for it. Aynfiv. Dan. 4. 2. I thought it good, Chald. it was seemly before me, marg.

This is applied unto, and spoken of, Advice, Prov. 20. 18. Behaviour, 1 Tim. 3. 2. Blessing, Prov. 24. 15. Calf, Gen. 18. 7. Cheer, Mat. 9. 2. Comfort, Ibid. 22. Commandment, Rom. 7. 12. Confession, I Tim. 6. 13. Conversation, Jam. 3. 13. Council, 2 Sam. 17. 7, 14. Day, 1 Sam. 25. 8. Days, 1 Pet. 2. 10. Deeds, Neh. 6. 19. & 13. 14. Degree, 1 Tim. 3. 13. Defire of the righteous, Prov. 11. 23, Doctrine, Prov. 4. 2. Doings, Jer. 18. 11. Dowry, Gen. 30. 20. Ears of corn, Gen. 41. 5, 24, 26. Fidelity, Tit. 2. 10. Fight, 1 Tim. 6. 12. Figs, Jer. 24. 2. Foundation, 1 Tim. 6. 19. Fruit, Mat. 3. 10. Gift, Jam. 1. 17. Gifts, Mat. 7. 11. Ground, Matth. 13. 8. Hand of God, Ezr. 7. 0. Health, Gen. 43. 28. Hope, 2 Thest. 2. 16. Judgments, Plal. 119. 39. Kids. Gen. 27. 9. Knowledg of the Lord, 2 Chr. 30. 22. Liking, Job 39. 4. The Lord , Pfal. 25. 8. 2 Chr. 30. 18. Man , 2 Sam. 18. 27. Manners , 1 Cor. 15. 33. Matter, Pla. 45. 1. Matters, 2 Sam. 15. 3. Measure, Luk. 6. 38. Men, 1 Sam. 25. 15. Minifter, 1 Tim. 4.6. Name, Prov. 22. 1. News, Prov. 25. 25. Oyntments, Cant. 1. 3. Old age, Gen. 15. 15. Olive, Rom. 11. 24. Part, Luk. 10. 42. Path , Prov. 2. 9. Pafture , 1 Chron. 4. 40. Piece of flesh, 2 Sam. 6. 18. Ezek. 24.4. Place, Jam. 2. 3. Plea-Jure, Luk. 12. 32. Prof. scion, 1 Tim. 6. 12. Promise, 1 King. 8. 55. Remembrance, 1 Theff. 3. 6. Prov. 15. 30. 3 Joh. 12. Re-ward, Eccl. 4.9. Seed, Mat. 13. 23. Servant, Mat. 25. 21. Shipherd, Joh. 10. 11. Smell, Cant. 2.13. Soyl, Ezek. 17.8. Souldiers, 2 Tim. 2. 3. Speed, Gen. 24. 12. Spirit, Neh. 9. 20. Sta-Tree, Nett. 9, 12, Strwards, 1 Pet. 4, 10, Succefs, John 1.8.

Treafure, Deut. 28, 12. Tree, Matt. 7, 18. Warfare, 1 Tim. 1, 18.

Way, 1 Sam. 12, 23. Jer. 6, 16. Will, Deut. 33, 16, Luk. 2, 14. Wine, Joh. 2. 10. Word, Prov. 12. 25. The Word of the Lord, 2 King. 2c. 19. Words, Zech. 1. 13. Tears, Gen. 41. 35.
It's applied also unto, and spoken of Land, Exod. 2. 8. Things,

Gen. 45. 23. Tidings, Isa. 40. 9. understanding, Prov. 3.4. Work, Math. 26. 10. Works, Joh. 10. 32.

Is thine eye evil, because I am good? Mat. 20. 15. The word

a) 2005 good, hath a peculiar notion in this and some other places, and fignifies bounty or liberality, as when works of mercy, are called good works, Act. 9. 36. doing good, Mar. 12. 12. good fruits, Jam. 3. 17. Thus to work good, Gal. 6. 9. and every good work, 2 Cor. 9. 8. appear by the Context to belong to works of mercy. Dr. Ham. Annot. b.

"Bood age A life full of years, accompanied with health of body, and spiritual prosperity unto the end of our days. Gen. 25. 8. Abraham died in a good age. Gen. 15. 15.

Good conscience A power in mans soul, giving testimony of mens actions and estate before God, according to the light of knowledg which it hath. Such a good conscience may be in a man unregenerate. Act. 23. 1. Ibave in all good conscience served God until this day. This Paul speaketh of himself, being a Pharifee. I Tim. 1. 19. Having faith and a good conscience. When one followeth the light of knowledg that shineth in his conscience, and doth according unto it : fuch a one is faid in Scripture phrase to have a good conscience and to serve God in good

conficience, though he be but a natural man, and lack faving knowledg. This conficience is good morally.

2. A power of the Soul, inlightned with faving knowledg of Gods truth, and fanctified by the Spirit, to give refi truly both of our good estate before God for eternal life, and of all other our doings in this life; excusing and comforting us when we have done well, checking and accufing us when we have done evil. Heb. 13. 18. Pray for us, for we are affured me bave a good conscience. And Act. 24. 16. it is called, A clear and unspotted conscience. This good conscience only regeneneratemen have, and it is supernaturally good, or good spirimally.

Bood countenance | fignifieth fair and goodly usage, Gen.

24. 16. & 26. 7. and 12. 11. (Bood and evil ] That which is both honest and profitable. also that which is wicked and hurtful, even every thing which either may please or displease God or our neighbour. Rom. 12.9. Abhor that which is suil, and cleave to that which is good.

'To call evil good, and good evil ] To invert and change both the nature and names of things; as, to tearm drumkenness, mirth, or good fellowship; coverousness, good thrist; prodigality, liberality; pride, handsomeness, or nearness, &c. Iia. s.

20. Hoe to them which call, &c. " (Bood epe] A merciful and liberal eye. Prov. 22. 9. He that bath a good eve.

Hh 2

"A Good heart ] A foul framed by God unto goodness, being made able to love this good Word of God, and to defire and endeavour to obey it. Luk. 8. 13. An honest and good

' Good hope A fure expectation of good things in heaven.

'2 Theil 2. 16. And good hope through grace.
'3 good name' A favourable report given us of good men; in respect of our well-doing. Prov. 22. A good name is better than riches.

Good syntment, Cant. 1. 3. precious and sweet syntments wherewith special persons were anointed of old; as the holy anointing oyl made of principal spices, (Exod. 30. 23. 25.), is called the good syntment, Psal. 133. 2. and of the precious things which King Here kiah shewed to the Ambassadors of the King of Babylon, the good oyntment was one, 2 King, 20. 13. and with such they were wont to be anointed at Feasts, Amos 6. 6. Luk. 7.36, 46. and it was a fign of joy and cheerfulness, Eccles. 9. 7, 8. for sweet odours revive and comfort the spirits of man when they are dulled with forrow, or much meditation, Prov. 27. 9. but in faffing or mourning they used not to anount themfelves, 2 Sam. 14, 2. Dan. 10. 3. By this similitude the Church here commended the graces of Christ, which he had being full of the holy Ghoft, Heb. 1. 9. Luk. 4. 18. If a. 61. 1. and the odour of these graces is smelt when the Gospel preached is by sence or judgment perceived, Luk. 9. 45. Phil. 1. 9. Heb. 1. 14.

In that the Church feeketh out the most excellent oyntment and perfume for declaration of Messiahs sweet Name, it teacheth us that all excellent things in Nature, are but as types and shadows of spiritual graces. Clapham.

"Bood ozder | Even fo, as one dorh answer another, all being like one to another. Cant. 4. 2. Thy teeth are like a flock of

Good things | Remission of lins, atonement with God, eteral life. Rom. 10. 15. which brings glad tidings of good things.

2. That which is profitable to our felves and others, Eph. € 4. 28.

"Bood Word of Bod The will of God revealed in Scrip-\* tures, which teached, being good life, and promifeth good things, and makes us good, being good in it felf: and therefore it is called the good Word of God, Heb. 6. 4. And have tasted of the Lood Word of God.

Bood toozhe | Such things as God hath commanded to be done; even all good thoughts, counfels, defires, words, and deeds which come from a regenerate man, and fare according to the will of God revealed in his Law. Eph. 2. 10. Treated to egood works.

'Unto a good work it is required that the ground or beginning 'of it be good; to wit, a pure heart, faith unfaigned, and a good confcience.

6 2. That the thing done be good, being commanded of God, by his Law.

3. The end good, being referred to Gods glory.
Works of Popery devifed by men are no good works. 6 Mat. 15.

'It fignifieth specially the duties of Preachers; which be four, ' 2 Tim. 17. 18.

(Boooly ] Applied 1. to Man; his person, 1 Sam. 8. 16. 2 Sam. 23. 21. His countenance, Gen. 39. 6. His words, Gen. 49. 21. His raiment, Gen. 27. 15.

2. To heritage, Pfal. 16.6.

3. To houses, Deut. 8. 12. Castles , Numb. 21. 10. Cities. Deut. 6. 10. Tents, Numb. 24. 5. So ftones, pearls, price, horse, images, cedar, &c.

Goodly Jer. 39. 6. A goodly form, fair in form. Ayrfw. 2 Sam. 23. 21. A goodly man, Hebr. a man of countenance, or fight, called 1 Chr. 11. 23. a man of great flature, marg.

Goodiness Isa. 40. 6. The Heb. word properly fignifies benignity, bounty, or goodness, Pro. 20. 6. And because that it is a thing that usually maketh men defirable, and to be had in estimation and repute, Pro. 19. 20. Hence it cometh to pass that the fame word is used for grace or gracefulness, or glory, as it is here rendred in the ancient Gr. and by the Apostle, I Pet. I. 24. The word feems to import whatfoever natural endowments may make men to be had in admiration or estimation with others, as persons of eminency and ability to effect great matters. And one of the great Jewish Masters observeth it to be ordinarily used for any excellency or eminency, either in good or evil-

"Goodels, when it is referred to God That property in God, whereby he is in himself most good, and communicateth his good things to others. Pfal. 34. 8. Tafte and fee bow good the

\* 2. His gracious kindness, whereby he is beneficial to his crea-

tures. This is uncreated goodness. Rom. 11. 21. Behold the

3. The benefits which come from Gods goodness. Exod. 18. He rejoyced at all the goodness. This is created goodness.
 His most infinite holiness and justice. Luk. 18. 19. None

good lave God only. Uncreated goodness. 5. Gods free liberality and bountifuness to us, Neh. 9. 25.

Zech. 9. 17. Rom. 2. 4.

6. That of God wherewith his people are satisfied, Psal. 65.4.

ef. 31.14.

\*Being referred to men.] That quality whereby men become beneficial and helpfull to others, after Gods example. Gal. 5. 22. The fruit of the Spirit is goodness. This is created

2. That unperfect agreement of all our faculties and powers with Gods will, or integrity of heart and manners, Act. 11. 24. A good man. Rom. 15. 24. All good manners and Christian vertues, meant here, namely a charitable opinion.

"3. A perfect goodness or integrity, which God gave to the first man, and yet dorn require of all men. Rom. 3. 12. There is none good , no not one.

"4. Good in opinion, and not in deed.

" 5. Good in temporal estate, or as we say, a person of good "effate or place, a man happy in this world, Mart. 22. 10. and "therefore riches are called goods. This is temporal good-

6. Whatfoever is best in man, Psal. 16. 2.

7. The shew of good, Hos. 6. 4. Bononess 2 Chr. 32.32. Heb. kindness, marg.

(50008 | They took all the goods, Gen. 14. 11. or the substance,

cattel, money, &c. Aynfw.

Bophet ] Wood, Gen. 6. 14. The Scripture mentioneth not this word any other where. A kind of Cedar. Buxtorf. So the Chaldee Paraph. But DI fignifieth Sulphur or Brimftone, Gen. 19. 24. Whereupon fome think thee to be Turpentine trees, which bear fulphury Berries, and the word is known to be fit for fuch an use as the making of the Ark. Aynfm.

Goge Exod. 21. 28. If an Ox gore a man, &c. or puble a man, or. Every living creature which is in the power of man, if it shall damnife (or hurt by pushing with the horn, kicking, biring, or any other way) the owners are bound to pay for it, because their goods have done the dammage.

Bozacous Luk. 23. 11. The original rapages is rendred in Act. 10.30. bright. In Rev. 15. 6. white. In Rev. 18. 14. goodly. In Rev. 22. 1 . cleer. It fignifieth also gliftering resplendent, fhining, gay, &c.

Bozacouffy | Luk. 7. 25. They which are gorgeoufly apparelled. They which use brave and honourable apparel, such as Nobles and Princes do.

(Boffier) A drawing near. A parcel of Agypt, where Ifrael was appointed by Pharaoh to dwell, Gen. 45. 10. Also a City, Josh. 10. 41.

"Bospel The History and Narration of the things which Christ spake and did; as the Gospel according to Mark, Matthew, &c. Mar. 1. 1. The beginning of the Gospel of

"Thus the Gospel is only the New Testament. But the tydings " of falvation is shewed also in the Old.

"The matter of the Gospel in general is the reconciliati-on between God and Man, with the means and manner

"The parts whereof are on Gods part to us ward.

" 1. The grace of Regeneration, abolifhing fin, renewing

" 2. The grace of Remission, abolishing guilt and punishment. "This (with the means of it by Christs Spirit and me-"rits) is Gods Gospel and new Covenant with us, Jer.

2. The glad and joyful tydings of Remission of fins, and eternal Salvation by faith in Christ already come. Mar. 1. 15. Believe the Gofpel. Luk. 2.10. I bring you tidings of great joy, &c. Gal. 3. 8. And elsewhere often it signifies that Doctrine which teacheth the true way how to attain perfect righteousness and eternal life; namely, by believing in the Son of God. Hence called Gospel, as one would say, 'a Good-spel, or Gods-spel, Gal. 1. 6, 7. & in Gal. 3. 8. The Gospel fignifieth the Doctrine or promise of free reconciliation by faith in Christ to come, according to that is written, Gen. 12.3. 3. The whole Doctrine of the Word, both of Law and Grace.

Mar. 1. 14. Teaching the Goffel of the Kingdom of God.

4. The preaching or publishing the Dockrine and promise of grace. Rom. 1. 9. Iferve God in the Gospel of his Son; that

is, in declaring and preaching the Doctrine of his Son, Phil.4.

"15. 1. Theff. 2. 4. 1 Tim. 1. 11.
"5. Error or false Doctrine delivered under the name of the "Gospel, and with as great readiness and reverence received as "rhe Gospel; and yet is a Gospel but in opinion, or a Gospel that is not a Gospel, Gal. 1. 6, 7.

6. The Covenant and promife made with Abraham, Gal. 2.8. 7. As by an excellency it is reftrained to fignifie the most joyful message of salvation, Luke 2. 10. Rom. 10. 5. So the word is taken for glad tydings in general, Ifa. 52. 7. Jer.

Concerning the Golpel, they are enemies ] Jews to be enemies, because they would not admit and believe the Doctrine of grace, but perfecuted it, and the Teachers of it, 6 Rom. 71. 28

'Everlaiting Golpel ] The gladsome tydings of everlasting reconciliation with God, through faith in Christ alone. according to the eternal decree of God. Rev. 14.6. Having an everlasting Gospel. This gives a fore check to such as charge the Doctrine of falvation by faith in Christ, with novelry, flanderoufly calling it a yesterdays bird, a start-up

'Faith of the Gospel That fairh which is yielded to the Doctrine taught in the Gospel, resting thereon, and 'looking only thereunto. Phil. 1. 27. Through the faith of the

\* The Colpet of the glozy of God A glorious Doctrine, entreating of the most excellent glory of God, and at last, tranflating the Believers of it into eternal glory. I Tim. 1.11. Ac-

cording to the glorious Cospel of the blessed God.

"Golpel of God" The Pocrine of promise, whereof God is

Author and giver. Rom. 1. 1. To preach the Cospelof God. Elie Cospel of the grace of God] That Doctrine which certifieth us of Gods favour and love, restored in Christ, for the free pardon of all our fms, and full reconciliation with God. Act. 20. 24. To testifie the Gospel of the grace of God.

Bolpel of Jelus Chriff The Doctrine of salvation by Christ, not as it is in books; but as preached, believed and pratifed. Rom. 1. 16. Not ashamed of the Gospel.

Gospel of the kingtom] A Doctrine which bringeth us to Christ, that he may reign as King in us. Mat. 4. 23. Preaching the Goffel of the Kingdom.

"Dur Cofpel The Gospel which we preach or our preach-

ing of it I Theff. 1. 5.

Dauls Gospel] That Doctrine of life, whereof Paul was a Minister, to spread and publish it unto mankind. Rom. 2. 16. · According to my Gospel.

"Bofpel of prace The message or Doctrine of peace and reconciliation with God by Chrift, which alone (being believed) is able to pacifie the Conscience. Eph. 16. 15. Your feet shod with the Gofpel of peace, 2 Cor. 5. 19.

Gotpet of fairbation] A Doctrine which bringeth us to be partakers truely of that falvation which God hath promifed, Christ purchased, the Word offereth. Eph. 1. 13. Even the Go-· (pel of your Salvation.

Golpel of the Son of God | An heavenly Doctrine which hath the Son of God for Author, matter, and scope of it. Rom. . 1. 9. In the Gospel of his Son.

Truth of the Golvel | That most pure and sound Doftrine of Christ. Gal. 2. 3. That the truth of the Gospel might continue e with you.

Bot Gen. 36.6. Purchased. Aynsworth. Gen. 39. 12. Got him out, or went forth out. Id. Psal. 44.3. They got not the land in poffession, &c. they inherited not the land. Idem. Eccl. 2. 7- I got me servants, &c. Some he bought or hired from abroad; others were born unto him, in his house. Annot. Jer. 13. 2. Igot, or bought, marg. See Get.

Botten | Gen. 12. 5. The souls they had gotten, or had made. Gotten into their possession, as the Gr. manifesteth. But this may be meant not only of getting them to their fervice (as 1 Sam. 8. 16.) but also of winning them to the Faith of God, as the Chald. Paraphrast saith, had subdued unto the Law. Which is very probable by that example of his houshold Souldiers, Gen. 14. 14. And his commendation for teaching his house, Gen. 18. 19. and their receiving the wound of Circumcifion, Gen. 17. 23. So Targ. Jerufal. also calleth these, souls of Proselites, or converts. Aynfw. Numb. 31. 50. Heb. found, marg. See

Bobern ] To have or exercise dominion over, 1 King. 21. 7. The word fignifies to bind, Job 5. 18. and by a Metaphor to fule or lay command on others to bind them. So it is used, Joh. 3. 7. Annot. on Job 34. 17. Govern the Nations, Pfal. 67. 4. Heb. Lead gently, as a Shepherd leads his Sheep. Annoi.

Bovernment | Such as are in authority, 2 Pet. 2. 10.

G

Government 2 Pet. 2. 10. or Dominion, marg. Government upon his thousers That Christ shall be subject to no creature; but from his Father shall receive authority and power over all things in his Church and without it, Ifa. 9. 6. compared with Matth. 28. 18. Eph. 1. 12.

Boberhments 1 Cor. 12. 28. The word is all one with the Latine Gubernationes, and fo denotes the power and office of ruling and governing particular Churches, already planted by the Apostles, and by them committed to the care of the Bishops see down here under the ftyle of drdbioggaou, teachers, who as they farther infructed the Congregations, which had received the faith, so they did rule, and order, and administer them. Dr. Ham. Annot. f.

" Coberno2 One set over others to rule them (as a Civil Magistrate) in the things of this life. Mat. 27. 11. Jesus stood afore the Governour. 1 Pet. 2. 14.

As, of a house, I King. 18. 3. of a City, I King. 22. 26. of a Tribe, Hag. 1. 1. of a Countrey, 2 Chr. 9. 14. of a People, Ezr. 6. 7. of a Feast, Joh. 2. 8.

2. One placed over others, to rule them in the things of God. I Cor. 12. 28. Helpers, Governors.

Bovernour 2 Chr. 9. 14. or Captain, marg. So Hag. 1. 2. marg. Ezr. 5. 14. or Deputy, marg. Ifa. 19. 13. Heb corners.

Bourd It's an hearb, which after the manner of the Vine, foreader it felf, coupling it felf by certain ftrings to other herbs or trees growing near it. It hath white flowers, which it flooteth forth, especially towards night; but unless the branches thereof be kept from the ground, laid on poles, flicks, or such like; though it may flower, yet will it not fructifie, but confumetha-way. It's fruit is first fost, full of juice and feed, but by degrees waxeth hard. In a hot ground it frudifieth most, as being of a cold and moist nature. It quickly groweth up, and quickly decreaieth. It's not unwholfome for food, very good for many difeases, Jonah was refreshed by the shadow hereof, Jonah 4.6.

The wild gourd is very bitter, yet medicinable; when it groweth alone, it is for the most part venemous and deadly, not so altogether when it groweth amongst other hearbs. Hereof see

2 King. 4. 39.

Bourd Jonah 4. 6. Hebr. Kikaion. A plant which is

Countrevs, and groweth up to a great height, and spreadeth out in great breadth, commonly Palma Christi, as most conceive. Annot. See also the marg.

(Bogan] A fleece of wool, or a paffing over. A River, 2 King 17. 6. A City, 2 King. 19. 12.

## · G

"Beace is the free good will of God, whereby he counterh us dear in Christ Jesus, forgiveth us our fins, and giveth us the Holy Ghoft, and upright life, and eternal felicity. Thus Peter Martyr defineth it.

"Grace is taken, 1. In Scripture,

" First, for the love or liberality of God to man.

Secondly, for the faithfulness of man to God or man. "Thirdly, for the acceptation of man with God or man.

"Fourthly, for the quality or comliness for which he is ac-"2. In common Writers it is taken particularly for three Si-

fters, called the three Graces, and hiftorically, for any woman of 'It's, put 1. For the free and eternal favour and good will of

God, which is the Well-spring of all the benefits that we have-2 Tim. 1-9. But according to his own purpose and grace. Rom. 11.6. If of grace, not of works, Oc. This is grace of Election, which makes us gracious and acceptable unto God. And by this grace we are so often in Striptures said to be justified and saved, Rom.

2. Faith, with all the healthful and faving effects and fruits.

2. Faith, with all the healthful and faving effects and fruits are freely given thereof: which are called Grace, because they are freely given us. Heb. 12. 15. No man fall away from the grace of God. 1 Pet. 5. 12. This is grace freely given, which Popili So-phisters do wickedly confound with that grace whereby we are freely beloved.

'3. Free imputation of Christs righteousness. Rom. 5. 1/5. The grace of God hath abounded unto many. Alto, verf. 17, 20, 21. In all which places, by Grace is meant, the righteouiness of Christ freely imputed to Believers. This is the grace of Justification, which Papists confound with grace of Sancti-

cation. of God, and continually guiding and strengthening them?

to the obedience of his Will. Rom. 6. 14. Ye are under grace. · Also , vers. 23. 2 Cor. 12. 9. My grace is Sufficiene for thee. 'This is the grace of Sanctification, which is freely given, as a wirness of Gods favour in electing and justifying us.

6 5. That happy and bleffed condition into which we are admitted, and wherein we are kept by the good will and free favour of God. Rom. 5. 2. We have this accels into this grace where-

6. The gifts of the holy Spirit freely beftowed upon us. 2 Pet. 3. 18. But grow in grace. 1 Pet. 5. 10. and elsewhere often, as Joh. 1. 16. This also is grace, freely given, but doth not make us grateful to God.

7. The Spiritual or Evangelical Worship of God. Heb. 13.

'9. It is good the heart be established by grace.

8. Some Godly comfort and instruction to cause others to profit in godliness. Eph. 4. 29. That it may minister grace to the Heavers.

o. Almes or works of mercy to the poor. 2 Cor. 8. 4. That

we would receive the grace.

' io. The bountiful liberality of God, enabling us to give to the poor. 2 Cor. 9. 8. God is able to make all grace abound towards

'11. Favour or liking with men. Gen. 19. 19. Thy servant bath found grace in thy fight. And elsewhere often, as Gen. 6.8.

12. The effectual presence of the Holy Ghost. Act. 14. 26. From whence they had been commended to the grace of God. I Cor.

' 15. 10. The grace of God. &c.

Note. Popish Sophisters wrest this place in favour of free will, as if our will by natural strength did concur with grace to bring forth a good work, which should be partly of the effi-'cacy of grace, partly from power of nature; therefore they 'corruptly translate the word of Grace of God with me leaving out the article n, which is mith me: and neglecting the scope of the Apostle, attributing all to grace and to the essicacy of the Spirit, which being present with him, made him labour, and to be what he was, and do whatfoever he did, himfelf being but an 'inftrument and servant to the grace of God, from whence flowes whatfoever is in man good and pleafing to God, it being imoffible any freedom towards good to be in our will, till it be
freed by Grace from flaver; of fin, and fo far forth as it is
free, it willeth, defireth, and worketh good things. Gods 'grace and Spirit working both the defire and deed, Phil. 2. 12.

13. Afflictions and bands, fuffered for Christ. Phil. 1.7. 'You are all partakers of my Grace. This was a free and peculiar

'gift, verf. 29.

' 14. The benefit and gift of heavenly wisdom. 2 Cor. 1. 12. Not by fleshly mission, but by the grace of God, &c. that is, by the wissom freely given me of God. '15. Generally, any benefit bestowed upon us. 2 Cor. 8. 1.

Of the grace of God, bestowed upon the Churches.

16. Elegance of speech, which made Christ gracious and 'amiable to all. Pial. 45. 4. Full of grace are thy lips. Luk. 4. 22. Words full of grace.

"Our ordinary acceptation of this word Grace, in the En-"glish tongue, when we speak of actions or affairs, is to fignifie,

"I. Some ornament of the body, as a garment, ring, jewel, " &c. which we call the grace of the person, and this commonly " is a fubstance : Or,

" 2. Some comliness of the action or speech, as order, timeli-" nefs and Accommodation to the perfons, place, time, and occafi-"on; this also we call the grace of the work, oc. and this is but the " quality thereof.

17. The perswasion, fruits and feeling of Gods good will 'increased in us. Rom. 1. 7. Grace and peace from God the

6 Father

'18. Eternal glory in heaven, 1 Pet. 17. As they which are the beirs of the grace of Christ, I Pet. I. 12. Also it comto both.

10. Acceptation with God and men. Luk. 2. 22. Felus increased in grace ( or favour with God and man. Ifa. 4. 6. God gives grace to the bumble; that is, makes them accepted and fa-

'20. The grace or ealling of Apostleship, freely committed to Paul, Rom. 12. 13. Also, both his Apostleship and conversion to Christ, Rom. 15. 15.

" 21. The thankfulness or gratefulness of man to God or man, "for any gift or grace, Eph. 5. 20.
22. Outward Christian profession, 1 Pet. 5. 12. Heb. 12. 15.

23. The Doctrine of the Gospel, Tit. 2. 11.

24. Heavenly wisdom, 2 Cor. 1. 12. 25. Good and comfortable Teaching, Pfal. 45. 2.

26. Free and undue, Rom. 11.6.

72. Free forgiveness, Joh. 1, 17.

Brace 1 Cor. 10. 30. or thanksgiving, marg. Heb. 12. 28. Let us have grace, or let us hold fast, marg. 2 Cor. 8. 19. or Gift, marg. Dr. Ham. in his Annotations on Luk. 1. p. 205. 2. mentitioneth the feveral notions of zaeis, namely, 1. For the Gospel of Christ, as it signifies the matter of the

Gospel, Heb. 12.9. and as it fignifies the preaching or promulgating of it, Act. 18, 27.

2. As it fignifies charity, liberality, Act. 2. 47. (so he renders the word rates, which in our Translation is favour) And very

near to that for dween, a gift, I Pet. 3. 7. 3. It fignifies also a reward, either that of good words, of thanks, as we call it; or else further, of some real return a retribution for a good turn, Luk. 17. 9. So Luk. 6. 32, 33, 34. For which there is mio 305, reward, vers. 35. So 1 Pet. 2. 19.

4. It fignifies favour, or mercy, Luk. 1. 30. And in effect in all those places, where it fignifies the Gospel in opposition to the Law, that being so styled, because there is so much of Gods favour and undeferved mercy discernable in it, contrary to boasting or debt.

5. It is taken for virtue, goodness in the latitude, without re-firaint to any particular kind of it, 2 Pet. 3. 13. Grow in grace, i.e. all kind of goodness.

6. It is peculiarly used for the sufferings which had befaln St. Paul, in the discharge of his office, Phil. 1. 7. See his Ann. thereon, p. 672.

'Bage The sence and feeling of the favour of God, being reconciled unto us by Christ, Heb. 13. 9.

'2. Faith which proceedeth from the grace of God. Heb. 12. 28.

'3. The free benefit of God, Heb. 2. 9.
' 短o find grace] To have proof of Gods mercy and free favour, in preserving and bleffing us. Gen. 6. 8. And Noah found. grace in the eyes of the Lord.

'2. To have men gracious and favourable unto us, to do us good, or to forbear to do us evil. Gen. 22. 10. If I have now jound grace in thy fight.

' Eift of grace A free gift, fuch as was the calling of Paul, a Pharisee, and a persecutor unto the Apostieship, and all the

graces which he had to discharge it, Eph. 3.7. 'Beace for grace' A lively faith, as one grace; afterwards, eternal life, as another grace. Joh. 1. 16. And grace for grace, or, grace of the New Testament, for the grace of the Old Testament; permanent grace for shadowish: Theophylatt.

Or thus: Grace upon grace; that is, one grace of the Spirit after another; the Spirit of Christ daily pouring new graces upon us, and all freely. This is the best exposition.

Or thus: Grace, even grace thus freely given, without merits.

Like phrase in Job 2. 4. Amos 3. 15.
Or thus: Grace and favour shewed to us, for the love and favour which God bears his Son.

Or thus: Grace conveyed into us, from the fulness of grace

Note. Grace in the first place noteth these two things : 1. The gracious favour of God embracing his elect by Christ: This is the grace of Justification.

'2. The gift of the Spirit dwelling in the elect, and daily renewing them: This is grace of Sanctification.

'In the latter place [ for grace] is opposed unto the merit of

works, and is as much as gratis, freely.

'Bzace in Christ! The favour or free love wherewith God doth imbrace his Elect for Christ, 2 Tim. 2. 1.

'Bace no moze grace ] Grace to lofe rhe nature of grace, whose property is to be every way free and undue; whereas if election came of works foreseen, then it should be due to works, and so grace were destroyed. Rom. 11. 6. Else were grace no more grace.

Spirit of grace and paper ] Two effects or gifts of the holy Spirit; to wit, first, a sence or feeling of the favour of God, being become truly propitious to us; and fecondly, deprecation or supplication, that God would turn away his wrath, grant full pardon, and continue favourable, the Spirit stirring up secret fighs and groans in the heart for these purposes, Zach. 12. 10.

"Throne of grace ] God the Father, favourably imbracing us, and being ready to hear us, for and through Christ his Son,

'Brace and truth The free forgiveness of fins in Christ, unto a full reconciliation with God, and the fulfilling of all the shadows of the Law. Joh. 1. 14, 17. But grace and truth came by

Note. This sence which is here given, appeareth to be the true and only fit fence, bycomparing vers. 14. with vers. 17. wherein grace and truth be fet against the Law, which threatned malediction and wrath to all transgressors of

R G

it, and contained Ceremonies or shadows of things to be perform- trully, of the heavenly graces wherewith Christ filleth his people,

 $\mathbf{G}$ 

ed by Christ, who by taking away the curse in his death on the · Crofs, to the reconciliation of finners with God, together with the renovation of their minds by the Spirit, and in that his facrifice of himself fully accomplishing the Legal Ceremonies, is thence worthily faid to have come to us men full of grace and truth. Unless (with learned Mr. Rollock ) in the first place we will understand all the glorious properties of the God-head, and in special, his true knowledge and divine wisdom, which he shewed forth in his miracles and Doctrine (in such wise as he was thereby known to his Disciples, to be the only begotten Son of God) and in verse 17. by Grace and Truth, with the fame Author and others, take the free remission of fins by the death of Christ, and the clear and manifest knowledg of God in Christ, without legal shadows to be meant. Let the · learned judg.

Bacious Its spoken of a wife mans mouth, Eccl. 10. 12. Of a woman, Prov. 11.16. Of the inhabitants of Lebanon, Jer. 22.23. Of Christs words, Luk. 4.22. Of God, 1 Pet. 2.3.

1. That he is free, and doth what he doth freely without respect of merit or desert in men.

2. That he is kind to his very enemies, as the word is applied.

3. That he is courteous and kind in a special manner, Eph.

4. That he is bountiful and liberal, and giveth plentifully, Rom. 1.5.

5. That he is gentle and easie to be entreated; whence his yoke is faid to be easie, Mat. 11. 30.

6. That he stands not upon respect of persons; and thus he regards the poor, Pfal. 68. 10. and will not disdain to teach finners his way, Pfal. 24.8.

7. That he is sweet; that is, wonderful comfortable, pleafing and filling with delight.

8. That being gracious, he accepted of the Gentiles to favour, when the Tems were cut off, Rom. 11.22.

In all those the Original word (though diversly rendred) is the

fame. Buffeld on 1 Pet. 2. 3. p. 238, 239.

Beaciousty Of his favour, grace and mercy, Gen. 33. 5, 11. Pfal. 119. 29. Receive us graciously, Hol. 14. 2. or give good. Accept out of thy fatherly favour the true witnesses and effects of our conversion; shew thy reconciliation to us, by thy gracious bleffing of us: in thy grace and mercy in our all and only hope. Annot.

@2affe | Rom. 11. 17. And thou being a wild Olive-tree were graffed in. Paul useth a similitude of graffing a branch of the wild-Olive into the true, but contrary to nature: for nature advifeth to fet sweet graffs into sowr stocks; and although it be natural for the flock to be vehiculum alimenti, to convey the nourishment to the graff, yet naturally virtus temperamenti, the quality of the juice is from the graff, not from the stock; but in our supernatural graffing the branch of wild Olive is made partaker not only of the root, but fatness also of the true Olive. Leigh's Annot.

"Braffing A joyning of a Sience or Graffe so neerly and firmly in a flock, as that it becomes one with it.

62. The uniting or joyning the Elect unto Christ, most nearly, by the Spirit and Faith, Rom. 6.5. And the Word is faid to be graffed in them. Jam. 1. 21. Receive with meekness the Word e graffed in you.

There be two forts of graffs and plants: one graffed into Chrift by profession of mouth only: the other, by the faith of heart also, Matt. 7.21. Rom. 2. 28,29. 2 Tim. 3.5. The former may be broken off, Rom. 11. 17. The latter cannot perish, \*Rom. 11. 20.

"Basin A fmall measure or portion of any gift. Mat. 12. 21 "If ye have faith like the grain of mustard-seed; that is, the least degree of alively faith, if it be but a true defire to believe, 'in a truely touched and humbled heart. A ftone, Amos, 9. 9. e marg.

Band-mother A Grandame, ones Father or Mothers Mother, 2 Tim. 1. 5.

Bzant Licence, permission, will, Ezr. 7.3.

Brant | Togive, 1 Chr. 21. 22. marg. To fulfil, Pfal. 20. 4. To give one his hearts defire, Pfal. 21. 2. To accept one concerning a thing, Gen. 19. 21. To afford, consent, surther, yield unto. O.c.

Bape It's taken also properly for the fruit of the Vine, Numb. 13. 23. Deut. 23. 24. & 24. 21. the juice whereof is termed blood, Deut. 32. 14. as being red coloured, like blood. Hereupon Christ killing his enemics, and having his clothes sprinkled with bloud, is described like one treading grapes in the wine-fat, Ifa. 63. 2, 3. Rev. 14. 19, 20. & 19. 13. Literally it is meant of the Wine; that was plentiful in the land of Canaan: and Spiriof of an iron pen.

R

Ifa. 55. 1. App far.
' @ zape ] Such holy works as the Church (like Grape ) beareth upon the fending down and shedding abroad the gifts of the Spirit upon her, in the Assemblies, at the Preaching of the Word, Cant. 7. 12. Let us see if the Vine flourish: whether it hath budded the Small grape.

Gape-gatherer ] One that gathereth grapes into baskets, er. 6. 9. where a great spoyl, and that redoubled, both of perions and prey is intimated, though not an utter extirpation of

either. Annot. See Jer. 49. 9. & Obad. 5.
'Bapes The fruit and works of mens lives, which if they be good, they be likened to sweet and good grapes: if they be wicked works, then they are compared unto wild and sowre grapes: if notoriously wicked, then they are called grapes of Sodom, grapes of gall, and poyloned grapes. Ila. 5. 2. It brought forth wild grapes. And verf. 4. Deut. 32. 52. Their vine exceedeth the vine of Sodom, their grapes are grapes of gall; because they did offend and provoke God, as fowre grapes offend our taffe.

'Bzals That which is frail, and of short continuance, fading like the grass, Psal. 90. 5. In the morning he flourisheth like the

grass, Pfal. 102. 15.

(#2afs] The earth bringeth it forth, Gen. 1. 12. and it is faid to fpring out of the Earth, 2 Sam. 23. 4. And therefore is termed, the grass of the field, Numb. 22. 4. and the grass of the earth, Job 5. 25. Yea even upon the very Mountains the Lord maketh it to grow, Pfal. 147. 8. and that to be food for Oxen, Numb. 22. 4. Horses and Mules. 1 King. 18. 5. Wild Asses, Job 6. 5. Cattel, Psal. 104. 14. Heisers, Jer. 50. 11. Yea for the great Nebuchadnezzar for a certain time, Dan. 4. 33. Rain makes it grow, Deut. 32. 2. Pfal. 72. 6. Prov. 19. 12. Zech. 1. 10. There's some growing upon the house-tops, which comes to nothing, Plat. 129. 6. It's at the first green and flourishing, but being upon the fudden cut down withereth, Pfalm 37. 2. & 60. 5. Ifa. 40. 6. 1 Pet. 1. 24. The grajs of the field, Matthew 6. 30. 208705, fignifies any thing that grows in the field or Garden; here the generical word is restrained by the Context, and referring to the Lillies of the field, verse 28. doth fignifie a flower, one day glorious and beautiful in the field, and the next day or foon after, cut down, and used for the heating of Ovens or Furnaces. Dr. Hammonds Annot. p.

The grafs faileth, or the herbage, (that properly that is newly fprung up, and fprouteth out of the ground, the tender sprout, Gen. 1.11, 12. ch. 37. 27. & 66. 14. Jer. 14. 5.) is gone, or con-

Sumed. Annot.

Balssshopper A devouring creature, Amos 7. 1. Might be eaten, Lev. 11. 22. The great ones in the cold encamp in hedges, but when the Sun arifeth, flie away, Nah. 3. 17. In the midft of the heat, when the air is most pure, the clearer it fignifieth. But the males only fing, so do not the females. They usually die there where they first begin to live.

Grafhoppers | Amos 7. 1. or green worms, marg.

Beate | Exod. 27. 4. or Sieve, as the word is Englished, Amos 9. It was a broad plate of brass, with many little holes, through which as and the like things might fall, and ferved as an hearth for the fire to burn upons Aynsto.

'Me thew himfelf through the Grates ] To offer himfelf to be seen, not fully and clearly (as he did in the time of the Gospel) but sparingly and darkly in shadows (as in the time of the Law) Cant. 2. 9. Shewing bimself through the Grates. See

(Bzatie] A burying place, Gen. 50. 5. Death, Job 3. 22. Beabe Job 21. 32. Hebr. graves, marg. Job 30. 24. Heb.

beaps, marg. Pial. 49. 15. or Hell, marg. So in 1 Cor. 15. 55. marg. Hence Grave Clothes, Joh. 11. 44. The word negetal is by Grammarians derived from xile, mors, death, and so fignifies peculiarly those swathes that belong to dead men, wherein their whole body was wound, in relation to which it is that (Act. 5. 6.) they are faid to wind up Ananias when he is dead. Dr. Ham. on Joh. 19. 40. p. 357. 2.

Bane | Tit. 2. 2. The word orurds, fignifieth a feemly, mo-

dest, and gracious carriage; opposed to all lightness, vanity, or viciousness, in gesture, speech, apparel, countenance, deeds, or conversation; and is a general virtue befitting every age, and every vocation and condition of life, and not appropriated to any one calling or condition more than another, required in the Minifter, 1 Tim. 2. 8. in his Wife, verf. 11. and in every private man, I Tim. 2. I. Taylor on Titus.

(5zabe ] To ingrave, carve, or cur, Exod. 28. 9. 2 Chr. 3. 7. Exod. 32. 16. To hew or cut out, Ifa. 22. 16. For this there

Gravel]

@2abel ] put for Pain, Pro. 20.17. Multitude, Ifa. 48. 19. Much disquierness, Lam. 3. 16.

' Bzavity A seemly moderation of gesture, words, countenannce and actions, according to the dignity of mans person,

The actions, actions, actioning to the agency of the second, expected, for a second se and deed, in his apparel, and gesture, throughout the whole course of his life.

(B2ap) Spoken of and applied unto the Hairs, Gen. 44.31 Deut. 32. 25. Hof. 7. 9. the Head, Gen. 42. 38. (both being in effect the same, Heb. my grayness or hoariness, that is, me who am gray-headed.) Whence Gray-headed, Job 15. 10. which is usual with fuch as live long, or are become old.

Bapshound | It is reasonably sented to find out, speedy and quick of foot to follow, fierce and ftrong to take and overcome, and yet filent, coming upon his prey at unawares. It goeth

or iscomely in going. Prov. 30.31.

(Breafe] Pall. 119. 70. Their heart is fat as greafe. Their heart is indurate and hardened, puffed up with prosperity and vain dimarion of themselves, Psal. 17. 10. Isa. 6. 10.

"Breat One that is in authority and power above others. Mat. 20. 19. He hall be great among you.

2. One who is author of much people. Gen. 48. 19. He · Shall also be great.

" 3. Ambitious or vain-glorious, and seemingly, not truly "great, Luk. 22. 24.

It's applied to many things, upon the reading whereof the meaning will foon be perceived.

" Great Babylou | Rome, as it is now governed by the Pope being like unto Babylon, a great City (in Chaldea) for tyranny, pride, power, Idolatry, superfittion, inquity, Rev. 17. 5. That great Babylon mother of whoredom. This cannot be meant of Heathenish Rome, under the Emperors, who did not thrust their Idolatry upon other Nations and Kings, but left them every one to their Religion: neither had Heathenish impiety any such myflery in it, as with shew of piety it should deceive numbers, seeing Heathenish superstition was palpable and execrable to all forts of Christians, therefore this must fignifie Popilk Rome, which with her great shew of Religion and godly devotion, enticed 6 Kings and people unto her way.

" Cast City | Some large Town invironed with walls, and inhabited by Citizens, joyned together by the band of some Laws. Oc.

2. The whole jurisdiction and regiment of Antichrist fitting at Rome, and reigning with great tyranny over mens consciences, and raging cruelly against the bodies of the Saints. Rev. 11. 8. . Their Corns Shall lie in the Streets of the great City.

\* 3. Whatfoever dominion, power, & government, either of Pope or Turk, or which any enemy of the Church doth enjoy and exercise against Christ and his Church. Rev. 16. 19. And that great

City was rent into three parts.
4. The Town and Jurisdiction of Rome, as it was governed by the Emperors, which had Empire and rule even in John's time, not over the people only but Kings also ; Rome then being the Queen of Nations, and Mistress of the world. Rev. 17. 18.

The woman is that great City.

5. The holy Catholick Church, confifting of believing Gentiles and Jews, called and joyned unto the communion of Saints in the latter end of the world. Others understand it of the celestial Church. Rev. 21. 10. And shewed me that great

And great commandment, Mat. 22.38. This commandment, by which the worship of the one God, is commanded, Deut. 6. 4. is not only one of those which were written in their Phylacteries fastened on their posts, and read in their Houses daily. but to note it to be the great commandment indeed above others. It is observable, that in Deuterenomy the words in the Hebrew which begin and end it, have the last letter written very big, and noted in the marg. to be fo written. Dr. Ham. Annot. e.

' Breat day ] That time wherein Christ shall shew his terrible vengeance and power, for the destruction of such as hurt his Church, and for the deliverance of his people. Rev. 6. 17. The great day of his wrath is come.

2. The time wherein the enemies of the Church shall affemble themselves together, by the appointment of the mighty to endanger the fafety of the Church by bloudy and cruel -war. Rev. 16.13. To gather them to the battle of the great day of God Almighty.

"Mings of a great Cagle ] The swiftness which the Church used, in avoiding the malice and tyranny of Satan, that old Serpent, furioufly purfuing her, while she was 'yet (as it were) in her fwathing clouts. Rev. 12. 14. To

the woman were given the wings of a great Eagle.

" (Bzeat hail ] Stones of a marvellous greatness, sufficient not only to kill, but even to crush and brusse men to pieces. Bey 16. 21. Agreat hail.

"Breat and marbellous] That which for the exceeding greatness and grievousness of it, doth deserve to be wondred at. and admired. Rev. 15. 1. I faw another fign in heaven great and

Great Mountain Rev. 8. 8. The Roman Tyrants, fo called for their height, power and swelling pride. Leigh's Annot.

Breat white throng A feat royal full of exceeding maje. fty and greatness, such as Kings and Judges use to fit in. Rev. 10. 11. And I aw a great white throne.

"Breat whore] The City of Rome, being become Ecclefiafti-cal and Pontifical, by the government of the Popes and Cardia nals. For the it is, that fits upon many waters, ruling over many Nations, Kingdoms and Tongues, and hath committed, spiritual fornication with the Kings of the earth, enticing by mar-vellous craft both Princes and people to her Idolatry. Rev. 17.1,

'Velious crart boun rinners and people of the addition, account of the great whore.

'Expeat togath] Plentiul indignation, anger, and sury, which the Devil hath conceived against the Church of Christ, Rev. 12. 12. The devil is come down unto you full of great

" Bzeat boyce] A voice or speech most plain, clear, and easie to be understood. Rev. 11. 12. After this they heard a great voyce. This was a commanding voyce from God to man.

'2. A voyce of exceeding joy and gladnass, arising and springing up in the faithful, for the reformation of the Church, according to the Word of God. Rev. 11. 15. There were great voyces in heaven saying, &c. This is a voyce of thanksgiving and praise from men to God.

Breat ] Heb. 2. 3. If we neglett so great salvation, that is, the knowledg, Luk. 1. 77. or the Word, Act. 13. 26. or the Gospel of so great salvation, Ephes. 1. 13. our eternal redemption and freedom from the bondage of fin, Satan and death, called Great in comparison of all temporal and corporal deliveran-

Breat Star | Rev. 8. 10. The Roman Emperor of the well. who like a blazing Star, shined bright for a time, but was put down by the Gothes. Ifa. 14. 12. and 34. 4. Annot. The Roman Bishop ( for by Stars are meant Teachers) who fell from purity of Doctrine. Leigh's Annot.

Breat] Gen. 30. 8. With great wrastlings, Heb. wrastlings of God, marg. 2 Sam. 24. 14. 1 Chr. 21. 13. or many, marg. 2 King, 6. 14. Heb. heavy, marg. Job 5. 15. or Much, marg. 1 Chr. 11. 9. Waxed greater and greater, Heb. went in going and increasing, marg.

"father greater than I ] Joh. 14.28. Not in substance,
or essence, or nature Divine, as Phil. 2.6. Joh. 5. 18. & 12.22. but in respect of his humane nature: as all the Fathersof the " West Church expound.

" 2. In respect also of the order of the Persons, the Father being in order (not in time) before the Son. So some Greek Writers do expound it.

"3. In respect of his Fathers glory, to the advancement of which, Christ his Son (humbling himself) referred all his labours and his sufferings of dishonour inhimself. So as his own glory was not the utmost end wherein his Apostles should, or himself did determine their endeavours, but the pleasure and praise of the Father, Joh. 5.30, 36. & 8. 28, 29, 49. 50. & 14. 10, 24, 31. Phil. 2. 11. (who reciprocally honoured his "Son, Mat. 3. 17. & 17. 5. Joh. 5. 36, 37. & 8. 18. 2 Pet. 1. 16, 17.) For love boafleth not her self, nor seeketh her own things, 1 Cor.

Breatly Much, very much, Deut. 15. 4. & 17. 17. I will reatly multiply, Gen. 3. 16. Heb. multiplying I will multiply. Aynfw. Job 3. 25. The thing which I greatly feared, Hebr. I feared a fear. Annot. Isa. 42. 17. Greatly ashamed, Heb. ashamed with Shame. Annot.

Bzeatness] put for majesty, power, glory, Deut. 32. 3. Extent and largeness, Dan. 7. 27.

mran largeness, Dan. 7, 27.

Bzeatness A leg-harness, 1 Sam. 17, 6.

Bzeatnes A great and famous Countrey in Europe, containing, Attica, Bæotia, Phocis, Epirus, Ætolia, Macedonia, &c. being once the fountain and nurse of prowess and learning, Dan-

Bzecians] 1. Such as were born and dwelt in Greece.

'2. All people of the world which were not Jews. '3. Such as being Greeks by Nation, were Jews by profession,

Joh. 14. 12. 20. Rom. 1. 3. Col. 3. 11.

Bzerians There arese a murmuring of the Grecians, (or Hellenists) against the Hebrews, Act. 6. 1. The word 'Examplea' is by

the Syr. rendred, Tews that underfland Greek, fuch as did ufe the 4 Greek language, though they did not dwell in Greece. And fo those the that used the Septuagints translation of the Bible, are called Examples at, Hellenifts, and so are differenced here from the. Elegion, Hebrews, which nsed the Jerusalem Paraphrase, which is now extant. Thus are Enancisal, Ad. 11.20. differenced from the Jews in general, vers. 19. not that those Hellenists were not Tews (for there vers. 20. it's said that he preached to not jews (for there veri. 20. it's laid that he preached to them; whereas verie 19. it's clear, that they preached to none but jews) but that these jews understood Greek, and used the Greek Bible, and therefore are called Helleniss. Dr. Ham. Annot. 4.

G

Bzeece | Zech. 9. 13. The fame with Grecia. Breedy Pfal. 17. 12. Greedy of his prey, Heb. that destreth Deepp 1 ral. 17-12. Green up nes prey, neo. trat adjutes to raven, marg. Prov. 1. 19-& 15-27. Greedy of gain, covetous, 18a. 56. 11. Greedy Dogs, Heb. strong of spul, or of appetite; as a man or owner of soul, that is of appetite, for one of greedy appearance.

tite, Prov. 23. 2. Annot.

(Bzerolip) Spoken of the Slothful, Prov. 21. 26. of the
Extortioner, Ezek. 22. 12. of wicked falle Teachers, Jude

"With greenings With eager and hot strife to ex-cel one another in siming, as if men strove for a prize or a Garland. Eph. 4. 19. To work all uncleanness with gree-

Breek] Mar. 7. 26. or Gentle, marg. Luk. 23. 38. The Greek language, Joh. 12. 20. Certain Greeks, either Profesites or Heathens converted to the true Religion professed in Ifrael, as I King. 8. 41. or Jews of Greece, that is, whose Ancestors were Jews, though themselves were bred and born in Greece, for these also came up to the Feast. Annot. There were Jews of Palestine, which in Act. 6. 1. are called Hebrews, born and bred there; and Jews of Greece called Grecians, whose Ancestors were Jews, though they had dwelt in Greece, and used the Greek tongue as their native.

And there were certain Greeks among them that came up to wor-hip at the Feast, Joh. 12. 20. The Greeians are here supposed to be Proselites of the Gates, who yet were not permitted among the Jews to celebrate the Feaft with them, but only either to behold their Solemnities or holy Festivities, and mannyugers, or as tis here peculiarly said, wa megsuvinsto & The copin, that they might worthip at that time of publick worthip, which in Atrio Gentilium, in the Court of the Gentiles they were permitted to do, as appears by the Eunuch, Act. 8. 27. who came to worship at Jerusalem, where that Temple was, which is ftyled the house of prayer to all people. So the pious men, i.e. Proselites, Ad. 2. 5. which came up to Jerusalem at the Feast of Pentecost. Dr. Ham.

Been] r. Flourishing and prosperous, Plal. 37. 35. Like the green Bay-tree.

2. The colour of green, Eft. 1. 6.

3. Tough, Judg. 16. 7, 8.

4. Not ripe, Cant. 2: 13.
5. Innocent and guildes persons, Luk. 23: 31.
6. Exem grass The fruits of the earth, of all forts, by a Synechdoche of the part for the whole. Rev. 8.7. And all egren grafs was burnt up. Some do understand this Spiritually, of the great famine and scarcity of the Word, and of Christians in shew, which have taken no found root, but were (as green grass) soon scorched and singed with the heat of per-

Been tree An innocent and unguilty person. Luk. 23.
If this be done to the green tree, what will be done to the dry? that is, if God give the Jews leave to crucifie me, who deferve on this punishment, what grievous judgments will fall upon im-penitent finners, who are like dry flicks, apt and meet to burn in the fire of Gods wrath? In the Original it is Wood (for (Tree) by a Synechdoche, and Moyft for Geen by a Metonymie. Judg. 16. 7. Green withs, or new cords, Heb. moyft, marg. Judg. 16. 7.

Bzeenish Levit. 13. 49. or very green. Ayssw.
Bzeenness Job 8. 12. whilest it is yet in his greenness; that is, whilest it shourisheth most, before the beauty of it be gone

Beet] I Sam. 25. 5. Greet him in my name, Heb. ask him in my name of peace, marg. The word axial outs, which is renred greet, Rom. 16. 2, and in many other places fignifiest to falue, but with a kif and embracing, to greet friendly, Tit. 2. 15. It fignifiest such friendlying as was in those Countreys restified by falutations and embracings. It implyeth the performance of courtefie and well-withing. Leigh. Crit. Sac.

And orgetings in the Barkets | Mat. 23.7. To be first

faluted, as if the chief honour and respect were due to them beforeall others; and that in publick. Annot.

Brief ] It's all one with anguish, forrow, vexation, heaviness, grievance, and that diverfly occasioned.

G

Bzief ] 1 Sam. 25.31. Heb. flaggering or flumbling, marg. jo's 6. 2. My grief, my inward hearty forrow arising from my calimity, so the word is used, ch. 17. 7. or, my wrath, as ch. 5. 2. whence that variety of reading, Eccl. 7.3. & 11. 10. Annot.

Briebance | Hab. 1. 3. And cause me to behold grievance among them, whereby they violently grieve, vex, and spoil one another, and specially the wicked so grieve the godly. Annot. Hab. 1. 13. Iniquity, comp. text with marg.

Bziebe] Ruth 1. 13. It much grieveth me, Hebr. Ihave much bitterness, marg. To make forry, or heavy, 1 Sam. 2. 33. To be vexed, Gen. 34. 7. Was grieved, Judg. 10. 10. Hebr. was shorttened, marg. 1 Sam. 30. 6. Heb. was bitter, marg. Gen. 6. 6.

The Scripture giveth to God Joy, Grief, Anger, &c. not as any passions or contrary affections; for he is most simple and unchangeable, Jam. 1. 17. but by a kind of proportion, because he doth of his immutable nature and will, such things as men do with those passions and changes of affections. So Heart, Hands, Eyes, and other parts are attributed to him for effecting such things, as men cannot do but by fuch members. God is faid to be grieved for the corruption of his creatures; contrariwife, when he restoreth them by his grace, he rejoyceth in them, Isa. 65. 19. Pfal. 104. 31. Aynfw.

"To griebe the Spirit of God To vex, displease, and make fad, Eph. 4. 30. Grieve not that holy Spirit of God, that is to fay, do nothing against that light set up in your conscience by the Word and Spirit; for this will grieve the Spirit, and make him unwilling to abide in you: as a Guest hath no pleafure at all there to remain, where he is despised and grieved, Isa. 7. 13. & 63. 20. Pfal. 78. 40.

But if thy Brother be grieved, Rom. 14. 15. Aumeidas here fignifies to be grieved, as that notes being wounded or galled in the course, and by that means driven off from his profession of Christianity. That it fignifies so appears by the Context, comparing this vers. with vers. 13. Where the Brothers having a scandal, i.e. gall-trap put in his way, is all one with the being grieved here; answerable to both which together, is scandaliged (or galled, and made weak, or fick, or faint, or wounded) verse 21. For it is to be observed, that Aum, grief, or sorrow, is oft taken for the cause of sorrow, disease, wound or gall. Dr. Ham. Annot. b.

Brieved Heb. 3. 10. I was grieved with that generation, that is, was grievously offended, I abborred. Annot.

mat is, was greevoully offended, I abhorred. Annor.

Deliebouls Heb. 12. 11. Gr. of griefs.

Deliebouls Gen. 41. 31. Heb. heavy, marg. 1 King. 2. 8. Heb. frong, marg. Pfal. 31. 18. Heb. hard, marg. Its spoken of and applyed unto Blow, Jer. 14. 17. Eurdens, Matt. 23. 4. Chaftening, Heb. 12. Commandements, 1 Joh. 5. 3. Complaints, Act. 25. 7. Correction, Prov. 15. 10. Curfe, 1 King. 2. 8. Deaths, Jer. 16. 4. Famine, Gen. 12. 10. Fire mingled with hail, Exod. 9. 24. Hall, Exod. 9.18. Life, Isa. 15.4. Houfts, Exod. 10. 4. Mourning, Gen. 50. 11. Murain, Exod. 9. 3. Revolters, Jer. 6. onourning, v.en. 50. 11. Minrain, E.Nod. 9. 3. Revolters, Jer. 6.
28. Service, 1 King. 12. 4. Sin, Gen. 18. 20. Sore, Rev. 16. 2.
Swarm of files, Exod. 8. 24. Thing, Gen. 21. 11. Things, Pal.
31. 18. Vifon, Ifa. 21. 2. Ways, Pal. 10. 5. Whirlewind, Jer.
22. 19. Wolves, Act. 20. 29. Words, Prov. 15. 1. Work, Ecclet.
21. 19. Wound, Jer. 30. 12. write, Phil. 3. 1. 70kg, 1 King. 12. 4.
Whitchway face: Rev. 16. 2. It is an allufore so one of the

Bziebous foze] Rev. 16. 2. It is an allusion to one of the plagues upon the Agyptians, Exod. 9. 10. Some take it for the rage of the common people who went to fight against the Waldenses; for they were the Popes marked Souldiers. Others, for the Neopolitan disease that came upon his Warriours, Anno 1494. Others, for the envy of the Idolaters against the Gospel and the Preachers and Professors of it, when Luther first began to preach. It made them like the Agystians, that not only they could not abide to have their bodies touched, but also not to endure the company of others. Annot. But the words are to be taken figuratively whereby we are to understand a spiritual fore of the mind, for their earthly losses. Ber-

· Doze grievousty to afflict ] To fend calamities upon the ten Tribes, more heavy than the former. Ita. 9. 1. Afterward he did more grievously afflict her, &c. A comparison between the affliction from Tiglath-Pilefer, when part of Ifrael was carried into Affyria; and from Salmanafer, when wholly they departed. See 2 King. 15. 29. & 2 King. 17. Nephthali. and 2abulos are only named in Ia. 9. because there began both calamity by the Assertions, and deliverance spiritual by the preaching of the Gospel, Mat. 4. 15. The land of Zabalon, and the land of Nepthali, by the way of the Sea, beyond fordan, Galilee of

Bziebouffp Lam. 1. 8. H.th grievousty sinned, Heb. hath finned fin, and the Chald. bath committed a great or grievaus.

Ii

sin. Annot. So vers. 20. I have grievously rebelled, Heb. rebelling rehelled Annat

"Briepouineis | Unrighteous decrees and laws, which work molestation and grief to the Subjects which live under them. A Metonymie of the effect. Ita. 10. 1.170e unto them that write grie-S moulante

Bzievoulnels ] Ila. 10. 1. or grievous things. Annot. Ila. 21. 15. Grievousness of war, that is, a grievous war, Hebr. beaviness, as ch. 30. 27. heavy for grievous, as Gen. 18. 20.

(B2ind) put for 1. To grind meal, Ila. 47. 2.

2. To chew meat, Eccl. 12. 4.

3. The act of adultery, Job 32. 10. 4. Merciles dealing, Isa. 3. 15.

To crush in pieces, Mat. 21. 44. Brind It fhall grind him to powder, Mat. 21. 44. AIRLIAV here, is by the Grammarians rendred, not only to minnow, but to thresh the Corn, either by breaking it with an instrument, a Flail among us, or by bringing the wheel over it, or by treading it out, among us, or oy oringing the which over more y treating it out, which was the custome among the Jews. Now this phrase here applyed to men, (as it's also in the Prophets of the Old Testament, In 12 thresh you with a threshing instrument, &c.) seems here ment, I in training you were a continuing engineering. Few sall of them that find that fad condition of the people of the Jews, all of them that should hold out against Christ, Christ shall come upon that people as with his threshing instrument in his hand, ch. 3, 12. shall break and dash them to pieces, violently separate the Straw from the Wheat, the multitude of unprofitable, i. e. unbelieving impenitents, from the little found Corn among them, the few found believers; and then break all that flraw into small pieces, as the manner of their threshing was. Dr. Hammond, Annot. g.

Gainders The great Jaw-teeth wherewith we grind our

meat, Eccl. 12. 3.

(Bziri ] Job 18. 9. The grin shall take him, lay fast hold on him, so that he cannot escape. Annot. Hereby may be understood the crafty devises and projects of the ungodly, Pal. 140. 5.

@213120] Gen. 21. 10. or Hail-spotted, that is, having many white spots like hail stones, for so the Hebr. & Chald. words import. The Greek expounds it sprinkled as with ashes. It may be also to fignisie that this was Gods work, as the hail falleth from heaven. Such was the colour of certain Horses that Zachary faw in a Vision, Zech. 6. 3, 6. Aynsw.

Pfal. 6. 6. & 102. 20. Joh. 11. 38. Rom. 8. 26.

Signe Deut. 29. 28. or Juling, meant as an effect of blindness of Ioul, os Paul speaketh of Gods works to the heaneis of ioul, os Paul ipeaketh of Gods works to the heathen, that they flouid fielt the Lord, if haply they might feel, (or grope) after him, Act. 17-17. They grope in the mon day as in the night, Job 5. 14. They are like blind men who at high noon when the Sun fhines brighteft, grope for doors and walls, as other men do in the darkeft nights, Genes. 19. 11. Judges 16. 26. The meaning is, that these crafty men meet with troubles, in the midfl and bejoth of their prosseries. Or rather in things most and height of their prosperity. Or rather in things most clear, they seek out for some way to execute their wicked devises, but are so besorted that they can find none.

### B2016 Darknels ] Ifa. 6c. 2. or thick darknels. The word feemeth compounded of a rearm, that fignifieth to drop or diffill, as Deut. 32. 2. & 33. 28. And another that fignifieth a mift, or fog, ch. 29. 18. & 59. 9. So that it implies in its proper notion a mist so thick that it even droppeth again. Such a mist or darkness as

if the that in Agypt was, Exod. 10.22, 23. Annot.

igent margo group Mat. 13. 15. Thick, namely with fathers. D. 7. and Annot. As in the body, when the heart is overgrown with fat, both that, and all the parts of the body, thence deriving Vital Spirits, grow heavy, dull and inadive: So it is in the inward man; when the heart is grown tensual and obdurate, men cannot apprehend Gods truth for their fanctification and falvation. See Ifaiah 6. 10.

B20923] Places where Idolaters worshipped, 2 King. 17. 16. 2 Chron. 33. 3. Where they had their Altars, 2 Chron. 34. 7. Images, 2 Chron. 33. 19. 1 King. 15. 13. Prophets, 1 King.

18. 19. Of Groves, some were Natural, Exod. 34. 13. some Artificial. 2 King. 23.6.

(Baound) Spoken of the golden calf, Exod. 32.20. Corn, 2 Sam. 17. 19. Manna, Numb. 11. 8.

\$201110 ] The earth , Gen. 2. 5, 6, 7, 9, 19. Barren. 2 King. 2. 19. Chapt. Jer. 14. 4. Clay, 2 Chr. 4. 17. Curfed, Gen. 2. 17. Defolate and waste. Job 38. 27. Dry, Pfal. 107. 33, 35. Dry and thirfly, Ezek. 19. 13. Fallow, Jet. 4.3. God, Mat. 13. 8. Holy, Exod. 3. 5. Parched, Ifa. 25. 7. Stony,

(#201110] I Tim. 3. 15. or Stay, marg.

fort to exift, and be, which is not yet, Heb. 11. 1.

B20unDed Setted, founded, established, Isa. 30. 32. Eph.

3. 17. Col. 1. 23.

(520m) put for Coming forth out of the earth, as grafs, trees. plants, Gen. 2. 5. Increase in body, Gen. 21. 8. To become rich, Gen. 26. 12. Multiplying of people, Act. 7. 17. The effectual work of the Word, Act. 12.24. & 19.20. Increase outwork of the Wolft, Act. 12-2. a 191-00 instance outward, Gen. 48. 16. Spiritual, Eph. 4. 15. Inlarged, Dan. 4. 22. Draweth, Judg. 19. 9.

B2000] Hol. 14. 5, 7. or Blossom, marg. Exod. 9. 32. Not grown up, Heb. bidden, or dark, marg.

Browth | Crop of hay, Amos 7. 1.

(B2000) To bewail, lament, groan, grieve at a thing. The word synd is rendred in Mar. 7. 34. Sigh. Rom. 8. 23. 2 Cor. 5. 2, 4. Groan, Heb. 13. 17. Grieve, Jam. 5. 9. Grudg, as those 2 Cor. 9. 7. that is, not being forrowful, sad, vexed, troubled thereat, as the word  $\lambda \sqrt{2m}$  implyeth. We must use hospitality without grudging, 1 Pet. 4. 9. that is, without murmuring, as the word Toy sugar, is rendred, Joh. 7. 12. Ac. 6. 1. Phil.

Bzungingly ] 2 Cor. 9. 7. See the fignification thereof in

## G

(Buard) put for fouldiers attending upon the King, I King. 14, 27, 28. His keepers, I Sam. 28. 2. A watch or fafeguard, Neh. 4. 22. Ezek. 38. 7.

(Buard) 2 Sam. 23.23. or Council, Heb. at his command, marg. 1 King, 14.27. Heb. runners, marg. (Buard) A place where the brazen shields which Reboboam had provided were fafely kept, 1 King. 14. 28. 2 Chr.

Guogodah] The happiness of felicity. A place, Deut. 10. 7. Gutt one that is bidden to ones Table, or resorteth to a

place, there to lodg or inn, Luk. 19.7. Mat. 22. 10.

"Build" One that sheweth another his way, Gen. 46. 28.

2. Teachers, who are called guides, because they go before the flock as guides, to flew them the way to salvation. Rom.

4 3. An husband, Prov. 2. 17.

4. One going before for a direction, Act. 1. 16.

5. God, Píal. 48. 14. Jer. 3. 4. 2Thest. 3. 3. The Lord guide your hearts to love. It's all one with Direct, Gen. 46. 28. Be eyes to others, Job

29. 15. And is fpoken of God, Pal. 48. 14. who with his eye, Pfal. 32. 8. and council, Pal. 73. 24. guideth the meek, Pfal. 25. 9. his people, Pfal. 78. 52. the merciful, Ifa. 58. 7,11. into all truth, Joh. 16. 13. into his love, 2 Theff. 3. 5. into the way of peace, Luk. 1. 79. and into the patient waiting for Christ, 2 Theff. 2. 5

Buides | They that have the rule over. Comp. the Text of Heb.

13. 7, 17. with the marg.

(Built | A subtile invention or device to deceive another by, when one thing is done, and another pretended. I Per-2. 1. Lay aside all guile. This is guile in practise and acti-

'2. Deceitful speech, tending to deceive, when one thing is done, and another thing meant. I Pet. 2. 22. In whose mouth

there was no guile. This is guile in words and promifes.
3. Inward hypocrific and unfoundness of heart. Pfal. 32.2.

In whose spirit there is no guile. This is guile in thoughts and purpolés.

Taken in a good sence, 2 Cor. 12.6. In a bad sence, for hypocrisie, Psal. 17. 2. Hol. 11. 12. Fraud and falshood in opinion; either in the matter, when the Doctrine is strange opinion; ettier in the matter, when the bottline is hadge and falle, 2 Cor. 11.13. Or, when good Doctrine is hand-led corruptly and deceitfully, for wicked ends, 2 Cor. 4.2 1 Thess. 2.3 Deceit in words, and so flattery is guile, Pfal. 12. 2, 3. and lying is guile, Mic. 6. 12. Zeph. 3. 13. Deceit in works, Mic. 6. 10, 11. Mal. 1. 14. and so all this province College (2007) against others, and all sublying in wait to feek occasion against others, and all subtle dealing to oppress others, is guile, Mat. 25. 4. Mar. 14. 1.

2 Cor. 11. 12, 13. Byfield on 1 Pet. 2. 1. p. 205, 206.

Doguile Sincerity, truth, uprightness in Doctrine and convertation. Rev. 14.5. In whose mouth is found no guile.
Some understand this of the most pure integrity which believers have, not by perfection of their own vertues, but by im-Duration of Christs perfect holiness. Both these fignifications may well fland together, for the Saints themselves have an un e perfect uprightness, by infusion of grace, and a perfect integrity from Christ, by imputation of his righteousness

They were true in all their fayings, Or, in word they professed the true Religion, which they believed in their hearts. See Pfal

32. 2. Joh. I. 47. Annot.

Built Deut. 19.13. This word is added to the Text. Builty | Faulty, or culpable, in a matter whereof one is ac cused by another, or by his own conscience, Gen. 42. 21. Exod 34. 7. Rom. 3. 19. Builty Mar. 23. 18. or debter, or bound, marg. Rom. 3. 19.

Guilty before God, or subject to the judgment of God, marg. Num. 35. 27. Shall not be guilty of Blood, Heb. no blood (hall be to him

'An he he muilty of all To be a Transgressor against God whose Law commandeth one duty as well as another, and for biddeth one fin as well as another, not that men can be perfect,
 but we must firive toward it, by baulking no duty, nor bearing with any fault in our felves. Jam. 2. 10. He that faileth in one point of the Law, is guilty of all. This fentence detecteth the hypocrifie of fuch as did cull and choose such precepts of the Law to keep, as they lifted, foothing themselves, as if they had performed excellent obedience, by doing things which crossed not their fancy and affection, neglecting in the mean space some other work commanded in the Law, as needful as any which they performed: as if a Judg which had acquitted one notorious Malefactor, should please himself because he had punished another.

'Note further, that one becomes guilty of all, by wilful breach of one; because, as one string or voyce out of tune fpoyls the whole harmony in mufick : fo one fin contemptuoufly committed, marreth the harmony of our obedience Also, he can in truth keep no Commandment out of love to the Law, which obstinately lyeth in any one fin. Lastly, that divine Majesty which gave the Law, is violated in the breach of one Precept; so as the other in the whole of the Law be not " transgressed (totum legis) yet the whole Law (tota Lex) is broken in hurting that authority whereby it was given; yet this will not prove all fins equal.

To be guilty of the body and bloud of Chaiff | To kill Christ, and be culpable of his death, as was properly Judas, which betrayed him, the Jews, which condemned him, and Souldiers, which pierced him, and fhed his innocent blood; but figuratively, yet truely, all that unworthily eat and drink the Lords Supper, wicked men, hypocrites, and negligent Christians, become partakers of this great fin of crucifying Christ, some more, and some less, by abusing the holy Sacrament, 1 Cor. 11. 27

Or thus: He is held guilty of violating and profaning the facred fign and Seal, whereby the body and blood of our Lord

is represented, and withal affured unto us.

Builtings Worthiness, or deserving of punishment which necessarily doth follow every fin. Mat. 5. 22. Which shall be guilty of punishment; that is, final be worthy, Rom. 3. 10. Alfo, a fin or shameful crime, making us guilty of punishment. Gen. 26. 10. or, both fin and punithment.

Guiltles Exod. 20,7. or clear, innocent. He will not leave him unpunished, but he shall be plagued in this world, or

Bulf Luk. 16. 26. 26. 26. Lt figuifieth any diffance or space of place. So it is intended by our Saviour. There is a great

distance between Heaven and Hell. Leigh, Crit. Sac. Bunil A Garden; or, covering. The Son of Napthali, Gen. 46. 24. Of whom the Guinites, Numb. 26. 48. The Father of Abdiel a Gadite, 1 Chr. 5. 15.

Bur A whelly A City, 2 Ring. 9. 27.

Bur Baal A whelly of the Governour. A place where the Arabirocker of the Chr.

bians dwelt, 2 Chr. 26. 7.

(Buth | Spoken of Blood, 1 King. 18.28. Waters out of a rock, Pfal. 78. 20. & 105. 41. Ifa. 48. 21. from the eyes, Jer. 9. 18. Bowels , Act. 1. 18.

(Buth | 1 King. 18.28. The blood gushed out upon them, Heb. powred out blood upon them, marg.

Butter | A place wherein water was kept, or did run for the nse of Cattle, Gen. 30. 38. or a Trough, Exod. 2 16. A Waterspout, 2 Sam. 5. 8. Psal. 42. 7.

### G Y

Gyants Apostates, or such as revolt, go back, and fall away from God and goodness. Gen. 6.4. There were Gyants on the earth in those days. The words lay down the fruir of corrupt marriages, mentioned in vert. 1. to be not overgrowing in flature, but

Brants | Josh. 17. 15. or Rephaims, marg. See Giant.

# H

An interjection of diffrespect, sear, contemning, and of she wing courage, Job 39. 25. & verse 21, 22, &c. Babaiah] The biding of the Lord. Of the children of the Priefts, Ezr. 2.61.

Babakkuk] A wreftler. A Prophet, Hab. I. I.

Dabaziniah A hiding of the Shield of the Lord. The Father feremiah, Jer. 35. 3.

babergeon A Brigantine. A coat of fence or male. Exod. 28. 32. Brest-plate, Job 41. 26. marg.

Babergions, or Breaff-plates of Fron The well fenced estate of Popish Clergy, Monks, Fryers, &c. who were as safe as men armed with iron Habergions; and vainwas all endeayour against them, till the time of their Kingdom was expired. Rev. 9. 9. And they had Habergions, like to Habergions of iron.

Babitable] Prov. 8. 33. That which may be dwelled in, or inhabited

'Babitation] A place of defence or refuge, as an house is to the dweller in it. Pfal. 90. 1. Lord, thou hast been our babitation. Thus is God an habitation to his Saints.

2. A Temple to dwell in, to possess and rule in it. Eph. 2. 22. To be the habitation of God by the Spirit. Thus the Saints are the habitation of God.

habitation of coo.

'3. A dwelling place, Gen. 36. 43.

Babitation Pial. 69. 25. Heb. palace, marg. Pial. 89. 14.
or Etablishment, marg. So Pial. 97. 22. marg. Jer. 9. 10. or Pa-

fure, marg. Ezek. 29. 14, or Birth, marg.

Babitation of Debila A place or house haunted by deviles, or wherein devils were shu up as in prison. Rev. 18. 2.

And it become the babitation of devils. Such a City now is Rome. where the Doctrine is the Doctrine of Devils, being flat contrary to the written Word, their Worship the Worship of Devils being but Idols and rotten bones; and their works, works of

An allusion to Isa. 13.21, 22. & 34. 11, 13, 14, 14. Jer. 51. 37. to note her urter desolation, and a place not to be inhabited any more, as the 21 vers. of this Chapter doth plainly tell us.

It was full of men, but now is full of Devils; either because men efteem folitary places, haunted with Ghofts, or because the foul Spirits do haunt such places for their pleasure. Mat. 12. 43. Mar. 5. 3. Or, are confined either by God, as to an Hold or Prison; or keep there to terrifie men that pass by such places. Annot.

Babo2] A fellow, or partaker. A City, 2 King. 17. 6.
Bathaliah] Wanting to the Lord. The Father of Nehemiah, Neh. 1. 1.

Bachilah ] Hope in that ; or, a book in that. A hill, 1 Sam.

"Bachmoni ] A wife man ; or, the waiting of a gift. The Father of Jethel, I Chr. 27. 32. Hence Jashobeam is termed Hachmonite, as being the Son of Hachmoni, I Chr. 11.11. marg.

19a0] i Chr. 28.12. Of all that he had, Heb. of all that was with him, marg. 1 King. 16.31. As if it had been a light thing Heb. Was it a light thing ! marg. Dan. 1.17. And Daniel had understanding, or he made Daniel understand, marg. Dan.7.1. Had a tream, Chald. saw, marg. See Have.

Dadad Joy, or rejecting. A King of Edome, Gen. 36. 35. The ion of Johnsel, called Hadar, 1 Chron. 1. 30. Gen. 25. 15. Alfo, one who was against Solomon, I King. 11. 14.

Badadezer | Comeliness, bely of beauty, or beautiful bely; or. the entry, habitacle, or engendring of beauty; a King of Zobah, 2 Sam. 8. 3.

Badadzimmon The voyce of height. A Town, Zach. 12.11. Habar A chamber. (See Hadad.) The fon of Ibmael, Gen.

Badarezer] King of Zobah, 1 Chr. 18.3. whose Captain was Shobach, Ibid. 19. 16.

Badathah !

Ii 2

Badaliah ] News; or a month. A City, Josh. 15. 37. Dadaffa] A Myrtle-tree. The name of Elber, Eft. 2. 7.

Hadattah A Ciry, John 15. 25.
Hadotto, or Hadlo Rejoying, or harp. Of the Children of Lod, Ezr. 2. 33. Neh. 7. 37.

Ballai Loytering, or letting. The Father of Amasa, 2 Chr. Dadojam] Their praife. The fon of Jottan , Gen. 1c. 27.

The fon of Tou, 1 Chr. 18. 9, 10. One over Rehoboam's tribute, 2 Chr. 10. 18.

19a02ach A Countrey, Zech. 9. 1.

Baft | The hilt or handle of a Dagger, Judg. 3. 22. [Bagab] Agrass-bopper. His children returned from the Cap-

tivity, Ezr. 2.46.

Bagabah] The fame. His children also returned, Neh. 7. 48.

Bagabah] The fame. His children also returned, Sarahs Hand-Bagar ] A stranger, chewing the cud; or, fearing. Sarahs Handmaid, Gen. 16. 1. Of whom came the Hagarens, mentioned Pial. 83. 6. and Hagarites, 1 Chr. 5. 10.

Bangai ] Pleafant ; or, turning in a circle. A Prophet, Hag.

Baggeri] as Hagar. The Father of Mibhar, 1 Chron. 11.28. [Dangi] as Haggai. The fon of Gad, Gen. 46. 16. Of whom

came the Haggites, Numb. 26. 15.

Paggiah] The Lords feast. The fon of Shimii, 1 Chron. 6.30. Daggith The Mother of Adonijah, the son of David, 2 Sam. 3. 4. I Chr. 3.2.

Bai] A heap; or, laying on heaps. A City, Gen. 12. 8.

Dail An impression gendred in the air, of a cold and movst vapour. The neerer the earth it is engendered, the thicker, the colder, the sharper it is, and falleth most commonly in the day time. That which is engendred in the higher clouds, through the heat of the air dissolveth, and so is lesser. It is usually in the Summer, for that the heat being then in the air, is beat back into the innermost parts of the cloud, where it causeth hail. Sometimes the dew falling on the earth, through the cold Northwind being drawn together, becomes as Hail. Herewith God punished Ægypt, Exod. 9. 23, 24. their vines and cattle, Psal. 78. 47, 48. Slew his peoples enemies, Josh. 10. 11. Hence Hail-slones, by whom in Ezek. 13. 11. the Chaldeans are

meant.

Bail] Ifa. 32. 19. When it shall bail, coming down on the Forrest. Or (as some) And it, or be, shall bail with hail the forrest. Whereof the meaning may be this, That God will preserve the fruits of the earth for them, that they shall not with form and tempest be spoyled, and will therefore in his providence, so different them. pole occurrents of that kind, that when ftorms come they shall light on the wild and waste forrest, where it can do little hurt, and not on their corn-grounds, or vineyards, or the like, where it might do mischief, as Psal. 78. 47. & 105. 32, 23. See Exod.

Bail-maffer] Xaige baggi. It was an ufual form of falutarion, which the Hebrews expressed by 77 D170, (peace be unto ou, which the heterews experience by 1/ 11/10, peace be unto thee) Judg. 6.2.2. Peace be with thee, Judg. 19.20. The Gr. here translated to the letter, fignifieth Rejoyce, which the Latines interpret Salve, and we say, God Jave you, Annot.

Bail-fonnes Jia. 30.30. Heb. [Sone of bail, flone for flones, as Hab. 2.11. See Josh. 10.11. Pal. 18.12. ch. 28.2. Thus also

it is by some deemed, that God disturbed the Agyptians at the Red fea, with a florm of the like condition with that here described, Exod. 14. 14. Annot.

Hail and fire are inftruments of Gods war and punishments.

Aynsw. on Pfal. 18. 12.

" Dair Hair, white or black, none can make (besides God, "Mar. 5. 36.) 1. Not materially, for substance. 2. Nor formally, "for colour. For those that colour things do not make the colours themselves, but do only take, extract, temper, and apply those " which God hath already made, from one substance to anocc ther.

It's put for the smallest thing under Gods providence and care, Mat. 10.30. Old age, gray hairs, Gen. 44. 29. The leaft mark, Judg. 20. 16. The leaft hurt, 1 Sam. 14. 45. Dan. 3. 27. Luk.

Bair The company of the faithful, Can. 4. 1. Thine Hair is

Like the flock of Goats.

As by the bair, the people of Ifrael was fignified, Ezek. 5. 1, 2, 12. This is the ornament and covering of the head, proceeding from moisture and strength of nature, likened here to the hair of a flock of Goats, fed in a far pasture, as on Mount Gilead, whose bair is long, rank, and smooth, figuring the thoughts, purposes, divices, &c. which are ordered and composed aright according unto God, Ayrfw.

The Church is here minded of her duty, not to have a bald glabrous foul, but to abound in holy thoughts and contemplations, which will not be (like Absalons) our ruine, but our great praise and commendation. Annot.

Hair though it hang long upon the head, yet it may in time either fall off of it felf, or be cut off, so were the common Christians in Christs time, as it were bair for multitude, hanging on Christ the head, or falling many of them from him; either of themselves. Joh. 6. 66. or cut off by the practises of the Priests, Matth. 27. 20. Joh. 12. 42, 43. whence it was that Telias durft not commit himself to them, John 2, 23---25. Cotton.

As from the heat the hairs have what ever life or vigour is in them, so all they who by faith cleave unto Christ the head of the Church, do from him their head, derive all their vigour and spiritual nourishment. And as Mount Gilead is beautified by the multitude of Goats feeding thereon, which were it not for them would feem bald: fo is the Church by the faithful, feeding on Christ. Titelman.

Dr. Hall, and S. Finch, understand hereby the Churches gracious profession, and all her appendances and ornaments of expedient

ceremonies.

Mount Gilead was fruitful with wholesome pasture, and a goodly fight it was to behold a flock of Goats ipread all abroad, and feeding thereupon, where the Lords people are aftembled, and are fed with the heavenly food, it is in his eyes a goodly and a comely thing. Giffard.

The hair of thine head like purple | Cant. 7. 5. This her hair like purple, denoteth her cogitations and purposes to be holy, heavenly, and as dyed in the bloud of Christ. In Can. 4. 1. the Spoules bair was likened to a flock of Goats. That description differing from this, seemeth to imply a variety of effate; for Gods people are not always of a like condition in this world, though ever glorious in his eyes.

The most spiritual sence is that which expounds all of the higher and lower offices, and Governours of the Church (the Original dallath properly fignifieth tenderness, or tenuity. Aynsw. Which under Christ are as lofty flout heads, and as purple and precious hair unto her, both for defence and ornament; for as Carmel fignifies dignity, and fiability: fo doth purple also, being double died and of a great estimation. Annot.

Some understand here by the ceremonics by her used, (as it were the ornaments of her head, both the hair-lace and the borders, and all her attire) being for comlines and good order of special account, and a great grace unto her, no lefs then skarlet and purple, Hall, Finch.

And they had hair, as the hair of women, Rev. 9. 8. Their do-Arine hath many enticements to allure men to the liking of it and to provoke unto spiritual fornication. Leigh's Annot.

This noteth their effeminateneis, their lust, and wontonnels in themselves, and withal their carnal allurements to spiritual idolatry, as women do by their hair entice to corporal filthiness.

This figureth their hypocrifie, covering abominable evils, under the shadow of fained Sanctity. Comper.

His bead and his hairs were white like wooll, Revel. i. 14. This fignifieth Christs eternity, as it doth God the Fathers. Dan. 7. 9.

Bairy | Spoken of Efau, Gen. 25. 25. faid to be all over like an hairy garment, Heb. all of him life a martle of bair, which the Greek translateth life a rough bide. This also fignified his fierce, ftrong, and crafty nature. For bair is a fign of natural strength, and nature being corrupted, hairiness denoteth the power of corruption; therefore when Lepers were purified, all their hair was to be shaven off, Lev. 14. 8. Ayı'ıv. Pâl. 68. 21. And the bairy scale, Heb. the crown (or scale) of bair, meaning open and inevitable judgment on the chiefest and most sierce enemies.

Dakkatan ] Little. The Father of Johanan, Ezra 8. 12. Bakko3 | A thorn, the summer; or, an end. One of the posterity of Aaron, 1 Chr. 24. 10.

Dakupha ] A commandment of the mouth. His children returned from the Captivity, Ezra 2. 51.

Balah] A moist table. A place, 2 King. 17.6. Balah] Part. A Mount, Josh. 11.17.& 12.7. Bala To draw by force, Luk. 12.58. Act. 8. 3.

Balf | put for, That which is equally the one part of one thing divided into two, in weight, measure or number, Exod. 30. 13. 1 Sam. 14. 14. 2 Sam. 19. 40. 1 King. 3.25. Hof. 3. 2. The greatest part, 1 King. 10. 7. & 13. 8. 2 Chr. 9. 6. A very large portion, Esther 5. 2. Mark 6. 23. Almost, Luke 10. 30. Mingled, Neh. 13, 24. Short time, Pfal. 55. 23. By a great many, Ezek.

Baif Dan. 12. 7. or Part, marg. 1 Sam. 14. 14. An balf acre of land, or half a furrow of an acre of land, marg-

'Balf an hour] A very short space of time, wherein the Church would enjoy an happy rest, after the open enemies thereof were bridled, and conftantine the Great arose out of the East. Rev. 8. 1. There was silence in heaven about half an hour.

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This imports the admiration and reverence, whereby the heavenly creatures attended and expected that which was to be revealed by the feventh feal. And it is especially written to teach us, how we should be disposed with reverence to hear, as often as the Lord offers himself willing to teach us. then we should put filence to our own will, to our cogitations and affections, otherwise we cannot hear what the Spirir fairly. Comper-

Be Bally Grief, or the looking for of grief. A City, Josh. 15.58. Bali | Sickness; a beginning; or, precious stone. A place, Josh.

[Dalf] Luk. 22. 55. 'Aνλή. It fignifieth properly an open large room before an house, 25 in Kings palaces, and Noble mens houses. Leigh. Crit. Sac. It is translated Palace, in Matt. 26. 3, 58, 69. Mar. 14. 54, 66. Luk. 11. 21. Sheepfold in Joh. 10. 1. or fold, Ibid. 16. Court, Rev. 11. 2. Common hall. Mat. 27. 17. or Governours house, ( requiriscent) marg. The hall of judgment, Josh. 18. 28. or Pilat's bouse, marg. The place or Court where judgment was given, and matters heard by him.

Herod's Fudzment-hall, Ad. 23. 35. or Herod's palace, Pretory or place which he built or appointed to keep Courts, and hear Caules in; a fair prison, if any could be so. Annot.

Balletujeh Praise Jah, viz. Jebovah, sur God, Psal. 104. 4. It is fet sometime both in the beginning and in the end of a ' Pfalm, as in Pfal. 146, 147, 148, 149, 150.

'Dailelujah] Praise ye the Lord. It is an Hebrew voice or word, whereby the people of God were wont mutually to exhort and ftir up one another joyfully to praise God, for his vengeance against his and their enemies, (as here against the great Whore) and for their merciful deliverance. Rev. '19. 1. Saying, Hallelujah. The cause of receiving these 'Hebrew words in Scripture, (as Hosanna, Abba, Amen, Hal-· lelujah, &c. it is to be as figns and tokens of that conjunction which believing Gentiles have with the holy Nation of the Jews, to whom there is but one God, and one Religi-

on. See Allelujah.

Balloeffi and Ballobeffi Saying nothing; or, an Inchanter. Shallum's Father, Neh. 2. 12. One that sealed the Covenant.

Neh. 10. 24.

Dalloto it is in effect the same with, Dedicate, separate, set apart, cleanse, sanctifie, being spoken both of Man, Num. 5. 10. Lev. 22.3. Jer. 17. 22, 24. and of God, Exod. 20. 11. Numb.

Balt | Luk. 14. 21. Lame, a cripple.

"To halt | To counterfeit, or to play the Hypocrite.

Lo Hall 19 to Collectic, of the play the Hypothete.

1 King. 18, 21. Why balt you between two? Heb. 12. 13. Left
that which is halting beturned away. When the heart goes two
ways, this is halting. Also, Halting fignifies infirmity, which the best do bewray in their temptations and wrestling with God,

\*2 Cor. 12.7, 9. Pfal. 35. 15. & 38.18.

Balt Zeph. 3. 19. Her that balteth, Ezek. 34. 16. Mic. 4.7.

Even the weakest and unablest to help her self. Annot.

Jer. 20. 10. Watched for my balting; did lie in wait to take me tripping in ought, if they could, that they might give mine adveriaries any advantage against me. Annot.

Dalting Not the negligent only and flow, but they which hang between two, inclining to the Gospel, and to the Law al-

(6), Heb. 12. 13.

The word balting is lame, in the new Translation, Less that which is lame, between our of the way, that is, left ye come once to halt betwirk truth and error, God and the world; yebear the last utterly perverted. Hall.

Dam | Crafty; or, heat. The Son of Noah, Gen. 5. 32. The land of Egypt is called the land of Ham, Pfal. 105.23, 27. & 106.22.

Daman Making an uproar; preparing; or, troubling. An adversary to the Jews, Est. 3.6.

Damath] Anger, heat; or, a wall. A City, Numb. 13. 22. Whence Hamathite, 1 Chr. 1. 16.

Damath=30ha ] The anger, heat; or, the wall of an Army. A City, 2 Chr. 8. 3.

Damital, called also Hamutal] Heat of the dew. The mo-

Hammath] A City, Josh. 19-35.

Hammetatha Troubling the Law. The Father of Haman,

Eit. 8. 5.

Dammelech A King, or Counfellor. The Father of Ferabmeel. Jer. 36. 26.

Bammer | The word of the Law and Gospel, which is a hammer to break the stony hardness of our hearts, and to bruise them to powder as it were, that they may become foft, humble and contrite.

Dammer Taken. 1. Properly, for a Workmans tool, Judg. 5. 26. 1 King. 6.7. 2. Figuratively.

1. For the Word, Jer. 23. 29.

2. Babylon, that like a great hammer or fledg, did fubdue and deftroy all the Princes and people, in the world, then known commonly in those parts, Jer. 50. 23. Annot.

Nah. 2. 1. The hammer, or he that dasheth in pieces, or the difperfer, Comp. the marg, with the text. See dalh.

Dammoleketly] The fifter of Machir, the Mother of Ihad,&c. Chr. 7. 25.

Dammon A heat, or the Sun. A City, Josh. 19. 28. Dammonah | His multitude, or his uproar. A City, Ezek. 39.

Domon-gon The multitude; of the roof of the house. A valley so called, Ezek. 39. 11.

Damoz | An affe; or, dirt. The Father of Sechem, Gen. 32.19.

Damath- 1002 Indignation ; or, heat of generation. A City, Josh 21. 32.

Damuel The Son of Mishma, 1 Chr. 4. 26.

Damui Godly, or merciful. The Son of Pharez, Gen. 46. 12. Of whom came the family of the Hamulites. Numb.

Banameel The mercy of God. The Son of Feremiah his Un-

Banan Full of grace. A chief man of the Benjamites, I Chr. 8. 23. The Son of Azel, Ibid. 38. The Son of Maacab, 1 Chr. 11. 43. The Son of Zaccur, Neh. 12. 12.

Banancel Grace from God; or, grace of God. The name of

Banani Giving, gracious, merciful, or godly. The Father of febu, 1 King. 16. 1. The Son of Heman, 1 Chr. 25. 4. The Son of Immer, EZr. 10. 20.

Dananiah] The grace of the Lord, or the mercy of the Lord. The Son of Zerubhabel, 1 Chr. 3. 19. The Son of Feroham, I Chr. 8. 24, 27. The Son of Heman, I Chr. 25. 4. One of uzgiah his Captains, 2 Chr. 26.11. The Son of Bibai. Neh. Ezra 10. 28. The Son of one of the Apothecaries, Neh. 2. 8. The Ruler of the palace, Neh. 7. 2. One that sealed the Covenant, Neh. 10.23. Of Jeremiah, Neh. 12. 12, 41. The Son of Azur, the Prophet, Ier. 28. 1. The Father of Zedekiah, a Prince, Jer. 36. 12. The Father of Shelemaiah, Jer. 37.13. One of Daniel's companions, cal-

led also Shadrach, Dan. 1.6,7.

Band In a proper sence. A member of the body, which is the instrument of many and manifold actions, Gen. 19. 16. Referred I. to God : fignifieth.

1. Gods eternal and effectual purpose, concerning all things to be done. Act. 4. 28. To do whatspeer thy hand and thy counfel determined to be done.

2. Gods actual power, working all things which be done according to his purpole. Act. 4. 30. So that they firstel forth thy hand. Plal. 118. 16. Mar. 6. 2. Dan. 4. 35. In Joh. 3.35. it fignifies disposition or power, Mat. 28. 18. Ifa. 9.

3. Gods bleffing, protection, and deliverance, which be special works of his power. Pfal. 104.18. Thou filest with thy hand every living thing. Exod. 14.31. Also, his safe custody and mighty keeping, Joh. 10. 28, 29.

4. The vengeance and severity of God, in plaguing the wicked, and scourging his children, which also be particular works of his power. Judg. 2. 15. The hand of the Lord was fore against

him. Pfal. 32. 2. Thy hand was bearry upon me. Pfal. 38. 2.

Note. God hath protecting and bleffing hands; fectondly, correcting hands; thirdly, revenging hands. To fall into these

65. The special favour of God accompanied with a fingular kind of vertue. Luk. 1.66. And the hand of the Lord was with

6. The spirit and gift of Prophesie. Ezek. 1. 3. The hand of the Lord was upon him, & 37. 1.

band of the Lord was on Elias.
8. His help and furtherance, Ezr. 8. 18, 22, 31, Neh. 2. 8.

Pfal. 74- 11.

9. His protection and keeping, Plal. 31. 5. 1 Pet. 5. 6.

10. His disposing, Pfal. 31. 15.
11. His providence and gift, 1 Chron. 29. 16. Job 2. 10.
Referred II. to Men; fignificath,

(1. An instrument or ministery by which God doth any thing; as, by the hand of Islaid, of feremials, &c. Exod. 4.13. Send by the hand of him. Hag. 1.1. Mal. 1.1. Exod. 38.12.

'Note: Hand fignifieth Ministery in these Texts of Exodus 4. Leviticus 9. Ilaiah 10. 5. Jude 15. Gal. 3. But in these Texts, Psal. 31. Numb. 11. Jude 3. Luk. 2. it fignifies

'2. A man himself, by a Synechdoche. Gen. 43. 9. Of mine hand thou halt require him.

3. A mans power. Eccl. 9.10. What sever is in thy hand to do. Prov. 3. 27. It fignifies Kingly and royal power. Pfal. 89. 29. \* I will fet his hand in the Sea, &c.

4. Aid or help. 2 King. 15. 19. That his hand might be with him, I Sam. 22. 17.

' 5: Possession. 2 King. 18. 19. And establish the Kingdom in 6 his hand.

6. Counsel aud endevour. 2 Sam. 14. 19. Is not the hand of · Foab in all this.

7. Tyranny and servitude. Exod. 18.9. He had delivered them out of the hand of the Agyptians. Luke 1.74. 8. Disposing or ordering. Gen. 39. 1. The Lord made all that

\* he did to prosper in his hands. 69. The work and labour which is done by the hand. Act. 20. 34. My hands have ministred to my necessity. 2 Theff. 3. 8. All

wicked works done by any member of the body, Ifa. 3. II. It fignifieth danger, Judg. 12-3.

The arm, finger and right hand of God, have all the very fame fignification that Hand hath.

"10. The object or thing which the hand defireth to handle "and have, as Mar. 5, 30. & 18. 8.

"11. The thought, affection, or defire of a thing; which if " it be evil, the thought, &c. thereof is to be cut off, & Mat. 5.

66.30.18.8. Dano Ecclef. 4. 1. Side. Comp. the marg. with the text.

[] Ano The Spirit of Christ whereby he toucheth the in-

ward parts of the heart, Cant. 5.4. My well-beloved put his hands by the holes of the door. See Mat. 12.28. comp. with Luke 11. 4 20. & Act. 19.21.

Heb. 8. 9. In the day when I took them by the hand; as a tender compassionate Father to guide his weak childe. Annot.

Heb. 1-3. Sate down on the right hand of the Majesty on high. Herein the Apostle alludeth to the custom of Kings, who place him at their right hand, whom they put next in authority and power under them; fo that hereby is denoted the Supreme and high dignity, power, and dominion, which Chrift obtained when he ascended into heaven, chap. 12. 2. Marth. 26. 64. Rom. 8. 34 Col. 3. 1. Annot.

At hand that is, Near, 1 Sam. 9. 8. Matt. 3. 2. Exposer in the hand To take special care of one, to support and comfort him. Pfal. 91. 12. They shall bear thee in their

"Ho bear his foul in his hand To live in a commual fear and danger of death, Pfal. 119. 109.

Such as came re hand | Such as he had and could fend for

the present, Gen. 32. 13. 1. To have common society or fellowmonths that is, accounted me an Apostle equal to themlowship; that is, accounted me an Apostle equal to them-

'felves. ' 2. To plight the troth, or to enter into league and covenant, Ezek. 17.18.

"To bring under his pow-er and fubjection, Judg. 7. 1. Dan. 1. 2. "To do a thing with a high hand Prefumptuoufly, Numb.

• the hand that be against others That he, to wit, Isa-et, in his posterity, should make war with many people, Gen.

'Ao lap or put the hand on the Sacrifices To lay our fins

\*HO 1819 or pur the name on the Saltinees lio lay our instead of the control of t

Both his hands, even all that Christ is, his Godhead and Manhood, his life, death, Refurrection, Ascension : his weakness, power, and glory, are employed for the comfort and falvation of his

And he had in his right hand seven stars, Rev. 1. 16. The Mini-flers of the seven Churches, vers. 20. To keep them safe, shewing his great love to them, and care of them, Pfal. 63. 8. Ministers give light to the world, having received it from Christ, as the stars

from the Sun. Annot. · Dluck cut the right hand that is, Help, fend help, Pf. 74.11 Son of his right hand one loved, tendered, and frei ally regarded, Gen. 35. 18. So in Pfal. 80. 118. So no f the right hand, is put for one loved, and much regarded of God.

Beit foath thy hand that is, Afflict, Job 1. 11. & 3. 5. We put the hand to the mouth To eat, 1 Sam. 14. 27. But his tife in his hand | that is, Adventured it in his attempt, 1 Sam. 19.5. Hazard it, Job 13.14. In present danger, Pfal. 219. 109.

' Sloathful hand ] A man given to floath and idleness. Prov. 10. 4. A floathful hand maketh poor.

By Hands full, is fignified, Plentifully. Ifa. 1. 47.

Spread abroad hands; that is Pray, Exod. 9. 29. 1. 15. When ye Shall ftretch forth your hands, I will not hear you. A Metonymie of the fign.

'2. To comfort. Jer. 16.7. They shall not stretch forth the hand for them, to comfort them.

. 3. To mourn and lament. Lam. 1.17. Sion ftretched out her bands, and there was none to comfort ber.

'4. To be crucified, Joh. 21. 18. Thou Shalt stretch forth thine

' 5. To give almes to the poor. Prov. 31. 21. She stretched out her hands to thepoor.

6. To finite and afflict one. Ifa. 5.25. He hath stretched out his hands upon them. Exod. 3. 20. Therefore I will stretch out my

. 7. To invite and call unto repentance. Ifa. 65.1. Ihave firetched forth my hands to a rebellious people, Prov. 1. 24.
' To turn to the right hand or left hand To know what

he was further to do, or to resolve somewhere else, or some other way . Gen. 24. 49.

"To turn his hand upon Jerusalem To work again, and by his power to be effectual for the restoring of Jerusalem unto the purity of Religion and Justice, from which it was faln, as once his might had been effectual for fetling of it and making it to be the feat of Religion, the Kingdom of Justice and do-Ctrine. Ifa. 1. 25. I will turn my hand under thee to purge thee purely, &c. 'Note. This work of purgation, or reflication of Terusalem.

was to be effected by punishments, which were as purging fire, or scowring sope, to separate the bad from the good, and a scourge to drive the elect sinners to repensance.

Band-breadth; Thou hast made my days as an hand breedth, Pfal. 39. 5. that is, Thou hast exactly measured them out, and they are but short. An hand-breadth is but a mort measure, the breadth of four fingers. Aynyw.

19and-h20ad The breadth of an hand, Ezek. 40. 43.

Left-handed, Judg. 3. 15. Heb. sout of his right hand, marg. Job 30. 21. Thy strong hand, Heb. the strength of thy hand, marg. Mar. 26.

7. The palms of their hands, or Rods, marg. Bandful] Spoken of a Meat-offering of fine flower, &c. Levic. womans meal in a barrel, 1 King, 17, 12. of corn, Pfal, 72. 16. (where a handful of corn shall be sown on the top of the Mounts, the most barren places) there shall be such increase that the fruit shall shake and make a noyse like the trees of Lebanon. Aynsw.) Of a little effare, Eccl. 4.6. (where note that the verse is to be understood as the words of the Sluggard, wherein there is a great deal of false arguing. Annot.) of corn reaped, Jer. 9. 22. As the bandful of the Harvestman, or as the sheaf (as Amos 2. 13.) from after, or behind the reaper, which the hired Reaper, either forgetting or not regarding, letteth lye, and leaveth behind him Annot. Also of Astes, Exod. 9. 8. Dust, 1 King. 20. 10. Barlye, Ezek.
13. 19. He shall take thereout his handful, Lev. 2.2. or, shall gather by with the hand, as the word properly figuifieth. Annew. Lev. 9. 17. Took an handful thereof, Heb. filled his hand out of it, marg. Gen. 41. 47. The earth brought forth by handfuls; meaning abandantly, an bandful increase of one kernal.

Panokerchief ] A linnen cloth, used both by men and women, to wipe off sweat from their faces, or therewith to cover their heads and faces, as a vail, Act. 19. 12.

Banole ] put for, To play skilfully, Gen. 4.21. To write well, Judg. 5. 14. To use cunningly, 2 Chr. 25. 5. To expound, Jer. 2. 8. 2 Cor. 4. 2. To touch, Col. 2.21. 1 Joh. 1. 1. To understand and bring about, Prov. 16. 20. Abused, Mar. 12.4. Hannies | Handles of the lock, Cant. 5. 5. Hereby may be un-

deritood the faculties and operations of the foul Annot.

The first motions of the heart. Hall.

These were those that kept out Christ from entering; which now the anointed with oyl of myrrh, that her heart being oynted and suppled with grace, all bars and lets being removed, he might freely enter to reap the fruit of his own grace in her-

iBand-maid Maid-servant, or bondwomen, Compare Gen.

16. 1. with Joel 2. 29. Act. 2. 18. Gal. 4. 22.
Put also for Woman-kind, Act. 2. 18. and for one speaking lowly of her felf to another, Ruth. 3.9. 1 Sam. 1. 18.1 King.1. 17. Ľuk. 1. 38, 48.

Dandmaiden | Thus did the bleffed virgin term her felf, Luk. 1. 48. It's the same with Hand-maid.

Bands] put for, The whole body, Gen. 5. 29. Authority, Gen. 16.9. The cutward man, Gen. 20.5. The very hands themselves

Exod. 9. 29. Power, Judg. 2. 14. The whole man, 2 Sam. 2. 7. Ifa. 13. 7. Life, convertation, or outward act, Pfal. 7. 3. & 18. 20. Labour, Prov. 12. 14. Practifes, Eccl. 7. 26.

\* Hannes The revenging power of God, Heb. 10. 13.
\*2. Heavenly glory and majesty, Heb. 12. 2.
\*3. The Almightiness of God, Heb. 1. 10.

Н

4. Sluggish and floathful minds. Heb. 12. 13. Hands hangeing down.

·A

To lay on hands rathly, or fuddenly To ordain Miniflers hastily, without the due tryal and proof taken of their firefs and ability for gifts and life, 1 Tim. 5, 22.

"En lift up the hands"] To strike or punish. Allo, to pray;

'also, to deliver; also, to swear or take an oath; also, to offer 'violence Pfal. 10. 12. Lift up thy hand; that is, Deliver. Pfal. 63. 4. I will lift up my hands in thy name; that is, pray unto thee. Pfal. 106. 26, Therefore he lift up his hands; that is, he · fwore. Job 1.21. If I have lift up my hands against the poor ; that is, using force or violence.

Also to pray; which was done with this gesture of holding up the hands or palms towards heaven, as looking up to God with truft to receive a bleffing, Pfal. 63.4. So Job 11. 13. Lam. 2. 19. & 23. 40. Pfal. 141. 1. It is also called spreading out of the hand, Pfal. 44.20. & 88.9. Stretching out, Also, to Swear; alio to Threaten, Ifa. 20. 32.

Lifting up holy hands, I Tim. 2.8. The ceremony of Washing was among the Jews constantly used before Prayers, and so among the Mahometans. This fignificant rite the Apostle here applieth to the thing fignified by cleanness of the heart and actions, and makes that necessary to the offering up any acceptable service to God. Dr. Hamm. Annot. b.

Lay hands suddenly on no man, I Tim. 5.22. That laying on bands is a ceremony of prayer, or benediction, is ordinarily known in the Old Testament, used first by the Father to the Children, in bestowing the blessing upon them, and with that succession to some part of the estate, Gen. 48. 14, 15. And from thence it was among them accommodated to the communicating of power to others, as Affiftants, or deriving it to them as Successors. So when Moses assumed the Seventy to affift him, Numb. 11. 17. it was done (faith Maimonides) by his laying hands upon them. And when he left the world, and conftituted Joshuah his Successor God oppointed him to lay his hands upon him, Numb. 27. 18. So Deut. 34. 9. From these three uses of the ceremony, in prayer, in paternal benediction. in creating of officers, three forts of things there are in the New Testament, to which it is principally accommodated.

1. In prayer it is used either in curing diseases, the corporal hands, Luk. 13.16. Act. 19.17. & 28.8. as it was foretold, Mar. 16.18. or pardoning sins, the piritual hands, Heb. 6.2. Where as the Eaprilms are those used among the Jews and Christians, for the admission of Proselites; so the imposition of bands doth probably denote the reftoring of penicents that were lapft after Bap-tim. From that of paternal benediction, is that of laying on bands in betfling of infants, Mar. 10. 16. By that means fignifying them to be fit to be received into the Church by Eaptifm, as those that have title to this Kingdom of heaven, the Church here, and through the same mercy of God in Christ, heaven here-

2. That of confirming those of full of age, that had formerly been baptized. Such that of the Ephesian disciples seem to be, Act. 19. 5, 6. to which in those times many extraordinary gifts were consequent, speaking with tongues, &c. as had formerly fallen out, Act. 10.44.

3. From that in creating Successors or assistants in power, came the use of imposition of hands in Ordination, whether of Bishops or Deacons, Act. 5. 6. & 8. 17. & 13. 3. 1 Tim. 4. 15. & 2 Tim. 1.6. Dr. Ham. Annot.

· Durenels of hands Innocency from a certain crime, Gen

'3. 5. Pfal. 19.21. & 24. 4. & 73. 13.
'An put on hands The marking and fevering some from the rest, to have more special care than the rest, Act. 6. 3.

'Hands like rings of gold | All in Christ to be rich and shi-' ning, Cant. 5. 14. His hands as rings of gold.

His precious, pute, and glorious works, acceptable and honourable before God and man. Aynsw.

His bounty, liberality, giving of spiritual talents and dispensations, which are more precious and glorious than gold rings fet with the richeft stones. Which bounty and love are called his hands, because they confist chiefly in action. Annot. See Beril.

'An frike hands ] To promise. Prov. 6. 1. If thou hast

\*fiticken hands with the Irranger.

Pann-states | Ezek. 39. 9. or Javelins, marg.

pann-meapon of Wood, Numb. 35. 18. or an instrument
of wood of the hand, Gr. ont of the hand, Chald. wood taken in the hand, which is sufficient for him to die thereby. Aynsw.

Dand writing The Moral Law of God, which because

it is not fulfilled of us, accuseth us, and sheweth us to be guilty, as if our own hand-writing were brought against us, Col. 2. 14. He bath taken away the hand-wriling. Others think, that by Hand-writing is meant the Ceremonial Law, confifting in Rites, Ceremonies, Sacrifices, and Oblations; the innocent beafts which were flain in Sacrifices, and all other oblations for fin, witneffing (as a Hand-writing) how guilty and worthy we were to die through defert of fin. This is the better exposition; because it is termed, the Hand-writing of Rites or Ordinances. In Col. 2. 14. & Eph. 2. 17. It is called, the Law of the Commandements, which stands in Rites and Ceremonies. A Meta-

'Danop | Pfal. 19.1. His handy-work, or the work of his hands.

137. 3. "2. To put to death on a Tree or Gibbet, Matth. 27. 5.

" 3. To depend or rely on the wisdom, authority, or favour of another, Mat. 22. 40.

[Pang] Exod. 26. 32, 33. Heb. give. Aynfw. Job. 26. 7. And rangeth the earth on nothing. The earth is upheld only by Gods almighty power, having no foundation at all, but hanging like a ball in the midst of the heaven, Psal. 104. 5. Heb. 3. 1. Annot.

On these two commandments hang all the Law and the Prophets, Mat. 22, 40. or conspire; i.e. the whole Old Testament conspires with these, these are the sum of all that is said there-But if it be read hang, then the meaning will be, that all commanded in the Jewish received Scripture, depends upon one of these two, hangs on one of these great pegs, i. 2. in the last result, reducible to one of these heads. Dr. Ham. Appor, f.

And hanged himself, Mat. 27. 5. or was strangled, or fell into a fit of Suffocation. Dr. Ham. Par.

Bang down ] Heb. 12. 12. Lift up the hands which hang down, &c. IIa. 35.3. Job 4.43. Take heart and courage, faint not, or give not over, because of the sharpness of your afflictions: or, it may be here, as verf. 4. the Apostle alludes to those combates of the Heathen, wherein it was a token of yielding, when a man hung down hands; or to those who run in a race, following the former fimilitude, vers. r. or it may be both, lift up your hands to fight, and your feet to run. A : 10t.

'Banging ] That our Saviour Christ should become accursed for our lakes, to redeem us from the curse of the Law: For Hanging ceremonially, was an accurfed death. Deut. 21. 23. comp. with Gal. 3. 13.

Danging | Exod. 26. 26. This banging or vill was a partition betwixt the Holy place of the Priefts, and the place where the people were, it being not close to the ground, because at the entrance it was to let in some light. Annot.

Or an hanging veil, or covering, as the word more properly fignifieth. This sheweth the restraint of the Jewish Church, from fuch bleffings as God hath opened to us in Christ, Heb. 9. 9; 10. 5°6. & 10. 19, 20. Aynfw.

There were feveral other hangings made for the fervice of the Tabernacle. Hereby in Eft. 1. 6. tapeftry is meant. 2. King. 23.74 where the women wove hangings for the grove, Heb. houses, or curtains, whereby they might keep themselves from the fight of others. Idolatry and all manner of filthiness use to go together. They had their little houses, or tents, or booths in their Grove, which was a delightforme place, and they thought to make it fo to their impure fouls, the more delightfome by their abominable filthiness. Annot.

' Dangings of purple Literally, the great riches of Solomon; mystically, the exceeding great spiritual riches of the Church, Cant. 3. 10. The hangings thereof of Purple. See Covering.

Paniel The gift of God. The fon of ulla , 1 Chron. 7- 39. Dannah] Merciful, or, taking rest, or gracious. The Wife of Elkanah, and Mother of Samuel, 1 Sam. 1. 2, 20.

Bannathon The gift of grace. A City, John 19. 14.
Banniel as Hanniel the son of Ephod, Numb. 34. 23.

Banoch Dedicated. The fon of Midian. Gen. 25. 4. The fon of Reuben, Gen. 46. 9. Of whom the Hanochites, Numbers

Banun] Merciful, or giving. fonto Nabash King of the Ammonites, 2 Sam. 10. 1. The fixth ion of Zalaph, Neh. 3. 13,30.

19ap Ruth 2. 3. Her bap was, Heb. her hap happened, not purposely, intending it, as being utterly ignorant that it belonged to Boaz. But though this were bap in respect of Ruth, ver it was thus ordered by the fecret working of Gods providence, to make way to her marriage to Boaz, Luk. 10.31.

Bapharaim] Digging, searching, or confounding the Sea. A City, Josh. 19. 19.

Papip Mar. 11. 13. If haply. It's all one with If so be, or

Bappen) is all one with Befal, 1 Sam. 28. 10. Act. 20. 19. Seile upon, Prov. 12. 21. Come to país, Isa. 41. 22. Come upon, Rom. 11.25. So it was, Act. 21.35.

[Bappy] 1. In our own conceit, Gen. 30. 1

Bappp] 1. In our own conceit, Gen. 30. 13.
2. In the opinion of others, Jerem. 12. 1. Mal. 3. 15.
3. Really and truely, as Ifrael, Deut. 33. 29. Solomon's attendants, 1 King. 10. 8. The man whom God correcteth, Job. 5.
17. Parents fruitful in Children, Pfal. 127. 5. Every one that feareth the Lord, Pfal. 128. 1, 2. Such as would on Gods behalf fer themselves against Babylon, Pfal. 137. 8, 9. They whom God blesseth, and whose God is the Lord, Pfal. 144. 15. and have him for their help, Pfalm 146. 5. They that find wisdom, and get understanding, Prov. 3. 13, 18. Have mercy on the poor, Prov. 14. 21. Trust in the Lord, Prov. 16. 20. Fear alway. Prov. 28. 14. Keep the Law. Prov. 20. 18. 20. Fear alway, Prov. 28. 14. Keep the Law, Prov. 29. 18. Do what Christ commands, Joh. 13. 17. Condemn not themfelves in that they allow, Rom. 14. 22. Endure, Jam. 5. 11. Suffer for righteoufness take, 1 Pet. 3, 14. Are reproached for the mame of Christ, 1 Pet. 4. 14.

Para] A bill; or, a shewing forth. The name of a place,

1 Chr. 5. 26. Hence Hararite, 2 Sam. 23. 11. 1 Chr. 11. 34,35.

Daradah] A place, Numb. 33. 24, 25.

Daradah] A place, Numb. 33. 24, 25.

Daran] with a The Son of Terab, Gen. 11. 26, 27, 28, 29, Allo, the Son of Shimei, 1 Chr. 23. 9. But with it fignifieth Anger, or being angry. The Son of Caleb by Ephah his Concubine, 1 Chr. 2. 46. Also the place where Ierah dwelt. Gen. 11. 31. and where Laban dwelt, Gen. 27. 43. called Charran, Act. 7. 2. Alfo, a City, or Countrey, 2 King. 19.12. Ifa. 37. 12.

Ezek. 27. 23.

Pararite] was Shammab, the Son of Agee, 2 Sam. 23. II.

Ahiham, the Son of Sharar, Ibid. 33. or Ahiram, the Son of Sa-

car, 1 Chr. 11. 35. [Parbonah] Destruction, or, bis sword now. One of King Abafuerus his Chamberlains, Eft. 1. 10. & 7. 9.

Bard J Taken I. Properly, as when flooken of the nether mil-flone, Job 41. 24. A rock, Jer. 5. 3. A flint, Ezek. 3. 9.

II. Improprily,

1. For difficult, Gen. 18. 14. So hard causes, Exod. 18.

26. Hard questions, 1 King. 10. 1. A hard thing, 2 King. 2. 10.

Hard labour, Gen. 25. 16. Hard senences, Dan. 5. 12.

Days 26. 6. 16. 14.2.

Tarit 1400ut, 95t. 15. 16. Hard tentences, Dair. 5. 12.
2 Grievous as bondage, Exod. 1. 14. Deut. 26. 6. Ifa. 14.3.
Things, Pfal. 60. 3. Wrath, Pfal. 88. 7.
3. Irkíome, Deut. 15. 18.

Strong, powerful, 2 Sam. 3. 29.

5. Rough, fharp, unpleasant, troublous, dangerous, Prov.

5. Hid, Jer. 32. 17. marg.
7. Unknown, not to be underflood, Ezek. 3. 5, 6.
8. Severe, auftere, rigorous, churlifh, miferable, Mata. 25. 24. [Dard ] Very difficult. 2 Sam. 13. 2. And Ammon thought it bard for him, Heb. it was marvellous, or hidden in the eyes of Am-

' Bard to be uttered] Noteafie to be unfolded and declared

\*but very difficult things, Heb. 5. 11.

### Bard My foul followeth bard after thee, Pfal. 63. 8. or my foul cleaveth after thee. Aynfw. Jonah 1. 13. The men rowed bard, Heb. digged, marg. used both their strength and cunning to bring the ship to land. Act. 18. 7. Joyned bard to the Synagogue, was close by. "Mo har ben] To refuse obstinately, or with an obstinate

heart, Heb. 8. Harden not your hearts.

Contemn not his voice, but believe it, cleave fast, and be obedient unto it, Zech. 7. 11, 12. Act. 7. 51. where resisting is oppo-

e will be bardeneth. Nate. This must not be so taken, as though God did begin to harden mans heart which was not infected before: for what is hardnesselse than resistance of Gods commandement? Which who so thinks to be the work of God, because of this saying
(He hardneth whom he will) let him behold the first begin-'ning of mans corruption, and mark well the Commandement of "God; the disobedience whereof, made the heart to offend; and then let him truly confess, that whatsoever punishment befalleth him, fithence the first corruption, he suffereth it righteously and deservedly. For God is said to harden his heart whom he doth not mollify. So, he is faid to reject him, whom he doth not call, and to blind them whom · he doth not enlighten. Thus far August. de Prædistinat. & Gra-

- 4 Yet note further, that after this withdrawing of Grace, this 'also followeth thereupon, that God doth rightly minister occa-

fions of fin in the wicked and reprobate, and marvelloufly inclineth the hearts of men, not only to good, but also to evil; as the same Aug. affirmeth in his book de lib. Arb. & Gratia cap. It appeareth sufficiently by holy Scripture, as Rom. 1.
2 Thest. &c. that God works in the hearts of men, to bend. incline, and bow their wills whereunto him lifteth; either to good according to the riches of his mercy; or, to wickedness. according to their own defert; by his judgment fometime manifeft, and sometime secret, but always just, for there is no iniquity with God. Therefore, when we read in Scriptures, that men were hardened, &c. let us not doubt but their finful defervings were fuch before, as that they did well deferve the punishment which followed. Yet God is no cause of wickedness. fimply and properly, as one who droppeth fin into the heart (as liquor is poured into a veffel) for men themselves are more than enough the true and natural cause of fin. "God is faid to harden.

" I. When he doth not mollifie by grace, or grant grace of Conversion. Liptote vel aquipolens.

" 2. When he doth withdraw his former grace given, where-"by men are mollified; as the fun from wax, as rain from the

"2. When he doth permit in justice, Satan, or the World. "or a mans own felf, to harden the heart, Rom. 1.24,26.2 Theff. ° 2. 10.

" 4. When he doth discover by way of tryal the wickedness "of mans heart, as the Sun by shining discovers the nature of clay to be hard, but doth not cause it, for then it should also " harden wax; or raise the stench of a dunghill, but is no cause

Baro hearte Ezek. 3.7. Heb. bard of beart. No more moved and mollified, then a rock with the waves of the Sea, Pfal. 95. 8. Ifa. 46. 12. Zech. 7. 12. Rom. 2. 5. Annot.

Barolp Harfnly, roughly, Gen. 16.6. Would bardly let us go, or was bard to find us; that is, was flubborn, refusing to find us away; or, hardened himself against lending us away. Answ. Mat. 19. 23. With great difficulty, not eafily.

of the hand which taketh away sence and seeling.

or the name winch taken away tence and recing.

'2. The obtlinacy in fin, joyned with fencelefines of heart,
being without fear of God, Rom. 2. 5.

"3. Unpleasantness or hardness of words, matter to be hard,

" Toh. 6. 60. " 4. Difficulty or darkness in words, or hardness to understand

"them, 2 Pet. 3. 16.
"5. Difficulty or labour in duties to be done, Joh. 6. 60. "6. Difficulty in some happiness to be had, Mat. 19. 23. See

"Eafe, '7. Painfulness or difficulty in removing some danger, Act.

"9. 5.
"8. Strictness or exactness in taking of accounts, or in other dealings, Mat. 25. 24.

" 9. Strength or cunning, 2 Sam. 3. 39.
" 10. Mifery, as a hard end, a hard eftate.

" II. Danger or a course tending to some evilend, or mischief,

Daronels ] Mar. 3. 5. or Blindnels, marg.

"Barto (aping) Simple speech, grievous and unpleasant to the ear, as hard things be to the rouch and sence of feeling, John

Bare | Reckoned among unclean beafts . Lev. 11. 6. Deut. 14. It's very swift, every part thereof being composed for celerity; and more easily runneth up the hill then down. It's eves are thut when it watcheth, open when it fleepeth. It excelleth, as Inut when it watcheth, open when it ileepeth. It excelleth, as in feeing, fo in hearing; which to fignific, the \*\*Legylians\* pictured a Harc. It reflects in the day, goeth abroad in the night; nor feedeth nigh home, but further off; thereby to exercife it felf, and to concal the place of its abode. It never drinketh, but contenteth it felf with the dew, and fleepeth much. It's very libidinous, and no lefs fruitful. God fuffering harmlefs beaths to multiply in great number, not so the unprofitable and hurtful When through idleness it waxeth fat, or when being pursued by When through idlenels it waxeth fat, or when being purfued by the Fox, it lingreth in the way, as not thinking that the Fox, (which now and then on purpole maketh a ftand) will purfue it any further, or can overtake it, it becometh an easie prey. So also fuffering the Weafel to play with it, when wearied, it is ftrangled thereby. That by intercourse it's male and semale is affirmed by some denyed by others. It's very seafful, and therefore the present of livery large. It's the first of the convergence of the semale is the semantic of th therefore frequences foliary places. It's also in its kind fuble; for in the Winter its form is in ploughed grounds, about the approach of Harveft, in vineyards; when the grapes begin to ripen, it removes the thence. Also, in going and returning to its form, it useth many windings and turnings, and shunneth briars and thorns, lest by its hair sticking thereon, it should be discovered; nor hath the female all her young ones in one place, left

all might be endangered at one time. When purfued, it hath no (enemy, with all manner of inftruments for war, 2 Chr. 9. 24 fafeguard for it felf, but flight. It's profitable for food, raiment, medicine, delight. If a Hare cross ones way when in a journey, it's counted ominous. It's not to be wondred at, that fuch do not profper which give credit hereunto.

Bareph winter; or reproach. The father of Beth gader.

Darth ] Liberty. A Forrest, 1 Sam. 22. 5. Darthaiah ] Heat, or anger of the Lord. The Father of University

el, Nch. 3. 8. Barbas Anger, or the heat of confidence. The Father of Tiknah, 2 King. 22. 14. called also Hasrah, 2 Chr. 34. 22.

Barbur | Made warm, or the heat of liberty , His children returned from the Captivity, Ezr. 2. 51.

Barim Destroyed; or, dedicated to God. A prieft, unto whom the third lot fell, 1 Chr. 28. 4. Another, Ezr. 10. 21. A third, Ezr. 10. 31. A fourth, Neh. 3. 11. See Neh. 10. 5, 27. & 12.

15. whether those were not others than the former.

Bariph, or Anga His children returned from the Captivity, Nehem. 7. 24. marg. One that fealed the Covenant, Nehem.

Barite | Fonathan the Son of Shageh thus named, I Chr.

11. 34. 'Barlot' One which for aketh her lawful Husband, and fol-loweth a stranger, which is not her own Husband, for generati-

on fake, Gen. 38. 15.
2. One which for fakes the true God and his pure worship, to on unto Idols, and to embrace false Religions, Ifa. 1. 21. The faithful City become an harlot; that is, like an Harlot, leaving God her Husband, to cleave to falle gods, as firulatem did in the days of Uzzia, Manaffes, Ammon, &c. Exek. 15. 15. 35. So Nienevel, Neh. 3. 4. So Rome, or Antichrift, or the Antichristian Church, Rev. 17. 1. 5, 15, 16.

Harlots are also (according to some) put for Superstitious Idolatries, and impure worship, Hos. 4, 14. And Tyrus is called an Harlor in respect of the great commerce therein, merchandise bought and fold there, I a. 22. 16. And fo her committing fornication with all the Kingdoms of the World, vers. 17. put for her trading with them.

By Harlots also may be understood, Great sinners, Matth. 21.

Harlots are in Scripture let forth under the names of strange women, Proverbs 23. 27, 33. Strangers, Proverbs 7. 5. Foo-lish women, Proverbs 9. 13. Such, whose hearts are snares and nets, and their hands bonds, Eccl. 7. 26. Evil women, Prov.

6.24.
The word 7111 in Josh 2. 1. (which the Septuagint render by mogrn, as it's also by Paul, Heb. 11. 31. and by James, Jam. 2. 25. and we by Harlot) may be translated Hospita an Holiels. Caupona a Victualier. Buxtorf. in Rad. 11. Tremelius renders it by both, Meretrix, Caupona. Rabab being a Victualler, and fo by DOIT, METERITY, LAMPOID. ARTED DEING A VICUALIET, and to more liable unto temptation this way than others, yielded unto the temptation, profituting her felf, and with the fale of her victuals, felling her body for gain; but she repented, was joyned to the Church, is commended for her faith, Heb. 11. 31. and of her came Christ, according to the flesh.

Mat. 1. 5, 6, &c.

Pariet Judg. 11. 1. Hebrew, a woman a harlot, marg.

Mother of Barlets Rev. 17. 5. or Fornication. A teacher and nourifher of bodily and spiritual whoredomes. Ezek.

16. Hos. chap. 1. and 2. So that she was not only idolatrous her felf, but brought forth, and brought up children futable to her felf. Annot.

She infecteth all Nations that adhere to her, with her idolatries and fuperstitions. Leigh's Annot.

Barm] Hurt, detriment, damage, Gen. 31. 52. Sin, Levit. 5. Wrong, injury, 1 Sam. 26. 21. Evil, trouble, mischief,

2 Sam. 20. 6. Evil thing, 2 King. 4.41. marg.

19 arm To hurt one, as the word zaxow (which in 1 Pet.3.13.

is rendred harm) in Act. 18. 10. is translated.

Darmiels Simple, Rom. 16. 19. marg. fincere, Phil. 2. 15. marg. Sine cera. For honey, the purer it is, and the more without wax, is the pleasanter. axeeas , Mat. 10. 16. of a privat. and xigas aborn, as having no power to do hurt: or of a privat. & xeed to mingle, as without mixture of deceit or guile. axax G, Heb. 7. 26. Free from all malice, guile, fraud, or will

Barmles Heb. 7. 26. anar G, one that doth no hurt; free from all malice, deceit, fraud, or defire to harm any, is most true of Christ; who did no fin, neither was guile found in his mouth,

"Barnepher The anger of a Bull; or, anger, increasing. The Son of Zophah, I Chr. 7. 36.

Barne(s) Taken in general for, All kind of furniture for defence of the body ( whether of Mar -

In particular, for a Coat of fence. A Brigantine, an Habergi-

on, i King. 22.34.

The Children of Ifrael went up harneffed out of the Land of Asypt. Exod. 13. 18. that is, were marfhalled by five in a rank. The word in Hebrew hath the name of five, either of the harness girded under the fift rib (as the Chaldee translateth it girded) or of marching five in a row. Thus God led out his people with an high hand, Exod. 14.8. and trained them for future wars to conquer Canaan, See Numb. 1. 2. & 14. 2, 9, 5. Aynfw. on Exod.

Darnels Jerem. 46. 4. Harnels the borfes, Heb. bind ; either faddle and girt them, as some; or rather, make them fast to the Charet which they are to draw in. Annot. Exod. 13. 18. went up barnessed, or by five in a rank, marg.

19 arod Fear. A place, Judg. 7.1. Whence Harodites, 2 Sam.

Daroe 1 Chr. 2. 52. called also Realah (1 Chr. 4. 2.) The

Barozite) Shammoth, one of David's Worthies, thus terned,

Baroffieth Workmanship; or, a wood. A Ciry wherein Sife-

a dwelt, Judg. 4. 2, 13, 16.

Darp | Taken I. Properly, for a mufical inftrument, whereof at was the Inventer, Gen. 4. 21.

Used lawfully, 1. in setting forth the Lords praise, Psal. 23. 2. & 43. 4. & 147. 7. & 149. 3. as in many other places in the Pfalms. Accordingly use was made of them when the Ark was fetcht from Kiriathicarim, 2 Sam. 6. 5. 1 Chron. 13. 8. 1 Chr. 15.16, 21, 28. and fet in the tent that David had pitched for it, I Chr. 16, s. And some were by him separated to propliese with Harps, 1 Chr. 25.1,6. So by Solomon at the Dedication of the Temple, 2 Chr. 5.12. So by Jinofaphat upon the overthrow of his enemies, 2 Chr. 20.28. So by Hizehiah in the House of the Lord, according to the commandment of the Lord, 2 Chr. 29. 25. So by Nihemiah at the Dedication of the Wall of Ferusalem Neh.

2. In expressing great joy and gladness, Gen. 31. 27. but this not always, Job 30. 31. Pial. 137. 2. occasion may be offered when the joy of the Harp shall cease, Isa. 24. 8. and the found of the Harp shall be heard no more, Ezek. 26. 13.

3. For the allaying melancholly passions, cheering and reviving the spirits, 1 Sam. 16. 16.

Unlawfully, 1. By profane and luxurious persons, Job 21. 12. [fa. 5. 12.

2. By Idolaters, Dan. 3. 5, 7, 10, 15.

II. Myflically, as of the four Beafts, and four and twenty Elders, Rev. 4.8. And of the Harpers mentioned, Rev. 14.2. harping with their harps.

Darp ] To play upon the Harp, 1 Cor. 14. 7. What is barred. What is fung or play'd upon the Harp. Barpers | Players on Harps, Rev. 14.2.

Barps | An inftrument used in the Temple under the Law, whereon they praised God, according to those times, when the Church was in her infancy.

2. Praise and thanksgiving offered up to God by the Church (represented by the 24 Elders) for the opening of the Book, and the Seals thereof. Rev. 5. 8. Having every one of them

'3. The sweet consent of godly Teachers in Churches, making a pleasant harmony, Rev. 14. 2. Harps are a Symbole of divine praise, thanksgiving, and glad-

ness. Psal. 33. 2. & 149. 3. & 150. 3. Leigh's Annot.
These instruments and their song shew their chearful thankful-

nefs. Annot. Barrom | Taken properly for an inftrument used in husbands v for the breaking of clods, laying the ground smooth, and covering the seed therein sown, Job 39. 10.

Figuratively, for an inftrument wherewith Malefactors were

tortured, 2 Sam. 12. 31. 1 Chr. 20. 3.

Barthal workmanibip; or, a wood. His Children returned

from the Captivity, Ezr. 2. 52. Bart | Allowed to be eaten by all, Deut. 12:15. 22. & 14:

5. & 15. 22. Whereof, accordingly Solomon made daily use in his 5. a. 15. 22. whereon, accordingly solution made daily the in his houle 1 King. 4. 23. It's very fwift, Pf. 18. 34. Being flung by a Serpent it is cured by eating the hearb Etaphofeum; or wild parfaip. By his breath he draweth Serpents out of their hole; who therefore is termed by Grammarians exao , from enauven res opers, driving away Serpents. Being wounded with a dart, it eateth Bitany, and most carefully avoideth the Sun beams, lest they wrankle the fresh wound. The Brocard is termed the Shield-bearer to the reft; for being hunted he runneth on fill in the fight of the dogs, whileft the other hide themselves in hollow places; Кk

whence it cometh to pass, that they are preserved, he chased unto death. In passing through a River, the strongest entreth first; and the weak last, leaning one upon another, that the violence of the flood being broken by the stronger, way may be made for the weaker, wherein they use their feet as oars, their horns as Gails: they are much taken with musick, and stand still at every ftrange fight or noise. A Raven is said to live nine ages of a Man, and a Hart four ages of a Raven. It feedeth and bringeth forth near high roads that by reason of the going by of Passengers, it may be fafe from wild beafts. Having cast their horns, they keep themselves out of fight till they grow again; and being grown, try their firength by running at a tree. Being in danger, and feeing no way to escape from the dogs, it runneth to the Hunters for help. It's faid to be without gall. Having eat Serpents, it becometh exceeding thirsty, Psal. 42. 1, yet knoweth by the instinct of nature, that if it drink prefently it must needs die; therefore, though in the mean time it pant after the water, it defifteth from drinking. When the wind bloweth (left the dogs should smell it) it goeth against the wind. The Hart is most Ioving unto the Hind, as the Husband should be to the Wife,

'Like to the poung Bart Celerity and speed used in coming unto the Church, Cant. 8. 14. Belike unto the Row, or to the young Hart upon the Mountains of Spices.

Barbeff The time of the year wherein corn and other fruits are reaped, Gen. 8. 22.

12. A great number of people, prepared and very ready to hear the Word of God. Mar. 9. 37. The harvest in great, the labourers are few. Example hereof in the Samaritans, Joh. 4.

3. The end of the world, Mat. 13. 39. The harvest is the end of the world.

4. Fit and meet occasions for following our businesses and affairs. Prov. 6.8. She gathereth her food in harveft. Prov. 10. 5. . He that fleepeth in harveft.

5. The fruit ripe in that feason, Joel 3. 13.

6. Fearful punishments and vengeance, Jer. 51. 33. The harvest of the carth is ripe, Rev. 14. 15. Antichrists followers who are of the falle Church, or Antichriftian flate, ch. 13.12.) are fit for vengeance. Jer. 51. 33. are ripe, or dried, or withered, as this word is used, Mat. 13.6. An allusion to hay, which when it is withered is good for nothing, but must be cut down; else it will be spoiled it self, and hurt the ground. So would these wicked ones grow stark naught, and hurt others, if they were not quickly destroyed. See the like Psal, 129. 6. Annot.

Darbeff-man | As the handful after the Harvest-man, Jer. 9.22 or as the sheaf from after or behind the reaper. Annot.

Barbeff time or the time of harbeff 1 Sam. 22. 12 Barum | High; or, throwing down. The Father of Abarbel.

Darumaph | Definettion, The Father of Jedaiah, Neh. 2.19. Faruphite | Slander ; or, youth : or in the Syrian tongue, sharp. One of Davids Helpers, 1 Chr. 12.5.

Barus | Careful. The Father of Amons Mother, 2 King. 21.19 Baladiah | The mercy of the Lord. The Son of Zerubbabel

Bafel A tree well known; whence the Hafel nut. Hereof Facob took him rods, and pilled white streaks in them, and set them before the flocks in the gutters, in the watering troughs when the flocks came to drink, that they should then conceive Gen. 30. 37, 38. Which device was revealed unto facob, by the Angel of God in a dream, Gen. 31. 11. and God wrought here together with Nature, and that after an extraordinary manner; so that both the male and female concurring in the same imagination and fantatie of the party-coloured, thereupon they always brought forth of the same colour. Willet on Genes. 20. 27.

19affennah His fon built the Fish-gate, Nehem. 2. 2. Dafennati | A bramble, or an enemy. The Father of Hodavish,

Daffinbiah] The estimation of the Lord. Of the Sons of Me-Fire fon of Jeduthun, 1 Chron. 25. 3. An Hebronite, 1 Chro. 26. 50. The son of Kemuel, 1 Chron. 27. 17. A Levite, 2 Chr. 35.
5. One of the Ministers for the House of God, Ezra. 8. 19. The Ruler of the half part of Keilab, Neh. 3. 17. The fon of Bani, Neh. 11. 15. One of the Priefts, the chief of the Fathers.

Neh. 12. 21. Bashahnah | Nehem. 10. 25. One that sealed the Covenant. Ballabniah The Glence of the Lord. The Father of Hattufb, Nch. 3. 10. A Levite, Neh. 9. 5.

Bashbanana One that stood on Egra's left hand whilest he read the Law, Neh. 8. 4.

Bathem | Named; or, a putting to. A Gizonite, 1 Chr. 11.24. Dathmonah ] The hashing of a gift. A place where the Liaelites pitched, Numb. 33. 29, 30.

Bashub | Esteemed, or numbred. The son of Azzikam, 1 Chr.

Dathum | Silence; or, their hasting. His Children returned from the Captivity, Ezr. 2, 10.

Baffunha ] Spent, or made bare. A Nethenim, Neh. 7. 46. Bafrab] wanting (called alfo Harbas, 2 King. 22. 14.) The Father of Tikuath, 2 Chr. 34. 22.

Baffe ] Pfal. 21. 22. I faid in my hafte, or my haftening away : namely through amazement or fear, as the word commonly intendeth, Deut. 20. 3. 2 Sam. 4. 4. The Greek calleth it an extalle, or trance, and that David ballined him away for fear. is recorded , 1 Sam. 22.26. Pfal. 116. 11. Aynfworth, Mark. 6.25. or speed. Job 20. 2. I make hast, Heb. my hast is in me,

To hafte ] put for, To pant, Eccl. 1.5. marg. To flie away. Cant. 8. 14.

It is properly spoken of them, that without any tarrying, swiftly and speedily go any whither, or about any thing, Gen. 43.30. Josh. 4. 10. Judg. 13. 10. 1 Sam. 4. 14. & 17. 48. & 23. 26. & 25. 34. Hence Hafte three, or Make hafte, is a word of command or advice unto one whom we would have speedily to go any whither, Gen. 19. 22. & 45. 9, 13. 1 Sam. 9. 12. & 20. 38. Luk. 19. s.

Taken improperly, its spoken of them who speedily do any thing whether men and women, as Gen. 24. 20, 46. Exod. 10. 16. & 12. 11, 22. & 24. 8. or, of God himself, who is said to make hafte, when he speedily doth any thing on the behalf of the godly, Pfal. 22.19. & 38.22.8 40. 13. or against his and their enemies, Isa. 5.19. Mal. 3. 5. There's an haste unto good, Pfal. 119. 60. an haste also unto evil, Job 31. 5. Prov. 1. 16. Pfal. 106.

It's also spoken of them which inconsiderately, improdently, rashly speak, or do any thing, Eccl. 5. 2. Prov. 25. 8.

So of them who violently and furioufly rufh upon their enenies, as the Chaldeans, who are therefore termed an hafty Nation.

'It's spoken of affilition, Jer. 38. 16. Of the day of calamity, Deut. 32. 35. and of the increase of Children, Isa. 49.17.

It's put also for, To flie unto unlawful means, out of impatience and through infidelity, whence fhame and confusion, Ifa. 28. 16. compared with Rom. 9. 33. & 10. 11. To haften is put also for, To give gifts, Psal. 16. 4. marg.

Bafte Make balks Cant. 8. 14. or Return quickly, or fite away, not from me, but to me. In chap. 2. 9. 17. it was the Churches defire for his first coming spiritually in his Ordinances, but here she beggeth his last and happiest advent. which the defireth may be speedy and sudden, when she might see him again, and be translated unto his everlasting glo-

ry. Annot.

Baffen] To make haste. Gen. 18. 6. Hasten after, Plai. 16.4.

or give gifts to, marg.

Battip Speedily, quickly, swiftly, Gen. 41. 14. Brought him affily, Heb. made him run Ayniw. Upon the sudden, Prov. 2c. 21.

battiy, Heb. made bim van 4yn; W. Upon the judden, Prov. 2c. 21. Without advisement, Prov. 25. 8.

##aftp Prov. 14. 29. Hebr. fbort, marg. Prov. 21. 5. Rash, Isa. 28. 4. Rathe ripe, Dan. 2. 15. Sudden; Hab. 1. 6. Quick, making speed.

Basupah] Ezr. 2. 43. The same with Hashapha.

Barath] Smiting. One of King Abasurus's Chamberlains,

Est. 4. 5. Batch Taken properly, as of the great Owl, Ifa. 34. 15. Par-

tridg, Jer. 17. 11. Improperly, for the wickeds conceiving mischief, and bringing

forth iniquity, Ila. 59. 4, 5.

1. Not to love some in his eternal counsel, but to pass by them, and not to choose them. Rom. 9. 13. Esau have I hated; that is, I have decreed not to love him. This hating hath not foreseen fin, But Gods will for the proper cause of it; yet God decrees none to destruction, but for fin-

'2. To abhor actually, and to revenge fins already committed. Ifa. 1.13. I hate your solemn feafts. Pfal. 45. 8. Thou art 'a God which batest wickedness. God doth not actually hate his creature, but in regard of fin inherent, or acted and already

"Referred to men To defire revenge, or to wish evil, out of a 'rooted and setled malice. Thus Cain hated Abel, I Joh. 3. 12 and Abab bated the Lords Prophet Micaiab, I King. 22. 8. And wicked men do thus hate the righteous. Psalm 34. 21. They that bate the righteous shall perish. This is a hatred of persons, not of fins in them, a malicious hatred, of which in I Joh. 15. He that bateth his brother, is a manslayer.
 2. To detect fin, because it is the breach of Gods Law. Rom.

7. 15. What I hate that do I. Jude 23. Thus the righteous hate-

even the garment spotted with fin and corruption. They hate of fin in themselves, and others; pitying the persons of others.
This is an hatred of fin, and not of their persons which do fin. 'This is a charitable hatred.

'3. To love less one than another. Luk. 14. 26. And hate not father and mother wife and children ; yea, and his own life, ye cannot be my disciples. Joh. 12. 15. Mat. 10. 39. Gen. 29. 31. Deut. 21.15. Mat. 6.24. These are comparative, not simple specches.

4. To do the actions or works of persons which do hate others, Lev. 19. 17. Prov. 13. 24. He that spareth correction ha-teth his child; that is, he doth as hateful persons would do, who keep back from others that which should do them good.

' 5. To neglect one. Luk. 16. 13, He will hate the one, and · lane the other-

6. To eschew and fly from. Joh. 3. 20. He that doth evil hateth the light.

7. To flight and despise, Prov. 14. 20. & 25. 17.

8. Not to wish well unto, Eph. 5. 29.

9. Not to be merciful unto, Rom. 9. 13.

10. Not to praise, or approve, Prov. 11. 15. 11. To refuse, shun, detest, Prov. 15. 27.

12. To be an enemy unto, Deut. 7. 17. & 19. 4, 6, 11. Unkindly deal with one; Gen. 26. 27. Yea, cruelly. Exek. 23. 29. with a refolution to deftroy them, Deut. 1. 27. & 9. 28.

"Mo hate with a perfect hatred Neither to love the vices for the persons sake, nor to hate the persons for the vices sake. · Pial. 139. 22. I hate them with a perfect hatred, as if they were · mine enemis. Or it may fignific, to hate unfeignedly, and from

"To hate the whose To hate the Church of Rome degenerate, in execration, even with loathing; to abhor her as a Whore, a Mother of whoredome, which hath bewitched the Kings of the earth with her golden cup, the butchery of Gods Saints, like to Sodom and Agypt, therefore worthy to be hated. Rev. 17. 16. They shall hate the whore.

Bateful Tit. 3. 2. It may to good purpose be taken either actively, as it is read; namely, for such as are in such extremity of wickedness, as they are every way abominable creatures in themselves; or else passively, and so may be read batred, that is, justly execrable and odious unto others, both God and men. Taylor's Expol. Plalm 36. 2. Until has iniquity be found to be bateful, Heb. to find his iniquity to hate, marg. Or, which he ought to hate, or which is to be hated, is odious. Aynsw.

'Bateful birds | Unclean and evil-favoured Fowls, fuch as haunt and frequent forfaken and defolate places, being odious to all other fouls for their ravening; fuch be the Vulture, the Crow, the Raven, the Owl, the Kite, &c.

2. Unclean and filthy men (fuch as now the Romish Synagogue doth, and long hath abounded with) which live by rapine and iniquity; and in that regard are hateful to all civil honest men, but most hateful to the Saints. Rev. 18. 2. Unciean and · hateful birds

Batefully] Ezek. 23. 29. In, or with hatred.
Baters of Goo! All wicked disobedient finners, which by

their breaking willingly the Commandements of God, thew they hate God. Some fee this in themselves, such as do commit that unpardonable fin; others do not fo much as 'inspect it: these are secret haters of God, the others be open and known (at least to themselves) haters. Rom. 1. 30. Haters ef God.

Bath The good using those graces which we have. Mat.

4 13. 12. Whofoever bath, &c.
42. A feeming to have. Luk. 8.8. From him shall be taken that \* which he feemeth that he hath. Mat. 13. 12. From him fhall be ta-· ken even that he hath.

Bath | izhafaever hath, Mat. 12. 12. The word & yeur fignifies here (as it's plain by the parable) to ule, to occupy, to traffick with grace, to take that care of it which belongs to a great treasure. Dr. Ham. Annot. b.

' All he hath His inheritance and whole substance, Gen. 24. 26. Herein Haas was a figure of Christ, whom his Father made heir of all things, Heb. 1. 2. and of true Christians, who with

'him inherit all, Rev. 2. 17.
'Bathath Fear. The Son of Osiniel, 1 Chr. 4. 13. Datipha | Robbery. His children returned from the Captivity,

Ezr. 2. 54. Batira Abending of fin. His children also returned , Ezra

Batred Rooted or grounded malice, when the heart is poffelled with defire of revenge upon true or supposed wrongs done to us. Prov. 26. 25. Hatred may be covered with deceit.

2. Sins, the cause of hatred. Eph. 2. 15. And slew hatred thereby. A Metonymie of the effect.

4 2. Strife and diffention which follows hatred. Prov. 15. 17 Then an Ox with hatred. A Metonymie of the cause

4. The object of hatred, or the thing hated, Ecclef. 9. 1, 6. Hatred is either lawful; as, to hate fin and finners, as finners, Pfalm 101. 3. & 119. 104, 128. & 139. 21. Or unlawful; as to hate God, Romans 1.30. 2 Chron. 19. 2. the righteous, Pfalm 34. 21. ones Neighbour, Deut. 9. 11. Wife, Deut. 24. 3. Enemy, Matt. 5. 43. Knowledge, Proverbs 1. 22. the Good

19ats or Turbants. Dan. 2. 21. marg. An ornament for the head, such as the Turks wear at this day.

Batticon Middle, between the middle; or, preparation. A

pace, Ezek. 47. 16.

Battil] An howling for sia. His Children returned from the

Gaptivity, Ezr. 2. 57.

Battul J Nowling for fin. The Son of Semaiah, 1 Chron. 3.22.
Of the Sons of David, Ezr. 8. 2. The Son of Hashabniah, Neh. 3. 10. who fealed the Covenant, Neh. 10. 4.

Bate 1 figuifieth, To get, obtain, Matt. 5. 26. & 6. 1. Be partaker of, Joh. 8. 12. Pollers, Act. 3. 6. Be addicted unto a thing, Exod. 20. 3. Subject to one to be ruled and governed by him, Rom. 8, 9, 1 Cor. 7: 40. Know, understand, 1 Cor. 2:16. Contain, Heb. 9, 4. Retain, Rom. 15: 4. Phil. 1: 7. Keep, Luk. 19. 20. Suffain, Phil. 1: 30. Suffer, Joh. 15: 33. Be able, 2 Cor. 8. 12. Eph. 4. 28.

19ave If I foould bave, Ruth. 1. 12. or, if I were with .

To have ought against any, Mat. 5. 23. is, In respect of some wrong done by him, to exercise enmity against him; or, to be grievoully angry with him for the wrong he hath done us, and thereof question him, Rev. 2. 4.

To have fin, Joh. 15. 22. that is, To be a finner, or to have finned

To have forrow, Joh. 16. 22. that is, To be afficted and affected with grief.

Daben | Taken properly for the place or harbour defired in a Sea-voyage, Pfalm 107. 30. Such as was the Fair havens, being a place in Creta, Act. 27. 8. though not commodious to winter

Improperly, for a Country bordering on the fea, Gen. 49. 13.

Baughtilp Proudly, loftily, flately, Mic. 2. 3. Baughtinels | Pride, loftinels, Is. 2. 11. Jer. 48. 29.

Baughty] High, lofty, proud, upon whom the Lords eves are to bring them down, 2 Sam. 22.28. Spoken of the Spirit, Prov. 16. 18. Heart, Prov. 18. 12. The daughters of Sion, Iia.3.

15. Scorner, Prov. 21. 24. People, Ia. 24. 4. Baughty | Ia. 24. 4. Haughty people, Hebr. the beight of the

Babilah] Grieving; or, speaking to him. A Countrey, Gen. 2. 11. & 25. 18. 2 Sam. 15. 7. Alfo, the Son of Cub, Gen. 10.7.

The Son of Jossen, 1 Chron. 1. 23.

Having damnation, 1 Tim. 5. 12. that is, Deserving to be greatly reproved, who also (if they repent not) shall be everlastngly damned.

Having a defire, Phil. 1, 23. that is, greatly, earneftly, vehemently defiring.

Baunt | Frequent repair to, 1 Sam. 23. 22. & 30. 31. Baunt ] : Sam. 23. 22. Where bis baunt is, Heb. foot Shall be,

Dabock] Wast, destroy, Act, 8. 3.
Dabock jair Towns of light. Small Towns in Gilead, Numb.

Danoth jair Judg. 10. 5. or the Villages of Jair, marg. Bauran A bote, liberty, or witness. A place, Ezek. 47. 16.

ipatok | An unclean fowl which was not to be eaten, Lev. 11. 16. Deut. 14. 15. It only amongst all the fowls flyeth straight upright, and so cometh down to the ground. Whilest it's able to bring profit and delight to its Owner, it's fed, dieted, lookt to; when disabled, cast off. Its outward bulk is not answerable to its inward courage. When its young ones are able to fly, it gives them no meat, beats them with its beak and thrusts them out of the nest. It must not be kept either too lean, or too fat. Though made tame, yet ceaseth it not to be ravenous. It feedeth on the flesh, not on the heart of fowls. Bread (which prolongeth the life of other fowls) brings death to it. Having caught a Sparrow (being of a hot temper) it keepeth the same at its breast all night, whereby it's defended from the cold, and in token of thankfulness,

in the morning difmisseth it unhurt. It's of quick fight, and very twift, and ftrong withall. If it miffeth its prey, it's fo vexed that it returneth not to its Owner. Towards winter it flyeth unto warm places, Job 39. 26. Finding it felf (through age and the weight of its feathers) unwieldy, and not well able to fly, the South wind blowing, it warmeth it felf by the Sun beams, whereby its pores being opened, her old feathers fall off, and

new grow in the place. Its main strength is in the break, beaft, and clawes, Between the Hawk and the Hen there's no small difference: the Hen whilest alive, is not regarded, but when killed and made ready: on the contrary, the Hawk when dead is thrown on the dunghil, whileft alive, in high efteem.

Bap] The hay is withered away, Isa. 15. 6. Or the grass is withered, as the word is ufually rendred, Job 40. 15. Plai. 104. 14.8: 147.8. Chap. 37.27. & 40.6-8. Otherwife, grafs withered in an ordinary course, makes hay; and that is nothing amis.

' Bay Mood, and Stubble | Corrupt, false and vain doctrine, ' 1 Cor. 3. 12.

Bazaei] Seeing God. King of Syria, 1 King. 19. 15. Bazaiah] Seeing the Lord. The Son of Adaiah, Neh. 11. 5. Bazar-adder An imprisoned generation; or, fairness. The

name of a place, Numb. 34. 4. Bazar enan] An imprisoned, or bound soothsaying. The name

of a place, Numb. 34.9. Bazargaddah ] His imprisoned kid; or, felicity. A City, Josh.

Bazar hatticon The middle village, Ezek. 47. 16. marg.

Bazar-mabeth] The Son of Jostan, Gen. 10. 101 marg. Bazar-mabeth] By interpretation, Palaces, Court-yards, and so the Gr. expounds it, a place lying Eaftward. Aynfor. Numb. 11. 35. Bazar [hual] A City, Joth. 15. 28. & 19.3.

Bagar-lufah ] The hay-ponch, or entry of an horse. A City,

Bazel elponi The Thadow of the countenance. The daughter of Etam, 1 Chr. 4. 3. Bazerim | Porches. A place, Deut. 2. 23.

Baser-fluiting | A City, 1 (Chr. 4, 31).

Baser-fluiting | Drawing near bitterness. A place where the

Amorites dwelled, Gen. 14. 7.

Baziel Seeing God. The Son of Shimei, 1 Chron. 23. 9. Ba301 Hay, Jolh. 11, 10.
Ba302 Hay, Jolh. 11, 10.
Ba3ba10] The Son of Zerubbabel, 1 Chr. 3, 20.
Ba307 Act. 15, 26. is all one with Jeopard, Adventure,

Expose unto danger, &c.

'Be Not always a certain particular man, but a succession of men in Regiment, to wit, the Antichristian Popes of Rome 2 Theff. 2. 6. That he might be revealed : Or, an whole Empire, as the Roman Empire, in v. 7. Till be be taken away; the which was done in the East by Mahomet, and the Sa-" razens and Turks, his followers: and in the West, by Boniface ' the third Bishop of Rome, and his successors, especially by Gregory the feventh.

Dead That member of the body which is placed highest and is the feat of reason, memory, imagination, and senses, being more excellent than other members, and calling for the pre-

fervation of the reft, 1 Cor. 11. 4, 5, 6.

2. One that hath rule and preheminence over others. Thus God s is the head of Chrift, as Mediator; and Chrift the only (piritue al head of his Church, and the husband the head of his wife, be-' cause he is the more worthy sex, and her Lord and Ruler, Eph. 5. 23. 1 Cor. 11. 3. The Prince is the head of his people. Exod.6. 14. & 18. 25. Heads over the people: because of the Soveraignry and power over them: the first is a spiritual, the second is 'œconomical, the third a political head or governour. The Pope is so far from being head of the Church, as he is no sound member of the holy Catholick, or of the whole Church, being the head of that Apostasie and falling from the Faith, 2 Thesi-

2, 3, 4, 5.
5 Note: If the Pope were head of the Church, then should he be her Spouse: also, when he dieth, the should be headles:
also having Monsters, Magicians, and villains to be her head:
and laftly, in a Schim should have three heads at once.

"Head doth argue two things: First, superiority or preheminence: Secondly, a duty to look out, and care for the fafety and welfare of the inferiour members. It pleafeth God to anenex and knit duties to fuch dignities as he giveth: fo that his own Son which was crowned with glory to be head of his Church, had it joyned with this charge to instruct it as a Prophet, to make Expiatory facrifice, as a Prieft, and as a King to govern and protect it. Let not servants think much to be as their Lord is.

It also fignifieth a chief or mother City: as Damaschus is the head of Aram, or Syria, Ifa. 7. 8.

3. A chief or principal member in any fociety. Thus is a Pattour a head, in respect to f his flock. 1 Cor. 12.21. The bead cannot say unto the foot. Isa. 9. 15. The bonourable man is

4. The chief vigour and force. Gen. 3. 15. He shall break

thine head. That wherein thy chief firength and power confifteth; to wit, fin and death, 1 Joh. 3. 8.

'5. The whole man, or the man himself. Prov. 10. 6. Bleffings are upon the head of the righteous. In this sence it is threatned to the wicked, that their fin shall be upon their head; that is upon themselves, wholly to overwhelm and cover them from

There's a natural head, Geneses 48. 14. an acconomical head, Eph. 5. 23. a Political head, Deut. 28. 13. Ifa. 9. 15. Myfical and spiritual, Eph. 4. 15. Col. 1. 18. Cilestial, i Cor.

This word is also put for the beginning, Gen. 2. 10. Isa. 51. 20. The top, Isa. 28. 4. The corner stone, Act. 4. 11. Life, Dam. 1.10. Chrift, 1 Cor. 11.3, 4. Senfible apprehension, Romans

IDead Deut. 19. 5. Heb. iron, marg. 1 King. 19. 6. Heb. boljter, marg. This word is joyned with Beds, the Beds-bead, Gen. 47.31. (where in stead of the Hebr. mittah, a bed, the Septuagint having a Copy without vowels, did read it metteb, which fignifi-eth a flaff, and so translated it, whom the Apostle followeth, Heb. 11. 21. Which might also well be, that he helpeth himself by leaning on his staff, and resting on the belster of his bed. Aynsin. So with spears, I Sam. 17. 7. and hath annexed unto it corner, of which before. Which are on the head of the fat valleys, Ifa. 28. 1. that is, on the top (as Exod. 17. 10. Deut. 34. 1.) of the Vale, to wir, in the Mountain fitnate above the Vale, in the Mountain of Samaria, Hof. 6. 1. or on the head, that is, in the chief or principal part of that fat Vale. Head, for chief, as Exod 30. 23. 2 Sam. 22.8.18. Pfal. 127.6. Annot.

Bead | See Dew, and fine gold, and Carmel.

Fead-bands ] Ifa. 3. 20. Silken fillets, or ribbons, which they used about their heads, therewith either to tie up their hair, or to fasten their other head-gear, or attire to their heads. See Ezek. 24. 17. It was an ornament of special note with them, as appears, Jer. 2. 32. Nor is it to be omitted, that the royal diadem (as the name it felf also imports) was in ancient times no other than a fair and rich fillet. It comes of a word that fignifies to tye, or to binde. And God feems to allude to fuch curious fillets or ribbands, when he willeth his people to bind his precepts as a fign upon their hands Deut. 6. 8. See also Prov. 3. 3. & 6. 21. & 7. 3. Annot.

'Ho break the head and bruile the heel To give unto Satan a mortal wound; abolithing fin and death, by the facrifice of himself on the Cross, and by his resurrection; whereas Chrift should be hurt in his heel (in his humility ) by buffetings, fcourgings, and crucifying for a time; for his hurt should not be but temporary and recoverable, Gen. 3. 15. It is a speech alluding to the nature and condition of a Serpent, which \*appecnanium g to the nature and condution of a Serpent, which creeping on the earth hath no further power than to lift tup his head, that he may bite the heel: So Satans malice and power is limited to hurt Christ externally, not mor-Alfo, the might and life of the Serpent lying in his head: the bruifing him in the head, fignifies the spoyling his chief strength, and a full conquest over him: as is declared by Paul, Coloffians 2. 14, 15. Hebrews 2. 14. I John

Bead of gold The Babylonish Monarchy under Nebuchadonofor, the fame called great, compared to an [Head] for the antiquity and propriety of that Kingdom, and for the wildom of that Nation. It is compared to Gold, because of the great riches, abundance of Gold, and flourishing peace, Daniel

· To lift up the head | fignifies, To promote to honour,Gen. 40-13. Jer, 52. 31. and foretimes Head is used for Sum, and it meanerth to take the sum, or to reckon, Exod. 30-12. It is used in a quite contrary sence, for taking away ones head, in Numb.

Beadlong Job 5.13. Is carried headlong. It comes from a word that fignifies baft, for hafty folks take not time enough word that figures valt, for native tooks take not time enough for advice, but do things very raffuly, and with precipitation, and so not only mis what they intend, but also have ill success, Isa. 19. 14. & 32. 4. Annot. This word is also joyned with Cast down, Luk. 4. 29. and Falling, Act. 1. 18.

On her head a Crown of twelve flars, Rev. 12. 1. The thing intended feemeth to be, that the Church is adorned with the doctrine of the twelve Apottles, on which she is founded. Chap. 21.14. or with excellent Ministers, chap. 1.20. as with a Diadem; for the truth of the Gospel doth not only make us free. Joh. 8. 36. but Kings also, chap. 1. 6. The Church carrieth the flars on her head, as her ornament; Christ in his hand, as his servants, chap. 1.16. ready to do his will. Men use to have crowns of gold; the Church treadeth fuch trash under her feet. Her glory is not worldly dignity, but her Teachers integri-

· Dber,

Dier or upon his head Above him, or upon his head. Rev. 10. 1. The rainbow was over (or upon) his head.

A fign of Reconciliation, an affurance that he will remember

his Covenant, Gen. 9. 15. See chap. 4. 3. Leigh's Annot.

The Rainbow by Gods inflitution is a fign of that temporal. external, and common Covenant, which God made with mankind. This here upon our Saviours head, is a most notorious token of peace and favour towards his own, figuring that the flood of herefies shall no more overspread the face of the Church. than the flood of Noah shall overgoe the face of the earth

"Mo thake the head | noteth contempt, 2 King. 19. 23. Job

16.4. Pfal. 22. 8. Alfo, amazement, Jer. 18.16.

\* Beads All Turkish Princes, Basses and Beggs, together with their Emperor the Grand Sultan, all alike instruments and ministers of execrable cruelty and sury, exercised both by themfelves, and others under them. Rev. 9. 19. Having heads where-" with they hurt.

' Brads of Lions | Most notable cruelty and sierceness. wherein the Turks do excel all other Nations and people, that ever were heard of, both Sarazens and Romans, Rev. 9. 17. The heads of the borfes were as the heads of lyons. Hereby is noted unto us, that to the sternness of their countenance, they added the strength of their jaws, to express their fingular inhuma-

Seven heads Rev. 12. 3. The head is the feat of prudence and policy; the number of feven heads, notes the manifold subtilties of the Devil and his instruments. Others by seven heads, understand the seven bills of Rome where the Dragon lived, or the seven kinds of Government in the Romane Monarchy. Leigh's

Jeanp? Rash, unadvised, hasty, carried headlong, doing things without consideration, 2 Tim. 3. 4. The word there used megatraries is adverbially rendred in Act. 19. 36. Rashiy. The metaphor is taken from young birds, who adventuring to slie before they are fledged, fall to the ground and miscarry. Leigh's

"Mo heal To cure ficknesses, bodily by medicines, as Phyficians do: or without them, miraculoully, as Christ did. Mat. 4.24. And be healed them. Mark 2.3, 4. 8.3.17.

2. To remedy the hurts and wounds of Common-wealths, Ifa.

'3. To cure by forgiveness and repentance, wounds and fins of

the foul, Ia. 61.1. Luk. 4.18. Ia. 6.10.
4. To cure flightly, fally, deceitfully, the impenitent, Jer. 6. 14. There's then a corporal, a (piritual, a political, and a finful

healing. " To heat the Astions To preserve in health, and keep from all diseases, preventing them, and removing all causes of them. Rev. 22.2. And the leaves to heal the Nations with. This health Christ doth afford the souls of believers, unperfectly here,

'and most perfectly in heaven.

Dealed Heb. 12. 13. but let it rather be bealed, that is, be careful rather upon the sence of your doubts, or complaints, to receive full satisfaction and due incouragement. Hall.

Pealer Ia. 3. 7. Heb. binder up, marg.
Pealing Jer. 14. 19.01, Phylick, remedy. D. Annot.
Pealth J Soundness of body, when free from diseases, Prov. 3.
8. Heb. medicine, marg. So 4. 22. marg.

'Mo heap | fignifieth,

1. To store up, or lay up together, as men which will gather treasure into one place. Rom. 2. 5. Heapest up wrath against the day of wrath.

2. To comfort, ftrengthen, or infult over; fpoken of words, Job 16. 4.

3. To gather together, as the coverous doth gold or filver. Job 27. 16.

Deap or Gathering together, as of Altars, Hol. 12. 11. Their Altars are as heaps; that is, they are innumerable, and at the

end of every field. Annot. An idolatrous city, with all therein.

Deut. 13. 16. Corn. Ruth 3. 7. the Floods, Exod. 15. 8. Frogs,

Exod. 8. 14. Provision for the Priests, 2 Chron. 31.6, 7, 8, 9.

Slain men, Judg. 15. 16. See 2 King. 10. 8. Stones, Gen. 21.

46. Josh. 8. 29. Waters, Psal. 33. 7. & 78. 13. Wheat, Cant. 7. 2. The word 72, fignifies also a fountain which hath abundance

of water in it, as an beap hath plenty of ftones, Cant. 4. 12. An-

not. on Job 15. 28. There's mention in Hag. 2. 16. of a greater

and leffer heap, as of twenty measures, and ten, in Jerem. 31.

21. of high beaps, or rather pillars, as Hos. 12. 4. Annot. In Ia. 17. 1. of a ruinous heap, Heb. an heap of ruine. Annot. in Jer. 49.

2. of a defolate heap, Heb. an heap or hillock of defolation,

4. To provoke greatly, Job 26. 12.

5. To cast upon, Rom. 12. 20. 6. To cast up or make an heap, Hab. 1. 10.

7. To treasure up, Jam. 5. 3.

marg. Judg. 15. 16. Heaps upon heaps; Heb. an heap, two heaps. marg. 2 Chr. 31. 6. By beaps, Heb. heaps heaps, marg. Habbakuk 3. 15. or Mud, marg. When it's threatned that of a Ciry there should be made an heap, the desolation, destruction, and ruine thereof is to be understood, Isaiah 17.1. Mich. 1.6. &

Beap ] See Belly.

"Mo hear ] To grant and fulfil our defires. Joh. 9. 31. God heareth not sinners; but if any man be a worshipper of God, him heareth he. And often in the Pfalms and elsewhere. Thus God heareth our prayers: and his not granting, is his not hear-

2. To liften unto the words of God only with the outward sence of the ear. Mat. 13. 19. They bear the word and understand it not. Thus all wicked men when which be within the Church hear the Word. Also, it fignifies to know, Rom. 10. 3, 4.

3. To yield willing aftent in our minds to the Word of God, with a firm purpose to obey. John 8. 47. He that is of God, branth Gods word. 1 John 4.6. John 10. 27. My sheep bear my voice, and follow ms. Thus good children hear Gods Word.

'4. To submit ones self to Christ, as to an heavenly and perfect Schoolmaster, Matthew 17. 5. To be his difciples.

Note: Christ only to be heard as Lord and Son of God: others as servants hear him; that is, be content, either foretelling his coming as Prophets, or as Apostles preaching him to be come

'5. To believe and give credit to that we hear. Joh. 9. 27. I have told you, and you have not heard it. I Tim. 4. v. laft. Trou shalt save them that hear thee.

6. Barely to understand and know. Jer. 5.21. They have ears

and hear not.

7. To understand, 1 King. 2. 9. 8. To judg and determine, 2 Sam. 15. 2.

9. To delight in hearing, 2 Sam. 19. 35.

10. To receive, Job 34. 2.

11. To regard, or have respect to, Job 35.13. Joh. 9. 31.

12. To obey, Ifa. 55. 3.

13. To be told, Jer. 38.25. 14. To make profitable, and to be answerable, Hos. 2.21.

15. To observe the things heard with fruit, Deut. 29.4.

16. To be taught, Joh. 6. 45.

17. To learn, John 8. 26, 40. compared with verse 28.

18. To understand, 1 Cor. 14. 2. marg.
19. To approve, Isa. 33. 15. 1 Joh. 4. 5.
20. To embrace ones doctrine with a ready and fincere mind;

It's spoken of God, as taking exact notice of a thing, Lam. 3. 61. Zeph. 2. 8. Mal. 3. 16. and either being gracious unto one, Judg. 9. 7. or punishing, Judg. 11. 10. marg. Also, when he taketh upon him the defence of his own, and punisheth the wicked

Bear | Deut. 5. 25. Heb. add to bear , mar. i Sam. 7. 9. or Aniwer, marg. So 1 King. 18. 26. marg. Pfal. 38. 15. marg. Job 37. 2. Hear attentively, Hebr. hear in bearing, marg. Prov. 15. 32. or Obey, marg. 2 King. 4-31. Hearing, Heb. attention, marg. Job 33. 8. In mine hearing, Heb. in mine ears, marg. So Ezra

9. 5. marg. Acts 25. 21. the hearing, or judgment marg.

And what ye hear in the ear, Mat. 10. 27. The Rabbins affirm that the Masters among the Tems were wont to have their Interpreters, who did receive the dictates of the Masters whispered in the ear, and then publickly propose them to all the Masters dictating foftly, but the Interpreters delivering them aloud. Accordingly, Elias Levita faith that the Interpeter is mentioned Exod. 4. 16. and adds, that every Pfalm that is inferibed בילם, was received from a Master, and dictated by an Interpreter. So it was an Ensign of a Master to have an Interpreter. This Christ applies to himself and the Disciples, making himself the Master, dictating to them the words of life, the New Covenant, which they consequently are bound κης (σεις, το proclaim, which they consequently are bound κης (σεις, το proclaim to others; as so many κής νεες, aloud, publickly, on the house top, and not for sear keep in any part of it. Dr. Ham. Annot. i.

Bear | Caufe me to bear, Cant. 8. 13. to wit, thy voyce, as in Cant. 2. 14. that is, thy prayers, praises, and thanksgivings; teaching her to call upon and serve him continually; or, cause to hear me, that is, preach me to thy companions that attend to thy voyce, let thy doctrines be my Gospel, not mens Traditions; These are the two main and premanent duties of all Gods Churches, that their doctrines be the true and uncorrupt Word of Chrift, and their prayers and service be directed to him alone, who is ready to hear and help in all time of need, see Act. 6. 4. Aynfu.

"Mo hear] To bend the mind inwardly, to heed well, and mark the admonitions of the Spirit in the Word, Rev. 2. 7. Let

bim that hath an ear, hear. Revel. 13. 9. Let him bear; that is, · let him be attentive.

2. To receive a thing by the outward sence of hearing. Rev. 22. 18. I protest to every one that heareth the words of his Pro-

representation of the state of ent of God to be made blind hardened, as a punishment of former rebellion. IIa. 6, 10. When men by hearing are not profited and led to obedience of that which they hear, then is this judgment fulfilled in part: but if careless disobedience grow to contempt, that the heart be obdurate and made more blind by infruction, as it hapned to the obfinate Jews in the Prophets time and Christs, then in a greater · measure it is accomplished, and one of the greatest curies, Mar. 4. 12. Luk. 8. 1c. Mat. 13. 14, 15. Act. 28. 26. Rom. 11. 8. · lob 12.40.

Beard Heb. 5. 7. was heard in that be feared, Pfal. 34. 4. was heard, that is d.livered, as Pfal. 22. 21. in that he teared, or, for his piety, or, for his pious fear from that which he so visusly and mightify search, viz. that cup of anguish, those unknown pains that he suffered in his agony, when the whole power of darkness see upon him, from this he was delivered, Luke 22. 43, Joh. 12. 27. or, in respect of his pious fear, Ifa. 11. 2.

And was beard, Heb. 5. 7. LIGALLERY, to hear, is used by the Greek Translators of the Old Testament, to express your. to preserve, or deliver. So Pfal. 55. 18. ( to which the Greek ordicus, which we ordinarily render to fave, is directly aniwerable, and so is here directly joyned with isoansess, in the fame sence) and it is also used in other places for 133, refondit, answered, (which is in effect the same (the answering of a praying for deliverance) being all one with delivering. ) So Of a praying joi accordance) or affected me from the horns of the Phalm 22. 20. Thou hash best do, or answered me from the horns of the Unicorn; i. e. delivered me from that great danger. Dr. Ham. Annor, a.

Ye have beard that it was said by them of old times, Matt. 5. 21. There were three ways among the Hebrews of interpreting Scrip-

I. NOUN, bearing, anegasis, when any fatt is recited, or bistorical sence explicated, which to have beard, is sufficient, without any more.

2. 2712, myflical exposition.
3, 1710, parabolical exposition.

The first of these belongs to those passages of Scripture, which were plain matters, of fact, as here plain commands of the Decalogue, without any other expositions on them, than the bare Bearer of the Close J Outwardly only Jain. 1.23. So of the

Law, Rom. 2. 13.

Bearing fignifieth the word or matter heard, or preached, Rom. 10. 15. Aliofane or found, Mar. 1.18. Luk. 4. 37.

Brating of Jaith | Doctrine or preaching of faith which

men hear, and by hearing receive. Gal. 3. 5. Or by hearing of faith. Rom. 15. 16. In Greek it is, who hath believed the hearing of us; Likewife M. Translius out of the Hebrew translates ' Ila. 53. I.

Bearken | put. 1. for, To liften, Act. 12. 13. as to underfland, Act. 15.13.

2. Obey, Gen. 3. 17. & 21. 12. 1 Sam. 25. 35.

3. Granta petition, Deut. 10. 10.

Bearken Att. 12. 13. To bearken, or to ask who was there.

"Ho hearken Reverently to give ear unto the Doctrine of 's God. Cant. 8. 13. The companions hearken to thy voice: cause me f to hear it.

'Beart The fleshy part of mans body, which is the seat of of affections.

62. The whole man, by a Sunecdoche of the part. Pfal. 45-1. My heart will utter forth a matter , I will intreat, &c. Judg.

3. Soul, with faculties of understanding, reason, judgment, will, oc. Because the foul keeps residence in the Heart, and there flews it felf most present (as it were) in her chair of Scare. Hence it is, that Heart is put for the Soul, with her faculties. Prov. 23. 26. 27 Son, give me thy heart. Mar. 15.19. Out of the heart proceedeth evil thoughts. Plal 51. 10. Create in 6 me a clean beart , vets. 17. 1 Pet 3. 15. Psal. 26. 6. & 73. 13.

\*Rom. 10. 8, 9, 10.

\*4. Will and affections only, which are feated in the heart:

\*thus it fignifieth, when heart and foul be named together. Mat.

. 22. 37. With all thy beart, with all thy foul.

. 5. The affection and meaning. Exod. 23. 9. Te know the beart of a stranger. Also purpose and imagination, Isa. 10. 7.

6. Understanding. Rom. 2. 15. Which shew the effect of the Law written in their bearts.

'7. The middle part of any thing. Exod. 15.8. In the heart of

the Sea. Ezek. 27. 4.
Note. That heart and hand joyned together in Scripture, fignifierh thoughts and actions, as Gen. 20. Pfal. 24. 26.

8. Purpose and imagination, Isa. 7. 10.

9. The confeience, 2 Sam. 24. 10. 1 Joh. 3. 20. 10. The mind, Pfal. 28. 3. 1 Sam. 25. 31. Rev. 18. 7.

11. The foul, Prov. 4. 23. Jam. 1. 25.

12. The grave, Mat. 12. 40. 13. Within, 2 Cor. 5. 12.

14. The memory, Deut. 4. 39.

15. The will, Act. 4. 32. This word is also spoken both of God and the Creatures.

The properties of the heart; whether good, as willing, underrine properties of the field t, whether good, as wining, the flanding, perfect, right, tender, prepared, faithful, pure, clean, honeft, true, Gre. or bad, as obstinate, deceived, wicked, double, froward, proud, haughty, rebellious, uncircumcifed, whorish, stony, impenitent, &c. may easily be apprehended of every Reader.

Beart ] Exod. 23. 9. Hebr. foul , marg. Pfal. 40. 8. Hebr. bowels, marg. Ila. 21.4 or mind, marg. 1 Chron. 22. 33. A double heart, Heb. a heart and a heart, marg. So Pfalm 12.2.

Bearts Defire | Unfaigned and earnest defire. Rom. 10. 1.

My hearts despre is that I frael might be saved.

"High theart of the earth." The grave. Matth. 12. 40. The Son

man [hall be three days in the heart of the earth.

"Buil heart] An heart of unbelief, which distrusteth God in

' Hiefhip heart] An heart made foft and tractable by the Spirit of God. Ezek. 36. 26. Iwill give you a heart of flesh. See 'from the heart | fignifies, Willingness without compulsion.

2. Singleness, without hypocrifie.

Cheerfulness and alacrity, without sad pensiveness. Rom. 6. 7. Ye have obeyed from the heart.

A man after Gods heart | Such a man as is liked and loved

of God for his uprightness of life, 1 Sam. 13. 14.

Deart gone The deep grief and forrow of a godly foul, in the sence of sin, and for the absence of Christ and his comfort. Cant. 5. 6. Mine heart was gone when he did fpeak. See

Bard heart Disobedient and unyielding heart. Heb. 3. 13. Lest your heart be made hard through deceitfulness of sin. This is the brazen forehead, the iron finew, the ftony heart, the heart of adamant, which nothing can bow, nor break; neither promifes nor threatnings, bleflings nor afflictions. It is called, Rom. 2. 5. An heart that cannot repent. Unto which effate men come by long cuftom of fin.

'This heard heart comes by the judgment of God.

Secondly, by the malice of Satan.

'Thirdly, by the perverse will of man.

An hard heart is either partial, or total; temporary, or final, John 12. 40. 2 Cor. 4. 4. Acts 28. 27.

To harden the heart To leave one in his natural hardness, not forming his heart, but as a just Judg delivering him to Satan to be more hardened. Thus God hardened Pharoah's heart,

\*2. To inspire blind thoughts, and to make hard. Thus Sa-

tan, 2 Cor. 4. 4.

'3. To follow his own lufts flubbornly. Thus Pharoab hardened himfelf, Exod. 8. 15.

She faith in her heart, Rev. 18. 7. She thinketh fo, Pfal. 14. 1. She durft not fay fo, left she should be esteemed proud, or be envied by others. Thus her pride foretelleth her fall, Prov. 16. 16.

· 掛onet heart ] Such a heart which fludyeth inwardly to be indeed that which outwardly it feems to others; or a firm refolution of the Soul, to do and practife the good things which the World teacheth. Luk. 8.15. They which hear the world with an honest beart.

' Ho knit the heart to Bod ] To cause one to love God with a fincere and constant motion of the soul, Plat. 86. 13. Knit my heart to thee, that I may fear thy name.

' al large heart ] A very wife and prudent heart, able to comprehend many and great things. I King 4. 29. God gave Solomon a large beart, &cc.

2 Chr. 17.6. His heart was lift up, that is, was incouraged, marg. Deut. 24. 15. Setteth bis beart upon it , Heb. be lifteth his foul unto it, marg. So Hof. 4. 8. marg.

'A mans heart An abject, broken, and fearfulheart, in comparison of a Lyon-like spirit wherewith it exalted it self-Dan. 7.4. A mans heart was given it. · AChe

Ehe heart to be moved | Either properly the beating of the 1 heart, or elfe withal the fear which coming from infidelity and diffrust of Gods promises and help, doth shake the heart, as keaves are shaken with a violent wind, Isa. 7. 2.

"Dne heart and one way | Agreement and confent both in

'Religion and in affection, Jer. 32. 39.
'A pricket heart] A heart deeply wounded with bitter forrow and grief for fins done against God. Act. 2. 37. They were · pricked in beart.

A mure and clean heart \ A foul purged from the guilt and punishment of fin by Justification; and from the power of fin by Sanctification. Mat. 4. 8. Blessed are the pure in beart, for ' they [hall fee God. Pfal. 51. 10. Create in me a clean beart. Pfal.

\* 73.1. Libou haft rabifhed mp heart ] Cant. 4. 9. Or, haft taken away, haft piercid, haft wounded my heart. Christ speaketh here to his Spoule as a man overcome with love. Answershware, thou haft

The Septuag. have an excellent word Enxagel'wous, thou haft excordiated or unbearted me; which is a language of great passion, as of one struck through as with a dart of fire, and burning hotly in love, whose strange force it is to transvulnerate and stupifie the very foul. fo as no sence or reason is left. Never was love like unto the love of Chrift. The wound of love towards us, which he had from eternity in himself, made him neglect all the wounds and reproaches of the Cross. Are not we bound thus to love him, even to doating and madness, until like Mary Magdalen we rape with love, and with St. Paul be carried befide our felves. and become fools for Christs sake, 1 Cor. 4. 10, 11, 12, 13. Annot.

"Ho fap in the heart | To have doubtful and perplexed thoughts about salvation. Rom. 10.6. Say not in your heart.

. 2. To fet down a thing inwardly, or within ones felf. Pfal. 14. 1. The fool hath faid in his heart. Not to be taken, as if any how wicked, foolish, or mad soever, did indeed think and re-\*folve that there was no God (for the notion of a God, that there is one, is more deeply and furely printed and fetled into mans foul, then that ever it can be blotted out; no people being fo barbarous but have acknowledged it) but impudent fineners would fain have it so, and gladly would think it so; yea, and live so securely, as if there were no God, forgetting his power, justice, and providence; going on in a wicked race without regard of these, as the verses following (which describe their course of life) do expound it plain-

4 3. To purpose certainly, Gen. 8. 21.

Set me as a feal upon thy heart ] Cant. 8. 6. If fpoken by Christ (according to some) then he would have us to remember him, as to be conformable to him, receiving his Image and impression, as the obsequious wax doth the whole figure, and example of the feal, 2 Cor. 4. 10. that so we may be approved and owned of him, and not admit any into our hearts, but himself alone. But if spoken by the Church, then they shew her earneft defire after further affurance and confirmation of his love, that being her High Prieft, he would carry her upon his breaft, and upon his shoulders too, as Aaron did the Tribes, Exod. 28.

11, 12, 21. that so she might be kept dearly and safely from all her enemies, and never forgotten by him. Annot.

She defired Christ to be her merciful and faithful High-Priest, in things pertaining to God, Heb. 2. 17. that he would have a continual care of her falvation, mindful of her himfelf, and making a memorial of her before God his Father; and that this affection of love might not vanish away, but be as a deep impression in his heart for ever. Aynfw.

Sincerity of heart | fignifies, not an absolute persection of heart, but simplicity without fraud or hypocrifie, Gen. 20. 5.

'Singlenels of heart | Godly simplicity and uprightness of mind, when in doing duties even to men, yet Gods will and glory is chiefly lookt unto and respected, Ephel. 6. 6. In fingleness of beart, not with eye service, &cc.

Note: The heart is the feat of wisdom, knowledge and un-'derstanding, Eccl. 7. 27. Prov. 7. 7.
'Mo be forrp in his heart] signifieth, To be greatly and

earneftly grieved, Gen. 6. 6.

"Ho (peak to ones heart ) To give kinde and comfortable words, which may cheer the mind which is fad and heavy. Gen. 34. 3. He spake to the heart of the maid. So it is translated by Tre-"mel. Alfo, Gen. 50. 51. Ifa. 40. 1.

"Mo feat away the heart \ To go away privily by flealth (as it were) without the knowledge of Laban. Gen. 31. 20.

Jacob stole away the heart of Laban. See marg. '2. To incite and allure the love and good will of others unto

us. 2 Sam. 15. 6. He ftole the hearts of the people. 'True heart An heart touched with a true sence of fin and 'mifery, Heb. 10. 22. ' Weart | Cant. 5. 2. I fleep, but mine heart waketh. The in-

inner man, the fpirit, or man as he is regenerate, opposed to the flesh or outward man, Rom. 2.28, 29. and the flesh and spirit, even in Gods children do lust one against another, that we cannot do the things we would, Gal. 5. 17. and when the fpirit is willing (to watch, pray, &c.) the flesh is weak, Mat. 26. 41. Whereas therefore ber beart maked while she stept, it significant that she gave not her self wholby to this negligence, but as the wife Virgins had their lamps burning, while all flumbered and flept, when the lamps of burning, winter all numbered and nept, when the samps of the foolish were gone out, Mat. 25, 4, 5, 8. So she had now given her self to fleshly ease, but had her heart and spirit otherwife disposed. Ayafm.

Some expound this heart objectively for Christ who (as lovers use to call one another) is the Churches beart, so beloved by her, and discharging those functions for her, which she could not for her self. Others bend the word to mean fundamentals and effentials, which are the heart of Religion, wherein the Church is, and shall be preserved Orthodox and pure, even when she may dornstate and lapse in lesser things. Others understand conscience, whose property it is even in the deepest luxury and lethargies wherein men can be buried, to lash them up by sharp and stinging accusations and terrors. When remisses and security had oppressed her in great measure, yet the inward bent and motion of her heart was active and vigilant. Though through native frailty and corruption, the best may put back and lay afide divine imployments and meditations, and devout exercises, (that is, as to the constant act and observation ) yet the godly beart is ever enclining to them, and even when beforted and flupified by carnal temptations and diversions, doth yet contend and defire to wait faithfully on Chrift. Annot.

In all the powers of the foul there is fomething good and fomething ill, something flesh and something spirit. As a Christian may know how it is with himself, though he be mixed of slesh and spirit: So we should as well acknowledg that which is good as that which is evil in our hearts. Gods children never totally fall from grace, though they fleep, yet their heart is amake. A Christian is what his heart and inward man is. A waking state is a blessed ffate. Sibe.

"Mith all the heart ] Perfection. Mat. 22. 37. Love the Lord thy God with all thy heart. This is a legal sentence, requiring perfection of love, which is found in Christ only, and in the Saints which be in heaven.

'2. Sincerity. Hezekiah and David served God with all their heart, and Pfal. 119.2. This is an Evangelical fentence, requiring but uprightness of love, which is found in all the Saints on earth.

'Mith the whole heart | Without hypocrific and faigning even fincerity. Jer. 3. 10. Judah hath not returned to me with her whole beart, but faignedly.

" To write the law in the heart To engrave and print naturally the difference of good and evil in mans understanding. Rom. 2.15. Which shew the effect of the Law written in their

To renew supernaturally the Soul unto the Image of God,
 to resemble him in righteousness and true holiness. Jer. 31. 33.

I write my Law in their hearts.

Bearted | Mentioned with Broken, Ifa. 61.1. (fuch as are humbled and brought low by affliction and anguish, and throughby touched with a lively sense of their fins, the procuring cause thereof. Annot.) Faint, Deut. 20. 8. Fearful, soft, render. Ayu/worth. Hard, Ezekiel 3. 7. (of which before Merry, Ita-24. 7. (the Wine-drinkers, v. 9. So called, because Wine makes the heart merry, 2 Samuel 13. 28. Either 1. 10. Pfalm 104.15. Zechariah 10.7. Annot.) Stout, Pfalm 76.5. (mighty of heart, flubborn-hearted, a title of the wicked that are far from juftice, Ifa. 46. 12. called here in Gr. unwife in beart. Aynsw.) Tender, Eph. 4. 32: (such as are from their very heart and soul affected at the miseries of others, prone to pity. The Original Eugana [xv@, imports well of Bowels, or rightly bowelled. Leigh. Crit. Sac. Willing, Exod. 35. 22. (free) Wife; Exod. 28. 3. Such as had the spirit of Wisdome, in all manner of Workmanship, &c. Exod. 31. 2-6.

Dearth Taken properly, Ila. 30. 14. Jer. 36.22. Figuratively, The bones of him that is grievously afflicted are faid to be burnt as an hearth, Pfalm 102. 3. and of the Governours of Judah, it is faid, That like a hearth of fire among the wood, they should devour all the people round about, 7ech. 12.6.

Beartify Col. 3. 23. From the minde, heart, or foul. The obedience of Servants should be a hearty obedience: If not, the Mafter may have their labour (and that he hath of the Oxe ) but fuch fervants lose their labour. Byfield on Col. 3.23.

I am be which fearcheth the hearts, Rev. 2. 23. Pfal. 7. 9. Jer. 11. 20. & 17.10. They shall know that I am the true God by my punishing them for their secret fins. Pial. 90.8. 2 Sam. 12. 12. Frek. 8. 12. Annot.

Dearty | Prov. 27. 9. By hearty counsel, Heb. from the counsel of

the loul, mare. Beat | Taken properly, for, The heat of the weather, burning of the Sun, the great heat that issueth out of the fire, as that which cometh out of the mouth of a Furnace or Oven, 1 Sam. 11. 11. 25 am. 4. 5. P(al. 19.6. lia. 44. 16. Dan. 3. 22. So for warmth of the body, 1 King. 1. 2. Eccl. 4. 11.

Figuratively, 1. For vehement drouth, or dryness within the body, Job 30. 30.

2. Fervour of affection, Ezek. 3. 14.

3. Wrath and indignation, Deut. 29. 24.

4. Dry Weather, Luk. 12. 55.

5. Fire, Act. 28. 3. 6. Noon-tide, Gen. 18. 1.

7. Most grievous affliction, Isa. 25. 4, 5,

H

Best of the fire Inward indignation, blind zeal, and bit-ternels of mind, together with outward firife, contention and debate, wherewith not only open enemies, but Hypocrites fhould be vexed for firiving against the Sun and light of the Go-' fpel, shining upon their consciences, and checking them. Rev. 16. 8. It was given him to torment men with heat of fire, or to · Scorch men with fire.

Beath is a shrub weil known, and groweth in hungry and barren places, as both experience teacheth, and the Prophet declareth, Jer. 17. 6. It's good for fuel, for Cattel to feed upon, and is also profitable in Physick.

Beathen | People and Nations which were not of the Ifraelites, Lev. 25. 44. 2 King. 16. 3. Gal. 1. 16. after whose example the lifeaties walked, 2 King, 17.8. 11,15. They were enemies to Gods people, Neh. 5. 9. Pfal. 2. 1. Whom God drove out, Plal. 44. 2. but juffifieth by faith, Gal. 3. 8. Such are fet forth by Infidels, 1 Tim. 5. 8. Unbelievers, 1 Cor. 6. 6. Tents of wickedness, Psal. 84. 10. Mesech and Kedar, Psal. 120. 5. Families which call not on the name of the Lord, Jer. 10. 25. Gentiles, Gal. 2. 15. Without Christ, Aliens from the Common-wealth of Isaal, &c. Eph. 2. 12. Uncircumcifed, Sam. 14. 6. Yea, such Christians as walk diforderly, and after admonition so persist, are to be reputed for such, Mat.

Beaue Numb. 15. 20. that is, shall offer up; or as the Grand Chald, translate, shall separate, as being separated by the Owner, and offered to the Lord (and so named an Heave offering.)

Beatien God who dwelleth and reigneth in heaven. Luk. 15.21. Father, I have finned against heaven and against thee. Luk. 20. 4. Was it from heaven, or of men? This is uncreated heaven, Dan. 4. 26. Mat. 21. 25. A Metonymie.

2. The seat and Mansion of blessed Angels and godly men. ' Mat. 5. 19. Great is your glery in heaven. Act. 3.21. This is the heaven of the bletted, called the third heaven.

'3. The visible Church on earth. Rev. 12. 7. There was a great battle in heaven. And very often it is thus taken in the Revelation, as the attentive Reader may well perceive. This is heaven on carth.

4. The Spheres or Orbs and the elementary Region. Pfal. 19.1. The heavens declare the glory of God. Heavens are named by the ' Hebrews, of their thin, fine and fubtle fubftance.

'5. The air next unto us. Mat. 9. 26. The birds of heaven laboar not. & 13. 32. The birds of heaven build their ness in the branches, &c. This is the airy Heaven, called the Skie.

66. Heavenly creatures, or the Angels which always abide in heaven. Job 15. 15. The beavens are not clear in his light. Mat. 6. 10. As it is in beaven. These be the inhabitants of

'7. Some exceeding great height. Deut. 1 28. The Cities are malled up to heaven; that is, had very high walls.

8. Perfect falvation and bleffedness in heaven. Rom. 10. 6 e who shall ascend to beaven? that is, who shall tell us by what way to come to falvation, and whether we shall be faved there or one. All this outforead, or firmament spread, over the face of the earth, God calleth Hazara, Gen. 1. 8. The place above, where the Sun and Stars be, is called Heavens, Gen. 1. 17.

And the highest place, where the Angels dwell, and where God himself is faid to fit, and have his throne is likewise tearmed heaven, Mat. 6.9. & 24. 36. which is by the Apostle named the third heaven, 2 Cor. 12. 2. So other Scriptures mention the birds of heaven, Pfal. 8.8. The winds of heaven, Dan. 7. 2. The Clouds of heaven, Dan. 7. 13. The Dew of heaven, Dan. 4. 12. As heaven is not only the dwelling place of the Angels and Saints, but generally all places above us, where the clouds, winds, birds,

and stars be : So Hell, though by custome of our speech it be ufually taken for the place of Devils and damned Reprobates, yet the word is more large, and fignifies all places beneath; in which large sence it may answer the Heb. word Sheoli, which is a deep place, and is beneath, as heaven is above, Job 11.8. Prov. 9. 18. Pfal. 86. 12. Deut. 32. 22. Ifa. 14. 9. It cometh of Shaal, to crave ask, require, because it requireth all men to come to it, and is never satisfied, Psal. 89. 48. Prov. 30. 15. & 27. 20. It is a place or effare which all men even the best come unto for Facob made account to go thither, Gen. 37. 35. and Job defired to be there, Job 14. 13. & 17. 13. And our Lord Chrift was there, as Pfal. 16. 9. Act. 2. 31. sheweth: and Solomon faith, All go thither, Eccl. 9. 10. '9. The uppermost region of the air, where the Meteors be:

Gen. 19. 23. Rained fire and wimstone from beaven.

10. A great height, Deut. 1. 28.

11. The heavenly Saints and Angels, Job 15. 15.

12. That spiritual Kingdom, glory, and happiness, wherein God with his holy Angels and blessed Spirits liveth and reigneth, Pfal. 103. 19. & 115. 16. Illyric. Clav.

13. The Meteors gendred in the air, as, for the clouds, Jam.

14. The Sun, Moon, and Stars, Pfal 148. 1. compared with verse 3. which in 1 Cor. 15. 40. are called Celestial bodies.

15. All places above us, Dan. 9. 12. Pfal. 19. 6. & 78. 25. Whence fnow, Ifa. 55. 10. Winds and frofts come, Job 28. 29. 16. An high flate of great dignity, Ifa. 14. 12.

17: The circuit and circumference of it, Ifa. 40. 12.

Beatien | Angels the Inhabitants of heaven, who shall wonder at the strange and great alterations which the Gospel shall make, Heb. 12. 25.

'All things in heaven and earth] The faithful fews, which believing on Christ to come, (being now triumphant in heaven (touching their fouls) with their head: ) and both believing Jews and Gentile, yet militant on earth, Eph. 1. 10. It is rightly applyed to the good Angels, who being void of fin needed no reconciliation, neither are they the members of Christ, but servants to him, and to his

Beaben of bale An heaven which powreth not down the rain to make the earth fruitful. Deut. 28. 23. The heaven above thee shall be brass. I King. 8.35. There shall be unfruitfulness and great barrenness.

The days of heaven The perpetuity and continual durance of heaven, even as long as heaven endureth. Pfal. 89. 29.

And his throne as the days of heaven.

Beautiful Departed The whole face of the Church (and nor the Ministers alone) to be covered with that black darkness of calamity which is here threatned. Rev. 6. 14. And the beaven departed.

No flate so high or lofty, but was made to floop and give way at Christs presence and appearance in judgment. chap. 20. 11. Ifa. 34. 4. Annot.

Or, the heaven vanished, &c. That is, the stars of heaven appeared not, even as letters vanish in a book rolled up together after the manner of the Ancients; so that this of the disappearing of the heavens, and the other, of the fall of the flars, do mutually explain themselves, and ought to have been included within the fame Comma point. The whole place is taken out of Ifa. 34.4. where the Holy Ghoft doth paint out the destruction and ruine of the Kingdom of Edom, as here the Kingdome of Idols. For the Stars of the Romans heaven of Idol gods, were both the gods themselevs, being Chiestans of this Kingdom under Satan their Prince, and also the Priests being Peers though of an inferiour rank, for Stars differ from Stars in degree, and in height.

' Deaven and earth] The world, as Act. 17. 24. or the univerial and whole fabrick of the world, divided into these two great parts, heaven and earth, (as Augustine calleth them) which by a Synechdoche, do more largely fignifie all things therein contained, even from the cope of heaven unto the center of the earth. Gen. 1. 1. God created heaven and earth. Thus Paul expounds Moses, Col. 1. 16. Also, heaven and earth in innumerable Scriptures, as Gen. 2.1, 4. & 14. 24. & Exod. 20. 5, 5. & Pfal. 124. v. laft. Act. 4. 24. & 14, 15, &c. alluding to Moses, do plainly shew the meaning to be this; alfo our Creed.

' from one end of heaven to the other The whole compais of the world; even to the utmost and furthermost, or most remote parts of the world. Pfal. 19. 6. His going out is from the end of beaven, coc.

"Ho enter into heaven ] To pierce through these visible heavens, and to pass into the Supreme and highest heavens,

from heaven Heb. 12. 25. that is, Christ who came from

ven, Joh. 2. 12. as by him that speak on earth, (or from the earth) Mofes is to be understood. Annot.

Got of heaven \ So called, because he made the heaven and earth, Jer. 11.

2. Because he dwelleth in heaven, he giveth visible tokens of his presence.

3. Because in the heavens his glory, greatness, and power are most set forth, Dan. 2. 22.

Beaven of heavens] The Firmament, which doth comprehend in it all the inferiour heavens. 1 King. 8. 27. The heavens cannot contain him.

"The hoaft of heaven All celeftial creatures, Angels and Stars. Gen. 2. 1. He made heaven, and the hoast thereof.

. 2. The Stars only. Jer. 33. 22. As the boast of heaven cannot

"In heaven] That glorious divine Majesty, manifested fully in heaven, and from thence expressed mightily in his manifold works upon earth. Matt. 6. 9. Our Father which art in heaven.
Mat. 5. 48. As your Father which is in heaven. Ia. 66. 1. Rom. 1. 6 18. Pfal. 50. 6.

2. The holy Angels which be in heaven, Mat. 6. 11.

Dioft of heaven | The middle place or distance between 6 heaven and earth.

4 2. An efface of a Church fomewhat purged from filthy corruption, yet not so purified as it ought. Rev. 8. 13. Heard an

"Angel flying from the midil of heaven.
"Beaben to rejopce] The company of the godly, to leap for joy and gladness, because of the victory and salvation which Christ giveth them over their spiritual enemies, delivering and · faving them from their fury. Rev. 18. 20. O heaven rejoyce over

The Church on earth, and the godly, which be the true members of it. Rev. 12. 12. Rejoyce ye heavens, and ye that dwell therein. Also Rev. 12. 6. And them that dwell in heaven. Rev. 6. 13. Stars of heaven; that is, the Ministers of the Church. The reason why the Church resormed here on earth, is called beaven, is because of that heaven, ( which is the fear and habitation of the Saints ) there is no more · lively image and picture here in earth, than the univerfal company of Saints, which is the true Militant Church of Christ.

These have power to shut heaven, &c. Rev. 11. 6. An allusion to 1 King. 17. 1.& Exod. 7. 20. whereby is to be understood the great power of the Ministery, the contempt whereof the Lord would no more suffer, than he did the contempt of the Ministery of those former Prophets, Moses and Elias, but that vengeance should be taken of the adversaries of these, as was before of their enemies. Bernard.

This is the great power of Preachers, either to bring the thoughts of men to Christs obedience, or then to execute ready vengeance on the disobedient. Comper.

"High third headen 2 Cor. 12. This is expounded three ways.
"I. Of the place, that Pzul was in in the highest heaven, called

"for the pleasure thereof, Paradise.

"2. Of the heavenly manner of his taking up thither; not "only by feeing things earthly with bodily eyes, nor only by fee-"ing spiritually with the mind or soul, the images or shapes of heavenly things; but also with mind, or body, or both, seeing "immediately the heavenly things themselves, and that in hea-" ven ; for he is fure of one of these laft.

" 3. Of the heavenly matters or objects which Saint Paul faw; " that is, the highest matters, and that in the highest heaven, for "they were fuch as he durft not or could not utter.

Beavenip Jerusalem] Heb. 12.22. fo called, 1. Because it cometh from heaven, through Gods effectual calling, Rev. 3. 12. & 21. 2, 10.

And 2. because it shall ascend to heaven, Col. 3.4. Annot.

Beavenip things Doctrine, Ministery of the Gospel, Sacraments, Prayers, yea the Church and company of the faithful,

Some understand hereby Christ himself, and those spiritual bleffings which the faithful obtain through faith in him. For Christ himself was consecrated, or made perfect through sufferings, chap. 2. 10. Others understand the Church under the Gospel, and those spiritual graces whereof the members are made partakers therein (the Church under the Gospel being called the beavenly Jerusalem, chap. 12. 22. and those graces being called *fpiritual bleffings in heavenly places*, Ephef. 1. 3.) others understand heaven it self, whereinto Christ entred, vers.

24. Annot. Beavens But the heavens and the earth which are now, 2 Pet. 7. These are here set, to signific the whole compages of this Sublunary world, and all the creatures that are init, all that was destroyed by the Flood, and is now secured from perishing so again, and is referved for Fire; by which it is (by perpetual tradi-

tion) believed, that the world shall finally be destroyed. Dr. Ham. Annot.

To be lifted above the heavens To be most highly praised and glorified, for the works of his great power and majefty. Pfal. 108. Exalt thy felf (O God) above the heavens.

Beavens open ] The great glory of Christ his holy Church manifested, and apparently shewed to the eyes of all. Rev. 19

11. After I saw the heavens opened.
'Dening the heavens The cleaving and parting of the heavens visibly, as the eye (through some quickness added to it) might pierce above the stars and planets to see the heavenly glory. Luk. 3. 2. The heaven was opened. So expounded by Mark. 1. 10. He faw the heavens cloven, or rent. Thus also we may take that place in Act 7. 56. There was a miracle wrought both in the heavens, which were changed by division, and in his eyes, which were endowed with extraordinary quickness, that they

might reach so high. Secondly, fensible manifestation of divine glory. Joh. 1. vers. last, re ihall see beaven opened. Where Christ promiseth to his Obiciples, that he should give them strange and wondrous tokens of his divine Majesty, to consum their faith in him, that he was the Son of God, the King of Israel, as Nathaniel had a little before confessed; which is to be extended not to any one time or marvellous act, but to all his mighty works done by the Ministery of his Angels, serving him as their Lord and Prince, even to his last returning, or second coming in the clouds in the glory of his Father, and his own glory; and waited on by innumerable Angels, Mat. 25. 31. Or as some expound this place of John, of the access we have to heaven in and through Christ, that having him our Advocate, nothing shall hinder the believers from beholding God in heaven.

'Dem heavens ] The heavens which are now under vanity and corruption, restored into a persect estate and liberty. Revelations 21.1. I fam new beavens. Some Interpreters, which think this Chapter to give, not a description of heaven, the feat of the bleffed, (shewing what shall be the happiness of the Saints, after the resurrection and judg-ment,) but of the Church which shall be on earth, a little afore the judgment, when the Tews shall be restored to the Communion of Saints, do interpret [ new heavens ] of the most pure way of worshiping God; and the [new earth] to fignifie a new people in whose attembles God will be honeured. Let the learned judg which fignification is fittest, for

"Ho ride upon the heapens? To make known and shew

forth his divine Majefty and omnipotency, Pfal. 68. 4. Deavy Spoken of Mojes his hands, Exod. 17. 12. The hand of God, I Sain. 5. 11. Absolum's hair, 2 Sam. 14.26. A yoke, 1 King. 12.4. Tydings, 1 King. 14.6. Bondage, Neh. 5. 18. Burden, Pial. 38. 4. Heart, Prov. 25. 20. Stone, Prov. 27. 3. Ears, Ila. 6. 10. Transgrettions, Ila. 24. 20. Carriages Ila. 45. 1. Chain, Lam. 3. 7. Eyes, Matt. 26. 43. A fools wrath, Prov. 27. 3. And put for, Wanted strength, Exod. 17. 12. Above ones 3. And put for, Wanted thrength, Exod. 17. 12. Adove ones ability, Exod. 18. 18. Unwieldy, 1 Sam. 4. 18. Grievous, 1 Sam. 5. 6, 11. Weighty, 2 Sam. 14. 26. Burthenfome, 1 King. 12. 4. Sad, 1 King. 21. 4. Afficied, Prov. 25. 20. Dull, Ha. 6. 10. Drowsie, Mat. 26. 43.

Franp | 1 King. 14. 6. Hebr. hard, marg. Prov. 27. 2. Heb. beaviness, marg. Prov. 21.6. Of heavy hearts, Heb. bitter of foul,

Beapily | Exod. 14. 25. Heb. with beaviness, Gr. by force. For the rain and tempest so soften the ground, that they could drive but flowly, and with much ado. Aynim. Pfal. 35. 14. or fad, or black; to wit, in black and mournful attire, and with fad and heaty countenance, as the Gr. here translatethit, oxule wnd w, which word the New Testament also useth, Matth. 6. 16. Luke 24. 17.

Beavines Ezr. 9. 5. or Affliction, marg. Job 9. 27. I will leave off my beaviness, Heb. my face. I will not only cease complaining, but also change my sad countenance into a cheerful one; i Sam. I. 18. Annot.

Pfal. 69. 20. Full of heaviness, or fick, forrowful. Aynsw. Ifa. 29. 2. Heaviness and sorrow. They are of the same notion. and arising from the same root, as if we should say, mourning and mournfulness, or grief and grievoussels. And it seems to have been an usual form of speech among them, whereby to express an extremity of grief and heaviness. For the same is found also used, Lam. 2. 5. rendred there mourning and lamentation. Annot.

Rom. 9. 2. I have great beaviness, am in great anguish, forrow, grief; am vehemendy troubled in mind, grieved as a Parent at the death of his child. Leigh. Crit. Sac. in Nu 771.

Isa. 61. 3. For the spirit of beaviness, Heb. of dimness, Gen. 27. 1. Deut. 34. 7. Ila. 42. 3. Zech. 11. 17. Or, of contraction,

Levit. 13. 6, 21. 26, 39, 56. because Grief contracts and draw-eth in, as Joy widens and dilates, chap. 60. 5. Annot. Jam. 4. 9. Turned to heavings. Such sadness and sorrowfulness as is joyned with shamefastness, appearing by the countenance cast down, and fixed as it were on the ground. Leigh. Crit. Sac. on

Peter Cowhom the Heberites, Numb. 25. 45. A companion, or partager. The Son of Berials, Gen. 46. 17. The husband of Jael, Judg. 4. 21. The Father of Sacho, 1 Chr. 4. 18. A Ga-Jau, Judg. 4.21. The Father of Sacho, I Chr. 4.18. A Gadise, I Chr. 5.11, 13. The Son of Shashak, I Chr. 8.22, 25. The Son of Sala, Luk. 3.35.

An Hibrew of the Hibrews, is one born of an Hibrew Father and Mother. Phil. 3.2.

It was written in Hibrew, Joh. 19.20. That language which

the Hibrews used, ftyled the Hibrew tongue, Joh. 5, 2. Act. 21.40.

Bebrews 1982 were to be dismissed free, kept no longer in

fervice, Jer. 34. 9.

\* Beblews] fignific the people which came of Hiber the fourth

\* from Shem, in whose family the ancient language of the world \* called Hebrew by his name, continued; and about the birth of his Son hapned that division in the rest of the languages of the world, whereof he was called Peleg or Phaleg, i. c. Division. See Gen. 11. "This name is derived, 1. As some think, from Abrahams

u name, Hebrai quasi Abrahai. " 2. As others, from Hiber fignifying Beyond, and so from

" their own passing from Ægypt. "3. As others think, from [Ever] a prepofition in Hebrew, " from Abrahams fact, viz. His passing from Ur in Chaldee into

"Canaan. Aretius in Isagoge sua in Hebreos.

This name is put to diffinguish the Jews, one fort called Grecians, from reading the Bible in the Greek, and the other Hebrews

ans, non-reacting the note in the Greek, and the other Hawks from reading it in the Hibrer, Act. 6. 1.

Bebon Fellowship. A City called Arab, Gen. 35. 27. The Son of Kobath, Numb. 3. 19. Of whom the family of the Hebronitts, Ibid. 27. The Son of Marsha, 1 Chr. 2. 42.

Beoge A closure or fence, set up for safeguard of Vine-

yards, Corn-fields, Orchards, &c. 2. Gods protection, and whatfoever he giveth us belonging 2. Gois protection, and wnaudever ne giveth us beionging outho our defence; as, good Magistrates, good Laws, godly Michighten infters, true discipline, valiant and skilful Warriors, &c. Job 1.

10. Thou hast made a bedge about him, and about his bouse. Isa. 5. 2. And he bedged it. A Metaphor.

'3. A flop and hinderance to ones purposes and endeavours. Hos. 2. 6. I will ftop thy way with thorns, and make an beder-

4. The means of fafety, Ezek. 13.5. 5. Magistracy ordained to suppress oppression and wrongs, Ezek. 22. 20.

6. Reftraint, Job 3. 23. with 19. 8. Lam. 3. 7.
7. Old conflitations of laws and policies, Eccl. 10. 8.

Betge] Job chap. 3. 23. woom God bath hedged in. Compafed round about with evils, so that he cannot get out. Or, whose way God hath covered. The way of escaping was hid from Job because God had covered it. Annot. Lam. 3. 7. hath reference to the closeness and strainness of the siege, that there was no possibility of escape. Annot. Hos. 2. 6. I will hedge up thy way, &c. I will enclose thee, and encompass thee with difficulties, and bring thee into fuch diffress and straitness, that thou shalt not be able to run out at thy own pleasure.

Matthew 21. 33. He bedged it. Herein is implyed Gods care of the fafety and proferrity of his Church, Pfal. 35-27. The meaning is, he defended and preferved it from the incurficons of the enemies, which otherwife would have defroyed it.

Beed Heb. 2. 1. We ought to give the more earnest heed to the things which me have heard, we ought to intend our minds, that the things may be imprinted in our hearts, and practifed in our lives, we flould abound more in hearing, attention, and practic then they did in the time of the law? We should excel them by a more rare and fingular attention: for though the things are the fame, yet the party is not the same by whom they are delivered.

Beel Taken properly, for the heel of the foot, Gen. 25. 26.

Figuratively, 1. For the humanity of Christ, Gen. 3. 15. Or his ways wherein he did walk, being here on earth.

2. The first motions of ones ways, Job 13.27.

2. Ways, works, or doings, Plal. 49. 5. Jer. 13. 22.
4. Defpightful practife, Plal. 41. 9.
Thou shalt bruise his heel, Gen. 3. 15. that is, prosecute, perse-

cute by all means, vex and trouble him.

To lift up the heel. Pfal. 41.9. is, for an Inferiour to fet himself against his Superiour, or Benefactor; as if an Horse should with his heels strike his Master whom he should serve.

The grin (hall take him by the heel, Job 18 9. that is, he shall on the sudden fall into such troubles and calamities, as out of which he shall not be able to rid himself.

Deels | Job 13. 27. Heb. roots, marg.

And thy heels made bare, Jer. 13. 22. that is, exposed to shame, ignominy and contempt; as they were whom the Conqueror ed into Captivity, with their feet bare, to difgrace them the

Heggi or Begg Sighing, or Brech. One of Abasucrus his Chamberlains, Elt. 2. 3, 8, 15.

Heifer Taken 1. properly, for a young Cow of three years old, Gen. 15, 9. Jer. 48. 34. Used as for food when dead, so both for treading out the Corn, and ploughing the ground whilest align. Hef to a state of the contract of the state of the st alive, Hof. 10. 11. As also for facrifice unto the Lord, Deut. 21. 3. &c. 1 Sam. 16. 2. Hereunto Agypt, Jer. 46. 20. Ifrael, Hos. 4. 16. Ephraim, Hos. 10. 11. The Babylonians, Jer. 50. 11. Moab, Ifa. 15. 5. are compared.

2. Figuratively, for a mans Wife, Judg. 14. 18.

'A reo Beifer, without (pot) Christ strong and perfect, subject to no commandment of man, but consecrate of the father to himself, and by him separate to his office, Numb. 19.2. Bring a red heifer without spot, on which never came yoak. Hitherto tended the reproving of his Mother, Luke 2. 49.

Beight ] Spoken of the Creator, Eph. 3. 18. Of men, 1 Sam. 16. 7. & 17.4. Amos 2. 9. Of other Creatures, as the Heaven, Job 22. 12. Clouds, Ia. 14. 14. Mountains, Ifa. 37. 24. Stars, Job 22. 12. Ccdars, Amos 2. 9. So of Trees, Houses, &c. It's put for things high and marvellous, which be above and over us

Beights | Praise bim in the heights, Psalm 148. 1. or in high places, which the Chaldee expoundeth high Angels.

Beinous crime] Job 31. 11. A michief, villany, a wicked act, accurred deed, a thing deteftable, unlawful, difhoneft.

Beir] One that succeedeth into the inheritance and possessions. spett J One that increment into the internance and poletinos of another, after his death, Gal 4. 1. So was Haac heir to Abrabam, and Solomon to David, Gen. 21. 10. Under Hale's inheritance is figured and figurified heavenly bleffings in Chrift, and life everlafting, Gal. 3. 18, 19. & 4. 7. 1 Pet. 1. 4. See Prov.

30. 23. Jer. 49. I. 2. One partaker of the goods of his heavenly Father freely, because he is an adopted child. Rom. 8. 17. If we be children, me are also beirs. This is an heavenly heir, and an heir through

\*\*Chrift of God, Galathians. 4-7. Promife, Hebrews 6-17.

The grace of life, 1 Peter 3-7. The Kingdome, James 2.

Salvation, Hebrews 1.14. Righteouffiefs, Hebrews 11. The world (to come) Romans 4-13. All things, Heb. 1-2.
3. One that is Lord of all, Heb. 1-2.

The subjection of the Nations to the Son of God, is called Christs inheritance, Psalm 2. 8. As the like manner of speech

'importeth, Ifa. 14. 2. Lev. 25. 46. Zech. 2. 9.
'Beir of all things' Equal polletior and Lord of all things, created together with God the Father, Heb. 1. 2.

Beirs of the promifes Godly Parriarchs, and other holy men, to whom Gods promises were made and kept, Heb. 6. 17. Beir of righteouineis One which is partaker of the righteousness of God, and of eternal life flowing from thence,

Heb. 11. 17. · Beir of the woold Christ, who had all the people of the world for his Children. Heb. 1. 2. Whom he hath made heir of all

2. Abraham, to whom God gave the Land of Canaan to be -2. Auranam, to whom God gave the Land of examine to be his inheritance, as a pledge and type of heavenly glory; yea and all the faithful to be his Children. Romans 4-13,17.

(Beirs of fatbation] Such as shall posses eternal life in

Helta II talbathol and the second of the sec

Deloai) The world; or, ruftiness. A Netophathite, I Chron. 7. 15. One that returned from the Captivity, Zechariah

Beleb ] The fame. The Son of Baanab, 2 Samuel

到elek]

Beled The Son of Baanab, 1 Chron. 11. 30.

Delek] A part, or portion. The son of Gilead, of whom the samily of the Helekites, Numb. 26. 30.

Delem] Dreaming; or, Healing. The name of a man, I Chr.

### Jetems of the state of the

Beli] Ascending, or climbing up, from the root 175 be ascen-

Bell-1 asymptoms, deed, Luk. 3, 23.

Belkath A dart, or portion. A City, Josh. 21.31.

Belkath A portion, or dividing. A place, Josh. 19. 25.

Belkath hazzurim The field of strong men. A place, 2 Sam.

Belkiah] The gentleness, or portion of the Lord. The Father of Eliakim, 2 King. 18. 18.

Bell The place appointed for the torment of the reprobate

'affect 1.] The place appointed for the torment of the reprobate after this life. Luk. 16. 23. And being in hell torments. It fignifies both grave and hell in IIa. 5. 14.

'2. Most deep and dreadful forrows, like to the forrows of hell. Pfal. 18. 5. The forrows of headful compassed me, and got hold upon me. Pfal. 86. 12. & 30. 3. 116.

'3. Satan the Prince of hell, with the whole army of wicked

fpirits, James 3. 6. Matt. 16. 18. The gates of hell shall not pre-Or, hereby may be understood Satans Kingdome leading to ٠ hell.

4. The grave, and the estate of the dead therein. Plal. 16. 10. Thou shalt not leave my foul in hell. Act. 2. 31. And in innumerable places in the Old Testament, the word Hell is used in this fignification. As Gen. 42. 38. Job 14. 13. & 17. 13. Is. 14. 9, 15. Hab. 2. 5. Rev. 20. 13, 14. & 6. 8. See the word

65. The belly of the Whale, wherein Jonas was shut up (as in a grave) and felt forrows like the sorrows of death. Jonas 2.

\* in a grave) and telt forrows like the forrows of death. Jonas 2.

2. Out of the belly of bell cryed 1.

\* Note. The word Hell in Hebrew properly, and in the first place fignifieth Grave, or the state of the dead, though they were just : And in the second place, the hell of the damned, emore rarely: And in a number of Scriptures it is put for trouble and the second place is the less than the second place in the less than the second place and the second place is the second place. ble and anguish in this life. Wherefore the Jesuits do lie when they fay it always noteth the place of torments.

It's also put for insupportable, hellist, Pfal. 18. 5. & 116. 3.

te's allo put for iniupportable, ficiliti, Plal. 18.5, & 116.3. Perdition, Prov. 5, 5, Mat. 23, 15. Low places, Deut. 32, 22. Job 11.8. Very great evils, afflictions, perils, grief anguish of mind, &c. 2 Sam. 22. 6.Plal. 18.5, & 116.3. Bettl J Shalt be brought down to bell, Matthew 11. 22. "Adns doin not fignific here the place of Hell but a state of perilibing, or

diffolution; nor doth it among profane Writers fignifie the place of the Danned, no nor any kind of place either common to both, or proper to either blis or woe, but only the flare of the Dead, a dus quase deed is, an invisible state. Dr. Ham.

'Bell] The grave, which is the companion of death, or the effate which follows after death; both the Greek words fignifie erave, and the matter requires this sence. For many Saints were to die amongst others; but it were wickedness to think the Saints to be devoured of the Hell of the damned. Rev. 6.8. And bell followed after him. Rev. 20. 13. Death and bell delivered up her dead. Also v. 14. If here we should understand bell for the place of the damned, it would be absurd to say that hell was cast into the burning lake, that were to say, Hell was cast into Hell.

Hell-fit? The whole extreme pain of the damned in hell, Mat. 5. 22. called damnation of bell, Mat. 23. 33. How [bould ye gleap damnation of bell? Fire being a most terrible Element, is fitted to express the dreadful state of such as be in

"Mo leave the foul in hell] That Christ being dead, he should not continue in the grave, and rot there as other men 'do, Pfal. 16. 10. That no more, or other thing is meant, appeareth firf, because my foul is often in the Pfalms put for me, or my life; Pfal. 3. 2. & 11. 1. & 17. 3. Alfo, by Hell the effact of the dead is noted, by, though they were godly and in joys, Gen. 37. 11. Pfal. 26. 6. Laftly, by application of this Text, Act. 2. where that is affirmed to have befall to David, Act. 2. 29. which is denyed to Chrift, Act. 2. 23. Therefore, whether Christs soul came and remained not, there David's came, and was left: but David's foul was not left in the place of torment, no more than Lazarus was, Luk. 16. 20. Christ therefore came on thither in foul.

Finally, where Chrifts foul came, there it remained till the re-furrection, as appeareth by loofing the forrows of death, Act. 2. 24-Whereof the not leaving of his foul in hell, is given as a reason

Act. 2. 25. but Christs soul was in Paradise the day that he fuffered, as was the chieves with him, Luk. 23, 43. And Pa-radife is heaven, 2 Cor. 12. 2, 4. which a Fryer denyed, affir-ming by Paradife in Luk. to be meant Hell, left he Ihould be forced to confess, that Christi in his soul went to heaven, as his body went into the earth.

Belm | The stern or rudder of aship, Act. 27. 40. Jam.

Delmet Artificial, being a defence for the head against an ene-

my, 1 Sam. 17.5, 38.

Spiritual, named the belmet of Salvation, Ila. 59. 17. Eph. 6. 17. and the hope of Salvation, I Thest. 5. 8.
' Belimet of Salvation That helmet which is salvation, or

falvation by Christ our Saviour, who is like a helmet; as a breatiplate of righteousness, shield of faith, that is, righteousness phase or figureounters, instea or fatth, that is, figureounters which is like a breaft-plate, faith which is as a finield, and the (word of the Spirit, viz, the (word the word of God, which the fiprit or foul of manufeth, and by which Gods Spirit is effectual. Eph. 6. 17. And take the himst of Salvation.

[Delon] A window, or grief. The Father of Eliab, Numb. 1. 9. Detp] put for means to help, Job 31. 21. Succour, Pfal. 33. 20. & 40. 17. Safety, Exod. 18. 7. Pfal. 3. 2. Remedy, Act.

Help] 1 Sam. 11.9. or Deliverance, marg. Pfal. 60. 11. Heb. Salvation, marg. Pfal. 42. 5. For the help of his countenance, or his

presence, is Salvation, marg.

To help] put for, Took part with, Est. 9. 3. Raised up, Pial. 116. 6. Bearing up, Pfalm 118. 13. Put to their hands, Ifa. 41.

6. Further, Zechal. 15. Act. 18.27. Beip] 2 Sam. 14-4. Heb. Jave, marg. Soalio 2 King. 6.27.

him up, marg. Jobs. 20. Heb. strengthen, marg. Etr. 1. 4. Heb. list him up, marg. 10bs. 20. Heb. state by the band, marg. The earth belyed the woman, &c. Rev. 12. 16. Hereby may be

understood all those means, whereby the Lord turneth away perfecution from the neck of his Saints, and more specially, when he maketh earthly men inftruments of the deliverance of his people. Comper.

The earthly and vifible Church of Antichrift, did so drink up and swallow every drop of that salse Dodrine and heresie, that the true invisible Church, did abide pure, and did not get one drop of that poyson that Satan had spewed up. Napier.

The multitude of Christians in Councils prevailing in the Orthodox Faith, drank up the Diobolical inundation, even as the earth is wont to do the water, when it is exceeding drie. Mede.

The providence of God so ordered it, as that all these salse reproaches and attempts of infection prevailed not, but vanished away, even as a flood of land-water is swallowed up of the earth, and is seen no more. Hall.

There was a speedy riddance of this flood within Satans own dominion. Bernard. There's an allufion to the history of Korab. Dathan, and Abiram, who tole up against Moses and Aaron, Numb. 16. 32. As they were holpen by the earth against them, so God holp the woman here against the flood of most noysome and dangerous herefies, that they should not drown her; that is, did wonderfully put them down with their Authors, that they did vanish away, as if they had been swallowed up of the earth. All those herefies which for the space of 200 years overwhelmed the Christian world, were through the powerful efficacy of the holy Scriptures, and zeal of Orthodox Teachers, driven (as it were) into fmoke. Pareus.

'Belper | The Minister of the Word, who is a helper of the faith and joy of Gods people, 2 Cor. 1. 14. Helpers of your joy. Act. 8. 27. Helped them much that believed.

' 2. Deacons, which were helpful to the poor of the Primitive Church, by the just and wife distributing of the Church-treasure. I Cor. 12.18. Helpers, Governors.

'3. A Wife, who is called an helper, because of her aiding and furthering her husband by counsel and pains. Gen. 2. 18. 1 will make him an help. A wife is an helper after the fall, as a remedy of infirmity: but before and after, the helpeth in generation. Secondly in government of family. Thirdly, in pray-

God the Soveraign helper of his people, and Author of help from others. Pial. 12. 1. O Lord belp, for there is not a righteous man left. Pfal. 63. 7. Because thou hast been my belper-Such as affift others, either in good, 1 Chr. 12. 1. 18. or in

evil, Pfal. 83. 8. Ezek. 30. 8. . Christians furthering the Mmistery, Rom. 16. 3.

Beipers | Joby. 13. The proud helpers, Heb. helpers of pride, r trength, marg.

Belps 1 Cor. 12. 28. Affiftants to the principal Officers of

the Church, as Deacons who took care of the poor fick Strangers, and Orphans, and Widows, &c. Aprost. Belve 1

Dettre Deut. 19. 5. Heb. wood, marg. Border, ias the word Dem] Exod. 28. 33. or Skirts, marg. or Border, ias the word new word is rendred, Mar. 6. 56. Which in Mat. 9. 20. is transcript.

Demam] Toeir trouble, or, a tumult. The son of Lotan, Gen.

36. 22. called alfo Homam, 1 Chron. 1. 39.

Bernan Much; or, making an aproar. A wife man, 1 King.

4. 31. A finger, the fon of foel, 1 Chr. 6. 33. & 15. 17.

Demath Anger, beat, or awall. A place, 1 Chr. 2. 55.

Demoan Defire; or heat of judgment. The fon of Dishon,

Demlock An evil, dangerous, hurtful, and venemous herb, infomuch as that who foever taketh of it, dyeth; except he drink good old wine after it, which furmounteth, overcometh, the poyfon, and healeth the person; but being mingled together, the ftrength of the poylon is augmented, and then it killeth out of hand. Such as is this weed, bitter and deadly: So is odious and loathsome corruption, which is compared hereunto, Hos. 10.

4. Amos 6. 12.

Den The fon of Zephaniah, Zech. 6. 14.

Den A well known home-bred fowl. Till its young ones be hatched, it fasteth whole days, and when it rifeth, stayeth but a little while from the neft. It pulleth off the feathers from its breaft, that the heat may the better pass into the eggs. It's then fearless, keeping the nest, though much company be present. Its young ones being brought forth, it changeth its voyce and clucketh. It's more careful for their prefervation than its own. It feeketh food for them, and teacheth them to pick, scrape, feed. It sheltreth them under its wings, whereby not only they are kept warm, but kept safe also; when any danger is near, it calleth them together, and will rather endanger its own life then they should miscarry. It's very fertile, and both whilest alive and when dead it's profitable for the use of man. It is said, that the bones thereof when dead consume gold. Nor only doth it tend the Chickens, but if it hath fit on Duck-eggs, its careful also of the Ducklings, as if they were own Chickens. Hereunto Christ is compared, Mat. 23. 37. Luk. 12.34.

Dena J A troubling. A City, Ila. 37. 13. Dena 30. Grace of the beloved, EZr. 3. 9. The Father of Bavai, Neh. 3. 18. The Father of Binui, Ibid. 24.

Perice ] implyeth the removal of perions or things from one place to another, Exod. ii. i. & 33. i. John 4. 3. Gen. 50. place to another, Exod. ii sold, Plat. 39. 13. Allo, this world, Pal. 39. 13. Allo, this world, Joh. 18. 36. and hell, Luk. 16. 26. It noteth also a time coming, Act. 1. 5.

Benceforth \ 22 (hall not see me benceforth, Matthew 23. 39. An agre here (as in some other places) fignifies not from henceforth, as it were from that very time wherein he spoke, for its clear they faw him after this, but within a while after, or no long time after. So its rendred, John 1.51. Act. 1.

9, 10. Befide these places, twice more is the word used, John 13. 19. & 14. 7. where it seems to be taken only as an expletive, (as deri, or vov, as we use now) and no more. Dr. Ham.

Afrom henceforth] Revelations 14. 13. That is, (lay some) that conftantly hold out in the times of persecution; presently (lay others) from the very time of their death. Lieb's

Pencefozth, hencefozward] They point out for the most part all the time following from that present time, Eph. 4. 14.

2 Cor. 4. 14 Denoch Taught, or dedicate. The fon of Midian, 1 Chr. 1.33. Bepher A digger, or delver. Of him the family of the Hepherites, Numb. 26. 22. The Father of Zelophehad, Ibid. 33. The fon of Albur, by his Wife Naamab, I Chr. 4. 6. A Mecharathite, one of Davids Worthies, Ibid. 11. 36. A Countrey, 1 King. 4. 10.

Josh. 12. 17. Beph-zibah | My pleasure; or, delight in her. The Mother of Manaffeb, 2 King. 21. 1. The true Church thus called, Ifa.

Deraulo] A publisher and setter forth of the Kings mind

Per antity a publiner and series forth of the sings mind, Silly from 17 be proclaim'd, Dan. 3.4.

Per b] Appointed for mans meat before the fall, Gen. 1. 30. and after, Gen. 3. 18. Hereof there are divers kinds, all ufelul, Pfalm. 104-14. Prafentenque Deum qualibet herba notat. Even by the smallest, the meanest herb we may learn somewhat of

Dero] A flock, drove, or company, whether of Cattle, Gen. 47. 18. or of Swine in particular, Matt. 8. 30. Hereof fome were keprin the field, 1 Sam. 11. 5. 1 Chr. 27. 29. Some in the Stalls, Hab. 3. 17. Over them Herdmen were appointed, whereof Amos was one, Amos 7. 14.

Beroman] I was an Herd-man. Amos 7. 14. One ahat did keep, watch over, take care of, and look to Cattle, as Gen. 13.

7, 8. & 26, 20. Or, one of those that make a trade in bringing up of Cattle, and living by the profits and fruit of them, or by trafficking therein. Annot. on Amos 1. 1.

Bere pointeth out the place about which the speech is, Gen.

12. Numb. 22. 8. Ruth. 2. 8.

Bete Hof. 7.5 Here and there, or sprinkled, marg. I Sam.
22. 12. Here I am, Heb. behold me, marg. So 2 Samuel I. 7. marg. & Isaiah 6. 8. marg. Job 38. 35. Here we, Heb. behold

Bereafter | noteth the time following from that present time,

whether fooner or later. Berehy] pointeth out somewhat by which a thing may be

100m, 1 Joh. 2. 3, 5. & 3. 16, 19, 24.

10 pointeth out somewhat whereunto the matter spoken

nath relation, Gen. 34. 22. 2 Chr. 16. 9. Joh. 15. 8.

Detref Toe Sun; or, an earthen pot. A Mount, Judg. 1. 35.

Detreff Toe Sun; or, an earthen pot. A Mount, Judg. 1. 35.

Detreffe Acarpeter. A mans name, 1 Chr. 9. 15.

Detreffe Any manner of Sect, or way of worldipping Gods, 24. 14. That way that you call berefte. Thus Christian Religion is called herefie by profane men, Act. 5. 17.

'& 15. 5.

'2. Some opinion in matter of faith, repugnant and contrary to the Word of God; being of some chosen out to themselves, and wilfully maintained. Gal. 5. 20. The works of the flesh be berefie. 1 Cor. 11. 19. There muft be berefies. Papifts erre which account such opinions for herefies as are not condemned, but rather taught in the Word, which is the only rule of

Note. That Herefies are compared in Scripture to Whores, because they are stored with cunning pranks, and a thousand enticements to make men ill advised to swerve from the right way, Rev. 17. 12. & 14. 3, 4. As on the contrary, fimplicity of faith is called Virginity, 2 Cor. 11. 2.

3. Sects and contentions, herefies of a lower degree, 1 Cor. 11. 19. Gal. 5. 20. Some are termed damnable heresies, (contrary to found doctrine, I Tim. I. 10. as, the doctrine of devils, I Tim. 4. 1. The mystery of iniquity, 2 Thess. 2. 7. The doctrine of Bala-

am, and Nicolatizatis, Rev. 2. 14, 15.) 2 Pet. 2. 1.

Betefics 1 Cor. 11, 19, or Sects, marg.

Betefick A perion wilfully and firity maintaining falle opinions against the Scriptures, after due admonition. Tit. 3. 10. A man that is an beretick, after one or two admonitions,

'There be three things required to an heretick: First, That it be an error about some Article of Christian faith. Secondly, That it be contrary to the evidence and clear truth of holy Scripture, foundly and generally held by the holy Catholick Church for Goudly and generally held by the holy Catholick Church for God in the earth. Thirdly, That it be floutly and ob-flinately maintained after conviction, and lawful admo-

Peretick ] A man that is an heretick, &c. Tit. 3. 10. He that chooseth to have some other opinion, or doctrine befides (or in opposition to, or preferring it before) the truth. One that taketh up an opinion upon his own choice, or judgment, and preferring it before the doctrine established in the Church, gathering and receiving Disciples or followers to himself; in opposition to, or separation and division from the Church-Such were all the Gnoflicks, wherefoever they came, and those are principally here meant. Dr. Hammond. Annot. b.

Peretofoge] pointeth out the time paft, before time, former

time, Exod. 4. 10. & 5. 7, 8, 14. Beretofoze ] Johua 3. 4. Heb. fince yesterday, and the third day, marg. So 1 Samuel 4. 7. Tefterday, or the third day,

Bereunto For even hereunto ye are called, 1 Pet. 2. 21. To

Heretouth] is to be underflood as referring to the matter or business then spoken of, Ezek. 16. 29. Mal. 3. 10.

Deritage, or inheritance A certain portion of lands or possessions, descending from father to childe, after the death of the father, Luk. 12. 13.

4 2. God himself, whose favour and communion is the heritage and portion of the Saints. Pfal. 19. 5. The Lord is the portion of mine inheritance. Also v. 6. Pfalm 119. 57. Becaule the Levites under the Law were maintained by the oblations offered unto God; hence it is that God is called their inheritance, Deut. 18. 20. I will be your Inberitance, and your

\* part. Deut. 10. 9.

\* 3. The people of Israel, whom God loved and respected (as a man doth his heritage which he hath purchased) Deut. 4. 20. The Lord bath brought you out of Agypt to be an inheritance to him-

4. The Church consisting of Jews and Gentiles, Psalm 2. 8. The beather for thine inheritance. Ephesians 1. 11. felf. Deut. 22. 89.

4 5. The flatutes and Word of God, which godly persons do account and reckon of, as their heritage and portion. Pfal. 119. II. Thy Testimonies have I taken as my beritage for ever.

6. The Kingdome of heaven is called an inheritance because it is freely given unto Believers, as unto Sons and Heirs by grace of adoption. Pfal. 16. 6. I bave a goodly le itage. Mat. 25. 34. · Take the inheritance prepared.

7. Children, Pfal. 127. 3. Children are the inberitar ce of the

4 8. The right which the feed, viz. the children of faithful Abrabam have, that God should be their God, and bless them eternally as he bleffed Abrabam. Gal 3. 18. If the inheritance be of the Law, &c. That is, the right to blessedness by form of the Covenant, cannot be had by the works of the Law as done by us, because it cometh freely by gift, and by ver-tue of a promise; now merit of works and free gift are contrary, and can by no means fland together, as Rom. 1. 14. Rom. 11. 6. Rom. 4. 4. Favour and debt are diametrically re-pugnant, even as far at odds as may be. Works and faith which pugnant, even as far at outs as may use. Works and fathfunden of meet and agree well enough (like good friends) in a Christian convertation, can by no means fland together in the juffification of a finner before God; here they be irreconcile. · able enemies.

9. Canaan, Exod. 15. 17. 1 Sam. 25. 19. Psalm 111. 6.

10. An alotted punishment, Job 20. 29. & 27. 13.

11. Affurance of Gods goodness, Pial. 15. 6.

12. The right to bleffedness, Gal. 3. 18.

13. A bleffing, Pfal. 61. 5. & 127. 3. 14. There rejected Jews to bring them again, or the Gentiles

to be called, Ifa. 49. 8. 15. Christian people, 1 Pet. 5. 3.

See Inheritance.

Dermas | Mercury, or, gain. One whom Paul greeteth, Rom. 15. 4. So Hermes, Ibid.

Bermogines Begotten by Mercury. A man who forfook Paul

2 Tim. 1. 15. Bermon | Dedicated to God; or, destruction. A mountain, apertunity Deatharta to Goa, or, approached. A mountain, Deut. 3. 8. called Sirion, Ib. 9. and Sihon, Ibid 4. 48. faid to report in the name of the Lord, Pial. 89. 12. Whereof this may be the meaning, that as the North and the South are created by him, the meaning, that as the north and the south are created by hill, fo Tabor that is in the West, and Hermon towards the East, do rejoyce in him, and acknowledge his power. Christian unity is compared unto the comfortable dew that falls upon and from the fruitful mountain of Hermon into the fields of Bashan, Psalm 133. 3. From hence Hermonites, Psalm

Dermon From the top of Shenir and Hermon, Cant. 4.8. This Hermon was a goodly Mountan possessed of old by Og King of Bashan, taken from him by the Israelites, and the Amorites called it Spenir, the Sydonians Shiring, as Moses telleth in Deut. 2. 9. Ansiv.

Their sharp tops gave them the title of Trachonts, after which

the whole Countrey was called Trachonitis. They were on the further fide of Jordan, all which were fo fittuated, in respect of Palestine, that they answered the four points or fides of the world. Libanus lay at the North, Amana at the West, Hermen at the East, and Shenir at the South, not without a great my flery, which was foretold by the Prophet, Ifa. 43. 5. accomplish ed in part by the conversion of the Nations, Act. 2. and fhall be perfected, when they fhall come from the East and from the West, and shall fit down from all parts and Regions, with Abraham , IJaze, and Jacob , in the same Kingdome of the Father, Mat. 8. 11. and those too, not the meanest and poorest only, but likewise of the very best and highest, for fo is that tearm, from the tops applied; as meaning the chiefelt and noblest of those places, which excelled in power, wealth, or

Berod] The Mount of pride. But with this Pafor findes fault. There were divers of this name.

1. Herod the Askelonite, or Herod the Great, who caused the young Children to be slain, Mat. 2. 1, 16.
2. Herod Antipas, who was Terrarch of Galille, Luk. 3. 1. and

Son of Herod the Great; he first imprisoned, then beheaded Juba the Baptift, for Herodias his brother Philip's Wife, Mat. 14-3,10. Who thereafter, as Josephas relateth, was much damnified by the Arabians, and with Herodias banished into Lyons in 3. Herod Agrippa the Son of Ariflobulus, who flew James, and France.

put Peter in Prison, and died miserably, Act. 12, 1, 2, 3, 4, 23.

4. The son of the former Herod surnamed Agrippa the younger, , before whom Paul preached , and pleaded , Acts 25-13-

Berodians They took their name from Herod, who had his leaven of false Doctrine, Mar. 8. 15. and joyned with Christs enemies to entrap him , Matt. 22. 16. Mar. 3. 16. &

12.13. who they were is not agreed on by Interpreters.

1. Some number them among Hereticks, making their herefie to confift in two things: First in that they took Herod the Great for the promised Mellias, because in his reign, he being a stranger the Scepter was departed from Judah, which was the promifed time of the Melliab his coming. Secondly, they honoured him with superstitious Solemnities annually performed upon his Birth-day.

2. Others, that they were certain flatterers in Herods Court, varying and changing many points of their Religion with Herad their King, (which confifted in part of Judaism, and partly of Paganism, that being in their opinion the leaven of Herod, Mar.

3. Others, that they were his Courtiers, and houshold servants. 4. But faith Goodmyn in his Moses and Aaron, p. 74. I incline to St. Hierom, whose opinion is, that the Herodians were those who stood stirly for tribute to be paid to Casar, and that in the behalf of Herod; whom it concerned to further Cafars tribute, not only in way of thankfulness (having at first received his Crown from him) but in way of policy, to prevent a possible deposing or disceptring; for it was in Casars power to take away the Crown again when he pleased.

Berodias The daughter of Arifobulus, whom Herol the Tetrarch married, Being his Brothers Wife, Mathew 14.3, 4. Mar. 6. 17. 18.

Derodion Jano her Song: of "Heat Jano, and with Song. Pauls Kinfman, Rom. 16. 11.

Iberon Reckoned among the unclean fowls which were not to be eaten, Lev. 11. 19. Deut. 14. 18. Though it builderh in Woods, yet it daily haunteth the waters where it preyeth on filh (whom the fmell of its feet draweth within its reach) especi-

ally Eels. It flyeth very high, whereby it both foretelleth and avoideth the tempest. It is so buffful, that out of an immoderate defire of copulation, blood springeth from its eyes. It is very ravenous, and hath an harsh voyce, like an Ass. When the Hawk pursueth it, and is ready to seize on it, it dungeth thereon, whereby the wings of the Hawk putrefie; or letteth fall a flinking fish, after which while the Hawk looketh, the Heron

Bers | Spoken of the female kind, whether a Woman, or any other Creature, as the Offritch. Job 39. 16.

Defeb One of Solomon's Officers, 1 King. 4. 10. Defibon ] A number, or thought. A City, Numb. 21. 26. Or,

Countrey, Josh. 13. 17.

Delhbon | See Fift-pools.

Dethinion ] A hasty message. A City, Josh. 15. 27.

Beth] Fear, or associated. The son of Canaan, Gen. 10. 15.

Of whom the Hittites, Gen. 23. 3.

Bethlon A house to be feared. A place, Ezek. 48. 1. To hem ] put for, To cut, Deut. 12. 3. Square, Exod. 20. 25. To make and frame, Prov. 9. 1. Jer. 2. 13. Came from, or brought out of, Ifa. 51.1. Also for, Threatning judgments, Hof-5. Judgment executed, Mat. 3. 10.

Dem Isa. 33. 9. Hewn down, or withered away, marg. I King. 5. 17. Hered fones, the fones of cutting. Such as were fit to be cut, hewed, and squared to lie close and firm. Annot. Isa. 9. 10. Hemen stones, Hebr. cutting or heming; for stones of

newing or cutting; as it is more fully expressed, 1 Chr. 22. 2. Ezek. 40. 42. that is, bewen ftones. Annot.

Demorral of wood, Jolh. 9, 21. Stone, 2 King. 12. 12. Such hewed wood, and drew water, were the bateft Servants or Slaves of Ifrael (as afterwards was the case of the Gibeonites, Josh. 9. 21, 27.) who also by faith were admirted into the Church and Covenant of Israel. Aynsworth on Deuteronomy

Bezeki The fon of Elvael, 1 Chron. 8. 17. 18. Bezekiah, or Ezekiah The Lords gentless, A godly King of Judah, 2 King, 16, 20. The fon of Nearlah, 1 Chr. 3, 23, See Ezr. 2. 16.

Dezer | See Hegir.

Dezion King of Syria, 1 King. 15. 18. 10 Dezit ] A hog; or, converted. To him the seventeenth lot, I Chron. 24. 15. One that sealed the Covenant, Nehemials.

Begrai] An entry; or bay. One of David's Worthies,

- 19e3ro] The same with the former, 1 Chr. 11. 37.

of Reuben. Gen. 49. 9. Of whom the Hexonites, Numbers 26.6. The fon of Pharex, Ruth 4. 18. The name of a place, Tofh. 15. 3.

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Bid] is spoken of, and applyed unto, Any thing, I King. 3910 ] 15 190Ken or, and applyed unto, Amy thing, 1 King. 10.3. City, Matth. 5.14. Darbuts, Numb. 20.26. David, 2 Sam. 17. 9. Gospel, 2 Cor. 4. 3. Groaning, Pfal. 38. 9. Iflex, Mar. 7. 24. Iniquity, Pfal. 32. 5. Joalb, 2 King. 11. 3. Israel, Hol. 5.; 3. Kings, John 10. 17. Life, Col. 3. 3. Matter, 2 Sam. 18. 13. Myltry, Ephel. 3. 9. Col. 1. 26. Repentance, Hol. 13. Richengius, Boll. 10. 2. Saint Life 20. The Good. 18. 13. Mystry, Ephes. 2, 9. Col. 1. 26. Repentance, Hol. 13. 14. Righteosiness, Psal. 40. 10. Saying, Luk. 18. 34. The su of Ephraim, Hol. 13. 12. Sins, Psal. 69. 5. Substance, Psal. 139. 15. Treasures, Deut. 33. 19. Prov. 2.4. Col. 2. 3. Things, Obad. v. 6. Understanding of the prudent, Isa. 29. 14. Way, Job 3. 23. 18a. 40. 27. Jer. 16. 17. Noman, Luk. 8. 47. The places where fome of those things are said to have been hid, are a Cave, Josh. 10. 17. The house of the Lord, 2 King. 11. 3. a Pit, 2 Sam. 17. 9. the Sand, Deut. 33. 19.

Diddai] A praise; or, a cry. One of David's Worthies,

Diddekel] A [harp voice. A river, Gen. 2. 14. Dan. 10. 4. which is held to be Tigris.

Bidden] Prov. 28. 12. or, Sought for, marg.

Bioden man, The inward man, or new man, so much in a man as is regenerate by grace, which is called hidden, for that
 the world knoweth not the Children of God. Alfo, because the children of God are Christians in secret, in the heart; and it is fet as contrary to outward. I Pet. 3.4. Let the hidden man of \*the heart. Rom. 7. 21. Rom. 2. 29. Bidden Panna Rev. 2. 17. Manna had dew under it, and

dew over it, as we conjecture by comparing, Exod. 16.12. with Numb. 11.9. whereunto the Holy Ghoft feemeth to allude, though it may likewise referento the pot of Manna, which was kept in the Tabernacle, Exod. 16. 32. 33. Heb. 9. 4. As our life is said to be bid with Christ, now he is in heaven. Col. 3. 3.

He shall both spiritually taste of me here, and feast also with me, and of me, enjoying me fully hereafter in heaven. He alludeth to Pfal. 105. 40. Joh. 6. 27, 32, 49, 50. Luk. 22. 30. and withal to the golden pot of Manna placed in the Holiest of all.

Christ is hid from the profane, nor is seen by the godly but by faith. The felicity of evernal life is not given unto all, but referved only for the Elect. Pareus.

Bibben ones ] The godly, of whom the world taketh small notice. Whom the Lord covereth, and who are hidden in the

day of his wrath, Pial. 83. 3. Bioden treasure The Gospel or doctrine of grace, which

is hid from the understanding of natural men. Matt. 13.44. The Kingdom of God is a treasure hid in the field. Rev. 2. 7. Hidden

Manna. 1 Cor. 2. 7. Hidden wisdome.

Note. There is a double hiding of the Gospel; one is wicked, when the knowledge and prayles of Christ be smothered in a mans own breaft, and not uttered to edifying of others; as David faith, he will not hide it, Pfal. 40. 10. and as the evil fervant hid his Talent, Matt. 25. 18. There is a lawful hiding, when it is flored in the memory (as a treasure in a cheft) or in a cheart, and there kept safe for sear of losing, or being spoiled of it by Satan and evil lusts; and also for suture use. Thus David endeavoured to hide it in his heart, Pial. 119. 11. Thus also Ma-'ry and the Shepherds, Luk. 2. And all good hearers keep the Gospel in the midst of their hearts (the safest place) as they 4 are commanded, Prov. 4.21.

Dide Lev. 8. 17. or Skin. Aynfw. "Mo jide] To conceal and keep any thing from fight and knowledge of others, that it may be secret and safe, I Sam.

'2. To keep our fins in filence, either not at all confessed, or onot confessed unfainedly. Prov. 20. 13. He that hideth bis fins " (hall not prosper. Job 3.33. Pial. 32.3,4. Thus men hide their fins. '3. To cover fin by free forgivenels. Plal. 51. 9. Plal. 32. 1. Hide thy face from my fins. Thus God hideth fin.

4. To protect and keep fafe. Pfal. 27.5. In time of my troubleshe hath bid me. Thus God hideth us, as a Hen her young

" under her feathers. '5. To put ones felf under the promises and protection of 'God, by a true faith, repenting him of his fins. Prov. 27. 12. A wife man feeth the Plague coming, and bideth bimfelf. Prov. 22. 4. Thus the godly hide themselves under the wings of Gods

6. To suppress the word, or to store it up, Psal. 40. 10. 7. It figuifieth to turn away, Gen. 2. 8. This hiding was in conscience of his own infirmity, and of Gods Majesty, which caused Moses to tremble, Act. 7.32. Elias to cover his face, ' I King. 19. 12. Ifa. 6. 2.

- 8. Not to make known, Gen. 19. 17.

9. Shew favour, Deut. 21.17.

10. To cover, Job 14. 13. Pfal. 51.9.
11. To put ones felf under the protection of God Prov. 27. 12.

12. To keep out of fight, 2 Chr. 18. 24.

13. To keep fecret, Job 14. 13. 14. To reftrain, Job 33. 17.

16. To leave ignorant, Plal. 119.19.

18. To suppress, or flore up, Pfal. 40. 10.

20. To lie in wait, 2 King. 7. 12.

21. Out of fear to flie from, Gen. 3. 8, 10. Job 13. 20. Deut. . 20. Pfal. 44. 12.

22. To delight in a thing, Job 20. 12.

23. To vanish away, Isa. 29. 14.

24. To be in trouble, Job. 3. 23. Hide us, &c. Rev. 6. 16. Hof. 10.8. Luk. 23. 30. The voices of

men in a most desperate condition, as not caring what became of them, so they might avoid the fight of so dreadful a Judg.

Diel The Lord liveth, of the life of God. He that reedified 74-

pietapolis A holy or saved city, Col. 4-13.

ibiggaion Belah j fignifieth a thing which ought to be deeply and seriously mused and thought upon, Plal. 9. 16. Mr.

Ayssawtherment the words, Meditation, Selab.

Digh Spoken I. of God, Vial. 78. 35,36. who is also termed the most high, Gen. 14. 18. yea, higher than the highest, Eccl. 5.8. The high and lofty one, IIa. 57. 15. who judgeth those that are high, Job 21. 22. whose righteonsness is very high, Psal. 71. 19. and bigh his right hand, Pfal. 89. 13. who is high above all the earth, Pfal. 97. 9. above all the people, Pfal. 99. 2. above all Nations, Pfal. 113. 4. Who fitteth on a high throne, Ifa. 6. c. Whole both praifes, Pfal. 149. 6. and calling, Philippians 2. 14. are high, who dwelleth in the high and holy place, Ifa-

II. Of Men:

I. In respect of their stature, I Chron, 11, 22.

2. Their birth or place, Job 21. 22. Pfal. 62. 9. Pfal. 42. 2.

3. Their proud carriage, Pfal. 101. 5. 4. Their overweening conceit of themselves, Rom. 11. 20.

Tim. 6. 17. 2 Tim. 3. 4. Deut. 32. 27.

I Tim. 6. 17. 2 Tim. 3. 4. Deut. 32. 27.

III. TO Walls, Deut. 3. 5. Mountains, Deut. 12. 2. Pillars, 2 Chr. 3. 15. Temple, Ibid. 7. 21. Heaven, Job 11. 8. Stars, Job 22. 12. Arm, Ibid. 38. 15. Things, Ibid. 41. 34. Looks, Pfal. 18. 27. Palaces, Pfal. 78. 65. Fort, Ha. 25. 12. Gate, Jer. 20. 2. Heap, Ibid. 31. 21. Neft, Ibid. 49. 16. Tree, Ezek. 17. 24. Horns, Dan. 8. 3. Habitation, Obad. v. 3. Towers, Zeph. 1. 16. Day, Joh. 19. 31. Time, Rom. 13. 11. Hills, Pfal. 68. 16. Wav. 2. Sam. 20. 12. Lev. 26. 22. Places, of which fome were Way, 25an 20.12. Lev. 26.22. Places, of which fome were for Gods true worship, 1 King. 3.4. 2 Chr. 1. 3.13. which were afterwards disallowed for Sacrifices, 1 King. 15. 4, 35. 2 Chron. 15. 17. & 17. 6. Others for Idol-worship, I King. 11. 7. & 12. 31. & 14. 23. 2 King. 21. 3. & 17. 9. It's put for Great, Joh. 19. 31. Beyond ones understanding, Pal. 13. 9. 6. Very powerful, Exod. 14. 8. Boldly and openly, without shame and fear, Numb. 15.30 marg.

Diffi] 2 Chr. 3. 15. Heb. long, marg. Job 11. 8. Heb. the heights, marg. Job 22. 12. the head, marg. Ifa. 30. 25. Heb. lifted up, marg. Prov. 21.4. High look, Heb. haughtings of eyes, marg. Ifa. 7. 3. High way, or Caufe-way, marg. Eph. 6. 12. High places, or heavenly, marg. Lam. 2. 35, Most high, or a Superiour, marg. 1 King. 21. 9. On high, Heb. in the top, marg. Job 16. 19. Heb. in the bigh places, marg. Prov. 8. 26. Highest, or the Chief, marg.

Bigh) Heb. 7. 1. Priest of the most High God, that is, in essence and glory above all creatures; so God is often called in oppositi-

on to the false Gods of the Heathen. Annot.

'Digh Dountain The eminency of the Christian Church (as it shall be restored before the coming of Christ) excelling wharfoever dignity is in earth; or the place and flately feat of the Church (more purely reformed) shadowed out by a Mountain. Rev. 21. 10. And carried me to a great and high Mountain. Herein there is an allufion unto that which is written, Isaiah 2. 2. In the last days, the mountain of the bouse of the Lerd, &c. The meaning of both places is, that the glory of the Spoule of Christ, shall be revealed, in the fight and face of all the world, fo as no high mountain shall be more eminent and conspicuous, or easier to be seen and

Bigh place] put for the place of worshipping, 1 Sam. 9. Buildings creeked, 2 King. 23. 15. Mountains, and high wal-19. Bullarings erecticu, 2 ming. 25. 25. led Cities, Deut. 32. 13. High and fortified places, Deut. 33. 29. Places Places of defence and fafety, 2 Sam. 21. 24. or honour, and prosperity, Pfal. 18. 34. Ifa. 58. 14. Eminent and of height, Prov. 8. 2. which may be seen above other places, Prov. 9. 14.

Bigher | Heb. 7. 26. made higher than the heavens, some expound it thus, that is, a most high and excellent man, but it is rather to be referred to the place where he ministers: he is exalted above all those adspectable heavens. Ephel. 4. 10. he is made higher than them, and executes the Office of an High-prieft for us in the highest heavens, where he makes continual intercession for us. Fones.

Be Subject unto the higher powers, Rom. 13. 1. that is, Princes and men in authority, Rulers and Governours invefted with power. But the word \*\*\* years added to \*\*\* is to be rendred not the higher, but the superment as I Pet. 2. 13. Dr. Ham. An-

Bigheff places The third heaven, which is the feat of Gods glory, Heb. 1. 3. In the last Translation the words are not highest places, but on high.

Highly] Its in effect the fame with very much, more than or-dinarily, utually, Luk. 16. 14. Act. 12. 20.

Highly favoured, Luk. 1.2. 8. or graciously accepted, much graced, marg. (See v. 30.) Freely beloved, as the Apostle useth the word. Eph. 1.6. Honoured with this fingular grace to be the Mother of the Mellias. Annot. Or hail gracious person. Dr. Ham.

Bigh-minded | Such as think, conceive highly of themselves

Rom. 11.20. 1 Tim. 6.17. 2 Tim. 3.4. Bighness Job 31.23. By reason of his highness. Of his great Majesty, or, of his weight, or the weight of it; that is the weight of Gods anger or, of the destruction mentioned before. The reason of the different Translation is, because the verb from whence this word comes, fignifies both to lift up, and to bear a burden. Annot. Ifa. 13. 3. Excellency, or gallantry.

Dilen A window; or, grief. A Ciry, 1 Chron. 6.58.
Dilkiah The Lords gentlenefs. The Father of Eliakim, 2 King. 18.18. The High-prieft, 2 King. 22. 4. The Son of Shallum, 1 Chr. 6.13. The Son of Amzi, Isid. 45. The Father of Sequence. raiah, Nehem. 11. 11. The Father of Jeremiah, Jer. 1. 1. of Gemariah, Ibid. 29. 3. A Prieft, Neh. 12.

Bill Taken 1. Properly, for a place in the earth, exceeding in eminency and height, as Gaalb, Josh. 24. 30. Hachilab, I Sam. 22. 19. Amaha, 2 Sam. 2. 24. Samaria, 1 King, 16. 24. Atlliar, Pfal. 42. 6. Baalban, Pfal. 68. 15. Gareb, Jer. 31. 39. whereof God (as of the Valleys also, though the Syrians thought the contrary) is the only efficient, 1 King. 20.23. and that for his own glory, Pfal. 148. 9. and that thereon Ciries might be built. as Ferusalem, Isa. 10.32. Geba (and others) 1 Sam. 10.5. compared with 1 Sam. 13.3. The perfecuted sheltred, 1 Sam. 23. 19. & 26. 1. Jer. 16. 16. Hos. 10. 8. The seeding of Cattle,

Pfal. 50. 10.
II. Piguratively, 1. For Cities built on hills, as Jerusalem, Samaria, and others.

2. The enemies of the Church, which are proud, powerful obstacles, hindering the progress of the Gospel, and peoples conversion, Isa. 40. 4. & 2. 14. & 41. 15. & 42. 15. 3. Such as as are not of the Church, Isa. 2. 2.

4. The Church and Kingdom of Christ, Pfal. 2.6.

5. Heaven, Pfal. 15. 1. & 121. 1.

Bill] I Sam. 9. 11. Heb. afcent, marg. Jer. 30. 18. Heap-

Comp. the text with the marg.

Dill | And to the hill of frankinsence, Cant. 4. 6. The Church which is the Mountain of the Lord, is called a hill both of myrrhe and Frankinsence, for she hath as well bitter things as sweet, but then she shall be only a hill of frankinsence, when her whole bufines shall be to sing Hallelujahs to the Lamb for evermore.

The Church in the darkness of her temptation fleeth to the Lords Mountain by faith in Christ, mediation in his promises, confolation by his graces, prayer, reading of the Scriptures, and other like spiritual exercises, confirming by faith and hope, and waiting with patience, till the day should dawn, &c. 2 Pet. 1. 19. Aynfro

fruitful hill The Land of Canaan flowing with milk and honey, like unto a hill or bank bended like to an 'horn, lying open to the morning and noon Sun, by that ' means becoming fat and most fruitful, as the child of oyl, Isa.

Bill or holp hill The invisible, Catholick and Celestial Church, whereof part is in heaven triumphant; and part on earth militant. Plal. 15. 1. who shall dwell in thy holy bill? Plal. 11. 4. The mountain (or hill) of his holiness.

Shipping upon the Bills | Cant. 2.8. spiritually by the Mountains and Hills may be meant the Kingdoms and Nations of the World, subdued unto Christ, by the Preaching of the Go-

fpel, Rev. 11. 15. Or, it may be translated over the Mountains and over the Hills, paffing over all impediments, which might feem to hinder him, as the fins of his people, the opposition of the world and the like. See Zech. 4. 7. Ifa. 40. 4. & 41. 15. & 42. 15. Hab. 2. 6. Aynfw.

This phrase speaks both alacrity and strength; when the time of deliverance is come, Christ makes hast, and rejoyceth to save, and no Mountains or Hills, either of fin or mifery can from him. Our transgressions are great mountains but he levels and brings them down, even the highest imaginations of them, 2 Cor. 10. 4. our enemies are great hills, Zech. 4. 7. but he thresheth them, and beats them [mall, Ifa. 41. 15. Annot.

Billel ] Prailing; or, foolifmess. The Father of Abdon Judg of Israei, Judg. 12. 13, 15.

Dim One diftinct from the Speaker, or one of whom we speak, to whom our speech hath relation. The words, about, above, after, against, at, before, bebind, besides, between, beyond, by, concerning, fear, for, from, in, into, of, on, or upon, over, through, to, or unto, towards, under, with, within, without, prefixed or fet before the word him, plainly shew what is thereby meant.

Dim ] I Sam. 17.24. Heb. from his face, marg. So I Sam. 19.8. marg. Job 12. 13. With bim, that is, with Ged, marg. 1 Sam. 28.

17. To him, or for himself, marg. Dimfelf | His own proper person, Ruth 3. 8. 1 Sam. 28. 8.

2 Sam. 17. 23. Alfo, ones own will, Mat. 16. 24. put for his face, 2 Chr. 20. 3. marg. Soul, Job 18.4. marg. Life, 1 King.

'Df himfelf Alone, without the communion and fellowthip of God his father, working joyntly with his Son, as one God equal in effence, will, power, and operation. Joh. 5. 19. I can do nothing of my felf, & chap. 8. Of my felf I do notking, but as my Father bath taught me, &c. Christs doctrine and works be the doctrine and works of

'2. Himself being author, inventer, Joh. 8. 44. When he speaketh alye, he speaks of himself; that is, he is, the father and author of lies, as the next words expound it.

19in A measure used among the Hebrews for liquid or moift hings. It contained the quantity of feventy two Egg-shells, fo that it was of our measure three quarts. Goodwyn, p. 322. Here-

of Exod. 29. 40. & 30. 24. and elsewhere. Binde It bringeth forth but one, or very feldome twain; which it lodgeth either in some rock, or bushie unaccessible place, there covering them, and if they be flubborn and wild, beating them with their feet till they lie close and still. It often leadeth them forth, teaching them to run; leap over bushes. very loving, as is implyed, Jeremiah 14, 5, they are often taken. It's very swift. Hence that phrase, Naphthali is a Hinde let loose, Genesis 49.21. that is, light-sooted, both to pursue enemies, and escape danger. And, make my feet like Hindes feet, Habakkuk 3. 19. 2 Sam. 22. 34. Pfalm 18. 33. Hereunto is a loving Wife compared, in whom her Husband is to delight, Prov. 5. 19. They are taken mystically in Cant. 2.7.822.

Dinter Turn away, Job 9. 12. marg. Make an error, Neh. 9. 8. marg. Make to ceale, Ezr. 6. 8. marg. Forbid, Luk. 11. 52. marg. Drive back, Gal. 5. 7. To let flay, keep back, be an impediment, ftop, &c.
Binder parts \ Pfal. 78. 66. Behinde, or hinder fecret parts.

See I Sam. 5. 1, 6, 9, 12. Aynsw.

Binder end of the spear | 2 Sam. 2.23. i. e. with the pike

of his spear in the lower end, for their spears were double-pointed. Annot.

Binder fea 7 Zech. 4. 8. Westward, the Midland Sea, Deut. 1 1. 24. & 34. 2. Annot.

Binderance | Loss or dammage. Pfal. 15. 5. Though it be to bis binderance.

Dinbermoff They that are put in the last place, or after others, Gen. 32. 2. The tail, John 10. 19. marg. The words end, part, parts, Sea, annexed unto the word Hinder, plainly shew the meaning.

Dindes feet | fignifieth , light-footed, both to pursue enemies, and escape dangers, Psal. 18. 34. See Gen. 49. 21.

Bindes By the Hindes of the field, Cant. 2. 7. By thefe Roes and Hindes (which are the delights of Shepherds) things most dear and precious feem to be meant. It's faid in Prov. 5. 19. that the Hinde is pleasant, and the Roe loving, and so they are observed to be especially among themselves, leaping and playing together, and thus the fence appears brightly, I charge you O all ye daughters by that which is most dear and amiable in your eyes; as ever ye loved any thing that is lovely or pretty, or defire that it may not perish, that ye take beed what ye do; for else even these irrational creatures will rife up witnesses against you, Deuteronomy 30. 19. and then

had you their feet and swiftness, you cannot outfly his vengeance, when he is incensed. So it is a charge, a prohibition upon their uttermost peril, Gen. 21. 23. Annot.

The Church chargeth her daughters as by an oath not to difurb the peace of Babel, not to feek prepofteroutly deliverance from thence before the time that Christ had appointed, left it turned to the diffurbance of her peace, and to the carrying away fuch Gentiles as were coming on to be Profelites, Jer. 29. 4-5.

Christ being careful for the peace and quiet of the Church, the Church here laboureth, that no offence may be given unto him.

Christians must abide in their place and standing, that is to say, in some honest and lawful vocation, as Rachel that looked to her Fathers herds, and not either through idleness or disorderly walking and following after finful pleasures to grieve the Spirit, and to give Christ cause, when they may have and hold him, to disjoynt himfelf from them. Finch.

How sweet is the presence of Christ; how careful should we be not to disquiet him ?

Binges | The flothful upon his bed is compared unto a dore turning upon his hinges, Prov. 26. 14. So great coft was beflowed upon building the Temple, that the very hinges of the dore were gold, 1 King. 7. 50.

Binnom] A mans name, Josh 15. 8. A Valley so named, bid. where Idolaters built the high places to burn their Sons and their Daughters in the fire, which therefore was to be called, The valley of flaughter, Jer. 7, 31, 32. High places of Baal, to cause their Sons and their Daughters to pass through the fire unto Molech, Jer. 32, 35, as Ahaz did, 2 Chr. 28, 3. Which therefore Fosiah defiled, 2 King. 23. 10.

Bip] He smote them bip and thigh, Judg. 15. 8. that is, he smote them both Horse and Foot, both those that used the thigh for feat, and those that used the hip for motion. Hall Paraph Or, its a proverbial exprefion, figuifying the mortal wounding of their bodies in all places where his blows light, or the total ruine of all their strength and abilities. See Deut. 38. 25. Larg. Annot. on the place.

Dirah] Liberty, or anger. An Adullamite, Gen. 28. 1.

apiranj Liberty, or anger. All Assulamets, Sci. 30-11.
Birami The beight of life. The King of Tyre, 2 Sam. 5. 11.
A cinning Workman, 1 King. 7. 13.
Bira Taken 1. properly, for recompense or wages due unto any by vertue of their work, labour, office, place, whether agre-

ed upon, or agreeable to Law and Reason, Rom. 4.4. Gen. 30. 32. This is either lawful or unlawful.

 1 nns is emer jawin of unjawin.
 Lawful, Exod. 22. 15. Deut. 24. 15. Luk. 10. 7. Jam. 5. 4.
 Onlawful, Gen. 30. 18. Deut. 22. 18. 1 Chr. 19. 6. Mic. 1.
 8 3. 11. Ila. 46. 6. Ezr. 4. 5. Judg. 9. 4. Neh. 6. 12. Neh. 12. 2. Hof. 8. 9.

13. 2. Hof. 8. 9.
2. Improperly, for that which is given freely and of grace, as is implied in Rom. 4. 4. & Mat. 5. 46. compared with Luk. 6. 32, 33.34. Such are the fruits of good works both here and hereafter. Of free grace, are both grace and glory.

\*\*Bite\*\* | To get, obtain, procure any thing for wages or hire, as Maions and Carpenters, to repair the House of the Lord, 2 Chron. 24. 12. Whereunto allusion seemeth to be made, Mat. 20. 1, %t. Academic for the control of the contr A Goldsmith to make a god, Ifa. 46. 6. Souldiers to fight on their fide, 2 Sam. 10. 6. 1 Chr. 19. 7. 2 Chron. 25. 6. Jer. 46. 21.
Lovers, Hof. 8. 9. Thus Leab hired of Rachel, Jacob, with her Sons Mandrakes, to lie with her, Gen. 30. 16. Moab hired Balam to curfe Ifael, Deut. 23. 4. Micab hired a Levite to be his Priest, Judg. 18.4. The people of the Land hired Counsellors against the people of Judab, Ext. 4.5. Tobiab and Sanballat hired Shemaiah against Nehemiah, to make him asraid, &c. Neh. 6. 12. 12. Ravanel.

This is fooken of, and applied unto, a Servant, Exod. 12.45.
Deut. 24. 14. Labourers, Mat. 20. 1. An Houfe, Act. 28. 30. All
moveable goods, beafts, boufoold-fluff, and the like, Exod. 22. 14.

Bired Act. 28. 30. That for the use of which payment was to be made according to the conditions agreed upon.

Direling | An hired fervant, whether by the year or day, Job 7. 1, 2. & 14.6. Ifa. 16. 14. & 21. 16. An intruder into the Mi-

niftery, Joh. 10. 12, 13.

"Dis 1. That which is a mans own, and properly may be fo called,

"I. As the subject or owner of it, by possession or right; or "2. As the cause of it, by some act of his; or

3. As the object of it by defert, as his misery.
2. That which is like his, as Rom. 6. 3. Are baptized into his death, i. e. into a death like Christ his death; this sence is " fhewed vers. 2, 4, 5, 9.

Biffs] It notes contempt, Job 27.23. Lam. 2. 15. Diffike, I Ring. 9. 8. Admiration, Jer. 49.17. and is put for, To call for, Ma. 5. 26. Zech. 10. 8.

Dit] put for Found, 1 Sam. 31. 3. marg. Dither] Noteth the particular place, wherein the speaker is

Bitherto Noteth all the time past, till the very instant of time, wherein one speaks, Exodus 7. 16. Judges 16. 13. 1 Sam. 7. 12. It noteth also the case and condition whereunto one is brought, I Chr. 17. 16. and bounds which the Lord fetteth to a

thing, Job 38. 11.

Bittites Broken afunder; or, altonying. A people whom God commanded to be destroyed, Deut. 20. 17.

Bibites Living or delaring. The pofferity of Canaan, Gen. 10. 17. who were also to be destroyed, Deut. 20. 17. Bightijah] The strength of the Lord. One that scaled the Covenant, Neh. 10. 17. The Father of Amariah, Zeph. 1. 1.

## H

Bo The Original via is rendred sometimes, Ah, as Isa. 1.4. and fo is a note of lamentation (rend ed also Alas, 1 King. 13. 30. and Wo, as Isa. 6. 5. No is me) as it is also Jer. 22. 18. Which is sometime mixed with indignation, as Isa. 1. 24. Sometimes 100, as Isa. 5. 8. where it's a note of denunciation, & Isa. 28. 1. where it's a note of detellation. Sometimes 110, as Isa. 55. 1. where it's a note of compellation; and of invitation and incitation with-

al, as also Zech. 10. 11. Annot. 190] Such a one, פלני אל מני, Peloni, Almoni, Ruth 4.1. which words fignifie nothing, but are used by the Hebrews, when they would fignifie a certain man, not naming him. The former feemeth to be derived of 179, to hide; the latter of 178, dumb; as if we could not be but dumb in naming him, whose name is hid from us.

Boar | See Hoary. Boar hairs Isa. 46. 4. unto boariness; that is, until ye shall

grown old and gray. D. Tranil. & Annot. Boarp | Spoken of the frost, Job 38. 29. Head, Lev. 19. 22.

Deep, Job 41. 32.

190ha | Abiding. The name of a place, Gen. 14. 15.

Bodab Beloved. The Son of Raguel, Numb. 10. 29.

Bod Praife, or confession. The Son of Zopbab, 1 Chr. 7. 37.

Bodaiah Ibe praise of the Lord. The Son of Elioenai, 1 Chr. 3. 24. [Dodaniah] The fame. A mighty man of valour, I Chr. 5.24.

Housitai, like in Angul Andrews, The Son of Islamanh, like. 9.7-9.

Bootha A Levite. (or Hodaviah) Ezr. 2-40. Nch. 7-43.

Bootha The vraife of the Lord. The Wife of Ezra, I Chr. 4. 19. One that sealed the Covenant, Neh. 10. 18.

1900ijah] The same. One that cause the people to understand the Law, Neh, 8. 7. A Levite, Ibid. 9. 5. who sealed the Covevenant, Ibid. 10. 10, 13.

Boglah Pleasantness, or his compassing. One of Zelophebad's Daughters, Numb. 26. 33.

13 oliam | Noe be to them. King of Hebron, Josh. 10. 3.

Doife | To draw, or pull, Act. 27. 40.

19010 A place to be in, Rev. 18. 2. A place of fafety,2 Sam. 7. & 23. 14. So is the Lord to his, Nah. 1. 7. A prison house, Act. 4. 3. Strength of carnal counsel, or what the corrupt heart of man can oppose against God, 2 Cor. 10. 4. A strong place of the House of the god Berith, Judg. 9.46. which Abimelecb

Fired. 1bid. 49.

1010 Exck. 41. 6. Have hold, Hebrew, be bolden, marg.

1010 If a. 45. 1. Ihave bolden, or strengthened, marg. Pal.

119. 143. Have taken hold of me, Heb. sound me, marg. Zech. 1.6.

Take hold, or overtake, marg.
An hold of foul Spirits A prison or straight place, fast kept, where the Devilsare penned and shutup; at the pleasure of the foveraign Judg of the world. Such a place shall Rome (now fallen) be unto the Devils which reigned once there; but now, that they have none so to abuse and deceive as before, it shall be as a prison, hell, or place of torment to them. Rev. 18. 2. An

'bold (or (2g2) of joul spirits.

20 hold or tage) of joul spirits.

50 hold or tage) of joul spirits.

50 hold or tage) of joul spirits.

52 hold or tage) of joul spirits.

52 hold or tage) of joul spirits.

54 hold or tage) of joul spirits.

54 hold or tage) of joul spirits.

54 hold or tage) of joul spirits.

55 hold or tage) of joul spirits.

56 hold or tage) of joul spirits. unto, as fall, vail, diftaff, (words, bow, fall, out, peace, &c. the meaning of such places may be plainly discerned.

meaning officer in paces may be planny interfect.

[Boto] Ibeld him, Cant. 3. 4. See Go. The King is beld, (Hebbound, marg.) in the galaxies, Cant. 7. 5. See Galleries.

[To hold up the hand.] To do the part and office of a Standard, or Enfign-bearer; as Mosis did when he held up his rod or staff with his hands. Exod. 17.11. And when Mosis beld up his band, Ifrael prevailed. This is not well understood of prayer, which neither Moses could continue in an whole day, neither needed he to hold up his hands for this purpoie.

'Mo hold one by the right hand To support and flay one which is weak and sliding, that he fall not away, and to raise up being fallen, Pfal. 73. 23. Thou holdest me by my right hand.

" Rot to bold quiltles To judg one worthy of punishment, and accordingly to punish, Exod. 20. 7.

will hold to the one, Mat. 6.24. Help, affift, care for. I Tim. 6.2.

 $\cdot$  O

H

Dr. Ham. Annot. m.

Hold peace, Exod. 14. 14. Hold tongue, Job 6. 24. are in effect

the same with, Be flent, speak not.

'Etc bylot the Stars To defend and uphold the Ministers

of the Church, with special care of them, and mighty powcr, Revelations 2.1. These things saith he which holdeth the seven

"An hold the four minus" To flop the course of the Gos-Ghost, which goeth with it. Rev. 7. 1. Holding the four winds of the earth.

"Mo hold out the allogio To bear it up as a Candleflick doth the Candle, fo Erasmus. But M. Beza better thinks in a speech borrowed from a Sea-lantern set alost in an high 'Tower, to shew the haven whither passengers sail to; so is an holy life, as a shining light to shew others the way 6 Phil. 2. 16.

Bole of the doze | The Key-hole properly, whereby one may look in when the door is flut: Mystically, a little crevice, whereby to winde into the heart, which is after a fort thut and clockt up, Cant 5. 4. My well beloved put in his band at the hole

Mole Called in Hebrew, a mouth, Exod. 28. 32. A hole made with a wimble, auger, piercer, &c. 2 King. 12. 9. A hollow 8. 20. An hiding place, 1 Sam. 14. 11.

3 bag with holes Hag. 1. 6. that is, pierced through,

Boles of the Rock | The eternal council and election of the Church unto glory, wherein, (as in a hollow rock) it refteth fafe, Cant. 2. 14. My dove that art in the boles of the rocks.

Polier than thou Ifa. 65. 5. or holy in comparison of thee D. Annot.

Ho enter into the holiest Heb. 10.19. To enter into the San. Etuary. Gr. unto the entrance of the Sanctuary, i. e. by faith, hope, and prayers to go directly unto God in heaven, Rom. 5. 2. Eph. 3. 12. D. Tranil and Annot.

Holily Devoutly, religiously, 1 Thest. 2. 10. Bolines That divine uncreated essence, which being it felf most holy and undefiled, loveth every thing which is so, and hates the contrary. Pfal. 89.25. Ihave fworn once by my holi-

nels; that is, by my felf, who am most holy.

2. That created quality of pureness, wherein the Saints refemble God, being pure, severed in part from mixture of fin, as God is holy and pure. Heb. 12. 14. Without holiness no man can Ge Gat.

\*3. All duties which do immediately concern God and his worship. Ephet. 4. 24. In boliness and righteousness of truth, Rom. 6.22. Luk. 6.22. Luk. 1.75. and in other places where holiness and righteoufness are put together.

4. Purity or cleanness of the body, about the act of generation,

• 1 Theff. 4.4.
• 5. Sincerely, holity, with a purpose to do as one speaketh.
• Plal. 108. 7. God hath spoken in his holiness.

6. That part of the image of God renewed in us, Eph. 4. 24.

Boline(s] Tit. 2. 3. or holy woman, marg.

Boline(s] A quality created in the heart by the holy Spirit, cleaning and purifying them, that they may purely worship

'God. Heb. 12. 14.
'2. An uncreated quality, even the most perfect purity of Divine nature, Heb. 12. 10.

vine nature, Heb. 12. 10.
"Beauty of the holine[s] The holy Temple of God, and the 'affembly of the Saints therein, Pfal. 29. 2.
"Babitation of his holine[s] The Land of Canaan, which the most holy God promised to his holy people, by whose residence, but chiefly by the special providence of God there, it was fandtised. Exod. 15. 11. Thou wilt bring them into the babitation of boliness.

Der hire thall be holinels to the Lozo That the people of Tyrus, being by the Gospel converted to Christ, shall conse-crate all her riches (as the hire and gain of her Merchandise, which in that City was exceeding copious and great) unto the worship of Christ, and comfort of his members, by works of Charity, Isa. 23. 18. See this in part sulfilled in Act. 21. 1,

' 2, 3, 4, 5, *& c*. 23.3,45.5 Or. Holines to the Lord, graven upon the Mitre, which was to be on Aaron's forehead, Exod. 28.36,37,38. imported, that the High-prieft (who was a type of Christ) and all that belonged to him, were confecrate to God. Hereunto allufion is made, Zech. 14. 20, 21. where is fignified, that the things and actions of the Gentiles which were to be converted unto God, were to be confecrated unto him.

It's ascribed to God, Plal. 30. 4. & 97. 12. & 89. 35. Zech. 14. 20. To heaven his throne, Plal. 47. 8. To Mount Sign, Plal. 48. 1. To Gods Spirit, Rom. 1. 4. To man, as a duty, 2 Cor. 7. 3. 1 Theff. 1, 13.

There are four forts of boliness.

1. Independent and unlimited, viz. the holiness of God.

2. Independent and limited, viz., the holiness of christ; for the holiness of his Divine nature is independent, and the holiness of his Humane nature is limited, for it is finite.

3. Dependent and unlimited, and such is the holiness of the Scriptures : Dependent it is, for it is of God; unlimited it is, for at intreats of all kinds of holiness whatsoever.

4. Dependent and limited, and fuch is the holiness in Man and Angels. Byfield on 1 Pet. 1. 15.

Hereunto may be added, that there's an holiness by way of relaion, as of Time, places, Levitical Ordinances, &c.

Dollow | Spoken of Jacob's thigh, Gen. 32.25. the Altar. Exod. 38. 7. Strakes in the well, Lev. 14. 37. (or deep streakes) concavities, as the Gr. translateth the word. Aynfw. a place in the Jam, Judg. 15. 16. the Hand, Ifa. 40. 12. (or fift. The word is used for an handful, I King. 20. 10. Ezek. 13. 19. Annot.) The

pillars of brass, Jer. 52.51. Bolon A window, or grief. A City, Josh. 21. 15. Jer. 48.21. Holp That which is severed from earth and earthliness.

'2. That which is pure, clean, and unpolluted, feparate from fin and corruption. Such are the godly here unperfectly, and fuch they shall be in heaven most perfectly, I Pet. 1. 16. Beye boly. Eph. 1. 4. That we fould be holy without blame.

'3. One who is infinitely pure and righteous, so is God only, Lev. 11. 44. For I am holy. & 19. 2.

4. One who is confecrated or fet apart of God, to be the Meffish and Mediater for mankind, having for that purpose all the bounty of his Father poured on him. Psal. 16. 10. Thou wilt not fuffer thy holy One to be corruption. Luk. 4: 34. I know who thou 'art, even the holy One of God. Such an one is Christonely, who being both properly God and (as man) conceived of the holy 'Ghost,' without fin, ordained to be the Sacrifice for fin, and to fanctifie and make all his people holy. In these respects he is often worthily in Scripture called that holy one. Act. 3. 14. 72 have denied that holy one. I Joh. 2. 20. Also, he is termed the boly of holiest, or most holy. Dan. 9. 24. And to anoint the most

5. One who is not only most holy in himself, but doth immediately by his virtue and working, renew and make holy others, continually ftirring them up unto holy duties. Thus is the Spirit, the third person in the Trinity, called Holy, Mat. 28. 19. And the holy Ghoft. Eph. 4. 30. Grieve not the holy spirit of God. 1 Pct.

1, 2. Unto fanctification of the Spirit.

6. The whole Church of Christ, his mystical body, even all his chosen and peculiar people; who because they have in the midst of them God, his Word, and Sacraments, to sandtifie them, and Christ his holiness imputed to them, and the Spirit of Christ within them to purifie them, and do endevour to lead a holy life: in these regards it is called the holy Church, and holy people. 1 Cor. 1. 2. Unto the Church of God, santtified by Christ, Saints by calling. Deut. 14. 24. Thou art an holy people to the Lord.

'7. Things and persons which are set apart by Gods Ordinance to holy uses and offices. Thus Jerusalem, and the Temple, and the Priests, and the Altar, and the Sacrifices, and the Shewbread, and the Fire, and Incense, Vessels, Garments, Tithes, and whatfoever was dedicated as facred unto God, was called Holy, 1 Sam. 24.4. Hag. 1. 12. Lev. 21.6, 12. Mat. 24.15.

'8. A person separate from Jews and Pagans by the grace of Gods Covenant, 1 Cor. 7. 14. Ezr. 9. 2.

This Epither Holy is applied,

I. To God, Josh. 24. 19. i Sam. 6. 20. Pfal. 99. 9. Isa. 5.16. who is holy,

By nature, being void of all corruption or change.
 By administration, and so his holiness is his justice, in di-

stributing rewards to the good, and punishments to the evil-3. By conception, for the Lord doth conceive the Idea or pattern of the holiness of all the reasonable creatures. He concerveth first the holiness that is fit for the creature, and then works it in them. Byfield I Pet. 1. 15.

I fay, to God,

1. The Father, Joh. 17-11.

2. The Son, called, The boly one, Act. 3. 14. The boly one of God, Mar. 1.24. Gods boly child, Act. 4. 27, 30. He as God is effectially holy, and as Man altogether free from fin, Luk 1. 35.

tentially holy, and as Mai attogether free from in, Luk 1: 35And fitch a High-prieft became us, Reb. 7: 26.
3. The boly Ghoft, Mat. 28. 19. Act. 5: 3. And as God is
holy, so his Arm, Pals, 98. 1. Name, Pialm 1c3. 1. Covenam, Luke 1: 72. Promise, Pialm 105, 42. Commandments
and Law, 2 Pet. 2. 21. Rom. 7: 12. Word, 2 Tim. 3. 15. Works,
Pist. M m

Pfal. 145. 17. House, 2 Chr. 30. 27. Temple, 1 Cor. 3. 17. are

faid to be holy. II. To the Angels, Mat. 25. 31. termed Saints, Deut 33. 2 The Saints of God, Job 15, 15. The Saints of Chrift, 1 Thefi.

1. 3. compared with 2 Thefi. 1.7. Ten thousand of his Saints, Jude 14.

III. To Men, namely, them whom God embraceth with his favour and free laws. Both 14.

favour and free love, Pfal. 16. 3. compared with Act. 2. 27. Them whom God hath peculiarly fancified and ordained for the undertaking of some great work or office, as the Priefts & Levites, Exod. 22. 37. Lev. 21. 6, 7. and specially Aaron, and so the High-prieft, Numb. 16. 5, 7. Pfal. 106. 16. One whose Mitre was graven, Holints to the Lord, Exod. 28. 36. The Prophets and Apoftles, 2 King. 4. 9. Luk. 1. 70. Eph. 3. 5. 2 Pet. 1 21. The Martyrs, Rev. 17. 6. & 18. 24. Them that are in Covenant with God, Deut. 33. 3. 1 Cor. 7. 14. Rom. 11. 16. Them whom God hath chosen unto life everlasting, Rev. 11. 18. & 20. 6. 2 Theff. 1. 10. Them that are members of the Church militant, the faithful living here on earth, Prov. 9. 10. Ila. 4. 3. Col. 1. 12. Heb. 3. 1. 1 Per. 3. 5. Then who are members of the Church triumphant, the faithful who are dead, Mat. 27. 52. Rev. 19.8. All the faithful who lived from the beginning of the world, Eph. 3. 18.

They are holy, 1. By separation, as who are separated of God from the fellowship of the wicked and profane, Exod. 23. 31. Lev. 11. 44. Deut. 7. 6. Who are therefore termed, The Saints of the 44. Deut. 7. O. Who are therefore termed, The Saints of the Lord, Pfalm 34. 9. Col. 1. 26. The Saints of Christ, Acts 9. 13. Saints in Christ Jesus, Phil. 4. 21. An holy nation, 1 Peter 2. 9. An holy people unto the Lord, Deut. 14. 21. The holy people. Isa. 62. 12. The people of his holiness, Isa. 63. 18. The Saints of the most High, Dan. 7. 27. The holy seed, Exr. 9. 2. An holy Priesthood, 1 Pet. 2. 5. An holy Temple, 1 Cor. 3. 17. city. Revel. 11. 9. city, Revel. 11.2.

2. By imputation of the holiness of Christ, 1 Cor. 1. 20. 3. By inchaation of holiness here in this life, to be perfected in the life to come, 1 Cor. 7. 34. 2 Theff. 2. 10. 1 Pet. 1. 15,

16. Rev. 22. 11. Eph. 1. 4. & 5. 27. Col. 1. 22.

IV. To Persons and Beasts confectate to God, as the first born male, Luk. 2. 13. The Nazarite, Numb. 6.8. The Prieft, &c. So to Days, Places, Ordinances, Veffels, &c.

So to Faith, Jude 23. Conversation, 2 Pet. 2. 11. Chaste kis,

Rom. 16. 16. Boly Exod. 31. 15. Heb. boliness, marg. So 2 Chr. 8. 11. marg. Plal. 86. 2. or, one whom thou favoureft, marg. Plal. 145-17. or merciful, or bountiful, marg. Dan. 8. 24. The bo'y people,

Heb. people of the holy ones, marg.

Holy garments, Exod. 28. 2. Heb. of holiness, (in Gr. an holy garments, Exod. 28. 2. Heb. of holiness of Gods flone) So called, because they fignified the holy graces of Gods Spirit, wherewith Christ and his people should be cloathed; for fuch an High-prieft it became us to have, who is boly, harmless, undefiled, Heb. 7. 26. and Gods Priests are to be cloathed with justice, and with salvation, Psal. 132.9, 16. and so are all the Saints, Isa. 61. 10. Appsa.

\* Bolp A true believer, or godly Christian, who is parta-ker of Christian holines by imputation, and hath holines begun in his own foul, by the Spirit of fanctification, separating him from the world, and fludy of worldly things, that he may be dedicate unto God, both in body and foul to serve him.

Rev. 20. 6. Blessed and boly is he which hath part in the sufficient

\*\*Poly Apoffles Not those twelve, which in an excellent degree were holy, and laid the foundation of the Christian Church after Christ his Ascension, but such godly men as shall execute the function of teaching in the latter ages of the World who because they are as deer and precious of the World, who because they are as dear and precious in Gods fight, as the old Apostles and Prophets (though they be inferiour in gifts ) they are therefore called here Holy Apostles and Prophets, by the Spirit who provoketh them by name, to rejoyce, because the great Whore had more fpecially hated and molefted them. Rev. 18. 20. Rejoyce ye boly · Apostles and Prophets.

Ho be holy] To keep himself from eating or touching ought which is ceremonially unclean, Levit. 11. 44.

Both beethren] Heb. 3. 1. Such as were made holy by Jesus Christ the holy one of God, 1 Cor. 6. 11. and he calls them brethren, not by merit, in respect of their carnal generation; but because they were all partakers of the same holy and precious faith with him. Annot.

"[hildren holp] 1 Cor. 7. 14.
"I. Civilly, by means of being born in marrimony, 3.1. le-

" girimate. 2. Pure, truly or in common estimation; and that by their adherence to them that are holy.

" 1. And immediately, their parents; and this feemeth the right sence of this text.

6 2. Mediately, the whole Church, with which holy compa-"ny, to keep company is a local or external holiness: So Peter

H

"2. Effectually and truly,
"1. By godly education under one or other, or both their

O

parents. 66 2. By heavenly inspiration from God upon them, and that by virtue of Gods general Covenant of grace made to "the Church or godly, and the descendants or children 6 thereof

"4. Or by possibility of holiness through Gods grace promised. and by promife of that grace.

"Holp City The Church, in fingular manner renewed and purged in earth, a little before the last day, as a type and fign of that most holy and glorious Church, which shall be in heaven after the last judgment. Revel. 21. 2. And I fam that holy city. The same is meant by holy ferufalem, Verf. 10.

Boly ground A place fandified by the presence and apparition of God (for the time of his prefence) who makes heaven, earth, and places where his glory is revealed, to be as holy

'and reverently respected, Exod. 3.
'Boly, holy, holy One most holy by far, or exceeding infinitely in holiness, all holy things and persons; the redoubling or twice repeating of the adjective Holy, noteth the highest degree of holiness, Isa. 6. 3. Such an ingemination, see Ezek-

By the triplication of Holy, the three persons of the Trinity by some be noted not unfitly, though not so firmly as to convince an Ancitrinitarian.

Bolp of holies, or holieft of all ] Some thing, person, or place which was more holy than others, Heb. 9. 13. Which is called the bolieft of all. It was in the Sanctarry, whether the 'High-priest entred once a year, as a figure and type of heaven,

Poly of holies, or holinels of holinels | Most holy, not only inclined it felf, but fanctifying the gifts which were put ponit, Exod. 29. 37. And fo this Altar was greater than the Sacrifices, Mat. 23.19. Herein it was a figure of Christ the Holy of holies, Dan. 9. 24. Heb. 13. 10, 15. He fanctified himfelf for the Church.

Boly Jerusalem] The universal Church then being on earth, far more excellent and glorious, as by a more illustrious presence of God, than before was wont, as an image of the Celeftial Church. Revel. 20. 10. That boly ferusalem.

Boly one of Israel God; or Jehovah, who became he is in himself most pure, and declareth his purity and wrath against the fins of Wast, by word, miracles, punishment; also, for that he was the sandtifier of that whole people outwardly to be the people of God, and of his elect amongfi them by inward fanctity, thence is he called the holy one of Ifrael. Ifa. 1. 4.

Boly place ] The Land or Countrey of Judea, called the holy Land, and an holy Nation in comparition of other Nations and Lands; as Jerusalem is called the holy City, being more holy than the Country of Palefline, Mar. 4.5. and the Sanchary is called holy, because it was more holy than the City, &c. Mat. 24. 15. When ye shall see the abomination of desolation, (that is, the Army of the Romans) fet in the hely place, Luke 21. 20.

"2. Any place confecrated, or otherwise, where God is Gerved, and either sheweth or promifeth his prefence, Exod. 3. 5.

"3. Heaven it self, or the place of glory for God himself, his Angels and Saints. Exod. 35. 40. Wild. 9. 8. Heb. 8. 5. & 9.

24. I King. 9. 30, 39.

4. The Court, Exod. 29. 30. Lev. 10. 13.

5. The middle place between the Court and the Oracle, Exod.

16. 33.6. The most holy, Lev. 16. 2.7. The Temple, Act. 6. 13.

To be holy ffill] To increase, proceed, and persevere in a

godly life. Rev. 20. 10. Let him be holy fill.

Holy water, Numb. 5. 17. that is, the water taken out of the laver, placed betwixt the Tabernacle and the Altar of Burnt-facrifice, Exod. 30. 18. (So the Chald, expoundeth it, as the Gr. translateth it, pure living water. Aynsw.) or the water of separation, or a purification for sin, Numb. 19. 9. Annot.

Boman or Deman Their trouble, or a tumult. The Son of

Beme] Noteth the place of ones refidence, house country, or. Gen. 43. 16, 26. John 2. 18. Ruth 1. 21. Also this world, 2 Cor. 5. 6. And one dead or departed out of this world, Eccl.

Bome Judg. 19. 9. Go bome, Heb. to thy tent, marg. 2 King. 14. 10. At bome, Heb. at thy house, marg. Levit. 25. 10.

go home again, Heb. to their place, marg. Levit. 18. 9. Whether five be born at home, or abroad, Heb. of the birth (or kindred) of the bouse (or bome) or of the birth abroad, which the Chald. expoundeth thus, which is begotten by the Father of another woman or of thy Mother by another man. Ayniw.

Dome-boan One of the family born therein, Exod. 12. 49

O

Homer | is fo called from 7:01, Chamor, an Afs; because this measure contained so much grain or corn as an As could well bear. It contained ten Ephahs, Ezek. 45.11. that is, forty-five Gallons, or five Bushels and five Gallons. Goodwyn's Moses and Agreen. P. 521.

Boneff Venerable, Phil. 4. 8. marg. A feemly, grave modest, and gracious carriage, σεμνός good, jair, καλός, i Pet. 2. 12. And such is our conversation, when accompanyed with harmless discretion, gentleness, sobriety, sidelity, profitableness. Byfield on 1 Pet. 2. 12.

Doneffip | Decently, comely, as is befeeming the children of the day, and more particularly it comprehends those three adverbs in Tit. 2. 12. That we (hould live foberly, righteoufly, and godly. Rom. 13. 13: Let us walk honestly, as in the day.

Boneffy All kind of duties which men are mutually to bractife one towards another without doing any uncomely or wicked thing. I Tim. 2. 3. In all godliness and honesty.

2. Careful covering, or comely garments. 1 Cor. 12. 23 · Put we more bonefty on.

Bonour] is a tellification or witness of our good opinion which we conceive of the virtue or dignity, gifts or authority of others, being declared and shewed forth by external signs: these signs be fundry and many, as praise, verses, funee ral orations and duties, veiling of the bonnet, bowing of the body, relief and maintenance where it is due and needful, giving the upper hand, rifing to one, and fuch like; which yet "must not be given either out of time, or place or measure, but according to the proportion of graces and worthiness. To deny due and competent honour, to superiours or equals, or inferiours, (for who is without some gifts and dignity; ) is not only incivility, but injustice. Men may lawfully seek honour, and fland upon their honour, so it be without ambition, and contention, defiring only fo much honour, and from whom, and when it should, and as it is due for order and comliness sake.

'It's put for, 1. All that respect which we owe to our Govere nours of all forts, which more particularly doth confift in ree verence, love, obedience and thankfulness, as in the fifth Commandment. 1 Pet. 2. 17. Honour the King. Exod. 20. 12. Hos nour thy Father and Mother.

. 2. Reverence to Magistrates. Rom. 12.7. Honour, to whom

'3. Obedience to Parents, Eph. 6. 1, 2.

4. Honest care and regard of others which are our inferiors. I Pet. 3. 6. Give honour to your wives. This is done by bearing with their weakness, and providing things meet for them, according to our degree and estate.

5. Help and aid, which by way of thankfuiness) we do perform to our Parents or others. Mat. 1 5.6. Though he honour not father and mother, 1 Tim. 5. 3, 17.

6. Estimation, 1 Cor. 12. 26. If one member be had in honour It also fignifies riches, and wealth, which beget estimation and honour, by a Metonymie. Gen. 31. 1. All his ho-

7. Comeliness, beauty, and dignity. 1 Cor. 12. 24. And hath given more honour to that part that lacked. A more comely and feemly covering.

48. Inward reverence, and all outward private duties of kindness and love. Rom. 12. 10. In giving honour go one before another. Act. 28. 10. 1 Pet. 2. 17. Honour all men.

'9. An earnest care to preserve from finful uncleanness, as fornication, drunkenness, gluttony, riot, and such like. I Thest. 4. 4. How to keep his veffel in honour.

10. Some publick function or calling, either in Church or Common wealth, given to such men as for their vertue desere ved to be honoured and preferred. Heb. 4. 5. No man takes this bonour unto himself but be that is called. Thus we may well understand that place of 2 Pet. 1. 17. For he received of God the Father borour; that is, an honourable function, with ample and honourable gifts to be the reconciler of mankind, Joh. 8. 54.

11. Plentiful praises which we yield to God when we confess and acknowledg his divine properties, and that of him come all good things, and that he alone is to be called upon and wor-'Shipped Rev. 4. 13. Praife and honour, glory and power be unto bim that fitteth upon the Torone. And in the Pfalms very often: As also elsewhere in Scripture.

12. The glorious and bleffed effate of the Saints in heaven, for that exceeding great praise which they shall there have with God. Rom. 2. 10. Unto every one that doth good shall be glory and e beneur.

A name and praife, Exod. 14. 17,
 A place of dignity, Numb. 22. 37. Pfal. 49. 20.
 Renown, or foul, Pfal. 7. 5.
 Preferment, or advancement, Prov. 15. 33. & 26. 1.

17. Glory and praise, Joh. 5.41. 44.

18. Great account, Col. 3. 23.

19. That which is contrary to filthy debasement, 1 Thest.

20. Honourable use, 2 Tim. 2. 21.

21. Kind favours and courtefies, Act. 28. 10.

22. Every kind of duty rowards our neighbour, 1 Pet. 2.17. 23. An honourable reward or gift in token of thankfulness; Judg. 13. 17. Act. 28. 10.

24. Praile and commendation, 2 Pet. 1. 17. Prov. 4. 8. & 13. 18. & 27. 18.

25. Earthly pomp and magnificence, Rev. 21. 24. 26. Donour The dignity and exaltation of Christ above all

creatures. Heb. 2. 8. '2. The office of high-Prieft, which is an honourable calling, Heb. 5. 4.

"To crown Chaiff with honour To advance Christ to the office of King and P.ieft, fulfilling him with most ex-cellent gifts, raifing him from the dead, making all things fubject unto him, having lifted him up to fit at his right hand in the highest heavens, Heb. 2. 7. Thou crownest him with elory and honour

Ingiving honour to go befoze others] To offer honour and reverent respect before it be desired and looked for, and by such example of modesty to provoke others to do the like. Rom. 12. 11. In giving honour go one before another.

Giving bonour unto the wife, 1 Pet. 3. 7. Afford supplies or maintenance to the Wife, as being the weaker vessel, taken out of, and depending on him for the necessaries of life Dr. Ham. Appor. d

Counted worthy of double honour, I Tim. 5.17. The double honour refers to the Elder brothers portion, Deut. 21.17. and this going along with the power of ruling the family, Gen. 4. 7. (after the death of the Father) is fitly accommodated to the cauter the death of the Father) is fitly accommodated to the office of a Bishop in the Church, and so the electing of Barnabas and Paul to the Aposileship. Act. 13.2. is expressed by appeal arts, separate, the word used about the first born, Exod. 13. 2. Thus the double portion of the spirit of Elizarefting on Elisus, was the making him his Successor in the office of a Prophet, as the Father, above the ordinary Sons of the Prophets, to have rule over them. And so this verse is the setting down the reasonableness that the Bishop that discharged his duty or perfecture well, should be looked upon in all respects as one that hath the primogeniture of maintenance (to which vers. 18. refers) as well as dignity, especially if his pains be extraordinary. Dr. Ham. Annot. d.

Mo honour | put for, To celebrate ones funeral, 2 Chr. 32. 33. Shew high respect unto, Est. 6. 6. Countenance one, 1 Sam. 17. 30. Lev. 19. 15. Advance, Prov. 26. 8. Give reverend re-

spect to, Lev. 19. 22.

Est. 1. 20. Them that are old, Lev. 19.32. Our deceased friends, 2 Sam. 10. 3. Such as are deferving, 2 Chro. 32. 33. Widows that are widows indeed, 1 Tim. 5. 3. Must not honour, either false gods, Dan. 11. 38. our selves, Heb. 5. 4. nor, others, for by-respects, Numb. 22. 17.

Donour ] To hold in reputation , Phil. 2.29. Comp. the text with the marg. To esteem, 1 Pet. 2. 17. marg.

"To honour another man To countenance one by pre-

fence and keeping company, 1 Sam. 15. 30. To honour Thaiff To believe in him, and confess him to be the Meffiah. Joh. 5. 23. All men should honour the son as they bonour the Father-

'Mo honour the father] By words and works to praise and magnific God his Father. Thus Christ honoured his Father, by Doctrine, Miracle, Praises, Prayer, and godly life. Joh. 8. 49. But I honour my father : How God honoureth his Son, fee

'Mo honour God] Truly from the heart, to worlhip, fear, and love him, and above all things to truft in him. 1 Sam. 2. 3. I will bonour bim which bonoureth ms.

"To honour him with the lips | Outwardly with the mouth, and gefture, without true faith and love to worship God. Mat. 15.8. Te honour me with the lips.

' To honour man befoze God To bear with the wickedness of men to the reproach and dishonour of God. I Samuel. 2. 29. And honourest thy children above me.

Mm 2

"Mo honour us] To pour his benefits upon us, and to blefs s us with favour before God and men. I Sam. 2. 30. I will ho-

Bonourable | Spoken 1. of Persons, as of Men, Neh. 3. 10. 18. 5.13. Women, Pfal. 45.9. Act. 13. 50. The Prophet, 1 Sam. 6.9. Great mens Sons, Gen. 34. 19. Princes, 1 Sam. 1 Sam. 6. 9. Great mens Sons, Gen. 34. 19. Frinces, 1 Sam. 22. 14. Singular worthies, 2 Sam. 23. 19. 23. A Marrial Commander, 2 King. 5. 1. Merchants and Traffiquers, Ifa. 23. 8. 2. Of Things as Gods works, Pfal. 11. 4. Law, Ifa. 42. 21. Sabbath, Ifa. 58. 13. Marriage, Heb. 13. 4.

Honourable 2 King 5.1. or Gracious, Heb. lifted up, or Honourable 2 King 5.1. or Gracious, Heb. lifted up, or accepted in countenance. Job 22.8. The honourable men, Heb. eminent, or accepted for countenance, marg. Ifaiah 5. 13. Their bonograble men are famished, Heb. their glory are men of famine,

Honourable Heb. 13. 4. Marriage is honourable in all. In all of what condition foever they be, high or low, rich or poor, Magistrate or subject, Minister or people, no estate, no trade, no degree is excluded from it.

1. It was instituted by the most honourable Person, namely by

God Almighty.

2. It was ordained in the most honourable place, that ever was on the face of the earth, namely in Paradife, the Garden of

3. It was appointed in the most honourable time that ever

was, in the time of innocency.

4. It was preferred in the most dangerous time that ever was, in the great deluge that overflowed the whole world.

5. It was honoured with the presence of our Saviour Christ, and graced with the first miracle that he wrought. 6. By the judgment and practife of all Nations it is ratified to

be an honourable estate. of an indudutable effects; by it the number of Gods elect is accomplished, the Kingdom of heaven replenished, the Church

is furnished with worthy Preachers, &c.

8. It is an excellent means to keep our vessels in holiness and honour, as we are commanded, I Thessalinians 4.4

Bony] Properly taken, was fold as a merchandise with other things, Ezek. 27. 17. and used for food, I Sam. 14. 29. Mar. 3. 4. Luk. 24.42. And for offerings both common, Gen. 43. 11. 1 King. 14. 3. and facred, Lev. 2. 12. Wherewith wafers were made, Exod. 16. 13.

Figuratively, it's put for fweet fruit, Deut. 32. 13. Any Flain damage and funes.

thing dainty and fweet, Prov. 25. 16. Comfortable and fweet words of grace, Cant. 4. 11. The fruit and grace of the Word, Cant. 5. 1. Which in fweetness exceeden the hony, Pfal. 119.

103. Psal. 19. 10. Wisdome, Prov. 24. 13.

[Bony] 2 Chr. 31. 5. or Dates, marg. Bony, and honsecombe] Not only the most fine and deli-care hony, bur all things which be delightful and pleasant to the tafte : And laftly, the pleasant objects of all the other sences; by a synechdoche, Píal. 19. 10, 11. Prov. 27. 7. Becaute nothing is generally fo precious and pleafant, as gold and hony. Thence it is, that comparisons be taken from these (rather than other things which be of more price and delight than then other things which be of more price and thengit than the they to express the very great worth and sweetness of the Word of God, Pfal. 119.103, 127.

The hony-combe, Plal. 19.10. Heb. the dropping of hony-combe, marg. Bonp-combe, thone The fweet joys, which the faithful with Christ shall enjoy in heavenly glory, Cant. 5. 1. I est my Hony-combe with my hony. Thy lips drop as the bony-combe,

that is, utter sweet words. Hereby the doctrines and prayers of the Church are commended, as sweet and pleasant to the hearers, like hony to the tafte.

The Word of God is compared to the Honey-combe. Pfal. 19. to. and the preaching of it like the droppings of bony, should be free, pure, iweet, healthful, and comfortable, nay like the hoance, pure, tweet, heatunin, and combinators, and the biay-combe it felf, then which nothing boafteth or (pmbolized)
more art, pleasure, benefit, fruitfulnes, or fincerity, whileft
like the laborious Bee, to collect her redolent spoyls; so the inwearied Minifer travels through all the Gardens of Learning, and fucks fomething from every flower there, that he may return with joy, and bring his veffels, and his treasures full of

A habe eaten mp Bony-combe, with mp Bony Cant.

J. I. It is a full expression of that highest delight wherewith
Christ receivesh the obedience and services of his people, feeding on them with a kind of voracity or greediness, as they should do on his Ordinances: and (as hungry or green, as dy men do) swallowing the very combe, that is, the more imperfed parts, and pardoning them for the Hongs sake, for that which is more perfect. The Hony-comb is bitter and can-

not be eaten, but men use to fack out the bony, and if it be empty to throw it away. Christ loveth not them who are all outside, though composed by never so much Art; but where there is Hony he despenseth with all imperfections, and will purific them fully hereafter. Annot.

Let us labour to be such as Christ may delight in, for our graces are Hony and Spices anto him; and where he taftes fweet-

ness he will bring more with him. Sibs.

As the Word and doctrine of Christ is likened to Hony and the Hony-combe, to wine and Milk, Pfal. 19. 21. & 119. 103. Pf. 55. 1. 1 Pet. 2. 2. because it is sweet, comfortable and whole-some to nourish the soul, as these things do the body; so here the manifold fruits and graces which that Word by the Spirit bringeth forth in Christiaus, are likened also to such things, whereof Christ is said to eat, that is graciously to accept, and delight in them. Aynfu.

Bony in the mouth ] The sweetness of Divine truth, which in the study, finding out, and knowledg of it, is delightful and joyous. Rev. 10. 9. But it shall be in thy mouth sweet as

195006 The attire wherewith womens heads were covered.

10000 Isa. 3. 23. or Turbants. An attire for the head, dif-ferent from the Bonnet before mentioned, vers. 20. Lev. 8. 9. 13. Such as the Turks and Perstans, or their women use at this day, confifting of many folds and wreaths, and with fomeraifed up to a great height in the middle. So called of a word that fignifies to roll, or turn round, chap. 22. 18. It is used both for a royal diadem, chap. 62. 3. Ezek. 21. 26. and for a Prieflly miter, Exod. 28. 4. Lev. 8. 9. Zech. 3. 5. And it is so called, because it was rolled up in many folds, and the head enurapped with

10, LCV. 10. 4. Annot.

1300T Spoken of horses, Judg. 5. 22. of a bullock, Psalma
69.31. or other beast, Deut. 14. 6. By chewing the cud,
and parting the hoof (both which are in the bullock) the clean beast was discerned from the unclean, Deut. 14. 6, 7, 8.

There shall not an boof be left behind, Exod. 10. 26. that is. not any of the Cattel belonging to the Israelites shall be left in

Æevot. I will make thy hoofs brass, Mic. 4.13. that is, give thee pow-

er and ftrength to vanquish thine enemies.

Book | put for that whereon a thing is hanged or fastened to. Exod. 38. 19, 28. A fishing hook, Mat. 17. 27. An hook to prune with, Ifa. 2. 4. & 18. 5. An instrument of peace and profit, Micah. 4.3. Gods instruments of displeasure, Ifa. Gods restraining power and means, Isa. 37. 29. Ezek. 18. 5.

1000ks] Ezek. 40. 43. or Andirons, or the two hearth-stones,

marg.

Pruning-books, Joel 3. 10. or Sythes, marg.
[Hope] (to wit Christian) is a certain and undoubted expecation or looking for of all promifed good things which be to come, but namely of heavenly bleffedness, being freely given us of God, and grounded upon his infinite mercies, and Christ his merits alone.

'Note: Hope in common we of speech, fignifieth, a likelyhood of things to come; but in Scripture, and in things of Salvation, it noteth an undoubted certainty.

### " Definition of Hope:

" 1. The genus is an act, and that act, expectation or thought.

"2. The form or quality, fure, or certain.
"3. The fubject, the godly.

"4. The object, a thing:

"2. Great.

"3. Future.

" 4. Hard.

" 5. Yet possible.

" 6. Promised.

" 7. Proper to us. "Faith considereth things as true; Hope as hard yet possible, and proper to us; Charity as good.

"Faith respecteth the word, or Verbum rei: Hope Rem verbi.

. An affured expectation of all promifed good things of this life; especially of heavenly glory. I Cor. 15.19. If in this clife only we have hope in Chrift, Sec. Rom. 5-2. We rejoye under the hope of the glory of God. Chriftians build their hope upon the alone mercies of God in Chrift; Papifts upon Gods grace and their own merits. 2. The good thing which is hoped for, Col. 1.4,5. Tit. 2.13.

Looking for the bleffed hope. Rom. 8. 24. Hope that is feen is no bope. And in all places where it is written. The hope of the wicked shall perish. A metonymie. See Gal. 4. 5. & 5. 5. Eph.

1.18.
3. Faith. 1 Pet. 3.15. To them which ask a reason of the hope.
4. Whole Religion. Eph. 1.18. That ye may know what is the hope of your vocation. Pal. 39. 7.
5. Christ Jesus the Mediah, who is called The hope of Israel, in respect of the Fathers, which looked for his promised coming, Act. 26.6. & 28.20. For the hope of Ifraels fale I am bound with this chain: And he is the matter and ground of our

'hope, I Tim. I. I.
'6. God himself. Psal. 142.5. Thou art my hope and my portion: that is, my God in whom I hope.

• that is, my God in whom I hope.

• 7. Some mighty King or people. IIa. 20. 5. They shall be assay the med of Athlogia their hope, or their expectation.

8. The fruit of our hope, I Cor. 15. 19.

9. The matter or ground of hope, Prov. 19. 18. Lam. 3. 29.

10. A certain perswafion, 2 Cor. 1. 7. & 3. 12. Confidence

or truft, Job 31. 24. 2 Cor. 5: 11. 8 10. 15. 8 13. 6.
There s an hope that perifheth, Job 8. 13. And there's a live-

ly hope, I Pet. 1. 3.

\* Pope | Eternal life which we hope for, Heb. 3. verf. 6. 2. The guift of hope, whereby we look certainly for falva-

4 tion, Heb. 10. 23. "Ho abound in hope Both to hope for all things needfu for body aud foul, and that in a great degree of hope, with much and large expectation; also, with certainty of hope to enjoy life eternal in the end, Rom. 15. 13. Fill ye with all joy and peace, that ye may abound.

"Affe hope of God | That God which worketh hope by his Spirit, and nourisheth hope by his promises, and doth sulfil it by offering and giving the good things promifed. Rom. 15. 13.

Now the God of hope fill you with all joy.

He is called the God of hope both objective, because he is the only object of our hope, 1 Tim. 6.17; and effective, because of God only is the worker and giver of hope to his children,

\*To have hope in this life To place the fruit of our hope in this present world, so as our faith and hope shall have no further respect, nor be stretched beyond the bounds of 4 I Pet. 1.4. this bodily life. I Cor. 13. 19. If in this life only we hope in

· Chrift. "In hope above hope In hope of God, and above the hope of man. In desperate things Gods children hope well.
Romans 4. 18. Which Abraham above hope believed under hope. Above hope of man, and under the hope of God; who can raife up the dead, and call things which are not as if they

were. 'Mo holo fast the hope] With perseverance to embrace eter-

\*nal life which we hope for, Heb. 6. 18.

\*Linety hope Either the good things hoped for, which are durable and everlasting, or that unmoveable and certain expectarion of Gods promises. 1 Pet. 1. 3. Which hath begotten us to a lively hope.

Have of Joel. 3. 16. Heb. place of repair, or harbour, marg. Jer. 2. 25. There is no hope, or, Is the case desperate? marg. So be saved by hope Certainly to look for salvation pro-

'mised, as if we now enjoyed it, and by hope to possess it. Rom. 8. 24. We are faved by hope. The Apostle here meaneth, that our salvation is not yet compleat, and is not that we shall have in the the heavens; hope put for that which is hoped for, even · perfect falvation.

Bope | Pfal. 22. 9. Didft make me hope, or keepest me in safety, marg. Pfal. 38. 15. In thee do I hope; or, thee do I wait for,

marg. Bonen for Heb. 11. 1. Faith is the Substance of things hoped for, or ground, or confidence, or expeltation ; the expeltation of that which is boped for, and the hope of things which are not feen. Because faith affents not only to the promifes of God, as true, but likewife as good, and that above all which the world can yield unto us. Annat.

Bophni ] A fift, or little fift. One of the Sons of Eli, 1 Sam.

1 . 3. & 2. 34. & 4.4, 11, 17.

· Doped for nothing again] Either not despairing of having their own which they lend to a poor man, and therefore forbearing to gratifie him; or leading out of charity, with meer affection to his brothers profit, which borroweth, without minding or expecting his own, in case he be unable to repay: or, not to look for more than is lent, but being content with the principal out of courtefie. Luk. 6. 35. And lend boping for nothing. Which sence soever we follow, it condemneth fulury, and commends to Christians free lending, as a work of

1902] A hill; or shewing. A Mount, Numb. 20. 22. where

aron died, Ibid. 33.39.

1902am | Their bill. King of Gezur, Josh. 10.33. Hogeh J All alone, or for Jaken. A mountain, called also Sinai, Exod. 3. 1. Deut. 1. 2. Termed, The Mount of God,

Dozem An offering dedicated to God. A City, Josh. 19. 38. 102 bagiogad The bill of Felicity. The name of a place,

ibozi A Prince, chief ; or, Free-born. The fon of Lotan, Gen. 36.22. The Father of Shaphat, Numb. 13. 5.

Hozims] Princes; or, being angry. Giants, Deut. 2.12,22. Bozites | Princes, chief; or, free-born. A people, Gen. 14. 8 26. 21. 29

IDozmah Dedicated', or confecrated; or, utter destruction,

Numb. 21. 3. marg. A City, Judg. 1, 17.

\* Boan That part of a four-footed beaft which is his chief

ftrength and beauty. 2. Power, glory, might, and ftrength, 2 Sam. 22. 3. God is the horn of my Salvation. Hitherto belongs the horn of the righteous. Pal. 112.9. Pal. 92. 10. Amos 6. 13. Hab. 3.4. The born of the wicked, Palm 75.4, 5. The born of the wicked, Palm 75.4, 5. The born of his people, Pal. 132.17. The horn of falvation, the horn of his people, Pal. 148. 14. A Metaphor.

3. Worship and renown. Job 16. 15. I have abased my born

'4. Kingdoms, people, and Provinces, with their Rulers and Kings, which (like beafts with horns) fight one against anorher, and every one against Gods people. Dan. 7.7. For it bad ten horns. Zech. 1. 18, 19, 21. Rev. 17. 12. And the ten horns are ten Kings, Dan. 8. 21. It fignifies, Antiochus Epiphanes,

'5. The omnipotency or Almightiness of God, expressed in his works. Hab. 3. 4. He had borns coming out of his hands. 6. A Trump. Exod. 19. 13. When the born bloweth long.

vers. 16.

7. The dominion, power, and glory of the righteous, 1 Sam. 2. 10. Pfal. 92. 11. & 132. 17. & 148. 14. 8. The power of the wicked within and without the Church,

King. 22. 11. 2 Chr. 18. 10. Jer. 48. 25. Lam. 2. 17.

9. A little hill, Isa. 5. 1. marg. for that as the horns in beafts are more eminent than the other parts; so hills exceed the adiacent grounds.

10. A veilel made of horn, wherein oyl was put to anoint Kings, I Sam. 16. 1, 13. compared with I Sam. 10. 1.

11. Promotion, Pfal. 75. 5, 6.

Hereof there were natural, Exod. 21. 29. Pfal. 92. 10. Artificial, Exod. 27. 1. & 30. 2. Ezek. 27. 15. Mystical, and in appearance Dan. 7. 8, 11, 20. Metaphorical. Pal. 143. 14. Lam. 2.3.

. Another little hozn | One of the Seleuci or Kings of Syria, amend Anticobus Epipb. whose Kingdom was least, (atfirst) of all the ten Kings which went afore him. Dan 7: 20. Another little born came up.

"Mo break the horns To spoyl one of his power, might, and dignity. Pfal. 75. 10. All the horns of the wicked will I break. Lam. 2. 4. He bath cut of all the horns of Brael. That is, taken from them their strength and glory.

"To lift up, or exalt the hoan To boast or be proud of

ones riches or power. Pfal. 75. 5. Lift not up your born on high.

2. To encrease the power and dignity of his people, Pfal. 75. 10. Pfal. 148. 14. 1 Sam. 2. 1.

[Dozn of faibation] The horn that faveth me, Pfal. 18. 3.

Thus is Chrift called, Luk. 16.9.

Boan | He that raifed up an horn of Salvation for us, Luk. I. 69. A King, a Ruler and eminent Deliverer for his people, although the Kingdom be not a secular one. Dr. Ham. Paraph.

Boznet ] This small creature the Lord used as an in-15 High man creature the Lord were as all in the more than the rewith to plague the enemies of his people, Exod. 23. 28. Deut. 27. 20. Jolh. 24. 12. They live as the Wafps, have a King or Captain, and petilent flings as the Bees, wherewith the 27th flinging, killeth man or beaft. They make hol-low places in the earth for their neft, which as they increase in number, they inlarge. In their holes somewhat like honey is found, but fearce as a drop. Not providing food for themselves in the Summer, they fast or die in the Winter. By them (upon the prayers of a godly Bishop) a Christian City be-lieged by Sapors King of Persia, was delivered: for the Ele-phants and beasts being stung therewith, waxed unruly, and so the whole Army steel. Whatever little bird or beast they bill for one of them there was a supersonal to the way. they kill (as one of them flung a Sparrow to death ) they bring home a part thereof for their fellows and young ones. They keep watch about Bee-hives, and getting upon their backs make use of them as a charior, whereon they ride and having deprived them of all their food, cruelly kill them. In the Indies they are very troublesome, being both of a deadly enemy, entring into their holes, and destroying both their brood and nefts.

Doins ] Hab. 3. 4. or bright beams, marg.
"Men horns | Ten Kings of Syria, called Seleucide. Dan. 7. 24. Ten horns are ten Kings: from the beginning of the Kingdom and reign of the Seleuci King of Syria, there are reckoned iuft ten Kings,

1. Seleucus Nicanor.

. 2. Selencus Soter.

. 3. Antiochus Theos. A. Seleucus Callinicus.

. 5. Ptolemeus Energetes. 6 Seleucus Ceraunius.

. 7. Antiocus Magnus. . 8. Ptolemeus. Philopater.

. 9. Seleucus Philopater.

10. Antiochus Epiphanes. A most glorious name of a most impure infamous man, who exceeded all the rest in beastliness and cruelty. Under whom (more than all the reft) the Saints of the high One, that is, the Church of the Jews was forest oppressed, being torn and butchered with their iron teeth, and nails of brass, Dan. 7. 19. See the history of Maccabees.

Men hoans] Rev. 12. 3. Ten Kings which arose after out of matti jugata) 1800 125 Tall mage value and a sale of this Empire, Chap. 17: 12. Or, so many Provinces, which were the frength of it, as horns are of beafts, Dan. 8: 3, 4: 5:

6. Annot.

The Dragons power and strength is here called ten horns. Horn in Scripture is commonly taken Metaphorically, and fignifirst ftrength, might, power, kingdom, glory. The number Tin is here taken indefinitely for all those Rings, Princes and Captains ander them, who banded themselves against the woman, which by the perfect number of Ton, are noted to be exceeding many. See Rev. 13. 1. Leigh's Annot.

Two horns like a lamb | Rev. 13. 11. The two horned beaft, or falle prophet, is the Bishop of Rome and his Clergy, having horns indeed like a Lamb, of whose authority of binding and loofing, he braggeth that he hath a deputation. His two horns like a Lamb, that is, that twofold power of binding and loofing, committed to Peter, and the rest of the Apostles by Christ. This authority the beast pretendeth, and in that he carrieth himself as Christs Vicar. Mede.

He professeth the meekness and innocency of Christ, which

the Turks never did. Leigh's Annot.

Poronaim] Anger, or raging. A City of the Moabites, Ila. 1 5.5. Bozonite J Anger Sanballar to entituled, Neh. 2. 10.
Bozonite J Burning, Pfal. 11.6. marg. Filthy, Jer. 23. 14.

marg. Of noife, Pfal, 40-2. marg. Tes fooken 1. of false Prophets, wicked Priests, and soolish

people affected to them, Jer. 5, 30. & 23. 14.

2. Of people for faking God and fallen to Idolatry, Jer. 18.

13, 14, 15.

3. Of spiritual whoredome in Ifrael, Hos. 6. 10. 4. Of a tempest upon the wicked, Pfal. 11.6.

5. Of a pit, Pfal. 40. 2. Dorribly Jer. 2. 12. Be borribly afraid, or agaft, Ezek. 27. florm or tempest is wont to affect those with that are surprised with it. It hath some affinity also with the word that signifieth hair, and hairy, or rough, and may imply such an horror as some horridoccurrent is wont to produce, theh as would make ones hair (as we use to say) stand an end. Annot.

Bozrour A quivering, flaking, or quaking through amazement or fear, befalling upon a mans very troubled condition at the present, Pfal. 55.5. Ezek. 7. 18. When evil to come is foretold, Gen. 15.12. and upon the desperate sinning of others, Psalm

Bozte A well-known beaft, useful for war, journey, carriage and to draw chariots, &c. The more couragious it is, the deeper it putteth its nostrils in the water whilest it drinketh. Though whilest young it's very untractable, yet afterward being broke it withert young its very untratable, yet alletward ording older to prove to fingular use. As it's of a great body, so is it for great labour. Being to drink, it usually with its feet troubleth the waters, that they become muddy. To reftrain its fierceness, a bridle, to remedy its laziness, a spur must be used. It's a jealous beaft and the Mare having conceived, will not take horse till it have foaled, and then not foon after, it's apt to be taught, and obey its Rider. It's fierce and warlike. Whose description we have in Job 39: 22-28. It's proud and flately, especially ren bravely gamilled. It's much taken with Musick. It's hi-bidinous. Delightech in the plains. Is myefi fubject at kind-fles of all forms. It's very laborous, appecially with firong and well kept. It's very faithful unto his Rider. It's an enemy to Bears, Camels, Elephants, &c. As horfes carry wares

a devouring and defiling nature. To them the Gray or Brock is 1 their Owner leadeth them; who must goor run, they to whom they carry them, refting at home, who in their journey are of-ten troubled with dogs, whole barking notwithstanding they weigh not: So Gods Ministers carry the Gospel to others, &c. with whom Christ is always present, even he that sitteth on the white horse, Rev. 19-11, 12. His cammands only they must obey (as Bucephalus would suffer no other save Alexander to get on his back) not be the devils hacknies. Before it obey its Rider, it must be taught. That horse proves most serviceable, which after his labours is well lookt to, fed, let rest. A bad horse is not bettered by a golden bridle, nor is a noble horfe to be employed in drudgery. A free horfe needeth not the spur, is often dulled thereby. When young, and lufty, and able to travel, it's much fet by, but when old and lazy, employed in drudgery work.

The Sybarites having taught their horses to dance at the found of a pipe, the Crotoniates when they were to fight with them, brought Pipers along with them, whose founding made the horses dance, and betray both themselves and Riders.

It's a lively beaft, knoweth its Owner, will fight for him (as it's faid of fome) and lament for him when dead. For hories there was trading at Tire, Ezek. 27. 14. and they are one fort of the Merchandize of Mystical Babylon, Rev. 18. 13. They serve to bear burthens, Ezr. 2. 66. Nch. 7. 68. To draw chariocs, 2 King. 23. 11. Cant. 1. 9. Zech. 6. 2, 3, 6. To carry men, Eccl. 10. 7. Jer. 17. 25. 2 King. 14. 20. To serve in war, Exod. 14. 9. 17. Deut. 20. 1. Judg. 5. 22. Ifa. 5. 28. Jer. 4. 29. Prov. 21. 31. Hence to ride, Pfal. 45. 4. may be taken for to undertake war against the Churches enemies, and harness the horses, Jer. 46. 4. for, To prepare to battle.

Horses are put for horse-men, or Men of War, 2 King. 6. 17.

Jer. 12. 5. Ezek. 39. 12. power and firength, Zech. 12. 4. Jer. 51. 21. Zech. 10. 5. Human aid or help, Ifa. 2. 7. Zech. 9. 10.

Plal. 20. 7. & 33. 17. Ifa. 30. 16. & 31. I.

This to pair Christ, subduing and triumphing swiftly and enighting the his word, not over the profane Gentiles (as 'was figured in the Vision, chap. 6.2.) but over the obsision of the converted to God. Rev. 19. 11. And behold a white horfe. Bolleback | Horses were used by Scouts and Posts, for the

more speedy dispatch of their business, 2 King. 18. 19. Est. 8.10. Bring him on horseback, Est. 6. 9. Heb. cause him to vide. Annot.

Bozofts: The Sardens likened to horses, for their swiftness and promptness to battle. See Job 39. 25. Rev. 9. 7. The

form of the locusts was like unto beries.

To the horses brioles I Very deep very far, and wide: It is an excessive speech, noting the greatness of the slaughter: as allothe greatness of the spoyl, like unto the overflowing of grapes pressed in a Wine-press wherein horses may swim rice by the fall of the Clergy, and inperficion Rome.

Rev. 14. 16. Blood came out of the Wine-press unto the borses.

Boclegate Jer. 31. 40. Of this gate, 2 King. 11. 16. Neh. 3. 28. It was localled, as the fewilb Commencers inform us, because by it the Kings horses were wont to be rid out, there being near unto it, a fair and large plain, in which they used to exercise and run. Annot.
1902steeth Ablood-sucker, who is never satisfied therewith,

but still desireth more, Prov. 30. 15.
Do. semen | put for the strength and stay of a Land, 2 King. 3. 14. Used in war, 2 Sam. 1. 6. Used also for defence, Ezr. 22. Act. 23. 23.

Bota, or Botab] trufting or having sure confidence, A City, ofh. 19. 29. A Porter, 1 Chr. 16. 38. One of the children of Merari, 1 Chr. 29. 10, 11, 16.

Bolama] Heard; or, he obeying. A mans name, 1 Chr.3.18. Bolanna] Save 1 praythee, or keep, or preferve 1 befeets thee; or, give salvation. Spoken to Christ, Mat. 21. 9. 15. Mar. 11.

10. Joh. 12. 13.

Holanna] Holanna in the bigheft, Math. 21. 9. The word is contraded of 11 multi, owen the few were wont toute in their form of acclamation which the Jews were wont toute in their feaff of Tabernactes, in which also they used to carry boughs in their hands, Neh. 8. 15. 1 Mac. 13. 15. 2 Mac. 10. 7. as also to sing Pfalms. Both these of Boughs and Hymns were usual among the Grecians in any time of facred festivity. Those boughs there used were called hosanna's; and to bind up hosanna's; and roughly to bind up bundles of Willow boughs, which were most used among them, though they are not prescribed in Nebemiah. This ceremony thus largely used to Christ, is a token of the peoples acknowledging him to be the Messias, the Shilob whom they expected. Dr. Ham. Annot. a.

Bolea | Salvation, or Saviour. A Prophet, Hof. 1. 1. called Ofee, Rom. 9. 25.

H

Dofen Slops, or Breeches, Dan. 3. 21.
Doffnath The fatvation of the Lord. The name of a man, Neh. 12. 32. The Father of Jezaniah, Jer. 42. 1. The Father of Azariah, Jer. 43. 2.

 $\mathbf{O}$ 

Bothea] Salvation, or Saviour. The fon of Nun, Dent. 32.
44. The fon of Elab, 2 King. 15. 30. The fon of Acaziab, 1 Chr.
27. 20. One that sealed the Covenant, Neh. 10. 23.

27. 20. One that fealed the Covenant, Neh. 10. 23.

Dofpitality] A love of strangers, and a readiness to give them lodging and other kind entertainment, Rom. 12. 20. Heb.

13. 2. or a succouring of many, Rom. 16. 2.

A duty of all Christians, Rom. 12. 13. 1 Pet. 4. 9. Of Minifers in special, 1 Tim. 3. 2. Tit. 1. 8.

Doff One that lodgeth or entertaineth strangers or guests, Luk. 10. 35. Rom. 16. 23.

Doffage A pledge delivered into the hand or custody of another to assure the performance of What is concluded and agreed on by both parties. 2 King. 14. 14.

ed on by both parties, 2 King. 14. 14.

Defire put for any ordinary multitude; and so by a great holica great multitude is to be understood, Exod. 14. 4, 17, 24, 28. Also for the camp of 1/rat in the the wildernes, Exod. 16. 13. And for the number under one standard, Numb. 2. 4,6,8.

Boffe of God A company of holy Angels, attending \* 3901EF OF COOL A COMPANY OF HOLY ANGELS, Attending and waiting upon God, as an Army of Souldiers upon their General, Gen. 32. 2. This is the hofte of God, Alfo it fig-infieth Gods people, and Church Militant in earth, of which hofte God himself is Prince and Captain. See Dan. · 8. 24. 11.

42. All creatures in heaven and in earth, visible and invisible, which fulfil the will of God readily and mightily, as a frong Army, Gen. 2. 1. And all the hofte of them. Angels then were created within the fix days.

\* Note: All creatures fland ready in battel array, preft to do

the will of God, as an Army fet in Martial order. Creatures are likened to an hofte for three things :

. Their multitude.

42. Their order.

. 3. Their obedience to God their great General and Commander.

By the boste of heaven, the Angels, Luk. 2. 13. the Sun, Moon, and Stars, Pfal. 33. 6. All of them, Neh. 9. 6. are to be understood, as also the godly or members of the Church, Dan. 8. 10. 11.

By the hofte of the heavens and the earth, All the creatures may be underflood, Gen. 2: 1. who are called Godshofte, Gen. 32. 2 or the Locufts, &c. termed Gods greater Army, Joel 2.25.

Boffs, or armies | Armies, or companies of Warriors and Souldiers, prepared unto battel under Antichrists Banner. Rev.

Boffs . Trmies in heaven | Christ's retinue or company of Saints, Citizens of his Church here, being holy, innumerable, royal and pure. Revel. 19. 14. The hosts (or Armies) which are in beaven.

And the Hosts or Armies, &c. followed him upon white horses, Revel. 19. 14. Fitter for triumph than for fight, for here are no Bucklers nor Swords mentioned, which are more fit for war, than fine linnen, a poor fence against blowes; but here is the apparel of Conquerors; so that they made themselves as sure of the vi-Groy, as if it were already gotten. Thus, though the battel may be flarp, Gods people shall comfort themselves, by looking beforehand on the happy issue. Annot.

' Bot One truly zealous, who with right affection doth e vehemently love God and godlines, abhorring, and not being \*able to abide impiety, idolatry, and superstition; his servent 'minde being like to hot water boyling, and ready to bubble and play over. Rev. 3. 15. I would thou wert either cold
or bot. Such be cold, as be secure, and without care or feeling of godliness.

Bot | Spoken of the Sun, Exod. 16. 21. Gods wrath, Exod. 22. 24. His displeasure, Deut. 9. 19. His anger, Judg. 2. 19. The heart, Deut. 19.6. Bread, Josh. 9. 12. 1 Sam. 21.6. Thunderbolts, Pfal. 78. 48. Coals, Prov. 6. 28. Brafs, Ezek. 24. 11. Furnace, Dan. 3. 22. Oven, Hof. 7. 7. Iron, 1 Tim. 4. 2. put

Hot] Job 6. 17. When it is bot, Heb. in the heat thereof, marg.

Bothan An Averite, 1 Chr. 11. 44.

Sothin Excelling; or remaining. The fon of Heman, 1 Chr. 25.4.

Dotly Vehemently, with a great heat, Gen. 31. 36.

There be twelve bours in the day: and often elsewhere.

<sup>6</sup> 2. A special time prefixed of God in his counsel, for some particular work, which cannot prevent that time, nor be defer-

red, Joh. 2. 4. Mat. 26. 45.

'3. Torment spiritual felt in the soul by apprehension of the fierce wrath of God due to the fins of the elect; for at this time Christ was not touched, nor troubled in his body. Joh. 12.27 Save me from this hour.

It's also put for a set and certain time, Mat. 24. 36. Such a time of the day, Act. 10.30. A fhort space of time, Rev. 18. 10, 19. Time with the occasion of doing or suffering something, 10, 19. Time with the occasion of doing or fuffering iomething, Mat, 10. 19. Rom. 13, 19. Hence ones hour is taken for a precise or determined time, Joh. 16. 21. Luk. 22. 53. Joh. 2. 4. & 7. 30. & 8. 20. & 13. 1. A time appointed for a business, Luk. 22. 14. and that of God, Rev. 14. 7. & 18. 10, 19. An age, 1 Joh. 2. 18. The original word there is sige, Great trouble or dayage both imped. ble or danger, both inward and outward. Mar. 14-35. Joh.

The hours among the Jews were of two forts; some lesser, others greater. They began the account of their leffer hours, from fix a clock in the morning, and so our 6, 7, 8, 9, 10, 11, 12, 1, 2, 3, 4, 5, 6. was their 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12. Those were termed, Hours of the day, Joh. 11. 9. Their greater were four, termed Hours of the Temple, or Hours of Prayer, Acts 3. 1.

The first began at fix of the clock in the morning, and held till nine; called the third hour, Mat. 20. 3.

The fecond ended at twelve, called the fixth bour, Ibid. 5. The third, at three in the afternoon, called the ninth, Ibid.

The fourth, at fix of the night, called the eleventh hour, Ibid. 6. which our Saviour so called (though among the common people it either was called, or should have bin called, by Proportion with the rest, the twelfth hour) to intimate unto us that though God in his mercy accept labourers into his vineyards eleven hours of the day; yet he feldome calleth any at the twelfth, for that is rather an hour to discharge servants, then to admit new. Goodwyn, Page

'It fignifieth also a certain definite and determinate time; or time definitely, or the twelfth part of an artificial day. See Joh. 11. 9. & 7. 50. Acts 2. 15. or, on a sudden, and in a moment, Rev. 18. 19.

Dour | Any moment of time which cometh fuddenly upon men, when they look not for it. Rev. 3. 3. Thou (bait not know what hour I will come.

"At, or foz an hour, at a day, &c. In a fhort time, and with speed, being ready to do mischief when the determined time is come, and so to continue without weariness, till their appointed time is expired; which is thought will be when the ny of the Turks shall endure, Rev. 9. 15. Which were propared at an hour, at a day, at a month, at a year.

' Dour of judgment | The certain time appointed of God, to bring some grievous vengeance on the followers and friends of Antichrift, for their horrible impiety and unrighteoufness. This is called Rev. 10. 7. The finishing of the myslery of God-Rev. 14. 7. For now cometh the bour of his indement.

"Dour of temptation] A time of trial, by great calamities, but very fhort, being to last but an hour (as it were) Rev. 3. 10. 1 will keep thee in the hour of temptation. What is a great time in respect of eternity?

Doule A place to dwell in. This is an earthly habitation. An house is named in Hebrew of Beth, building; in Greek of Oikes, dwelling: in English of a Saxon Huis, which is defence

' 2. The grave, which is the common house and receptacle of all humane bodies Isa. 14. 18. Psal. 49. 14. Job 30. 23. The bouse

Mat. 10. 12. When ye enter an house, salute the same. Act. 10. 3.
Cornelius and all his house: elsewhere often. A Metonymic of the place containing for the persons contained, Gen. 49. 18. House's put for Housholders, or men of the house.

4. Kindred, flock or lineage. Luk. 1. 27. Of the boufe of David. Luk. 16. 27. Send him to my father's house.

'5. Family and posterity, 2 Sam. 7. 18. What is mine bouse?

Exod. 1. 21. He made them houses; that is, he did encrease and prosper their families and postericies. Gen. 39.4. He made him

Protect their tamilies and policitites. Gen. 39. 4. He made him fuller over his boulf, and over all he had. It fignifiest wife, children, fervants and maids, I Tim. 3. 4.

'5. Subflance, goods, and worldly riches, laid up in houses, to be safe kept there. Matthew 23. 14. They devow widowes boulfs. Genesis 39. 5, 6. God biffed the boule of the Agyptian; that is, all the substance which he had.

'7. Our natural and weak corruptible body, wherein our foul now dwelleth as in her house, out of which after that she is flitted, at the refurrection fhe shall have a glorified incorruptible body, wherein (as in a celeftial and eternal house) she shall perpetually remain. 2 Cor. 5. 1. After the earthly house of this Tabernacle do c.

68. Hn incorruptible glorious body which shall be an eternal receptacle and house of the faithful soul after the last judgment. . 2 Cor. 5. 1. We have an house not made with hands eternal in

It fignifies both walls, persons, and order of houshold government, Pfal. 124. 1.

10. A prison, Gen. 40. 14.

11. People, Ezek. 2. 5.

12. Ones affairs, 2 King. 20. I.

13. The feveral parts or rooms of a great house, 2 Chr. 28.

14. A place not of habitation but of staying for a time, 9. 28. 15. Ones Countrey, or home, Ifa. 14. 17. marg.

Boute An earthly habitation of Timber or ftone, put to-

gether for one to dwell in, Heb. 3. 4.5.

\*Doule of bondage] Agypt, where the people of Ifrael were in great flavery. Deut. 5. 6. From the house of bondage.

\* Boule of Banio] The vifible Church, Luk. 1. 33. Ifa. 22. 6 house, Heb. 3. 2.

22. Alfo, the Kings family, Ifa. 7.2.

'fathers house The cuftody, care, and government of Fathers, Numb. 30. 4. Being in her fathers house. It is so called for the extremity and sharpness therein used.

\* House of Bod Heaven, where Saints and blessed Spirits

'shall dwell with God for ever in immortal glory. Joh. 14.2. In

'my fathers house there be many mansfons. This is a celestial

'2. Every particular affembly, called the Church Militant where God dwells, and unto whom he gives Laws, as an housholder to his house, i Tim. 3.5. Thou that may be house how to behave thy self in the house of God. This is a spiritual house. This was represented by the place which Jacob saw in his

dream, Gen. 28. 17. This Church of Christ is oftentimes where men are not aware of it, Revel. 12. 6. Joh. 1. 46.

3. The universal Church or whole company of the faithful fpread over the earth. Heb. 3. 2. 5. Mosts was faithful in all the house of God. Also, v. 6. Christ is as the Sun over his own

4. Every faithful and godly person, in whom Christ dwells by faith. 1 Pet. 4. 17. Judgment must begin at the bouse of God. · Heb. 3. 6. Whose house we are.

65. The true Religion of God taught and professed within the Church of God. Pfal. 69. 6. The zeal of thine house hath

even eaten me. Joh. 2. 17. Pfal. 69. 9.
6. The Temple in Ferufalem. Luk. 19. 46. My house shall be

called the boufe of prayer. Also, any place of Gods worthip: Thus
is the word used, Gen. 28. 22. "The godly are like the house or room which Christ bad his "Apoftles prepare for him, an upper room for dignity, an inner "room for fecrefie, a large room for liberty and eafe to him "and his followers, a paved room for strength; a prepared "room, which comprehendeth or implyeth the lightforeness of " it by knowledg, the sweetness of it by pure thoughts, the rich-" nefs of it by hangings or tapeftry of righteousness, the conve-" niency of it by a chimney to keep the fire of zeal, and a bed of "innocency and love to reft in.

"7. The Synagogues, or places of affembly for the Jews to honour God in, but chiefly the Temple at Jerusalem, Ecclel. 4.

46 17. Pfal. 26. & 27. & 122.

8. The Tabernacle in David's time, 1 Chr. 9. 16. Mar. 2. 26 "The house of Jacob, or of Mitael] The people of Ifiael, or the Nation of the Israelites, Exod. 19. 3. Also, the whole Church of Christ, even all Gods people, both Jews and Gentiles. Plal. 115. 12. He will blefs the boufe of Ifrael. Luk. 1. 27. He · (ball rule over the boufe of Jacob for ever-

To joyn house to house To have continual and infariate defire and care how to increase goods, and wax richer, Isa. 5, 8. He giveth to wit, that fuch and so great was the coverousness of this people, as if each had defired to ingross the whole Counerey into their own hands, that they might dwell alone, without companion, as being enemies to humane fociety, and communi on of men.

"Bonfe of the King] The Kings houshold or whole compa-ny, or Court, Hol. 5-1. Thus called for the likeness of it to a

" I. The King, Jeroboam the Son of Joas, was the foundation

. 2. His children as the fide-walls.

"3. The Kings Council as the pillars.

"4. The Nobles, Peers, Dukes and Captains, as the beams and rafters.

" 5. The Judges and the Fathers of the Law, as the standards.

" 6. The Courtiers, Attendants, and Officers, as the Arras hangings and utenfils of the house. D. Loe in Ser. in

"Hojo 5. 1.
"Mo make houses ] To build a house where none was.
"2. To eftablish, increase, and prosper ones samily and postering, Exod. 1. 22. He made them bouses; namely, the Israelizes, by increasing their children-

My Mothers house, Cant. 3. 4. This may be understood either of the Church of God in her publick Congregations which is the Mother of us all, or elfe of the fanctified heart and confcience which is, the dwelling of Christ, where we should lay him up by faith, and keep him fafely as a jewel of ineftimable price.

\* House of Daper The place appointed to assemble in, for the publick worship of God. Whereof, because prayer is a chief part, therefore the place of divine worship is called the house of prayer, as the people assembled in that place are called the house of God. Mat. 21. 13. My house shall be called the house of Prayer. The Papifts idly and soolishly wrest these words, thereby to prove that Temples are made for facrifice: Others as foolifhly abuse it, to shut out preaching. The best way is not to sever what God hath joyned.

\*\*House built upon a Rock] Every believing Christian, who relies by faith upon the Rock Christ, and declares the truth of his faith, by his ready obedience to the Word. Mat. 7. 24. I will liben him to a wife man who hath built his house upon a rock.

' Doule built upon the fand] Every unbelieving and difobedient person, who relyeth upon men, and not upon Christ, and severes his lusts and not God. Mat. 7. 25. Which bath built bis boufe upon the fand.

Pouthola Friends, Rom. 16. 10, 11. marg. The dwellers ogether in an house, as of Abrabam's, Gen. 18. 19. Jacob's, Gen. 35. 2. David's, 2 Sam. 6. 20. Cornelius his, Act. 10. 2. All which (as every housholder should be) were careful for the spiritual good of their families.

· Houshold of (Bob) The Church of God or company of believers, thence called the houshold of Faith, Eph. 2.6. Gal. 6.10. ' Douffold 2 Sam. 17-23. Put bis houfhold in order, Heb. gave charge concerning his boufe, marg.

Douffolder A mafter of a family, Marth. 13. verf. 52. Bouffold Serbants Domestick servants, which always wait upon their Master in such services, as are neerest to his perfon; ordinary fervants in the house, Act. 10. 7.

Douthold fuff] The fluff, implements, or things moveable

within the house, Gen. 31. 37. Nehem. 13. 8.

Doule-top] Preach upon the bouse tops, Mat. 10. 27. Their buildings were flat, plain on the top, with battlements about them, by which means it was both ordinary and very convenient, when any thing was to be proclaimed to the people, to do it from the top of an house, standing on the battlements. Dr. Hammond Annot. i.

190m] A question sometimes of one desirous to learn, as Luke 1.34. Sometime of one admitting and wondering at a thing, as new and ftrange, as Joh. 4. 9. Sometime of one diffrufting the thing as unpossible, Joh. 6. 52. I Cor. 15. 35.

How are the dead raised? as who should say, it is impossible that bodies once dead should return the same to live again. There is an how of docility, and also an how of infidelity.

11's fooken allo to note reproof, Judg. 16. 15. Sorrow, 2 Sam. 1. 15. Eft. 8. 6. A putting off with diflike, Gen. 39. 9. 1 Chr. 13. 12. Pfal. 137. 4. Defire, Luk. 12. 50. Often also it interrogateth not of the manner, but either denyeth, accuseth, reproveth, convinceth, Exod. 6. 12. Deut. 7. 17. Judg 16. 15. Pfal. 11. 1. & 73. 11. & 137.4. But by the words annexed hereunto, and circumftances confidered, the acceptions hereof are plainly to be

Or. Notwithstanding, 1 Sam. 8. 9. mar. How ] How shall we order, Judg. 13. 12. Heb. what shall be the manner of the, &c. marg. Hom Joab did, and how the people did, 2 Sam. 11. 7. Heb. of the peace of Joah, &c. marg.

Note, that by the words annexed hereunto, many, many times, much, much lefs, much more, off, sever, son, the meaning of the places wherein they are is plainly to be perceived.

Dowbeit It noteth an exception from that before, 2 Sam. 19. 1 King. 2. 15. Act. 7. 48. Joh. 7. 13. with dislike

most commonly, Exod. 10. 3, 7. & chap. 16. ver. 28.

The continuance of time, wherein ones chashiftement spiritual, as Ifa. 6. 11. or, bodily, Pfal. 13. 1, 2. shall laft before they be removed away. Damloever]

Homoreper Though it be fo, Judg. 19. 20. Be what may, 2 Sam. 18.22. marg.

H

190ml | Spoken of the wicked in their calamity, Ifa. 13.6. & 15.2. & 16.7. Of others also upon Gods fearful anger, Jer. 4. 8. Ezek.21.12. and judgment, Zech 11.3. A duty called for, Ezek. 21.12. Joel 1. 5,11,13.

Hebil Jer.4.8. Some suppose that this word importeth properly the expressions of grief by weeping, complaining, crying out, and the like, Pfal. 32. 3. Ifa. 38. 14. & 59. 11. Hof. 7. 14.

Pomling Deut.32.10. yelling. Aynfw.

### u

Bure hoffe ] 2 Chr. 16.8. Heb. in abundance, marg. Hukkok ] as Hubok. A place, Josh 19.34.

Dukok An ingraver, Scribe, or Lawyer. A City, i Chron.

Bul | Sorrow, infirmity; or, fand. The Son of Aram, Gen. 10.

"Buloath The world, circle of the world; or west. A Prophetels, 2 King.22.14.

Dumane creatures All Civil Magistrates; who therefore be stiled humane creatures, because howsoever they be appointed of God, yet, their kinds, number and order are not fo of God laid out, but that man may make more or fewer, of greater authority or lefs, as occasion of places, times, and disposition of the people require. 1 Pet. 2. 13. Submit your felf to every bumane creature: So it is read in the Original, word for word; and onor ordinances of men, as our Translations render it.

' Note: Magistracy is an humane ordinance or creature three · waws ·

. Subjectively, because man is the subject by whom it is exercifed.

22 Objectively, because humane affairs are the object or thing · about which it is conversant.

43. In respect of the end, because it is appointed, and doth

ferve for the great good of men.
Moreover, howfoever divers forms of government be found out by men (every King in his Kingdom, for necessity of his eftate, may create new offices and honours) yet the original sinffinition of Rulers and Magistrates is from God, who hath ordained Civil powers as well as Ecclefiaftical, Rom. 13. 1. Joh. · 10.34.

Humanity confifts, 1. In civil and courteous behaviour, both for words and

gesture. 2. In kindness, and shewing of courteste and pity.

Dumble One lowly minded, esteeming others better than himself, ascribing all unto God, being little in his own account, even as a weaned child. Mat. 18. 4. Whofoever fhall hamble themfelves as this little child. Pfal.131.1,2.

The Original rangereds, is fometimes opposed to the rich, Jam. 1.9. Sometime to the proud, Jam. 4.6. and fignifieth not fo much a low flate or condition, as an humble mind. It's translated Lowly, Mat. 11.29. Them of low degree, Luk. 1. 52. Men of low estate, Rom. 12.16. Those that are cast down, 2 Cor. 7.6. Base, 2 Cor. 10.1. One of low degree, Jam. 1.9. That hath low eyes, Job 22.29. marg. Afficted, Plal. 9.12. marg. & 10.12.

"To humble] To put reproach upon us, and cast us down from our dignity. Luk. 14. 11. He that exalteth himself shall be humbled. Thus God humbles in wrath. Herod and Nebuchadnesgar thus humbled.

4 2. To take down our courage, and height of our pride, and to make us humble and meek, that we may have confidence, not in our felves, but in God. Thus God humbled Paul and Ma-'nasses in mercy. And thus the godly by their endeavour humble themselves. 2 Chr. 12.7. They humbled themselves. Mic.

'3. To submit and yield unto our superiour. Gen. 16.9. Humble thy felf under ber band.

. 4. To defloure or defile one with confent, or by force. Deut. 22.24. Because he hath humbled his neighbours wife. Deut. 21. 14. 'Judg. 19.24. 2 Sam. 13.11, 12. Ezek. 22.10.

5. To become lowly in our own eyes, and fo carry our felves, Mat. 18.4. & 23.12.

6. To use means to procure favour, Prov.6.2.

7. To lay by flate for a time, Jer. 13.18. 8. To afflict and try, Deut. 8.2, 16.

9. To fhew repentance, 2 Chr.7.14. & 12.6. & 32.26.

10. To work grief and forrow, 2 Chr. 12.21.

Of men humbling themselves: Some do it worldly, Pfal. 10. 10. Prov. 6. 3. Some hypecriti-

cally, 1 King. 21. 29. 2 Chr. 12. 6. Jonah. 2. 6. Some virtuoufly, Mat. 18. 4. Jam. 4. 10. 1 Pet. 5. 6. Some repentantly in fincerity, Pfal. 35. 13. 1 Chron. 32. 26. 2 Chron. 34. 27. Job

" Chaiff humbled himfelf ] His incarnation, in that he would be man, and a fervant, subject to death, even the death of the Cross, he being equal to God. Phil. 2. 5, 6, 7, 8. He humbled

\* Ends humbling or abasing himself] His gracious loving care, which he you has to have of us most vile worms, and most grievous sinners, himself being so glorious and holy. Pfal. 113. 6. Who abaseth bimself to behold things in heaven and earth

Bumbleness of mino] Col. 3. 12. is not filliness, careless diffegard of a mans self, will-worship, complemental courtesses, counterfeit submissiveness, co. but inwardly hath in it a sight, and sense, and digested opinion of our own great unworship. thiness, a tender sense of temptations, a hatred of hypocrifie, a willingness to suffer afflictions, and a contentation in some meafure, in what estate soever it pleaseth God to bring a man to. And outwardly towards God, it keeps a man lowly in the use of the means, and harh a continued fear and a wilfulness of Gods prefence, and flands not at it to be counted vile for the fervice of God. And in carriage towards men, it is not affected in words or gestures, is not censorious, arrogant, contentious, &c. but makes a man go before in giving honour, and not to think much to equal himself with them of the lower fort, &c. Byfield on Colof.2.12. p.80.

Dumble] walk humbly, Mic.6.4. Heb. humble thy felf to walk. Annot.

[Dumiliation] Thelow eftate and condition which Christ did undergo for the salvation of men, Act. 8. 33. The original word ταπείνωσις, is rendred by low estate, Luk. 1. 48. Vile, Phil. 1. 21. Lownes, Jam. 1. 10. It fignifieth a vile and abject condition, such as of base servants. Leigh. Crit.

"Humility Lowliness and modesty of mind. Prov. 22 4. The reward of humility, &c.

 A low, poor, and mean effate. Luk. 1. 48. He hathlooked inpost the humility and poor effate of his fervant. There is humility of hearts, and of condition: both meet together in the Virgin Mary, in Christ, in Paul and in other Apostles.

'3. Baseness of an abject mind, easily yielding upon perswafion, to leave Chrift, and to depend upon Angels, and also to adore them as means of salvation, Col.2.18.23. Here it is used in evil part, And it is done by men, when they acknowledging themselves no other than servants, yet humble themselves beneath them by voluntary devotion.

Dumtab] A City, Josh. 15.54.
Dundzed] put both for a number certain and definite, Gen.

1.10. & 17.17. & 21.5. & 50.22. and for a number great and indefinite, Lev. 26.8. Prov. 17.10. Eccl. 6.3. & 8.12. Ifa. 65. 20.

'An hundzed forty four thousand A certain number, which dotharise just of twelve times twelve thousand, to note out on that the twelve Apofiles did multiply their talents every one twelve times: but that the number of the elect and faithful among the firs, in the days of the Golpel, flould be not only certain to God, but such as may be measured and told of men; whereas the number of the elect Gentiles (howfoever certain to God, yet unpossible to be numbred of us) See vers. 9. of this chap. Rev.7.4. And there were sealed an hundred forty and four thousand.

Dunded | Hereunto there are feveral other numbers added. is five, ten, twelve, nineteen, twenty, &c. as others prefixed, two three, four, five, &c. which being applied unto the things numbred, cubits, men, shekels, talents, years, &c. the number is plainly to be perceived.

' Dunger | Earnest desire of food upon some want being felt. Mat. 4.1,2. He was afterwards an hungry.

'2. Vehement desire after Christ his righteousnels, forgivenets of fins, and grace of his Spirit out of a want and extream need which we feel of them. Mat. 5. 6. Bleffed are they that bunger after righteousness. Luk.1.53. Thou fillest the hungry with good things.

'3. Any kind of danger. Plal. 33. 19. To preferve them against bunger, or in famine.

"Ho hunger no moze ] To be fatisfied and fully contented. Joh. 6. 35. He that comes to me shall banger no more, that is, in me and in me alone, he shall find that which shall give him full

contentment, and fatisfaction to his foul. En hunger and thirff To be in any kind of necessity, either of Dier, or of Lodging, Surgery, Phylick, &c. Alfo, to give drink and to feed, fignifies all duties of humanity, which for charity fake we must afford an enemy, if he be in want, so as

we maintain him not against God, or his Countrey. Rom. 12.20-. It thing enemy hanger, &c.

Bunger-bitten | Job 18. 12. His ftrength fhall be hunger-bit ten. He that had abundance, and fared daintily, and was ftrong before, now God hath blown upon his estate, shall be so poor, that his bodily strength shall decay for want of food, chap. 15.23. I Sam. 2.5,36. Annot.

Bungry] put for want of food, with defire thereto, 2 Sam. 17.29. 2 King. 7.12. Mat. 4.1,2. The earnest defire of soul after good things, Luk. 1.53. Feeling corporal wants, Pfal. 107. 36. The appetite longing for meat, I(a.29.8. Act. 10. 10. 1 Cor. 11.

Hunt Taken properly with relation unto wild beafts. Gen. 27. 3,5. Job 38.39. or fowls, 1 Sam. 25.20.

Figuratively, for 1. To lie in wait to destroy, 1 Sam. 24.

2. To purfue, Pfal. 140.11.

3. To feek and labour by all means, Prov. 6.26.

4. To follow and throughly to look to, Lam.4.18.

5. To put mens souls in danger of perishing, Ezek. 13.

"To hunt after ones foul ] To lie ia wait to destroy one by taking away his life. I Sam. 24.12. Thon huntest after my foul to take it.

2. To put mens fouls in danger and peril of perifhing everclastingly, either by keeping away good doctrine, or teaching false. Ezek.13.18. will ye hunt the souls of my people that ye may preserve your own fouls alive? Thus Tremellius reads it.

Dunter One which followeth wild beafts to catch them and take their lives from them, by fnares, dogs, or otherwise. Such an one was Flan.

'2. A great (poiler or robber, which by might oppresseth other men. Such an one was Nimrod. Gen. 10. 8, 9. Nimrod a mighty 'hunter before God.

43. The Chaldeans and Babylonians, which God would fend in fury to vex and hunt rebellious enemies. Jer. 16. 16. I will · fend out many hunters.

Snare of the hunter Any great danger whatfoever. Pfalm 91. 3. He will deliver thee from the fnare of the hun-

Bupham Their chamber, or bank. Of whom came the Huphamites, Numb.26.29.

Hunnah A chamber, cover, or bank. One of Aaron's posteri-

ty, to whom the thirteenth lot, I Chr. 14.13. Duppim A chamber covered; or, The Sea-shore. The Son of Benjamin, Gen. 46. 21. The Son of Ir, or Iri, 1 Chron.

Bur Liberty; or, Prince; or, witness; white. One that flayed up Moses his hands in prayer, Exod. 17. 12. The Father of wi. Exod. 21.2. A King of Midian, Numb. 21.8. The Son of Caleb, 1 Chr. 2.19. The Father of Rephaiah, Nch. 3.9. See 1 King.

4. 8. Burai One of David's Worthies, 1 Chr.11.32.

Buram or Biram | Their liberty, witness, or holes. The Son of Bela, 1 Chr. 5.8. A King of Tyre. 2 Chr. 2.3. A cunning workman, Ibid-4-11.

Buri] Being angry, liberty, whiteness, or a hole. The Son of Abihail, I Chr. 5. 14.

Burle Taken properly, Numb.3 5.20. 1 Chr.12.2. Figuratevely, for inflicting judgments, Job 27.21.

To hurt 1. To diminish or impair the essence, or essential properties or being of a thing.

'So God cannot be hurt by any finful act of man, Job 25. 6.

or profited by the contrary, Job 22.3 & 35.7.

'2. To diminish the outward or accidental good things of one,

as his good name or honour, his fervants and fervice, rights, &c. So God may be and is hurted, and that daily, Rom. 2. 23, 24. ' Mal.3.8,9.

' 3. To shame, 1 Sam. 25.7.15.

Hurt] To my burt, Gen. 4.23. or, for my stripe. The Original word significath a way, or mark of a stripe or of a wound in the siesh. Anniw. Do us no hurt, Gen. 26, 29. Evil, Ayniw. It's in effect the fame with barm, lofs, damage.

Burt Exod. 22.10. Broken, or maimed, &c. under which all other violent actions are implied; as loss by shipwrack, and the like. Annfan.

Burtful | Applied to Jerusalem, Ezr. 4.15. The sword, Psal.

144.10. Lufts, 1 Tim.6.9.

Busband Taken 1. properly, for one that hath a wife, Jer. 6.11. who is her Lord, Gen. 18.12. the covering of her eyes, Gen. 2 gat 6. her guide, Prov. 2. 17. her head, Eph. 5. 23. The good man, Prov. 7. 19. Mat. 20. 11. Mar. 14. 14. who is to love his Wife, Eph-5.25.28,33. to give her honour, 1 Pet. 3.7. to bear with her as the weaker veffel, Ibid. inftruct her in matters of Religion, 1 Cor. 14.35. pray for her, Gen. 25. 21. comfort her, I Sam. 1.8. cheer her up. Dent. 24. 5. praise her, Prov. 21. 28. pro-

2. Figuratively, fo God is the husband of the Church, Ifa. 54. 5. Jer. 31.1,4,20. Hof. 2.2,7,16. So Christ, 2 Cor. 11.2. So a married land, or a land that hath a husband, is put for a fruitful land. Ifa.

Busband Chrift Jefus, which hath by faith espoused the Church unto himself, who decketh and spiritually trimmeth her 'sfelf in this her Pilgrimage, that she may be ready and prepared at that great and solemn Marriage day. Rev. 21. 2. As a Bride trimmed for her Husband.

Busbandman ] It fignifieth properly, a Tiller of land, one by whom the earth is dreffed, Heb. 6.7. One that doth the work of the field, for tillage of the ground, I Chr. 27.26.

But figuratively, both God the Father, John 15. 1. and principal Church-men, or Ministers, Matth. 21. 33—41.
Mark 12. 2, &c. Luk. 20. 9, 10, 14, 16. See Zech. 13. 5. 0

Bushanday All manner of work and fervants belonging to a family, and so servants and tillage of all sorts, Gen. 26. 14.

The like is faid of fob, chap. 1.3.

Hereof none have cause to be assumed, for even the most honourable, Adam, Gen. 3.23. Noah, Gen. 9. 20. Saul. 1 Sam. 11. 5. Elisha, 1 King. 19. 19. with many others, were Husbandmen. And in them prudence, knowledge, discretion, Isa. 28. 24—29. Diligence, Prov. 12. 4. Industry, Prov. 12. 11. & 24. 27. & 28.19. 2 Tim. 2.6. Patience, Jam. 5.7. are very requifite, of abfo-

It's taken properly, as 2 Chr.26.10.

Spiritually also, for Gods people, 1 Cor.3.9.

Busbandzp 2 Chr. 6. 10. Heb. ground, marg. Job 1.3. or wild. Comp. the text with the marg. I Cor. 2. 9. for Tillage.

Busbands boother One which is a natural brother, begother ten of the felf-same Parents, Deut. 25. 5. Her busbands brother shall take her to wife. That this must be understood of a brother

by nature, is evident by these reasons: First, by an example of two Sons of Judab before the Law.

Secondly, by the words of Naomi to her daughters in law, widows. Ruth 1. 11. Are there any more Sons in my womb, that they may be your bushands? Whereby it is plain, that she took the Law to mean natural brethren. This therefore is a special exception from the general Law against marrying ones brothers Wife, Lev. 18. 16. The end of the Law, Deut. 25.5,6, &c. was to fignifie the birth of Christ, that it should never die.

Buffah | Hafting; or holding peace. The Son of Ezer, I Chr.

Duthai] A meaning, or hasting. A friend of Davids, 2 Sam. 5-32-37. The Father of Baanab, 1 King.4-16.
Dutham] Their hasting, or their science. The third King that

reigned in Edom, Gen. 36:34.

Duffathite! Halling, holding peace, or sensuality. A kindred descended of Hushab, 1 Chr. 4.4. & 27.11.

Duffitm] The same with the former. The Son of Dan, Gen.

6.23. The Son of Aber, I Chr. 7. 12. The wife of Shaharaim,

Busk The cod of a bean, peafe, or any fuch thing. Spoken of the vine, Numb.6.4. Of corn, 2 King. 4. 42. The prodigal Son being in want and hungry, would have filled his belly therewith, Luk.15.16.

Busk In the busk thereof, 2 King. 4. 42. or in his fcrip, or

garment, marg. He would fain have filled bis belly with the husks that the Swine did eat, Luk. 15.16. They were the fruit of the Carobe or Arbor Ciratonia. It's of the length of a mans finger, forked, about the breadth of a thumb, very fweet, but hard of concoction, and of an ill juyce, whereof the rind is the part that is eaten. This was ordinary among the Agyptians. Dr. Ham. Annor. b.

1913] Counsel, or wood. The Son of Nahor, Genefis 22:

Du3oth] Streets, or populous. Numb. 22.39.
Du33ab] Molten. A Queen of the Assyrians, Nahum. 2.7.

Y

Bymeneus] A wedding Song. An enemy unto Paul, I Tim.

Dpmne] A Song made in the praise of God, Colos. 3. 16. Pfalms, bymns, and spiritual Songs.

Pfalms contain exhortations to manners or holy life. Hymns contain praises to God in the commemoration of his be-

Songs contain doctrine of the chief good, or mans eternal felicity. Byfield on Col.3.16. p.101.

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[Dpmn] Mat. 26.30. or Pfalm, marg. In Eph. 5. 19. & Colof. 3. 16. as the Apostle exhorteth us to finging, so he instructeth what the matter of our fong should be, viz. Pfalms, Hymns, and Spiritual Songs. Those three are the title of the Songs of David, as they are delivered unto us by the holy Ghoft himself: Some of them are called Mizmarim, Pfalms; forme Tehillim, Hymns: Some of them are caused *Maxmarim*, \*pjaims; nothe sevenam, ripms, fome Shirim, Songs, Spiritual fongs. \*Pjaims were fung on the voice and infrument both, Pfal. 108. 1. Dan. 3. 7. \*Hymns were Songs of thanksgiving for a particular benefit received, Mat. 26.30 Songs, wherein we give thanks for general bleffings, as when Da-vid praifed the Lord for the works of Creation, Pfal. 104. 3. Leigh's Annot. on Col. 3.16. Bodius on this place (having related the opinion of others) delivereth, that the Apostle under these three words, Pfalms, Hymns, Songs, comprehendeth all kinds of Spiritual fongs, whereby a faithful and regenerate foul should exercise and delight himself, to the glory of God, the edification of the brethren, and his own confolation, and growth in grace. Bod. in Eph.5.19. p.720.

And when they had fung an bymn, Mat. 26. 20. It was the cu-flome of the fews after Supper to fay Grace, and then to fay or fing Verses or Songs, especially over the Paschal Lamb; at which time they were wont to fing from the 112. to the 119. Pfalm, the matter of those Psalms agreeing perfectly with the Paschal Lamb. This may have been the Hymn, or rather Hymns or Pfalms which Christ sang here with his Disciples. But it's also not improbable that it was forme other Hymn accommodated to this particular institution of Christs, and this sung by them all in the same manner as we read of the Christians Hymn, Act. 4.24. Dr. Ham. An-

Depocrifie The cloaking of infidelity and fin, with appearance and flew of faith and repentance. Mat. 23.28. But within yeare full of hypocrifie, 2 Tim. 3.5. Having a shew of godlie ness, denying the power of it.

\*2. Falle dottrine, which is called hypocrifie, because it hath the shew and resemblance of truth. Luk.12.1. Beware of the leaven of the Pharisees, which is hypocrisie.

3. The leaven; that is, the doctrine of the Pharifees, Luk. 12.1. as also of false Teachers, who are said to speak lies in hypocrifie,

Ipportifie Isa. 32.6. or profanencis, or abominable wicked-nets, as the word commonly, yea universally fignifies. See ch. 9.

17.33.14. Annot.
"Ho speak lies in hypocrifie] In the uttering of falshood and errors, to cover them with religious and holy pretences.

\* I Tim.4.2. Speaking lies in bypocrifie.

'This cannot agree unto those old Hereticks, the Manichees. Enchratites, and Marcionites, which ascribed the institution of Marriage, and the Creation and Procreation of mankind to Satan, and affirmed of certain meats, that they were of the Devil: as the Manichees, who faid that flesh, Egs, Milk, and Wine were the gall of the Prince of darkness, and that the Devil made flesh of the stinking matter of evil. Likewise Marcian the Heretick held, that they which did eat flesh, did as if they eat and

devoured fouls, August. Hares. 42.

These speak fails od in open blasphemy. But the Papiss that do not in express downright tearms, absolutely condemn Meats and Marriage, to be unclean, but affirming all Creatures in their own nature to be pure and good, yet under pretence of holiness, religion, chaftity, purity, fasting, prayer, by Laws and
 Decrees forbid Marriage and Means to fome men at all times; are they of whom the Spirit speaketh evidently, that they utter their false doctrine in hypocrisie; and therefore had need to be defcribed by these notes, and the Church to before warned of them,

by this prophetic of St. Paul.

Depocrite One who affumeth to take upon him the perfon of another, as players upon a stage use to do, where a Beg-

\*Note: Of hypocrites, some be more gross, Mat. 22.5. Some of more screet, such as know not themselves, through their self-

2. He that maketh semblance and shew, to be that which he is not in deed, and in truth; outwardly appearing righteous, and being inwardly full of iniquity, like graves or painted tombs, Mat.23.27. Wo to you Scribes, Pharifess, Hypocrites, for ye are like unto whited sepulchres, which indeed appar beautiful outward, but are within full of dead mens bones, and of all uncleanness, Mat.6.2. Therefore, when thou dost thine almes, do not found a trumpet before thee, as the bypocrites do, in the Synagogues, and in the firects, that they may have glory of men; verily, I say unto you, they have their 'remard, Mat.6.5.
'Hypocrites be close diffemblers, which outwardly cover and

cloak their wickedness, wherewith inwardly they be defiled. The Greek word (from whence our English word is borrowed) fignifieth, an under-judgment, that is dissimulation.

Such may be discovered by these notes.

They say and do not, Mat. 23.3.
They require much of others, and plead for great things. to be done by others, which they do not themselves, Ibid.4.

3. What they do, is to be seen of men, Ibid. 5. & Mat. 6. 1.

4. They affect greatness in the respects and entertainments of others, Ibid. 6--12. 5. They do duties of Religion of purpose to hide some foul

fin, Ibid. 14. 6. They are curious and strict in small matters, and neglect the

greater duties, Ibid.23.24.
7. They are careful to avoid outward faults, but make no conscience of the inward foulness of the heart, Ibid. 25.27.

8. They commend and magnifie the godly absent, or of former ages; but hate and abuse the godly present, and of their own times, Ibid.29--36.

9. They ferve God outwardly, but their hearts are carried away with the vile distractions, Isa.28.13.

To. They pray only in the time of fickness and danger, when they are forced to it, but shew no love of prayer, or delight in God in time of prosperity, or deliverance, Job 27. 8, 9.

11. They judge others severely for smaller faults, being in the

mean time themselves guilty of greater crimes, Mat. 7.5.

12. They are over-much just, making fins where God makes

none, Luk.12.14.

13. Being convinced in their own conscience, yet do not they confess it, nor yield, though they know the truth, Luk. 12. 56,57, &c. Byfield on 1 Pet.2.1. p.210.

14. The feeming good they do is out of oftentation, and ambi-

tion, Mat.6.1,2,5,16.

15. They are cruel, Pfal. 35.16. Prov. 11.9. Mat. 23.34.

16. They are for the most part coverous, Mat. 23.14. Job 12.6.

17. They are more for outward ceremonies, and humane traditions, than for the true spiritual worship of God, Mat. 1 2.1, 2, 7. 18. In worldly affairs they are quickfighted, not fo in spiritual

heavenly, Mar.3.4. Luk.12.16.

19. In publick calamities they are fearful, Ifa.33.14.

20. They stir up against themselves Gods wrath, Job 36. 13. & 24.20. Ifa.o. 17.

34:30. 116.9.17.

DPPOCTIFICAT] Plal. 35.16. Hypocritical mockers. Aynfw. rendreth the words Hypocrites, scoffers. Hypocrites or close diffemblers, which outwardly cover and cloak the wickedness wherewith inwardly they are defiled. Mat. 23.27,28. or, which have thir hearts covered, Job 36. 13. The Greek also (from whence our English word hypocrifie is borrowed) fignifieth an under judgment, that is, dissimulation. Aynsw.

Ha. 10.6. An hypocritical Nation. Or rather, a profane Nation, or polluted people. See ch. 9.17. Annot.

\*\* The bloud of the eternal facrifice of Christ, cleaning from

all fin fuch as by faith lay hold on it. Pfal. 51.7. Purge me with hysop and Ishall be clean. I Joh. 1.7. The bloud of Christ purgeth us from all our fins. A Metaphor.

Hereof mention is made, Exod.12.22. Heb.9.19. It grew out of walls, 1 King 4.33.

The Jews write that there were four forts of Hysop, and that this spoken of in the Law, was such as men used to eat of, and feafon portage with; and the bunch spoken of was three stalks of hysop bound together.

This herb was used to sprinkle with, in other services and purifications. See Exod. 24. 6, 8. Lev. 14. 4. Numb. 19.6, 18. and fignified the inftrument whereby the bloud of Christ is sprinkled upon, and applied unto our hearts; which is, the preaching of faith, Act. 15.9. Rom. 10.14-17. Gal. 3.2. 1 Pet. 1. 2. Pfal. 51.7. Heb. 9. 14. Aynfur. on Exod. 12.22

Dyacinth or Hacinth | Smoak, which is of colour like to an Hyacinth, to wit, blew and red; one of the instruments of Turkish tyranny and cruelty in killing men, which they shall do by fire, fmoak and brimftone. Rev. c. 17. Having fiery Habergions of Hyacinth (or Jacinth) and brimstone.

Jacinst is a stone of a skie-colour (of which chap.21.20.) and may import that these were invincible armies sent from above, from God, to punish the wicked Romans. Annot.

This Pronoun being of the Nominative case, Singular number, and First person, doth always point out the person of him that speaketh, and may be referred,

I. Unto God; and that, 1. To point out the dignity of his Person. Psal.81.10. Iam the

Lord thy God. Isa.45.5,6. I am the Lord, and there is none else.

2. His great power and might. Gen. 17. 1. I am the Almighty

3. His eternal and unchangeable being in himfelf, Exod. 3.14.

4. The certainty of his promites and threatnings, and that from the dignity and authority of him, the speaker, Exod.6.2. I am the

Lord. Numb. 14-35. I the Lord have faid.

II. Unto the Son of God, both before his manifestation in the flesh, Cant. 2.1,7. Mal. 3. 1. and when manifested, Mat. 14. 62. Luk.24.39. Joh. 18.5,8.

III. Unto the holy Ghoft, Act. 10.19,20.

IV. The Church, Cant. 2. 16. & 6.3. V. Unto the good Angels, Dan. 9.22. Luk. 1.19. & 2.10. Rev.

22. 9. VI. Unto the evil, 1 King. 22. 21, 22.

VII. Unto men and women; noting,

1. Their pride, I(a.47.8, 10. Zeph.2.15.
2. The certainty of what's spoken, Gal.5.2. Philem.19. which is at some times false and pretended, Mar.13.6. Mar.24.5. Luk.

3. The readiness of the Speaker to perform his duty, or what shall be enjoyned him, Mic.3 8. Mat. 21.30.

VIII. The Creatures, Numb. 22.28. Judg. 9.10,14.

#### À I

Haskan] Tribulation, labour ; or, violently taking away poffeffion. A mans name, Deut. 10.6. Hankobah] A Supplanter, or deceiver; the heel, or the footflep.

A Prince, 1 Chr.4.35,38.

Jaala] Afcending; a little Doe, or little Goat, Neh. 7.8.
Jaalah] The fame. His children were Nethinims, Ezra 2.

Jaalam Hid; or, heir; or, little goat. The Son of Abolibamah, Gen. 36.5.

man, Janai] Answering; afflicting, or making poor. Of the chil-

den of Gad, 1 Chr.-5.12.

Jaarethiah, or Jarefiah] A little bed; the bed of the Lord;
or, the Lord hath taken away poverty. A chief Father of Benjamin,

Jane Degim alled also Jair, 1 Chr. 20.5. The Father of Elbanan, 2 Sam. 21. 19. To the name Jair (as some would have it) Oregim was added, because the spear of the Gyant whom Elhanan flew, was like a Weavers-beam, as the word fignifies. The which might have been probable, if the word Origin had been added to Elhanan, who had flain this gyant, and not to Jair, who was his Father, and had his name before this battle was

fought. Annot. Jaafau] Doing, or my doer. Of the Sons of Bani, Ezra 10.

Jaafiel Gods work; or, the doing of God. A Mefebaite. One of David's Worthies, 1 Chr. 11.47.

of Davia's Wortnes, 1 chr.11.47.

[]aaf3ah] A Ciry, John 2.36.

[]aa3amiah] The nowishment; or the weapons of the Lord. The Son of a Maachathite, 2 King. 25. 23. The Son of fremiah, Jer. 35. 3. The Son of Shaphan, Ezek. 8. 11. The Son of Azur, 13.43.

Jaager] A belper, or aider. A City, Numb.21.32. Jaagiah] The firength of the Lord. The Father of Beon, 1 Chr.

Jazziel or Jaziel] The strength of God. One of the Porters, 1 Chr. 15.18.

Habal | Falling away; bringing; or, building; or, a check. The Son of Lamech, Gen.4.20.

Jabbok] A making empty, a scattering; or, a wrestling. A

January 2.22.0 river, Deut.2.37.

Jahriff Draught; or confusion, A City, 1 Sam. 11. 1. The

Father of Spallum, 2 King. 15.10. Janes ] Sadness, sorrow, or grief. A Ciry, 1 Chron. 2. 25. A mans name, so called, because his Mother bare him with sorrow, x Chr.4.9.

Habin | understanding ; or building. King of Hagor, Josh. 11.1.

King of Canain, Judg. 4.23. Flatmeet | Gods building; or, understanding. A City, Josh.

Α

Habneh Building; or, understanding. A City, 2 Chron. Hachan wearing out, or pressing. One of the Children of Gad,

Action Preparing; or, stability. The Son of Simeon, Gen. 46.10. Of whom the family of the Jachinites, Numb.26.12. A pillar placed in the porch of the Temple, 1 King.7.21. or, he

hall establish, marg. A Priest, 1 Chr. 9.10.

Facint Hereof mention is made, Rev. 9.17. & 21. 20. A precious frone, of a violet or purple colour, not unlike the Amathyst. It's neither too dark nor too bright, but of a mean between both; though it be very hard, yet therein the Adamant maketh an imprefilm. According as is the air, cloudy or clear; fo is its colour. It expels melancholy, comforts, makes us flum furpicions, strengtheneth the members and finews, is good against drunkenness, hath a sweet savour, giveth a wholesome taste, and is good against poyson. The nearer it is in colour and substance unto the Saphire, it is so much the better. Hereof there are several kinds, but all precious and useful. If that were true which is written of it, that through it we become fo acceptable, as we obtain such things as we ask, who would not fell all and buy

" A precious stone, called a Jacinth. One of those flones whereof is made the gare, which fignifies Chrift, the only way and dore unto life, by whom if any enter, he shall be safe. Rev. 21.20. The eleventh a facinth.

Jacob A supplanter, or deceiver; the beel, or the footstep. Gen. 25,26. Hol. 12.3. 'The younger Son of Isaac, brother to Esau, the Father of the Patriarchs, called also Israel, Rom. 9.

2. The whole posterity of Jacob, even the whole Nation of the Jews, and the Church of God conflitting only of them till the death of Christ. Obad. 10. For thy cruelty against thy Brother Jacob. Rom. 11. 26,14. Ifa. 59. & 27.6. & Ifa. 14.1. It fignifieth fuch Jows as were held Captive in Babylon.

3. The Son of Mattan, Mat. 1.15. 3. The Son of Mattan, Mat. 1.15.

"Generation of Jacob] A multitude of men coming of Jacob, not by carnal defeent, but by spiritual birth born from above; for Jacobs posterity is twofold, spiritual and carnal, Rom. 9. 8. Pal. 24. 6. This is the generation of Jacob, of them which seek God: this is meant of the spiritual posterity. As Aaron is put for his posterity, the Aaronites, 1 Chr. 12.27. & 27. 12. Also David is put for his children, 1 Chr. 4.31. So Gods people (the posterity of Jacob) are called both Jacob and Israel every often in Scripture. Jacob is a name of Instruity, for he strove for the birth-right, but obtained it not when he took his Brother by the heel in the womb, and thereupon was called Jacob, Gen. 25. 22, 26. But Ifrael is a name of power and principality; for after he had wrestled with the Angel, behaved himfelf princely, wept, prayed, and prevailed; his name was there-by changed from Jacob to Ifrael, that is, a Prince and prevailer with God, Gen. 32.24, 26, 28. Hol. 12.3, 4. Therefore is the name ifrael given to all Gods people, even the Gentiles alfo, which have Jacobs faith, Gal.6.16.

Boule of Jacob] Posterity and people which come of Jato wit, the Ifraelites, Ifa.2.5.

Pfal.24.6. O Jacob; or, O God of Jacob, marg. Hada Knowing. The Son of Onan, 1 Chr.2.28. Japan] His hand; or, confession. The Son of Nebe, Ezra 10.

Javoua] Known. The Son of Jonathan, Neh. 12. 11.

[ ] [ A little Doe, or Goat , or, afcending. The Wife of He-

Jagur A bushandman; or, stranger; or, gathering together. A City, Josh 15:21. who flew Sifera, Judg 4.21.

[at] The everlasting. The proper name of God, in respect of being or existence, for he is of himself. Exod.3.14. giveth to all life, and breath, and all things, and in him we live, and move, and have our being, Act 1.25,28. It is the same in effect with Jehovah, but moreldom used.

Jahylaieel Praising God; or, the cleanness or light of God. The Father of Ziph, 1 Chr.4.16.

Jahylaiell The same. The Father of Azariah, 2 Chron. 29.

[]ahath] Broken in pieces; or, fearing; or in the Syrian tongue, descending. The Son of Realah, 1 Chr. 4. 2. The Son of Gershom, Ibid.6.20. The Son of Shimei, Ibid.23.10. The Son of Shelomoth, Ibid.24.22. A Levite, of the Sons of Merart, 2 Chr.34.12.

Hahaa] Brawling, or strift. A place, Deut.2.32. Tahazah] Jahazah | Scolding, or contention; or, the end of the Lord. Hahasiah] The vision of the Lord. The Son of Tikuah,

Alahaziel | Seeing God. Of the Sons of Hebron, 1 Chr. 22.19.

The fon of Zechariah, 2 Chron. 20.14. The Father of Shechaniah,

21.0.5. Janhai] The Father of Regem, 1 Chr.2.47. Jahhiel] Gods unity, joy; or, sharpness; or, revenging. A fa-

mous man, i Chr.5.24. mous man, 1 air.5.24.

Jahdo J Islone, Ione, his joy, sharpness of wit; or, in the Syrian tongue, his newness. The son of Buz, 1 Chr.5.14.

an longue, his newneys. In elon of Euz, I Chr.5.14.

Alahleel Waiting for God, besetching God, bose in God; or, beginning in God. The son of Zebulun, Gen.46.14. Whence the Jableelites, Numb. 26.26.

Hahmai ] Warn, or making warm. The fon of Tola, I Chron.

7.2.

[ab3ah] A City, i Chr.7.78.

[ab3et] God basteth; or, divideth. The son of Naphthali,
Gen.46.24. Whence the Jabreelites, Numb.26.48.

[ab3eta] God basteth; or, divideth. The son of Naphthali,
[ab3eta] God basteth; or, divideth. The son of Naphthali,

Chr.7.13.

[Chr.7.13.]

[Air] Illuminated, lightened; a river; or the running water of JAIL J. Muminarea, eigenenea & a rever; or the running water of the river. The fon of Manasseh, Numb. 32.41. A Judg. Judg. 10.3. The fon of Segub, 1 Chr. 2.22. The Father of Elbanan, Ibid. 20.5. The Father of Mordecai, Est. 2.5. Hence Jairite,

Flairus The fame with fair. A ruler of the Synagogue.

Hakan The fon of Ezer, 1 Chr. 1. 42. called also Akan,

Jaketh The Father of Agur, Prov. 30.1.

Jakim Rifing, confirming; or, establishing. One of the heads of the Fathers, 1 Chr. 8.19. One to whom the twelfth lot befel,

1 Chr.24.12. Halon Tarrying; or, murmuring. The fon of Erra, I Chro-

Jambzeß] A rebell, bitter, changing, the sea, with poverty, or mant. One that withstood Moses, 2 Tim-3.8.

James A supplanter, or maintainer. The Son of Zebedee; Mat. 10.2. The son of Alpheus, Ibid. 3. who wrote an Epistle,

Jamin] Right hand, or South windes. The fon of Sincon, Gen.46.10. Of whom the Jamites, Numb. 26. 12. The fon of Ram, 1 Chr. 2. 27. One that caused the people to understand the Law, Neh.8.7

Jamleth] Reigning; or, after the Syrian speech, asking coun-fel. A Prince in his family, 1 Chr. 4.34.

Jangling 1 Tim. 1.6. Vain jangling, µalauchoja. Vain talking, an idle discourse or reasoning, differing nothing from old Wives fables, which though long, yet are empty and fruitless, to that they themselves know not what they say, what they would be at. Leigh. Cr. Sac.

Jannes The fame. One of Pharaob's Inchanters, 2 Tim.

Jannes As Jannes and Jambres withstood Moses, 2 Tim. 8. These names are not to be met with in the story of the Old Testament, but are taken out of other Records of the Jews (as divers other things mentioned in the New Testament touching Moss, Act.7.22,23,25.) being the name of the chief Magicians, who did the miracles before Pharaoh, Exod. 7. In those Records they are named Johanne and Mamre, Janis and Jambres, Johanne and Membre, Jane and Memre, Jones and Jambres, John and Ambrose, Jones and Jambres. And among the Heathens John and Amonge, Johns and Jamoros. And among the Heathers in Pliny, there is talk of Moses, Jannes, and Cabala (or as other Copies read Jotape) which he mentions as Jows that used Magick. They are faid to be skill'd in the holy things among the Agyptians, inferior to none in the art of Magick, and the Priests above Atmphis. They are in an Arabick Manuferin tamend Deiannes Jambarus and Suradas, and that God destroyed them with Pharab and bis hosse in the red Sea. To these Sain Paul her every fitly compares the Gnosticks, and their chief Founder Simon (and Micropares the Gnosticks, and their chief Founder Simon (and Micropares the Sain Sea.) rounder and others after him) being a known Sorcero, and refining the truth by lying wonders, as those Magicians did. And of him we find that fulfilled in the event, which is here foretold, vers. 9. that he should meet with the like fate, and discovery that those Magicians met with, for having undertaken to fly, he was carryed up in the air by a Chariot of the Devils, but was thrown down from aloft to a notorious infamous death. Dr. Ham.

Janoah A City, 2 King. 15.29. Janohah Resting, tarrying; or, deriving. A City, Josh. 16.6.

Janum Sleeping. A City, Josh 15.53. Japheth Enlarged, fair, enticing, persuading. The son of

Noah, Gen. 5.32. Ilaphia] Making see, appearing, or lightening. King of La-chilp, Josh. 10.3. The fon of David, 2 Sam. 5. 15. A city, Josh. 10. 12.

Haphlet | Delivered; or, banifhed. The fon of Heber, Chr.

Aphleti The same. A place, Josh. 16.3.

Tapho | Fairness, or comeliness. The name of a city, Josh. Japhol James, Act. 10.5,8.

Flarah A wood, honey-comb, making bare, powring out; or,

atching diligently. The fon of Ahaz, I Chr.9.42.

Hareb] Arevenger. King of Afhur, Hof. 5.13. Hared Ruling; or, coming down. The Father of Enoch, Gen.

5.18. Luk.3.37.

5.18. Luk.3.37.

\*\*Alathal The moon, table; or a fweet smell. An Ægyptian servant to Shelpan, 1 Chr.2.34.

\*\*Alathal Fighting, chidding, multiplying; or, avenging. The son of Simeon, 1 Chr.4.24. A Priest, Ezr. 10.18.

Harmuth Fearing death, or feeing death, or throwing down

death. A city, Josh.21.29. Baroah | Making a sweet smell, breathing, the moon, or the

moneth. The fon of Gilead, 1 Chr. 5.14. Bathem] Ancient, or fleeping. The Father of Jonathan, 2 Sam-

Jather Righteous. Jofh. 10.13. 2 Sam. 1.18. Jafhoheam \ The people fitting, the controverfie of the people; or, the captivity of the people. One of David's Worthies, 2 Chro. 11. 11. The fon of Zabdiel, 1 Chr.27.2.

Isthub | A returning, a controverfie; or, a dwelling place. The fon of Iffachar, I Chr.7.1. Of whom the fashabites, Numb. 26.

24. The fon of Bani, Ezr. 10.29.

Jashubi-sthem] The name of a place, 1 Chr.4.22. Jashel] A valiant man, 1 Chr.11.47. Alafon | Healing. A mans name, Act. 17. 5. Paul's Kinsman.

Rom. 16.21 Halper A percious flone, mentioned Exod. 28. 20. & 39. 13. Ezek. 28. 13. Rev. 4. 3. & 2: 11, 18, 19. It affwageth the fever, helpeth the dropfie, faid to preferve a man fafe amidft dangers, helpeth a woman in travel, cooleth the inward heat, bridleth luxury, purgeth the filth of the eyes; and being beat into powder, and given in milk, healeth old ulcers. This is a stone of great worth and glory, of which are many forts, of fundry colours; fome green, some azure, some particoloured and spotted. This last stone for the youngest Benjamin is the first foundation in the heavenly Jernfalem, Rev. 21.19. The glory of this Jasper shined in Benjamin's Tribe, when the Temple of Solo-

mon was there builded in Ferusalem, Deut. 33.12. Josh. 8. 11, 28. and in particular perfons, as Ebud, (Judg. 3.) Mordicai, and Efther, but chiefly in Paul the Apostle, who was of this Tribe, Rom. II.I. Aynsworth on Exod. 28.20. "Interest fore A most renowned and noble Jewel, (being the Mother-pearl) both for antiquity and variety. For there

be divers forts; one kind is here mentioned like unto Chrystal most cleer, and of a through and most pure light, which cannot be darkned and obscured by any other colour. be darkned and obscured by any other colour.

2. The bright glory of God shining in his Church, being one more exactly purged from all filth of mans inventious, than ever before. Rev. 21. 11. Her shining was like a stone most precious, as a Justice stone clear as crystall.

2. The exceeding glory and majesty which God hath himself, and in himself incommunicable to any creature. Rev. 4.3. And

one that fate, was to look upon, like a Jasper stone. Some Interpreters think by these three precious stones, Jasper, Sardine, and Emerald, the mysterie of the three Persons in one glorious God-head to be refembled, and in some sort opened. The Father fountain of Deity, shadowed by Jasper (which is Mater Genmarum) most ancient, and of greatest variety. The Son (who was made flesh for us) fignified by the Sardine, which is of a fleshly colour; therefore called Carneell. The Spirit by the Rain-bow, or Emerald, which is for beauty and pleasure, most delightful; to note the unexpressible sweetness of the holy Spirit; such then is God; one in Essence, three in Persons.

He compareth not this light of that Church to any light in heaven or earth; for the Son is sometimes darkned by Clouds, and hurteth our eyes, if we look too wiftly on it: The Moon and Stars lose their light, when the Sun appeareth, and our Madelights decay. But it is compared to a Jaffer, which is not darkned by Clouds, neither doth hurt our eyes; but the more we look on it, the more it pleaseth us; neither doth it leave shining when the Sun shineth, nor doth the brightness of it go out at any time.

Jathniel The gift of God. The fon of Mefhelemiah, 1Chr. 26.2.

Hattir A remnant ; or, excellent. A city, Jofh. 21.14. Hiban Making sad, The Son of Japhet, Gen. 10.2. Grecia,

Flavelin A weapon, wherewith Phinehas executed judgrrent on the guilty Zimri, and Cozbi, Numb.25.6. And Saul would have flain innocent David, I Sam. 20.33.

Hato] put for the jaw of man, Plal. 22.15. of beaft, Judg. 15. of fish, Job 41.2. Also, for the means of holding, Job

29. 17.

[Jams] Job 29.17. Heb. the jaw-teeth, or the grinders, marg.

[Jams bone of an Als] Judg. 15. 16. By this weak means, and contemptible instrument, through Gods Almighty power and affiftance, Samson slew a thousand of his and his peoples enemies, and laid their dead bodies on heaps one upon another.

By the Jam-teeth of the wicked, which are as knives, may be understood their cruel practifes, Prov. 30.14.

Hapica The Keeper of a Prifon, Act. 16.22.

Jasar] an aid, or helper. A City, 2 Sam. 24.5. Jasar] The fame. A land, Numb. 32.1. A City, Josh.

Haziel The strength of God. A Levite of the second degree, 1 Chr. 15.18.

[a3i3] Brightness; or in the Syrian tongue, a departing. One of David's Officers, 1 Chr.27.31.

Jibhar] Chosen. One of David's Sons, 2 Sam. 5.13. Jibleam] The ancient of the piople 5 or, the people decreasing; or,

clipping them. A City, Josh. 17.11. [bneish] The building of the Lord; or, the understanding of the

Lord; or, a fon by adoption. The fon of Jeroham, 1 Chr.9.8. Ibnijah The fame. The Father of Revel, Ibid.

Jb2i Passing over, being angry; or, being with young. The fon of Merari, 1 Chr.24.27.

Iban The Father of a target, or the target or weapons of a Father; or, the Father of coldness. A Judg, Judges 12. 7, 8, 9.

#### C

"Achabod where is glory; or, no glory; or, we unto glory. The Son of Phinebas, I Sam.4.21.

Iconium] coming; A City of cilicia, or Lycaonia, Acts

Hoalah The hand of flander; or, an oath, or curfing; or, after the Hebrew and Syrian, the hand of God. A City, Josh.

19. 15. Aobath | Flowing with honey; or, the hand of destruction. Of

Journal J. Chr.4.3.

Jibbo] His band, power, or confession. The Father of Abinadab, 1 King.4.14. The son of Joab, 1 Chr.6.21. The son of Zeebariab, 1 Chr.2.21. A Seer, 2 Chr.9.29. A Prophet, Ezr. 5.1. The chief at the place, Capphia, Ezr. 8. 17. One that went up with Zerubbabel, Nch. 12.4.

" Hole] He that may work and will not, but ceaseth to labour.

through love of ease, Exod. 5.17. Te are too idle. 2. One that is unoccupyed, because he lacks work. Mat. 20.3,6. Why stand ye here all day idle? Because no man bath bired "us. The former are idle voluntarily, but these latter necesfarily.

3. Unprofitable, and which tendeth not unto edification, Mat.

Hole of every idle word, Mat. 12.36. It is the custom of all Writers, very frequent in the Sacred Dialect, to use phrases, whereby they understand much more then they express. So degree place idle word, is much more than idle, vain, even blat-phemous speeches. The word depsin, may bear proportion in sense to the Hebrew &IU, which signifies vain indeed, but fre-quently suif, because that which is falle wants the solidity and fubstance of truth. It's quasi degy . when the words are without deeds agreeing to them. It may refer to the notion of movinger pieca, used for reproach and contumely, ch. 5.11. for such was that against Christ, vers. 24. that great contumely and falsity of his casting out Devils by the Prince of Devils. That it is some grand crime, not every word which tends not to fome special end of Christian edification, appears by the next verse, where they are affirmed to be such, as for which under Christ, men are sure to be condemned, and not by evil works or actions only. Dr. Hammond,

Holenels The fins of Sodome, Ezek. 16.49. The decay of a house, Eccl. 10.18.

\* Apol Any image or visible representation of a false or true God, though it be not worshipped, nor made with any intention of worship, I Joh. 5. 21. Keep your felves from Idols. 2 Cor. 6. 16. What agreement hath the Temple of God with Idols? Deut. 4. 15. doth manifest the truth of this. For the Image which the Jews made of the true God, is condemned of God himself, Exod. 32. 8. and they that made it were punished as Idolaters. I Cor. 10. 7. Neither be ye Idolaters, as were some of them, with whom God was not well pleased.

1 Cor. 10. 5. Finally, in the forenance place of Deut.
1. 15. the only making of an image of God is precifely forbidden; and learned Divines both affirm and prove; that both Scriprures and Fathers have indifferently used the word Idol and Image, for one and the felf-fame thing. Wirness that one place of Tertullian (among many) upon those words of 1 Joh. 5. 21. John (faith he) doth not write thus, Keep your selves from Idolatry; that is, from the service of them: But from Idols; that is, from the very Image of them. It is therefore a dotage in Popery, to diffinguish between Idol and Image, and to make the Picture of a faife god only, to be an Idol

'Note: Papifts call Idols which represent things which never were in being, or representeth them in nature of a God: And Images, which represent things that had a true being, in whom they worship (as they say) the thing represented.

Also nore, that Idol in Greek significth a figure or repre-fernation, whence cometh the diminutive Idolon, which fignifieth, a little form or fashion: And therefore every little representation or figure must be called an Idol. Tertull, lib. de Idolat. Cap. 3. Images which they call Idols, Tully i de Finibus.

'2. Devils, Ifa. 19.3. They are fet forth by abominations, Covers, filver, gold, fraffe, cifterns that will hold no water, other gods, ftrange gods, gods of gold, filver, brafs, &c. vanities, &c. They are mofe vain, 2 King. 19. 18. Ifa.37.19.& 41. 22, 23, 29. Void of fense and motion, neither speaking, seeing, hearing, smelling, handand motion, actuer speaking, teeing, nearing, incling, handling, walking, Pfal.115.5,6,7. They are of no power or efficacy, lefs than nothing, Ifa.41.24. Nothing in the world, I Cor. 8. 4. 8. 10.19. namely, with relation (not unto the matter thereof, which is gold, filver, &c. or object thereof, things in heaven or which is goin, inver, or to object the or, timing in hearth or earth) unto their efficacy. Hence they are named the nothings, lies, vanities. Nor can they fave or deliver their worshippers in the time of trouble, Deut.32.37,38. I Sam. 12. 21. Ifa.45.20. Hol.8.5. nor themselves from thieves, Gen. 31. 21. 18.45.20. 101.6.5. 101 uterline's flow detects, Sci. 31. 19.30. Judg 18. 17. 18. 24. from enemies, Ifa. 46. 1, 2., Jer. 48. 7. & 49. 3. Hof. 10. 6. Ifa. 37. 19. They are not profitable, Hab. 2. 18. They must perish, Ifa. 1, 31. & 2. 18. Jer. 8. 11. 15. They are hurtful and permicious, Exod. 23. 33. Deur. 7. 16. John 23. 13. Judg. 2. 3. They are filthy, abominable, detestable, &c.

3 Dol | Zech. 11. 17. The word here for Idol fignification a thing of nothing, of no worth, an empty, vain, vacant thing.

2 Chron. 15. 16. Hebr. horrour, marg. Idols, Deut. 29. 17. Heb. dunguy gods, marg. Ifa. 2. 20. His Idols of filver, Heb. the Idol of his filver, marg. Zeph. 1.3. Idols, or the flumbling blocks, marg. Comp. the text with the marg. Zech. 10. 2. Hebr. Teraphims, marg. Lev. 19. 4. Turn ye not to Idols, Idols called in Hebr. Elilim, which properly fignifieth things of nought, nothing, vain, and nought worth, according to the nature of which name, Paul faith, we know that an Idol is nothing in the world, I Cor.8.4. Elim fignifieth Gods; Elilim, no gods; which the Greek here nameth Eidola, whereof our English Idols is derived. In the Chald. they are called errours or aberrations. And Elilim is applyed to other things also which are of no value, as in Job 12.4. Phyficians, Elil, that is, vain, or of no value; and in Jer. 14. 14. rojucians, Eur., that is, out, of no other, and in Jeta 14. Ide-Fall's Prophets propheticd, Elil, a thing of nought. And as Images are the fame that Idols in figuification, fo Images of filver and gold are called Elilim, Idols, Ila 2. 20. So that hereby God forbiddeth the transgression of the First and Second Command-

"Hool is nothing The false add faigned gods of the Heathen. I Cor. 8.4. An Idol is nothing. Gen. 31. 19, 30. An Idol to be as an empty and vain dream; not in respect of the matter whereof it is made, (for that is something) or of the external form, but in respect of the internal form which doth counterfeit and falfifie true things, making them feem to be what they are not. Also in respect of the vain mind of the Idolater, who wickedly imagineth some divinity to be in the Idol, whereas there is but one true God in the world. Therefore worthily is an Idol faid to be nothing, being a falfe and lying fign, a very fiction, being nothing for fignification, though fomething for substance, a piece of wood, ftone, &c. 1 Cor. 8. 4. An Idol ought to represent either God, which it cannot, he being unlike to any mortal thing: or Gods, which are none, for there is but one God.

An Idol is nothing in the world, I Cor. 8.4. The meaning of this affertion of the Gnosticks, and concession of St. Paul's, that an Iof the Hebrew word, 7:78, from 78, that fignifies nothing that which hath no existence, fo far from being gods, that they are # Se ν εν χόσ μω, nothing in the world, no parts of Gods first creation, only inventions and fancies of men, creatures of mens own creating. Wicked men are the formers first, and then the worshippers

ating, wicked neur alcure Jounness unit, and the mospheress of their micked deities. Dr. Ham. Annot. a.

3:00later] An Idol-worlhipper, who being forgetful of God,
Deut.8.19. and estranged from him, Ezek.14.15. loveth, serveth, walketh after, seeketh to, and worshippeth Idols, Jer. 8.2. inflameth himself with them, Isa.57.5. is mad upon them, Jer.50.38. trusteth in them, Plal. 115.8. goeth a whoring after them, Ezek. 6. 9. fetteth them up in his heart, Ezek. 14.3,4,7. asketh counsel at them, Hof.4.12. lifteth up his eyes to them, Ezek. 18.6,12,15. prayeth unto them, Ifa.44.17. his heart going after them, Ezek.

Adolater, or with Modaters 1 Cor. 5. 10. That & do Ao Adology here is not to be reftrained to the particular fin of wor bip. ping pictures or images, will be probable by the rest of the fins which are joyned with it, for which a Christian Professor is to be excommunicated, ver. 11. It feems rather to refer either to the joyning in the Idol feafts, of which the Gnostick bereticks were guilty; or else to those filthy practices so frequent and customary in their mysteries, as prime rices of the Heathen salse Worships, and taken up in a most vile manner by the Gnoslicks also. That the word should thus be used, will appear most reasons. nable,

1. Because of the words used in the Old Testament, to signifie an idol, (קרוב), is one, which fignifies pollution or filth, by which any man is contaminated, and which is formimes rendred BSEAUZHA, abomination, and the false god, or Idol meant fometime, when BSEAU yua, abomination is used, as Wild. 12.

2. Because their Heathen worships were so full of these foul fins, Ibid. 14.23, & 26,27. Jer. 44.19. I King. 14.24. See Lev. 18.24,25,27,28,29. To which purpose no doubt it was, that the fign of Gods Covenant with his people, was that of Circumcifion, a fign of the excision of pleasures, noting the cashing off that superfluity of naughtines, which had been practifed among those Nations; and the same is more then intimated in our Baptifm, the outward part of which is the washing away the filth of the field, and figurifies the forfaking of all the finful lufts thereof. So i King. 15. 12. the Idols and the Sodomites are mentioned together. And 2 King. 23. 7. the houses of the Sodomites are cast down. So Isa, 57.5. You that inflame your selves with idols under every green tree. Noting that profitution of men and women in the groves, about their Idol-Temples, in honour of their false gods. Dr. Ham Annot. i.

"[nolater] One who maketh Images for Religious use, or worthipeth the Image of the true God, or of the falle. Rev. 21.8. And Idelators

300latrous] 2 King. 23.5. The idolatrous Priests. The root 100, Camar, whence this word cometh, is used to set forth the heat and ardency of the bowels, when one is moved in compaffion as Gen. 43. 30. 1 King. 3. 26. Hol. 11. 8. It is also used (1 Sam. 5. 10.) for the blackness or sprinking of the skin with famine. This title Chemarim was given to idolatrous Priefts, either by reason of their preposterous zeal and fervency about their Idolatry; or because they used to wear black cloaths, or because they were much exercised in burning Sacrifices and Incense.

"Hoolatry The worship or adoration of an Image, or of 'God, before, and by an Image, 1 Cor. 10.7. Neither be Idolaters, as they were. Deut. 5. 9. Thou (balt neither bow to them, nor ferve " them.

'2. The making of any Image or likeness of God, or of any creature in heaven or earth, for a religious end. Deut. 5.8. Thou Shalt not make to thy felf any graven Image, or likenes, &c. Gal. 5.20. 'Idolatry, witchcraft, &c. 1 Cor.6.9. All worship of false gods, and false worship of the true God, is Idolatry.

42. All humane inventions thrust into Divine service. Deut. 12. 32. Whatsoever I command you, that do, put nothing there-₹to.

'4. Setting the heart inordinately upon any creature, by fearing, loving, trufting in it more than in God, and above him. Thus is covetousness called Idolarry, Colos 3. 5. and Wantons make their belly their God, Phil. 3. 19. Ephef. 5. 5. Here an Idolater is one addicted and bent to the service of

5. The immoderate love unto, and distrustful care for the things of the world. Colof. 3. 5. And covetousness which is Ide-

Idolatro | Wholly given to Idolatry, Act. 17.16. That Athens was a City full of Images, or Idols, or Altars erected to the gods, and much given to the worship of them, appears by Pausanias, the number of the Simulachra, or "sidena, there being more than in all Greece beside. Which is also affirmed by others. Dr. Ham. Annor, a.

Houmes Red, earthy; or, bloody. A part of Arabia the flony; thus called from Edom or Efan the Son of Maac, Gen. 25.20.

#### F

"Healous" One grieved with suspicion of dishonesty in the married yoke-fellow, with defire of revenge. Thus are men jealous, and thus also is God said to be jealous, when the marriage between him and his Church is violated and broken. Deut. 5.9. For I the Lord thy God am a jealous God? that is, fo grieved with Idolatry, that I fludy to revenge it.

'2. One which feemeth to be much grieved for others, but it is out of a love to himself, for his own commodity take, Gal.4. 17. They are jealous over you amils. This he writeth of the false Apostles, who for their own gain and credit did love the Galathians. Here jealous is taken in evil part, by a Metaphor or speech borrowed from Wooers, who can abide no corrivals or companions in their love.

'3. One which loveth others truely, not for lucre and glory to himself, but for the benefit of the persons loved. 2 Cor. 11.2. I am jealous over you. Thus Paul, and all godly Ministers are jealous over their flock: here jealous is taken in good part.

Jealoufie Grief for suspicion of dishonesty in married Yoke-fellows, Husbands or Wives. Numb. 5.14. If he be moved with jealousie, and be jealous of his wife.

2. An earnest love of others, in respect of their welfare and good, joyned with great grief for their hurt. 2 Cor. 11.2. With a godly jealoufie. 3. Hot displeasure, and indignation of God. Pial. 79.5. Shall

thy jealousie burn like fire ? 1 Cor. 10.22.

Bealoufie | Suspicion between married folks, of their fidelity one towards another. '2. Vehement affection of love, in which the Church defireth

that Christ his affection may be continued to her, Cant. 8.6. Fealousie is as cruel as the Grave. See Cruel. Jearim] Aleap, or woods. A Mount, Josh. 15.10.
Jeateral Searching out. The Son of Gershom, 1 Chron. 6.

Heberechiah] Speaking well of the Lord, or bowing the knee to the Lord. The Father of Zechariah, Isa. 8. 2. Jebus A treading under foot, or a tumbling, rolling; or, man-

gr. Thus was Jerulaim called, Judg. 19.10. Jebuh, Joth. 18.16. that is, troden under foot, tumbled; or, mangers. Of Jebuh Son to Canaan, Gen. 10.16. of whom the Jebuhtes, the inhabitants of Jebus, Gen. 1 5.21. had their name.

Jechamiah The resurrection, confirmation, or revengements of the Lord. The Son of Jeconiab, 1 Chr. 3.18.

Jecoliah The perfection or power of the Lord. The Mother of garia, 2 King. 15.2. and wish, 2 Chr. 26.3.

Jeconiah Stability of the Lord. King of Judah. The Son of

Joakim, 1 Chr. 3. 16. who was carryed away captive, Jer.44.1. called coniah, Jer 37.1,2.

The band of the Lord; or, confessing the Lord. The Father of Allon, 1 Chr.4.37. A Prieft, 1 Chr.9.10. Of the Sons of Aaron, to whom befel the second lot, I Chron.24.7. The Son of Harumaph, Neh. 3. 10. A chief Prieft, Neh. 12. 6. Another,

Theoetah ] One Lord, the joy of the Lord; or, after the Hibrin and Syrian, the renewing of the Lord. One of the Sons of Shubael, I Ch.24.20.

The fine, or knowledge of God. The Son of Mefhe emiah, 1 Chr. 26.2, The Son of Benjamin, 1 Chr. 7.6.

Hebibah | Beloved. The Mother of Joliah, 2 King. 22.1. Jedidialy] Beloved of the Lord; or, loving to the Lord. The

name of Solomon, 2 Sam. 12.25.

The Diel The knowledg of God, or, the unity of God; or, joy of God; or, after the Hebrew and Syrian, the renewing of God. A

Captain that holp to make David King, 1 Chr. 12.20. Heduthun Confessing his Law, belonging to the Law; or, gi-

ving praise. A Mufician, 1 Chr. 16. 41. The Father of Galal, 1 Chr. c. 16.

Mo Jeouthun Pfal 39.62.77. The title. Or for him. And aron is put for the Agronites. 1 Chr. 12-27. This fedution and his Sons were singers in Wall with the Harp: he prophesied for the confession and giving praise to Jehovah, 1 Chr. 25.3. So Psal. 77:1. The Chaldee addeth the title thus. To praise for the kuping

Heezer The He of help; or, we be to help. The Son of Gilead, Numb. 25.20. Whence the Fezerites.

Hegar-fahadutha | The heap of witnefs. A place, Gen. 31.

47. Alehaziei Steing God; or, the vision of God. One that came to help David, 1 Chr. 12.4. A Prieft, Ibid. 16.6.

Achedeiah Together ; onely the Lord ; or, joy; or, after the Hebrew and Syrian, one Lord. One of Davids Officers, 1 Chron.

Jehezekel The firength of God. One of the Sons of Aaron, to whom befel the twentieth lot, 1 Chr.24.16.

Hehiah | The Lard liveth. A dore-keeper for the Ark, 1 Chr.

Rehiel | God liveth; God hathtaken away; or, God heaping up, The Husband of Mazeba, 1 Chr. 9.35. A valiant man, Ibid. 11.44. One of the Second degree, 1 Chr. 15.18. A Porter, Ibid. A Musician, Ibid. 20. The Son of Landan, 1 Chr. 22.8. The Son of Hachmoni, 1 Chr. 27.32. A Gerihonite, 1 Chr. 29.8. The Son of Mattaniah, 2 Chr. 20.14. The Son of Jehosophat, 2 Chr. 21. 2. Uzgiah, his Scribe, 2 Chr. 26.11. The Son of Elizaphan, 2 Chr. 29.13. The Son of Heman, blot. 14. An Affistant to Connaids the Levite, Told. 31.13. A ruler of the House of God, Ibid. 35.8. A chief of the Levites, Ibid. 9. The Father of Obzdiah, Ezr. 8. o. The Son of Adonikam, Ibid. 13. The Father of Shekaniah, Ibid 10.2. The Son of Harim, Ibid. 21. The Son of Elam, Ibid.26. The Son of Nebo, Ibid.43.

Jehicii The same. The Son of Laadan, 1 Chr. 26.21. called

Fehiel, 1 Chr. 23.8.

Hehiakiah The Grength of the Lord ; or, the taking of the Lord. The Son of Shallum, 2 Chr.28.12.

Hehohadah] The congregation of the Lord, the paffing over of the Lord, the testimony of the Lord; or, the decking or prey of the Lord; or, after the Hebrew and Syrian, the taking away of the Lord. The Son of Ahaz, 1 Chr. 8.36.

Alehoaddan The pleasure or delights of the Lord; or, the time of the Lord. The Mother of Amaziah King of Judah, 2 Chron. 25. 1. and of Josh, 2 King. 14.2.

Aehoaha3 The taking of possession of the Lord; or, the Lord feeing. The fon of fibu, 2 King, 10.35. The fon of foliab, Ibid.

23.30. The fon of feboram, 2 Chr.21.17.

Bethough, or Bouth The fire of the Lord, or the offering of the Lord. The fon of Abaziah King of Judah, 2 King. 11.2,21. The

fon of Jehoahaz King of Ifrael, 2 King. 14.8. Hebohanan] The grace, mercy, or gift of the Lord. A Potter, I Chr. 26.3. A Caprain, 2 Chr. 17. 13. The Father of Ihmael,

2 Chr.23.1. Of the Sons of Bibai, Ezr. 10.28. A Priest, Neh. 12. 13, 42. The knowledge of the Lord. The Father of Benai. 2 Sam. 8.18. The High-prieft, 2 King. 11. 9. The Leader

of the Aaronites, 1 Chron. 12. 27. The fon of Benaiah, Ibid. 27. 34. The fon of Paseah, Neh. 3. 6. A Priest, Jer. 29. Jehoiakim] The rifing, avenging, or establishing of the Lord. A name given to Elizakim the son of Josiah, 2 King. 23.

34. Inchoischin Stability of the Lord. The fon of Jehoiakim

2 King.24.6. Helpotarib] The fighting, chiding, or multiplying of the Lord.

A Priest, I Chr. 9.10. Hehonadab | Voluntary, or willing. The fon of Rechab, 2 King.

Hehonathan ] The gift of the Lord; or, the gift of a Dove. The fon of uzziah, 1 Chr. 25.27. A Levite, 2 Chr. 17.8. A Prieft, Neh. 12.18.

Heliozam] The height of the Lord, or throwing down of the Lord. The fon of Jehosaphat King of Judah, 1 King. 22.50. The ion of Abaziah King of Ifrael, 2 King. 1. 17. The ion of Ahab, 2 King.3.1. A Prieft, 2 Chr.17.8.

Hehothabad | One that waited on King Jehofhaphat, 2 Chr. 17.

Hehoshaphat ] The Lord is a Judge; or, the judgment of the Lord. The fon of Abilud, 2 Sam. 8. 16. The fon of Paruah, 1 King. 4.17. The fon of A[a King of Judah, 1 King, 15, 24. The Father of Jehn, 2 King, 9, 2. A Prieft, 1 Chr. 15, 24. The Valley of Jehoshaphat, Joel 3. 2.

nonumnate, jost 3. 2. Hebothabeath] The fulness of the Lord, the Oath of the Lord; or, the Lord returning the how. The daughter of King Foram, 2 King. 11.2. 2 Chr. 22.11.

Jehothuah] The Lord, or Saviour; or, the Lords Salvation-The Ion of Nan, Numb. 13.16.

"Aghorah" An eternal felf-being, one that hath his effence of himself, from everlasting: and is the cause of existence or being to all things and creatures, which are of him, by him, and

for him. Exod.6.3. But by my name Jebovah, was Inot known to being of himself, and gave being to all creatures, promises and works. This word (Jehovah) is attributed to God the Son, and God the Father, This is one of Gods chiefest names: the force of it is opened, Rev. 1.4,8. he giveth being to his promises and threatnings.

This word יהוה cometh of חיה, he was, and is the proper name of the only true God, Exod. 15.3. Pfal. 83.18. Ifa. 42.8. &c 48.2. Amos 5. 8. & 9. 6. which is tearmed his memorial. Exod. 3.15. Hof. 12.5.

It fignifieth.

1. That God hath his essence and existence of himself, Isa. 42. 35,36,38.

2. That God giveth effence and existence unto all created

things, Amos 5. 8 3. That God is true in his promises and threatnings, and makerh them really to be in their time, Exod. 6.2,3,6,8,29. Ezek. 6. 13. & 7. 27. & 11.10,12. & 14.7,8. It confifts of four letters, 1, 1, 1, 1, as for the most part it doth in all Languages. Thus the Persians name is Spous the Arabians, Alla; the Assertions, Adad, the Assertions, Own or Oeut; the Grecians Oeds; the Latines, Deus; the French, Dieu; the Spaniards, Dios; the Italians, Idio; the Germans, English, and Scots, Gott.

Hereof some yield this reason, for that the number of four, is a perfect number, and so hereby the perfection of God is

Others, that God is he who created all things confifting of four elements.

Ravanell. Biblioth. Paraphraftically it is thus rendred. The bleffed. God faid unto Moses, Say unto them, I who have been, and I the same now, and I the same to be, &c. or, I who am, and am to be. bath fent me unto you. Hence David, The Lord reigneth, (there's the time present) Pfal. 97. I. The Lord King for ever and ever, Pfal. 10. 16. (there's the time past.) The Lord shall reign for ever, (there's the time to come) Plal. 146.10. It implies, that he is first without beginning, and the last wethout end.

This the ancient Hebrews had in such reverence that they abstained from pronouncing it. It was by them stilled, The great name, the glorious name, the appropriated name, the name sparated or unfolded, &c. And instead thereof they read 128,

Adansi. The Steptusgint render it by Ko'es ; The Christian Church by Lord. Buxtorf. Laxic. in 1111. It different from Adonai, Lord; which is Gods name of his sustentation and dominion, whereas Jehovah is his name of existing and being; to which agreeth that name, Ehich, I am, (or will be) Exod 2:14 and fehovah, Gen. 15:2. and fab, Exod. 15:2. Howbeit the Greek verfion turneth Jehovah Lord, as well as Adonai: and the New Testament often followeth the same ; as, The Lord faid to my Lord, Mat. 22.44. for that which is in Hibrew, Jibozah Jaid unto my Lord, Pfal. 110. I. Many times they use God instead of this name febovah, as 2 Sam. 7. 3. comp. with 1 Chr. 17.2. 2 King. 11.10. comp. with 2 Chr. 23. 9. Deut. 4.3. comp. with Mar. 4.4. Gen. 15.6. comp. with Rom. 4.13. Ifa. 8.18. comp. with Heb. 2.13.

Aynfworth on Gen. 2.4.
This name denoting his giving of being unto (that is, the performance of) his word and promises; in this respect it is said, Exod.6.3. By my name Jehovah was I not known unto them: for they were fullained by faith in Gods Almighty power, without receiving the thing promifed, Act. 7. 5. Heb. 11.9,10. but now their children should receive the promise, and so have full knowledge and experience of Gods power and goodness, and of the efficacy of that his name Jehovah, which therefore they fung to his praise, upon their full deliverance from the Agyptians, Exod. 15. 3. So upon performance of further promifes or judgements, he faith, They Shall know him to be Jehovah, La. 49. 23. & 52. 6. & 60. 16. Ezek. 28. 22, 23, 24, 26. Aynfrorth on Exod.6.3.

The force of this name the Holy Ghoft openeth by, He that is, that was, and will be, or is to come, Rev. 1.4, 8. & 4.8. & 11.17. & 16.5. And the form of the Hebrew name implieth so much, Je being a fign of the time to come, Jebzueh he will be; Ho of the time present, Housh he that is; and Vah of the time past, Havah

Of this the Gentiles named the greatest god, Jove, and Juotter, that is, Jah pater, of the shorter name Jah, mentioned, Pfal. 68. 5. And Varro (the learnedest of the Romans) thought Jove to be the God of the Jews. Aynfworth on Pfal. 83. 19.

" Behovah Bireth | fignifieth, the Lord will fez, or provide, to note the special providence of God in distresses: also, here the Scripture speaketh figuratively (as it useth to do in all Sacramental things) because it was a sign of Gods providence: fo Altar is called Jebovah Niffi, Exod. 17.15. and Jerusaiem is called Jehova Shamma. =Betrova=

Jehovah-Riffi] The Lord my banner, Excl. 17.15. Jehovah-Shatom ] Toe Lord send peace. Judg. 6. 24.

marg. "Jethosabad"] Having a dowry; or, the Lords dowry. The Son of Shomer, 2 King. 12. 21. The Son of Obed-Edom, 1 Chr.

Hehozabak ] Juft is the Lord ; or, the juftice of the Lord. The fon of Serajab, I Chr. 6.14.

Achur He, or be that is; or, being. A Prophet, I King.

16. 1. A Captain who was anointed King of Ifrael, 1 King. 19. 16. & 2 King. 11. 13. The fon of Obed, 1 Chron. 2. 38. fon of Joibsia, Ibid.4.35. One that came to help David, Ib.

Jehubbah] An hiding, a beloved; or, in the Syrian speech,

substituting The fon of Shamer; 1 Chr. 11st Syrian speech, fin, or binding. The fon of Shamer; 1 Chr. 7:34.

[setucal] Mighty, perfect, or wasted. The son of Shelemiah,

Jer 37.3.

Jehud Praising, or confessions. A City, Josh 19.45.

Jehud Thesame. The son of Nethaniah, Jer. 36.14. enudigah Apraising or confessing of the Lord. The Mother

of Fered, 1 Chr.4.18. The thuth Keeping counsil; or, after the Syrian, fastened. The

fon of Elbek, I Chr.8.39. Heiel God hath taken away ; or, God heaping up together.

Of the Brethren of Beerah, 1 Chr. 5.7. A Harper, 1 Chr. 15.21. A Scribe, 2 Chr. 26.11.

Hekabstel The Congregation of God. A City, Nehem. 11.

3]ekamiah] The Lord shall arise, the establishing or revenging of the Lord. The fon of Shallum, I Chr. 2.4 1.

Jekamiam The people shall arife. Of the sons of Hebron, thr.23.19. Behuchiel] The hope or congregation of God. The fon of Jebu-dijah, 1 Chr.4.18.

Jemima The Daughter of Job, Job 42.14.

Hermuel | Gods day; or, the fea of God. The Son of Simeon, Gen.46.10. called Nemuel, I Chr.4.24.

Jeoparbed ] Judg. 15. 18. Hebrew, exposed to reproach,

Teopardy] Hazard, danger, peril, 2 Sam.23.17. 1 Cor.15.

30 Tephthah] Opening. The Son of Gilead, Judg. 11. 1. made Head and Captain. Ibid. See 1 Sam. 12.11. & Heb. 11.32. Whether Febhthah offered up his Daughter for a Burnt-offering, according to his Vow mentioned, Judg. 11. 30, 31. is denyed by fome, affirmed by other. Ludevicus Capellus holdeth the affirmative, as may be feen in his Devoto Jepthe Diatrib. Singular. annexed unto his Spicilegium, p. 164. 60.

Jephunneh Beholding. The Father of Caleb, Numb. 13.6. The lonof Jether, 1 Chr.7.38.

Herah The moon, the moneth; or, finelling fiveet. The fon of Toktan, 1 Chr.1. 20.

Jerah-meel] The mercy, or the beloved of God. The son of Hexton, 1 Chr. 2-9. The son of Kish, 1 Chr. 24. 29. The son of Hammelech, Jer. 36. 26. Of the sirst came the Jerahmeelites, # Sam. 27. 10.

Flered | Ruling; or, soming down; called also fared, Gen. 5. The fon of Mahalaleel, 1 Chr. 1. 2. The fon of Febudijab, 1 Chr.4.18.

Heremai | My height; or fearing; or throwing forth waters. Of the fons of Hulham, EZr. 10.33.

Beremiah] Exalting the Lord; or, the Lords beight. The Father of Hamital, 2 King. 23.31. A mighty man of valour, 1 Chr. 9.24. & 12.4, 10. Another, Ibid. 13. A Prophet, The fon of Hilkiah, Jer. 1. 1. One that sealed the Covenant, Neh. 10.2. &

Heremoth | Fearing death, or feeing death, or throwing down death. The fon of Heman, I Chr. 25.2. Of the fons of Zattu, Ezr.

Teriah ] The fear, vision, or throwing of the Lord. Of the fons of Hebren, 1 Chr.23.19. Teribai | Fighting, chiding, or multiplying. A valiant man,

1 Chr.11.40 Agricho | The moon, moneth; or his fweet finell, Numb. 22. 1.

Heb. 17 .30 Biriel Thefear, or vision of God. The son of Tola, I Chron.

Aprifah An Officer among the Hebronites, 1 Chron. 26

Herimoth, fee Heremoth The fon of Bela, 1 Chr.7.7. The fon of Becher, Ibid. 8. The ion of Beriah, Ibid. 8. 14. One of Davids helpers, Ibid. 12. 5. The fon of Mulhi, Ibid. 23. 22. The fon of Agriel, Ibid. 27:19. The fon of David, 2 Chr. 11.18. An Overseer, Ibid. 21.13. Of the Sons of Elam, Ezr. 10.

Flerioth Panns, Kettles, or Cauldrons; or, howling out; or breaking afunder. The wife of cateb, 1 Chr. 2.18. Jeroam High, merciful; or after the Syrian, beloved. The

Father of Joseph, 1 Chr. 12.7.

Teroboam Fighting against, chiding; or increasing the prople. The Son of Nebat, made King over all Ifrael. 1 King. 12. 20.

The Son of Josh King of Ifrael, 2 King. 13.13.

Heroham | High, merciful, beloved. The Father of Elkinab. Sam.1.1. The fon of Elkanah, 1 Chr.6.27. The Father of Eliab and Zichri, Ibid. 8. 27. The Father of Ibneiab, Ibid. 9 8. The Father of Adaiah, Ibid. 12. The Father of Azariel, Ibid.

[Jerubbaai] Let Baal avenge; or, an Idol overcome. Gideon. fo called, Judg. 6.32. & 7. 1. called also Jerubesheth, 2 Sain. 11.

Tieruel The fear, or the vision of God. A Wilderness, 2 Chr.

Herusalem] The vision of peace, or the perfect vision, or perfect fear (or, the doctrine of peace, of 771 be taught, Chytr. Onom.) It was the Metropolis of Judea, and is written in the dual form, as it were the double Ferufalem, to wit, the bigher and the lower, from which the Apostle gathereth an Allegory, Gal. 4. 25, 26. This City was first called Salem, that is, peace, where Melchisedech was King, Gen. 14. 18. It was named also Jebus, Judg. 19.10. of one Jebusti son of Canzan, Judg. 10. 16. and was pollersed of his seed the Jebusties, who held therein the Fort of Sion; till David won it from them, I Chron. 11.4,5,7. Here also was the Mount Morijah, whereon Solomon built the Temple, 2 Chr. 3. 1. where Abraham offered his fon Isaac, Gen. 22. 2. and because there Gods providence was seen, he named the place 71howah- Fireh, Gen. 22.14. which Fireh put to the former name Salem, maketh it Jerusalem, where peace is seen. In Psal. 76. 3. it is called Salom, by the first name. Answorth on Psal. 51.

It was a comely City, Cant. 6. 4. builded as a City that is compact together, Pfal. 122. 3. A ftrong hold, 2 Chron. 32. 10. marg. The City of God, beautiful for fituation, the joy of the whole earth, Pial.48.1,2. Great among the Nations, and Princess among the Provinces, Lam.1.1. The gates of the people, Ezek. 26. 2. Whither the Tribes went up, and where were fet thrones of Judgment, Pfal. 122.4, 5. The beauty of Ifrael, Lam. 2.1. The City that men called, The perfection of beauty, the joy of the whole earth, Ibid. 15.
'It is put 1. For the City it felf, Pfalm. 122. 2, 3. and

125.2.

2. The inhabitants, Mat. 3.5.
3. All the faithful people of God through the world, Jans and Gentiles, Joel 2. 32. And fo for the Church Militant, Ifa.

34.23. & 62.1. & 66.10,12. Jer. 2.17. 4. The Jews, or Kingdom of the Jews, 2 King. 24.14. Mich. 1. 1. Zech. 9.10. or the Nation of the Fews dwelling at Jerusalem, Gal.4.25.

'5. The holy Catholick Church, v. 26. The Church triumphant which is called New Ferufalem, Rev. 2. 12. The holy City, coming down from God out of heaven, Rev. 21. 2. whereof ferujalem was a type, called, The holy City, Neh. 11.1. because of Gods house therein.

Jerusalem] Luk.2.38. or Ifrael, marg.

Comely as Jerusalem, Cant. 6. 4. A City renowned for glory, especially because God himself chose to dwell in it, having his Temple built on Mount Sion. It was fair in situation, the joy of all the earth, the City of the great King, Plal. 48. 2, 3, 176. Hereupon the Church under the Gospel, the Spouse and wife of the Lamb Chrift, is called Jerusalem, holy and heavenly; whose glory from God, and excellent ornaments are described at large, Rev. 21.2, 9, 10, 11, &c. It's by interpretation the light of peace. Aynj-

Jerusha] Possession, or banishment. The Mother of Jotham, King. 1 5.33. Helaiah | The health or falzation of the Lord. The fon of Hana-

niah, 1 Chr. 3.21. The Father of Ubiel, Neh. 11.7.

Teshaiah The same. The son of Jeduthan, 1 Chr. 25.3. The

fon of Rehabiah, Ib. 26.29. The fon of Athaliah, Ezr. 8.7. One of fons of Merari, Ibid. 19.

Jethanah] A City, 2 Chr. 13.19.

Helhebeah The fitting, or captivity of the Father. To him befell the fourteenth lot, 1 Chr.24.13.

Jeffer] Right, finging, having a regard, of ruling. The fon of Caleb, 1 Chr.2.18.

Telhimon The wilderness, Namb. 21.20. marg. 1 Sam. 23.

19. marg.

Jethithei] Ancient, or rejoycing exceedingly. The fon of Jaideo, 1 Chr. 5-14.

Hethua A Saviour. To him befell the ninth lot, 1 Chr. 24. 11. A Provider for the Priefts, 2 Chr.31.15. One that returned from Babylon, Ezr.2.2. A Priest, Ib. 36. A Levite. Ib. 40. The fon of Jozadak, Ezr. 3.2. The Father of Eger, the Ruler of Migpab, Neh.3.19.

Jeffah] A disidling from the head of the Lord; or, a sprinkling of the Lord. One that came to help David, 1 Chr. 12.6. Of the fons of wariel, I Chron. 22. 20. Of the fons of Parofh, Ezra 10.

Jefimiel ] The naming of God; or, aftoniedness of God. A Prince in his family, 1 Chr.4.36,38.

Telohaiah A Prince also in his family, 1 Chron. 4. 36

Jeffe] Agift, or oblation, a debtor; or, being. The fon of Obed, Ruth 4. verf. 22. The Father of David, 1 Sam. 17. 17, 58.

16fte] 1 Chr. 10.14. Heb. Ifai, marg.

If thing? Pleafant and witty words, being offensive, and hindering edification. Eph. 5.4. Jesting.

Jefui] One of the Children of Asbur, of whom the family of

the Jesuites, Numb. 26.44.

Helurun, or Helhurun | That is, (as the Chaldee explains it) Ifrael; the Greek, beloved: So in Deut. 33.5,26. where the Chaldee again translates it Ifrael; the Greek, beloved. And in Isa. 44. 2. Thou Jesurun whom I have chosen; the Chaldee faith, Thou Ifrael; the Greek, Thou beloved Ifrael. It hath the name of Jasher, righteous ness, as being a righteous people by calling, having Laws right and equal, if they had walked in them. Or, it may be derived of Shor, which is, to look, or fee, because this people saw the glory of God at the giving of the Law. The fame word Shor is also a bullock, which some think Moss here alludeth unto. as if Wasl were waxed like a fat bullock which kicked. Aynfw. on Deut. 32.

15.

\* Efus A Saviour, one that faveth his people from their fins. Marth. 1. 21. He shall be called Jesus. It is a name of his benefits; to wit, salvation had by Christ. Also, it signifies the doctrine concerning Jefus, Act. 8.35. Thirdly, it fignifies Jofua, who brought Gods people into the promifed Land, and was
therein a type of Christ, Heb. 4.8.

"I. Some meer man called Jesius; as,

" 1. Jojua, Heb.4.8. Ad.7.45.

" 2. Jesus the son of Josedeck, Zach.3.1. Hag. 1.12.

"3. Fesusthe son of Syracb.

4. Another, Col.4.11.
"If. The Son of God; who became Man, to fave men by "his fuffering for them, Mat. 1.21.
"III. The doctrine concerning Jesus, Act. 8.35.

"IV. The vertue and power of Christ to sanctifie us by his "Spirit, Rom.8.10,11. Gal. 2.20.

"V. The examples and holy life of Jesus, which are made

"ours by imitation, Rom. 13.14.
"This with the former fense do make up the Image of Jesus "in us; fo as a man may even read Jesus Christ in the life of a "true Christian, the likeness of athing being often called by the " name of the thing whereto it is like."

"VI. The merit or justifying grace of Christ, Eph. 2.17. Gal.

"VII. The name or fame of Jesus gotten by his works, "and namely his refurrection, Act. 13.22. (begotten thee) Pfal.

This name of our Lord and Redeemer (though some derive it from ide, to heal ) is Originally Hebrew; which fome derive from יהוה, the proper name of God, and thereupon by inferting U, make it 7 Un', and fo to fignifie the same that Tebevab incarnate, or God made man; and hereto they accommodate the name Immanuel, God with us, or God our broker, fielh of our fielh, and hone of our bones. But it comes of yw, falvation, from the root yw, be faved; whence yw, or in Hiphil. ywin, he bath faved, whence unit?

"Actus") Johna, the Captain of Gods people after Moses, under whose conduct the Israelites were brought into Canaan, 'Heb.4.8.

Jettlet Excelling, remaining; or, fearching out diligently; or, a small rope. The Son of Gideon, Judg. 8. 20. The Father of Amala, 1 King. 2. 5. The son of Jada, 1 Chron. 2. 22. The son of Exra, Ibid. 4. 17. The Father of Jephanneth, Ibid. 7. 38.

[setheth] Giving. A Duke, Gen. 36.40.

[sethia] A Town or City, John 19.42.

Hettheo It is of the same signification with Jether. The Father in Law of Mofes, Exod.3.1.

Hetur] An order, or keeping. The fon of Abmael Gen.25.

[sevel] God bath taken away; or, God heaping up. Of the fous of Zna, 1 Chr. 9.6.

Hefuth ] A moth, grawn about, pressing down; or, gathered together. The son of Esau, Gen. 35.5. The son of Bissan, I Chr. 7.10. The son of Shimei, Ibid. 23.10. The son of Rebotoam, 2 Chr. 11.10.

Heur] The fame. The fon of Shaharim, I Chron. 8. 8.

F.

Helm Natural, Zech. 8. 23. Nehem. 2. verf. 16. Act. 10.

Outward, by nation, name, and profession, Rom. 2. vers.

Inward, one of Gods faithful people, Rom. 2.29.

It is put 1. for a Jew properly, Act. 22.3.
2. For one in heart and spirit, a true server of God, Rom. 2.

3. For an observer of Legal Rites and Ceremonies, 1 Cor.

4. For found Christians, Rev. 2.9. & 3.9. "Here in ward] One, who is a Jew in truth, though he be not so by name or Nation, Rom. 2. 29. He is a Jew, which is one within; that is to fay, one who professeth himself to be one of Gods people, and is fo indeed, and before God, in spirit and in heart being faithful and holy.

"Hebo outboard | He that is a Jew by Nation, name. and profession only. Rom. 2. vers. 28. A Jew which is one out-

"Reither Jew noz Brecian That God hath no regard of these circumstances and external qualities, whether one be born 'a Jew or a Gentile, be free or bond, &c. But acknowledgeth for his Children all which believe in his Son. Gal. 2.28. There is neither few nor Grecian, &c.

Flewel Taken 1. properly, for a precious and coffly ornament, whether of gold or filver, Gen. 24-53. Exod. 3. 22. Cun-ningly wrought, Numb. 31. 51. which the Jews offered unto the Lord, for the work of the Tabernacle of the Congregation and for all the service thereof, Exod. 35. 22. Which the Philistims returned with the Ark for a Trespass offering, 1 Sam.6.8.Wherewith the enemies that came against Jehosophat were adorned, 2 Chr. 20. 25. For which Hezekiab made a Treasury, 2 Chr. 32. 27. Used by Brides for ornament, Isa. 61. 10. By Idolaters for the service of their Idols, Ezek. 16.17. Hol. 2.13. Hereof some are for the forehead, Ezek. 16. 14. For the ear, the nose, the hand, &c.

2. Figuratively, for Gods children, Mal.3.17.

Hetwels | Job 28. 17. or Veffels, marg. Mal. 3.17. or special trealure, marg.

Jewels ] A woman, by Nation of the Jews, Acts 16.

Hewish Tit. 1. 14. Jewish fables. Under this may be comprehended all the false Glosses and false Interpretation of the Law of Moses, urging that external and literal, but not the internal and spiritual meaning of the Law; for which corruption Christ challenged the Jewish Teachers, Matth. ch. 5. & 6. & 7. Also all their fabulous inventions in their Talmud. But especially all those Doctrines of the Jews, which concerned the Legal and Ceremomal observation of Days, Meats, Drinks, Garments, Washings, Persons, and Peoples. Taylor on Tit.

Jeto2p The Land of Judea, Dan. 5.13.
Which Jay they are Jews and are not, Rev. 2.9. Brag of the truth of their Religion, when they want both the inward power, and outward evidences of it. Mat. 3. 9. Joh. 8. 33, 39. Rom. 2. 28, 29. 2 Tim. 3. 5. Annot.

Jews they were according to the flesh, but not Jews in that sense in which they boasted, that is, they were not the true Church and Children of God. Giffard.

" Hems by nature ] Such as were born Jews, by natural generation coming of Jewish Parents, who were Gods people. In this sense they are called natural branches, Rom. 11. because they descended by birth of the Holy Patriarchs, with whom God had made a Covenant to take them for his people, Gal. 2. we who are Jews by nature.

Bezaniah The nourishment, or weapons of the Lord. The Son of a Maachathite, Jer. 40. 8.

Regebel ] noe to the house ; or, the Isle of a house, or the Isle of a dunghil; or weete the dunghil. The wife of Ahab, I King. 16. 31. A wicked woman, no better than another Jezebel in the Church, who was a Seducer, and Idolatress, Rev. 2. 20.

'Bezebel ] A woman of that name, wife of Abab King of Ifrael, whom she drew on to most horrible Idolatry, being one also, which withstood and persecuted the Lordsholy Prophets, and kept a Table for four hundred false Prophets, whereof she was a Ring-leader and a Captain, bearing her felf as an open profelled enemy of God and his truth.

'2. A certain notorious evil woman, not named Textbel, yet bearing her name for likeness in qualities; being a Whore, a

Witch, and Idolatrous, feigning her felf to utter Doctrine from the Holy Ghoft (as a Prophetess) yet she had it from the Devil himself. Her Doctrine was the same which before is called Balaam's Doctrine. See there Rev. 2. 20. Thou sufferest the woman Jezabel, which calleth her felf a Prophetes. What she was it is not known, but she was some notable filthy woman, which seduced and poyfoned many.

E,

Jezebel] 1 King. 18.4. Heb. Rebel, marg. Hezer] The Isle of help; or, woe be to help. The Son of Nap-

thali, Gen. 46. 24. of whom came the family of Jezerites, Numb.

Heziel The fprinkling of God; or, the distilling from the head of God. The Son of Azmaveth, 1 Chr. 12.3.

Jezliah] The Son of Elpaal, 1 Chr. 8.18.

Singers Overfeer, Neh. 12.42.

[Restreet] The feed of God, the dropping down of Gods friend/hip; or, the sprinkling upon the shepheard of God. A City, Josh. 15.56. One that was of the Father of Etam, 1 Chr.4.2. The Son of Gomer, Hof. 1. 4. From the forementioned City cometh Jegreelite, 1 King.21.1. and Fegreelitels, 1 Sam.27.3.

### 1

"If I is a word noting, 1. A condition, or cause, 1 Cor. " 11.31. Luk.9.23.

"2. A reason of a matter, Ephes. 4. Phil. 2. 4, 8. 2 Thess. " I. 6.

"3. A flat denial of the matter; as much as to fay, Not at "all. Or, a protestation with imprecation against sin, Heb. 13. " 15.

4. Rarity of the doers.

" 5. Necessity of the same use thereof, to the effecting of ano "ther named with it.

"6. An objection or supposition of some great thing, and is "as much as Though, Although, Gal. 1.8. 1 Cor. 13.12. Eccl.

"5. 7.
"7. Doubtfulness or uncertainty of the matter. For, εχ fuppo-

8. It fignifieth as much as, For that, Gen. 31. 51. Act. 26. verf. 2.

9. Is put for a note of a mans qualification, Deut.28.1.

10. for Surely, Numb.14.23. marg.

11. for Whether or no. Gen. 8.8.

12. for When, Judg. 21.21.

It's used in Swearing, Gen. 14.23. & 21.23. Praying, Gen. 24. 42. Vowing, Gen. 28.20.

If Deut. 7. 12. Heb. because, marg. 2 King. 6. 27. If the Lord do not help thee; or, Let not the Lord fave thee, marg. Galat. 6: 1. or Although, marg. Heb. 3. 11. If they shall enter, according to the marg. is thus in the text, They (hall not en-

If Heb.4.5. If they shall enter into my rest, as the particle if, in vert. 3. is to be underflood negatively, If they shall enter into my rest, they shall not enter into my rest; so in this it's to be underfood affirmatively, as if he had faid, if they hall enter my reft, it (ball be well with them. Pareus.

The true faithful ones shall enter thereinto. Those did not enter into the land of promise; These did into heaven.

And what will I, if it be already kindled? Luk. 12. 49. The particle 21, which is ordinarily rendred if, is oft an Optative, or expression of wish or desire. So chap. 19.42. If thou knewest, for O that thou knewest. So chap. 22. 42. If thou wilt, for O that thou wouldst; and thus it may be here, O that it were already kindled and then the latter part part will be an answer to the question proposed in the former, thus, # 9620, what do I desire? Beyond all things, that it were already kindled? Or, what do I desire if it were already kindled? (i. e.) I defire no more but this. Or again, by rendring the ri as if it were nws, How do I desire that it were already kindled? Dr. Ham. Annot. C.

If need be At that time whensoever need shall be, I Pet.

If it were] fignifieth, O that it were! Pfal. 139.19. Gen.24. 43. Luk. 12.49. This word, as it is used in Prayer and Execrations, so it fignifieth, When I Sam. 15. 7. comp. Mat. 2. 21. with Luk. 11. 24.

# G

Jal] Redeemed; or, defiled. The fon of Joseph, Numb. 13.7. The ion of Nathan, 2 Sam. 23.36.

Igoaliah ] The greatness of the Lord. A man of God. The Father of Hanan, Jer.35.4. Igeai] A redeemer redeemed; or, defiled. The fon of Semaiah, Chr. 3.22.

Ignominy] I'ts all one with reproach, discredit, infamy,

flander, evil report, shame, dishonour, &c. Prov. 18.3.

"Ignozance] Want of the true knowledge of God, and of heavenly things. Eph.4.18. Through the ignorance that is in them. This ignorance is either fimple, when means of knowledge be wanting; or wilful and affected, when one may know and will not. Ignorance being in it self a fin against the first Commandment, cannot excuse sin, that it should be no fault at all.

'2. Unbelief, which follows Ignorance, as a companion or fruit. 1 Pet. 1. 14. Fashion not your selves to the former lusts of your ignorance; that is, of your blind unbelief. A Metony-'my of the cause.

3. Error, through want of judgment, and right discerning of things. Lev. 4.2. If any man shall sid through ignorance. A Metonomie of the cause.

4. Any fin whatfoever, which cometh from fuch ignorance and error; according to the use of the Hebrew tongue, which under Ignorance meaneth every fin, even that which is witting and willing. Heb.9.7. And for the ignorance of the people. A Synechdoche of the part for the whole.

'Ignorance may excuse a sin, that it be not so great a fault, but it cannot fo excuse, as it shall be no fault at all. Excusar a tanto non atoto-

It's both a fin, 1 Pet.2.1. and the cause of fin, Eph. 4. 17, 18. Pet.1.14.

"5. Innocency or freedom from fin. So Christ is faid to know no fin, 2 Cor. 5.21.

"Ignorantia facti (non juris) excusat.

"This ignorance of evil as done is good.

"Ignorantia malefatti nostri ut fatti mala est; Ignorantia malefacti ut non a nobis facti bona eft.

"6. Innocency from the will or wicked device of doing ill, "Mat.10.16. & 18.3. 1 Cor.3.18. Rev.3.24.

"7. To deny, to difallow; or, not to confess, acknowledge, "and approve a man or matter, or our acquaintance with him,

Mat. 7.23. & 25.12. & 25.70,72,74. 8. Idolatry, Act. 17.30. The time of this ignorance God wink-

"Lufts of ignozance] Blind motions and evil defires of unbelieving persons who lack the true knowledge of Christ. I Pet. 1. 14. Fashion not your selves to the former lusts of your ignorance.

Rot to regard the time of ignozance To permit and pals over, for causes known to himself, the ignorance of many thousand years. Act. 17. 30. And the time of this ignorance God regardeth not.

Janozant | One which finneth unwittingly. 1 Tim. 1. 13. For I did it ignorantly; that is, not knowing that the Christian Religion was the true Religion.

62. One which doth a voluntary fin, knowing it to be for Heb. 5. vers. 2. To have compassion of the ignorant. See Bible Note.

'3. One that caretii not for other mens affairs and matters. Ifa-63.16. Though Abraham be ignorant of us. Men are careless of that whereof they be ignorant.

'4. One that wanteth the knowledge of the true God, and his Worship. Act. 17. vers. 23. whom ye then ignorantly wor-

6. One to whom something is unknown, because it is not re-'vealed. Thus Chrift as man, and the holy Angels, are ignorant

of the last day, Mat. 24.36. Mar. 13.32.

"6. One that hath not been brought up in the arts, nor attained his knowledge by ordinary means of learning it from men, though else he may be very wife and learned, Act.

4.13.

"7. One that is innocent and free from an evil act, and from the thought or purpose thereof, 2 Cor.5.21.

"8. One that of fraud or hypocrific will not confess his fire "which he knoweth, as having done it.

"9. One that will not, or doth not afterwards acknowledge the truth, Mat. 26.79.

"10. One that diflikes another, Mat. 7.23. 11. One not knowing nor taking notice of, Ifa. 63. verf.

72. One

12. One wanting understanding, Psal. 73. 22.

13. One not rightly conceiving or apprehending, Rom. 10. veri. 2.

"Simnogant] Such as have finned, of what fort or in what kind foever, Heb. 5-2-

- Kind loever, new 5-2.

- Ignulogantty Deut. 19.4. Unwittingly, unawares, Heb. without knowledge. The Greek faith, unwillingly. Aynfw.

# I

Biblam | Their drough ; or, their confusion ; or, bashfulness. The fon of Tola, I Chr.7.2.

Hidlaph] A distilling from the head; or, the dropping of an boufe ; or, after the Hebrew and Syrian, a hand joyned together. The Son of Nahor by Milcah, Gen.22.22.

Aieabarim | Heaps of Hebrews; or, paffers over; or, heaps of angry men; or, toward men: or, after the Hebrew and Syrian, beaps of wheat. A place, Numb.33.44.

Jim] The fame. The name of a City, Numb. 33. 45. John.

15.29. It's also taken for wild beafts, Isa.13.22. marg. Jimla] A replenishing, or circumcision. The Father of Micaiah, 2 Chr. 18.7,8.

Bimmah] The right hand, numbring ; or, preparing ; or, after the Syrian, appointing. The Son of After, Gen. 45.17. Of whom the Jimnites, Numb. 26.44.

Siont) A beholding, a fountain, or eye. A City, 1 King. 15.

Jiphta] Opening. A City, Josh. 1 5.43. Jipthah-et] God opening. A Valley, Josh. 19. 14, 27.

#### K I

Jaketh Froward, or wicked. The Father of Ira, 2 Sam. 23. 26. 1 Chr. 11. 28.

### L

Itail One of Davids Worthies, 1 Chron.11.29.
[16] Ifa.20.6. or Countrey, marg.
[11] Applied to favoured, Gen.41.2,4,21. Blemish, Deut.15.
21. Wicked, Ita.3.11. Savour, Joel 2. 20. Doings, Mic.3.4. See

Ill favoureoness Deut. 17.1. Evil thing, Heb. evil word, which the Chald. explaineth, any evil whatforver; for though there were no visible blemish, yet other corruptions might different the contraction of the corruptions able it, as if it were fick. Mal. 1. 8. or the bire of an whore, or price of a Dog, Deut. 23.18. or any such like. Aynfw.

[illuminated] Heb. 10. 32. that is, Converted to the faith of Corife, Act. 26.18. Eph. 3.9. inlightned with the knowledge of Chrift, having your eyes opened, and your minds illustrated with the beams of divine light. Some here understand Baptism, as alto in Heb.6.4.

Illpricum] A making merry. A Countrey bordering upon Epirus, and nigh unto Italy. It was thus named from Illyricus the Son of Cadmus, who was so called \$\dirtheta \tau \frac{1}{2} \lambda \tilde{vegs}, of the harp. Hence Lyricen, Lyricus, an Harper. One that playeth on or fingeth to the Harp, Rom. 15. 19.

### M

"Image] Any shape or portraiture, drawn by art, to reprefent fomething by it, for civil use : as Cafar's Image was made to represent Cafar. Matth. 22. 20. Whose Image or Superscription is this? This is an artificial Image made for civil respects; as, to diffinguish Coins, or beautific honses, and it is ' lawful.

' 2. Some shape or picture made to the likeness of God, or of fome other creatures, for divine worships sake. Exod. 20. 4. Thou shalt make thet no graven Image. Dent. 4.15. This is a Diabolical image, being made for Religion sake, and is unlawful. Where such Images be, there is no Religion (faith a Father.) The Scripture faith, that God spake with a voice, but shewed no small to his people of himself, Deut. 4.

3. All mens devices, commanded as Gods service, Exod. 20.4.

f This is also superflittion.

4. Our likeness and resemblance of God in righteousness and true holiness. After this Image Adam was created. Gen. 1.26. Let us make man after our Image: And unto this are all the or celestial Image; this likeness shall be perfect at the Refurrection, when Christ shall be manifest by his coming; then the godly shall see him as he is, and be like him, Plal. 17. laft, 1 Joh.3.2.

6. Our likeness and resemblance with God, in respect of rule and authority. I Cor. 11.7. The man is the Image and glory of God.

Hitherto of accidentary images.

6. A real, effential, true and lively expressing of the very substance of another: In this fignification is Christ said to be the inage of God his Father, Col.1.15. Heb. 1. 3. Alfo, the Law is faid, not to be the very Image of the things, Heb. 10.1. And it is written of us, that As we have born the Image of the earthly. so we shall bear the Image of the heavenly man. I Cor. 15.49. And the Revelation of St. John speaketh of the Image of the Beaft, which all men shall adore, Rev. 14. 9. In all which places is meant the very things and substances themselves, or the solid and true exiftence of the things. There be effential Images, which have the fubfrance of the things whereof they be called

. 7. Any manner of ressemblance whatsoever, lawful or unlawful, lively or painted, true or imaginary. Genes. 5. 3. He begat a child in his own likeness, after his own Image, Psal. 73. 20. Thou shalt make their Image despised. Where the word Image fignifieth an imaginary vanishing shadow, to set forth the lightness and inconstancy of all earthly things, which feem and make shew to be the true goods and felicity it self, yet are nothing but a shadow or vain likeness thereof: therefore by the Apostle are called a shape, fashion, or figure, I Cor.7.31. Rom. 1 2-2-Ir's raken.

1. Effentially, as Christ is the Image of his Father, Heb. 1.3.

2 Cor.4.4. Col. 1.15.
2. Accidentally, respecting qualities spiritual and heavenly, Gen.1.26,27.

3. Existentially, for the substance of the things whereof they be Images, Heb. 10.1. 1 Cor. 15.49.

4. Mystically, Rev. 13. 14, 15. & 14.9, 11. & 15.2. & 16.2. & 19.

5. Representatively, by Gods Ordinance, in rule and authority, 1 Cor. 7.6.

6. Civilly, Mat. 22.20. 7. Imaginarily, as in apparition, a vanishing shadow, Job 4.

8. Figuratively, for mens persons walking in a vain shadow, Pfal. 39. 6. or , for their transitory estate , Pfal. 73.

9. Idolatroufly, when an Image is made either of the false God, as of Badl, 2 King. 3.2.2. Rom. 11.4. or, of the true God, which is forbidden, Exod. 20.4. Deut. 16.22. or, of the creatures, to worship them, Deut. 4. 16, 17, 18. where the same is also forhidden.

Of Images there were greater and leffer, some carved, molten

graven, of gold, filver, wood, &c.
"Image of the Beaft | Not a picture set up to represent one (fuch as Painters make for their gain fake.) Neither any bodily Image, made to be worshipped and honoured as corporal Images fet up in the Churches for religious worship be.) But the express and lively portraiture and representation of the Honour, Kingdom, Power, and Soveraignty, which the first Beaft (to wit, the Roman Heathenish Empire) had; and the econd Beast (to wit, Ecclesiastical Rome) sought to revive. Revel. 13. veri. 14. That they should make an Image of the

He caused the people to renew and receive a new restored form, and image of that long vacant Empire of the West, which had received that deadly wound by the sword of the Hunns, and Gothes,

a**nd** Vandals. Hall.

By their fword the power of the Empire was broken, the Beatt was wounded, and lay dead for the space of 300 years, even until Carolus Magnus was made Emperour. Now the Imperial power being the Beaft wounded deadly by a Sword, it cannot be the image of the wounded Beast also. So that the image of the first Beast, is the credted Papal power at Rome, in the place of the Imperial: for in the time that the Empire lay dead and wounded, and in effect was not, up flarteth the Pope, and he leapeth upon the back of that same Beast, whereupon the Emperour had rid before him, to wit, the Roman State, for that is still the body of the Beast; and he raiseth up a new image of the old Empire at Rome, as like unto it, as possible an Image can be to that which it representeth, for the names being changed only, the fimilitude of both is evident, as in largeness of Dominion, fimilirude of Government, Tyranny, Idolatry, &c. Cow-

The Universal Headship, as a Representative of that Soveraign Majeffy that was formerly loft in Rome Imperial, but now repaired in Rome Papal, is the Image of the Beaft, faith Mr. Stephens in his plain and easie Calculation of the Name, Mark, and Number of the

Name of the Beaft, p. 181.

"Mo boughip the Image of the Beaft To adore and give divine honour unto the Pope, (who bears the Image of the Heathenish Emperour) by acknowledging a divinity in him; which who oever refused to do, though they were Kings and Emperors, they loft not only their living and dignity, but their head and life too; whereof the Ecclefiaftical Stories give plen-

tiful proof. Rev. 13. 15. As many as would not worship the Beast fould be killed. Rev. 16.2.

"Image of Boo | Christ, in whom God is to be seen and beheld, as touching his substance and glorious properties: as a 'man is to be known by his image or picture. 2 Cor. 4. 4. Which is the image of God. This is a confubstantial image, respecting effence and substance.

. '2. Dominion and perfect holiness. Gen. 1. 27. In the image of God created he him. This image is accidental, respecting qua-

43. Authority and power, which by Gods Ordinance the man hath over his wife. I Cor. 11.7. He is the image of God.

Gods image is in Man, and in Christ.

In Man, 1. By Creation; and fo it is in all men even the worst men, in as much as there is in them an aptitude to know and conceive of God, &.

2. By Re-creation; and so it is in holy men, that do actually and habitually conceive of God, &c. bur this is unperfect-

3. By fimilitude of glory; and fo the bleffed in heaven conceive of, and refemble God, and that (incomparison of the two former) perfectly.

christ is the image of God, 1. In operation, because it is he that workerh Gods image in

2. In apparition, because he appeared for God to the Father in the Old Law.

3. In Person; and that in both natures, both as God and

For, the most perfect image of God is, christ God; the perfect image of God, is Christ-man. The unperfect image of God, is Man. He is the perfect image of God, as he is God, Phil.2.6 Heb. 1.4. and this image is an infinite image, like the thing refembled; and this is the same in number, not in specie only, with the thing resembled.

He is also the image of God as he is Man, 1 Tim. 2. 16. and that.

1. As the God-head dwells in Christ bodily; in respect of the unutterable presence of the divine nature.

2. As by his miracles and great works he manifested his Divine

nature, and shewed God in the world.

3. As his Humane nature is qualified with knowledge, righteoutness, purity, and other gifts. For if man be Gods image in re-fpect of this, Christ is so much more.

Christ then as he is God, is not only the image of the invisible image of God; but as man, he is the visible image of the invisible God. Byfield on Col. 1. 15. p. 110. 111.

How Christ is the image of God, how the Angels are Gods image. and how Man is Gods image, see further in Byfield on Col. 3. 10.

Image Heb. 1.3. The express Image of his Person. There is nothing in the person of the Father, but it is expressed in lively colours in Christ. He that beholdeth the one, beholdeth the other, John 14. 9. Col. 1. 15. The eternity of the God-head, his wifdom, power, justice, and goodness may be seen in Christ. Jones. See Ingraved form.

Imagery] Ezek. 8. 12. Heb. picture sue, of their painting.

Imagination] put for, The whole fiction. Whatfoever the heart first imagineth, formeth, proposeth, Gen. 6. 5. 1 Chr. 28.9. Luk. 1.51. For flubbornness, Deut.29.19. marg. For reasoning or the resultancy of the understanding and will, 2 Cor.10.5. marg. For purpose, defire, Gen.6.5. marg. For the will, 1 Chr. 20.18.

Intend, Pfal. 21. 11. Taken sometime in good part, 1 Chron. 29. 18. But usually in ill part, Gen. 11. 6. Pfal. 10. 2. Act 4: 15. Being joyned with reproof, Job 6. 26. Wrongfully, Ibid. 21. 27. A vam thing, Pfalm 2. 1. Act. 4.25. Deceir, Pfalm 38.12. Mischief, Pfalm 62. 2. Evil against the Lord, Nah. 1.9, 11. Zach.7.10. & 8.17. Devices, Pfal. 10. 2. A mischievous device, Pfal.21.11.

Images ] Exod.34.13. Heb. flatues, marg. Deut. 7. 5. Heb. flatues, or pillars, marg. 1 King. 14.23. or flanding images, or statues, marg. 2 King. 23. 24. or Teraphim, marg. 2 King. 14. 5. Heb. Sun images, marg.

"Images, or Idols of filber, gold, &c.] Pictures made of gold and filer, for religious use, and divine adoration, whereof Papiftry is full. Rev. 9.20. That they should not worship Images

(or Idols) of filver, gold, &c.

"Mo imbalme ] Gen. 50.1. This was done with Balm, Myrrh, and other spices, that the dead bodies might not stink or putrefie, Joh. 19.39,40. So laying them as in a bed of sweet odours, 2 Chr. 13. 14. And thus the folemnity at his burial, was to do him honour at his death, 2 Chr. 32.33. and to weeten his body for burial in Canaan, befide further mystery of resurrection and incorporation. See Embalm.

Imbrace It's put for, Taking between ones arms in friendmeeting, Gen. 22.4. or, departing, Act. 20.1. To catch hold of, Job 24. 8. To receive with love, Prov. 4.8. Heb. 11-13. The act of uncleanness, Prov. 5.20. To conceive in the womb, 2 King. 4.16. The fruition and comfort of Christ spiritually, Cant. 2.6. &

8.3. To take reft and ease, Lam.4.5.

Imbzaced Heb. 11.13. Were perswaded of them, and imbraced em, laid hold on them. It may be an allufion to the cuftome of faluting one another by embracines or laying hold of each other. Some are of opinion that the Apostle alludes to the custom of Mariners who when they fee land, joyfully falute it though afar off.

Ambroider | Exod. 28.39. Thou Shalt embroider the coat of fine linnen; or, thou halt weave with circled work. The Embroidery or cunning workmenship, was in the weaving; for of all the Priests garments none was made of Needle-work, but of woven-work,

Exod. 39. 22, 27. Aynfw.

Ambzoiderer Between the cunning Work-man, mentioned Exod.26.1. marg. and the Imbroiderer, mentioned Exod.35.35. the Hebrew Doctors put this difference. Wherefoever it is faid in the Law, The work of the Imbroiderer; that is, when the figures which are made in the weaving are feen but on the one fide; but The work of the cunning workman; that is, when the figures are seen on both sides, before and after. Ayasworth on Exod. 26. 1. Imbroiderer, or Weaver with Tinfel work. The imbroidery or cunning workmanship was in the Weaving; for of all the Priests Garments, none was made of Needle-work, but of Woven-work, Exod.39.22,27.

Amiah) A replatifying; or, circumcision. The Father of Micaiah, 1 King. 22. 8, 9. called Jimlah, in 2 Chr. 18.7.

Immah] The Father of Kore, 2 Chr.31.14. Immanuet] The ftrong, God with us, or God made flesh. Ifa.7.14. Mat.1.23, Joh.1.14. The union of two natures in one person of our Redeemer, is noted in this word Immanuel. Also, his office is noted to be Mediator between God and Man, and Author of all falvation for body and foul, both temporal and

Ammediately It's all one with, Forthwith, incommently, in that very hoar, in that very time, and is spoken of time, Matth. 24. 29. Of what may happen without interposition of any thing between, Mark 4. verf. 5. Luke 5.13 Act. 3. 7. Gal.

[]mmer] Saying, or speaking; or, after the Syrian, a Lamb. The Father of Melbillemith, 1 Chr.9.12. One to whom the fixreenth lot befel, 1 Chr. 24.14. A Prieft, Ezr. 2.36, 37. Another, who could not shew his pedegree, Ibid. 59. The Father of Hanani, and Zebadiab, Ezr. 10. 20. The Father of Zadok, Nel. 3.29. The Father of Palbur, Jer. 20.1.

"Immoztai] That which is not capable of death or subject

'2. An ever-during Nature, which is fo of it felf, without possibility of perishing or dying. I Tim. 1.17. To God, immortal, only wife. Thus is God only immortal.

'3. That which being once dead, shall rise again never to die more, as mens bodies. 1 Cor. 1 5-53. Mortality must put on Immortality.

4. That which shall never have end, though it have a ke-ginning; as Angels, and mens souls; of which though it be not in express words said in Scripture, that they be Immortal, yet innumerable places by good consequence prove them to be so, as 1 Cor. 15. verf. 19. 2 Cor. 5. verf. 1. Luk. 16. 22, 23, 24,

Something may be called Immortal four ways.

First, that which simply and every way is incorruptible, as God, 1 Tim.1.16.

Secondly, that which is incorruptible according to the fubstance and perfection of nature, either being severed who!ly, or not derived at all out of any matter, which is ufu-'ally the root of corruption. Thus Angels and Souls be immortal.

'Thirdly,

'Thirdly, that which in its own nature is corruptible, yet by special divine ordinance is preserved from corruption. Thus bodies of Saints in Heaven, and of Reprobates in Hell after the Refurrection, be immortal; the one by Grace, the other by

Fourthly, that which so hath possibility to corrupt and die, that it might not actually corrupt by the Creators gift, and upon 'supposition of not finning: so Adams body before the Fall was 'immortal, that is, had power not to die; as after his Fall it was under necessity of death and could not but die.

"Immoztality ] Such an estate and condition, wherein death hath no place nor power. I Cor. 15. verf. 54. When mortal bath put on immortality, then death shall be swallowed up into

Immutable] Spoken of God, Heb. 6. 18. and of his Coun-fel. Ibid. 17. who is the same for ever, Psal. 102. 27. changeth not, Mal. 3.6. is unchangeable, Heb. 7.24. with whom no shadow of turning, Jam. 1.17.

Immutability ] Heb. 6.17.

Jumpa] The Son of Helm, 1 Chr.7-35.

Jumpaf] The Son of Aber, Ibid. 7-30.

Jumpaff] The Original Metablobau, is rendred in Rom. 12. 8. by give, in Eph. 4. marg. by distribute. It's spoken of a work of Charity, Luk. 3. 11. of a duty by office, Rom. 1. 11.

Impediment ] Had an impediment in his fpeech, Mark. 7. 32. that is, did stammer, stutter, could not speak well, but with much difficulty pronounce his words. The Original Mo-2ελάλ Φ, is usually taken for a trifler, vain-talker. Leigh's An-

Impenitent | That cannot, or knoweth not how to repent,

Rom.2.5.

3 mperious Ezek.16.30. bearing rule or fway, having the dominion or power in her own hand, being in the exercise thereof chitinate, head-hardy.

Amplacable | Rom. 1. 31. Unappeafable, whose malice admits no tearms of truce, much less of hearty reconcilement, haters of peace, wholly for war. Such as will never be reconciled, or pacified, when they are once moved, or have taken any quarrel in hand; intractable, without friendship or peace, who being once offended, will never be reconciled again, will admit of no league, covenant.

Implead Act. 19.38. The Original & reales, fignifieth properly, To call one into Law, to enter action or fuit against him in some open Court to indite him, to accuse him with some evil. and charge him with some crime before a Judge, as Act. 23. 28,

29. & 26. 7. Rom. 8.33.

"Importunity] Continuance or constancy in prayer, when we pray and faint not. Luke 11. 8. Yet doubtles because of bis importunity, he will give him what he needeth. Example of this importunity is in Luke 18.2, 3,4, &c. The poor wi-

\* Imposed Heb. 9. 10. The Original Emizeum, is rendred in Luk. 5.1. pressed, Luk. 23.23. To be instant, Joh. 11.38. To lie upon, I Cor.9.16. or lie on, Act.27.20. It noteth such an impo-

fition as is with preffure. "Imposition of hands, or laying on of hands ] Putting on of hands, which is an arcient ceremony used of the Jews, 'in two cases, one in consecrating publick Sacrifices, as also Priests and Levites, to declare such to be offered to God. Lev. 4. 4. And fecondly, in folemn benedictions and prayers. Gen. 48. 6 14, 17, 20. Jacob put his bands upon Manasses and Ephraim, and eprayed for them. It was continued under the Gospel by Christ and his Apostles in time of prayer, and bestowing spiritual graces. Allo, in time of admitting Church-officers, Ministers, and Deacons. Mat. 19.15. Christ put bis hands on little children, and e prayed. Act. 6. 6. The Apostle's prayed, and laid their hands on the Deacons. Act. 8.17,18. Then they laid their hands on them, and "they received the holy Ghost; and by a Metonymie of the fign, it doth fignifie the whole Ministery of the Church, and the order of Church-government. Heb. 6. 2. The doctrine of Baptism, and · Imposition of hands. Touching the Papists Imposition of hands, in the Sacrament of Order (as they call it) there is no ground for it in the whole Scripture.

Impossible] 1. That which cannot be done or brought to pass, through the want of strength and power, Exod.8.18. Psal. 139. 6. Jer. 13. 23. Mat. 7. 18. Therefore, what is with men unpossible, with God is possible, Mat. 19. 26. For with God nothing shall be impossible, Luk. 1. 37. Unto him all things are possible, Mark 14. 36. And there is nothing impossible unto a Believer, Mat. 17. 20. but all things are possible, Mark 9.

2. That which is not voluntary, or what one may do, but will not, Gen. 34. 14. Pfal. 101. 4. Mat. 16.3. compared with Luk. 12. 46.

2. That which cometh not eafily to pass, or very rarely, Matth. 5. vers. 14. Mar. 9.29, 39. John 7. vers. 7. And so that may be said to be impossible, which cannot be done without great difficulty and danger, Josh. 15.63. & 17.12. 2 Sam. 17. verf. 17. which through danger none durst undertake. That alfo which is unufual, Galar. 4. 15. Gen. 42. 22. Ifa. 49. 15. Joh.

4. Which cannot be done by reason of immutability of Gods councel and decree, Genes. 19. vers. 22. And so it was not possible that the Cup should pass from Christ, Matth. 26. 39.42. It is not poffible that the Elect should be deceived, Mat. 24. 24. And without faith it is impossible to please God, Heb.

5. That which cannot be in any wife and absolutely be, or be-

fall, Act. 2.24. 2 Tim. 2.13. Hcb. 6.18.
6. That which is not convenient, just, or lawful to be done, or which ought not to be done, Mat. 9.15. Act. 10.47. & 25.11. I Cor. 10.21. & 12.21. 2 Cor. 12.8. Gen. 34.14. Numb. 22. 18. & 24.13. And so that is impossible which is not expedient or profitable, I Cor. 3. 1. Which cannot be done without great trouble, and no less detriment, Luk. 11.7 Joh. 6. 60. Gal. 4. 15. Which cannot be done without the breach of Gods command-

Impossible | Heb. 6. 4. It is impossible for those who were once enlightned, &c. namely in respect of Gods wildom and justice, gi-

ving them up unto an impenitent heart. Annot.

Importent John 5.3-7. Add. 4.9. The Original & Swith, is also rendred in Matth. 25. 39. feek. Matth. 25. 41. weak. Add. 5. 16. feek fulks. Rom. 5. 6. without firength. I Cor. 1. 27. the weak things. 1 Cor. 12. 22. feeble. 1 Theil. 5. 14. feeble minded.

It fignifieth one that is of small strength, or strengthless, as the Greek word (derived of a privat, & o 3/2 . G., [treng.:)) importeth. Sometime it fignifieth that which is fo weak that it hath no ftrength, 1 Cor.15.43. Rom. 5.6. & 8.3. Heb. 7.18. The Law could bring nothing to perfection, Ibid. 19. And the Original &σθενέω, fignifieth, to be fick, weak, languish, Mat. 10.8. Mark. 6. 56. to be difeased, Joh.6.2.

Impotent in his jeet, Act. 14. 8. addvval@ vis vooiv, who being a creeple, could not use his feet, stand, walk, run, leap.

Impoverish is all one with, make poor, thrust out of posfession, Jer.5.17.

Impaison To draw or put into prison, Acts 22. vers.

Impaifonment The detaining or restraining of one in pri-

Impudent One that hardeneth his face, Prov. 21. 29. hath an whorish forehead, Jer. 3.3. resuseth to be ashamed, Ibid. cannot blush, is not ashamed, Jer. 6.15. See Prov. 7.13. Ezek. 2.4. &c

Impudent | with an impudent face, Prov. 7. 13. Heb. fhe strengthened ber face, marg.

"Imputation] Accounting, reckoning and allowing some 'things to others, of savour, as Merchants, who do not put the debt in their reckoning which they will forgive. Whatfoever cometh of Imputation, proceedeth of the meer mercy, and of him that imputeth; and is not given in reward, after proportion of duty or debt. For no man imputeth to another that which is duly owing unto him-

2. An action of God, freely accounting the righteousness of \*Chrift to be his righteoutiness, who believes in Chrift. Rom. 4.

\*3, 4. And it was imputed (or accounted) to him for righteoutiness.

\*In Rom. 4. this word [Imputed] derived by Popish Hereticks,

\*is feven times repeated in the doctrine of Justification, and is joyned unto Faith; without which there is no imputation of Chrifts Justice to us, Rom. 4. vers. 23. Our fins and punishments were imputed to Christ (who bare our fins in his body, and was made fin for us, 1 Pet. chap. 2. vers. last.) And his righteourners with the merit thereof (even eternal blifs) is imputed and accounted to all believers; whence arifeth justification of a finner before God, 2 Cor. 5. verf. last, He that herew no fin was made fin for us, that we might be made the righ-teousness of God in him. Not our righteousness, but the righreousness of God; not in us, but in him (saith an ancient Fa-

'The Papifts (coffing at this most necessary and divine action of imputing righteousness to faith apprehending Chrift, calling it in their Notes printed at Rhemes, a New-no-justice, an untrue imputation, an imaginary thing, a putative righte-outners, a fantaflical apprehention: In these and such like taunts, they utter so many blasphemies, against heaven, and all to maintain and establish their own righteousness of Works done after Faith.

'To impute (as some describe it) is to ascribe or account unto another that which he hath not; or that which he did not; and not to impute, it fignifieth, not to account or ascribe and lay to one that which he hath or doth. According to this interpretation, God in justifying elect finners, imputeth to his own Son fins and miseries which he never had or did. And unto finners he imputeth, or accounteth not (but forgiveth) fins and punishment, which they had and did; and imputeth righteousness (even the whole obedience of Christ) which they have not of their own, yet so accounteth it to them, as if by them-'felves ir had been done, 2 Cor. 5, 21, Rom. 4, 5, Rom. 2, 24, & 4.6 '& 14.10. Ifa 42.12.

Note. Imputation being properly used, noteth a righteousness by grace and acceptation; but improperly, when it is joyned with other words, as Rom. 4. 4. 1 Cor. 4. 1. then it fignifieth defert, and debt, quite contrary to his natural fignification, even as the word Profane foundeth, a foul and damnable thing, but onot fo in Matth. 22. 5.
There is a double imputation.

"I. Of fin, and this threefold:

"I. Of Adams fin unto us his posterity, Rom. 5.12, 14, 15, 6 16,17,18,19. 1 Cor.15.22.

"2. Of his and ours together unto Chrift, 2 Cor. 5.21. 1 Pet. "2.24.

2. Of every mans to and for himfelf, Act. 7.50.

"II. Of righteousness, threefold:

" 1. Of Christs passive obedience or satisfaction to his Father "for mankind, 2 Cor. 5.21. Rom. 3. 22. 24,25,26,28. & 4,3.4,22. "& 5.15,17, &c. 1 Cor. 15. 22. to which fome add the Active "righteoufness of Christ.

"But this is made a question.

" This is imputed to penitent finners.

"2. Of one mans goodness or holiness to another, which "feemeth probable by these places (besides the common oppini-"on of the Fathers) Mar. 9.2. 1 Cor. 7.14. Gen. 18.26,28,29,60.

"Gen. 39. 5,22. A.C. 28.34.
"Yet this is only for this life. Elfe it shall be as Luk. 17. 34,

"35.
"3. Of every mans own to himfelf, Gen. 15.6. Jam. 2. 23.

Impute | put for, To suspect, 1 Sam. 22. 15. To lay to ones charge, 2 Sam. 19. 19. To profit, be acceptable, Jer. 7. 18. To be held guilty, Lev. 17. 4. To take one thing for another, Numb. 18.27. Gen. 15.6. Rom. 4.22. To ascribe, Pfal. 32.2. 2 Cor.

Amrah A rebel, waxing bitter; or changing. The Son of

Zophab, 1 Chr.7.36.

[mri] Saying, or fleaking, exalting, or bitter; or after the Syrian, a Lamb. The Son of Bani. 1 Chr. 9.4. The Father of Zaccur. Neh. 2.2.

#### N I

"In By, or through. 1 Cor. 14. 2. Speak in the Spirit; that is, by the inspiration of the Spirit. 1 Cor, 15. 22. In Christ all fhall be made alive that is, by Christ. 2 Cor. 2. 16. In him; that is by him, or by his virtue we live, Act. 17. 28.

2. Against. Genes. 4.23. I have flain a man in my wound

that is against my self, and to mine own hurt.

4.7. God hath called you in holiness, that is. unto holiness. Eph. 2. 10. Created of God in good works; that is, unto good works. Jam. 5. verf. 3. and very often elfe-" where.

'4. Out of. Exod. 31. 4. To work in gold, in filver, and in brass. 5. Of, or concerning. Rom. 5. 12. We rejoyce in the Lord ; that

is, concerning the Lord.

6. With, or together with. Mat. 16. 27. The Son of man shall come in the glory of his Father; that is, together with his own and ' his Fathers glory.

'7. As. Mat. 19. 41. He that shall receive a Prophet in the name of a Prophet; that is, as a Prophet, because he is so. 8. From. Col. 2. 16. Sing in your bearts; from your hearts,

or heartily. 9. Before. Joh. 1. 1. In the beginning was the Word; that is, before the beginning.

'10. For. 1 Cor.1.4. I thank God for the grace given you in christ; that is, for and by Christ, Ephes. 1. 1.

' 11. Upon. Joh. 14. 1. Te believe in God, believe also in me; that is, upon me.

12. After. Exod. 2. 23. Numb. 28. 26. Mar. 13. 24. with ' Mat. 24. 29. Dan. 2. 24.

This preposition Iz, is

i. The note of an action, or prefixed unto an action of the Creator or Creature, Deut. 2. 7. and 14. 29. Judg. 3. 22. 2 Chr. 20. 22. Col. 2. 7. and 4. 12.

2. Of the adjunct and manner, Gen. 2. 16, 19. Exod. 15. 6. Numb. 12. 5, 6.

3. Of the agent, or efficient, Judg. 9. 24. Pfal. 36. 9. Prov. 16.

4. Of gathering together, Rom. 8. 1. and 12. 4, 5. 1 Cor. 1.

5. Of propinquiry of time and place, 2 Chro. 20. 5, 14. and 30. 12, 25. and 34. 42. Col. 1. 6, 18, 27.

6. Of condition and flate. Gen. 19. 15. 2 Chr. 18. 2. Pfal. 1.1. Phil. 1. 22.

7. Of distinction, Gen.2.10. Deut.19.3. Mark.15.38. 8. Of the effect or term into which, Psal.7.6. & 4.8. 1 Joh.2. 10.& 4.9.

9. Of the end, 1 Cor. 8.6.

10. Of the inftrument, Genef. 40. 17. & 44. 5. 2 Corinth.

11. Of the place, Gen. 2.8. 2 King. 1.2. Pfal. 77. 18.19. Act. 4.

12. Of the object in which, unto which, and against which, Gen. 7. 22. & 12. 3. Pfal. 1. 2. & 2.12. 1 Cor. 16. 13. Gal. 5.

12. Of power, subjection, calling, or commission, Gen. 16.6. Rom. 7.23.

14. Of fimilitude, Pfal.39.6. Rom.8.3.

15. Of the subject, Gen.9.13,14. Gen.17.7,13. Gal.4.19. Col.

16. Of time, Genes. 10. 25. & 15. 18. Psal. 1. 3. 2 Tim. 2. I.

17. Of the bearer and fuffainer, Gen. 8. 11. Exod. 4. 20. Pfal.75.8.

18. The matter in which, Gen. 49.11. Exod. 12.22.

19. Presence, Gen. 39.21. Mat. 21.42. 1 Cor. 1.29.
20. Of the lear, or situation, and so it is rendred upon Numb.

16.4,22. Judg.16.19.

Babes in Chaiff | Such as be babes or infants in respect of growth in Christianity, I Cor.3.1.

"Mo beliebe in Chaist To put our whole confidence in

him for falvation, by which he is proved to be God, John

14. 1. [1] The Chaiff ] As touching Christ and Christianity. Gal. 6. 15. For in Christ Jesus, neither circumcission, availeth any thing.

'2. In the preaching and publishing the doctrine of Christ. Rom. 16.9. Salute urbanus our fellow helper in Christ; that is, in the matters of Christ.

'3. A member of Christ, one linked unto, and graffed into

Chrift by faith. Rom. 8.1. To them which are in Chrift. '4. Chrift to be an head, who himself hath all spiritual gifts most fully, not in measure given him: which he doth commu-

nicate to all his members, Eph.1.3.

Churches in Chaiff | Christian Churches, Gal. 1. 21. I Theff.2.14. So, Brethren in Christ, Saints in Christ, and in Christ before me, that is, a Christian before me; and consolation in Chrift, Phil.2.1.

"Rone in heaven, earth, &c. ] Neither Angel nor man, good nor evil. Rev. 5.3. But wone in beaven nor in earth was able

In heaten In the Church of Christ and company of the Saints, with exceeding great harmony and confent praifing Christ, Rev. 19.1. I heard a great voyce in heaven.

"In the Lord | For the Lords fake, or in his cause, Rom. 16.

'2. A believer or faithful person. Rom. 16.13. Rufus chosen in the Lind. It is the force of faith to incorporate into Christ, that a chosen person may be in him, as a branch in the tree.

"In love Charity and love to God and men, to be the fpring and beginning of an holy and unblameable life, Ephel.

In fins and trespates One covered and overwhelmed in fin, as one that is drowned in the water. Eph. 2. 1. Dead in trespasses and fine.

"In the Spirit | Spiritual, regenerate by the Spirit unto a newlife. Rom. 8.9. Te are in the Spirit.

"In Spirit | One ravished by the Spirit, as the old Pro-

phets were, Rev. 17.3. "In Spirit and truth I Spiritually and truely, by the

unleigned and true motion of a fanctified heart. Joh.4.24. Wor-(hip him in Spirit and in truth.

"In thee In Christ, which shall be born of thee Abraham according to the flesh, as Mat. 1. 1. Son of David Son of Abraham Gal. 3.8. In thee shall all Nations be bleffed. See verf. 14. that the bleffing of Abraham (first promised to Abraham) might come to

sche Gentiles through lefus Shrift: where note a double fruit by | but theirs by fleight or forcery. Idem on Exod. 7. 11. the obedience and death of Christ to believers.

. 1. Deliverance from the curse of the Law.

2. The bleffing promifed to Abraham 3 that is, Life eter-¢ nal.

"In them By their faith, confession, preaching, good life, and miracles wrought by the Apostles, who by all these means gain glory and pratie to Christ. But much more after his refur-rection, when the holy Ghost was visibly and plentifully poured on them. Joh. 17.10. I am glorified in them.

3n Deut. 28.11. Di goods or for good, marg. 1 Sam. 12. 23. Heb. fiom, marg. 2 Sam. 22. 25. In his eye fight, Heb. before his eyes, marg. 1 King. 8-33. or towards, marg. 2 Chron. 6.31. nthe land, Heb. upon the face of the land, marg. 2 Chr. 35.24. or, Among, marg. Hof. 9.8. or Againft, marg. Heb. 3.7. or Under, marg. Rom. 1. 19. or To, marg. Rom. 5. 6. In due time, or according to the time, marg. 1 Joh. 5. 14. In him, or concern-

Anable I Tim. 1. 12. The original & Drauba, fignifieth alio, To increase in strength, Ad. 9. 22. To be frong, Rom. 4.20. To firengthen, 2 Tim. 4.17. To be made strong, Heb.

It fignifieth not to increase weak force, or uphold them being decayed, but to bestow strength on him who hath no will or desire to it, but is rather wholly fet on the contrary.

In ag much | is all one with, As much as, In fo much as, For fo much as, and denoteth the reason of a thing, Deut. 19.6. Ruth.

3. 10. Mat. 25. 40, 45.
"Incense? A perfume, which was a confection of sweet spices, made after the art of the Apothecary, pure and holy; and was by the Priests burned upon the golden Altar every morning

before the Lord, Exod.30.34,35. Christs mediation. Psalm 141. 2. Revel. 8. 3. A Meta-

'3. Whereas none might make this perfume, Exod. 30.37,38. it fignifies that holy things must not either of necessity or pleasure be turned to private use.

There was given unto him much incense, Rev. 8.3. that is, as some, He had power given him to Preach to the people the merits of Christs death, which should make their prayers pleasing to God. On this acarn, which inould make their prayers pleating to God.

Or, he found that grace and favour with God, through Chrift, to
be a means of doing that which fhould manifelt that their prayers
had prevailed, and found acceptance with God, as Act. 10. 4, 31

"Incense that be offered, and a pure offering That in the days of Christ (whereof this is a prediction) the Spiritu-'all worship of God should be every where among the Gentiles lawfully chablished and practifed, Mal. 1. 11. Had the Papists confidered how usual it is with the prophets under legal types and shadows to teach and foretel Evangelical worship and graces, they would not fo grossly from this pure oblation here mencioned, have collected their most impure Mass, whose mar-row bones cannot be found either in New or Old Testament, as being like a Beggers cloak patched together by fundry Popes in the corruptest times. With as good reason, may Incense, Levites, Ark, Tabernacle, &c. and all other Ceremonies of the Law be brought in, as Priests, Altars, and Sacrifice of the

Ancence | The people were praying without at the time of incenfe. Luk.1.10. All the time when the priefts offered Incense within the Luk.1.10. All the time when the pricis offered incenie within the Sandhary or tabernacle, the people were left alone without in the atrium Judeorum, the Court of the Jews praying for the pardon of fins, every man apart for himself, till the Pricits came back again, and pronounced the benediction. Dr. Hammond Analysis

Incensed Isa.41.11. & 45.24. that is, inraged, kindled, inflamed with wrath.

Inchanter An observer of fortunes. One that curiously familiary of control of total and the same of the same morfel of bread is faln out of my mouth, or my flaff out of my hand, I will not go to fuch a place this day, for if I go I shall not fpeed with my business. Because a Fox passed on my right hand I will not go out of my house this day, for if I go, some de-ceitful man will meet with me. And so if men hear the chat-tering of a Bird, and say it shall be so or not so, it is good to do fuch a thing, or naught to do fuch a thing, &c. Aynfworth on Deut. :18.10-

18.10.

One that with Legerdemain deceiveth or deludeth the eyefight, Jer. 27.9. so did the Magicians of Agypt, Exod. 7.11.

Their Inchantments were secret sleights, juglings. The word hath the fignification of fecret and close conveyance, or of glistering like the flame of a fire or sword, (as Gen. 3.24.) wherewith mens eyes are dazled. The miracles done by Moses were in truth,

This fin was common among the Heathens, practifed of the wifest. Numb. 24. 1. 1 King. 20. 33. and it spread into Ifrael, 2 King. 17-17. 2 Chron. 33.6. Yet was it plainly forbidden in Gods law, Deut. 18.10. Lev. 19.26. But their practifes are ridiculous, unprofitable, to no purpofe, Numb. 23. 23. Ifa. 47. 12. The Serpent which is not charmed, will bite and fling the Pafsenger, Eccl. 10.11. The Inchanter doth what he can to bite and

fling Gods people, but in vain.

[Inchantments] Exod. 6. 11. or fecret fleights, juglings. dynim. Lev. 19.26. Neither shall ye use inchantment, or not observe anyuga Levily. 20. Neuron pau ye ne envoument, or not conference, or not conjecture by figns of good or evil look. Iden. Numb. 23:23. A finful art, when by observing the events of things they gathered figns of good or evil luck to themselves or others.

"Anchantments or Societies | Spiritual Witchcraft, where-by Papilis bewitched both Kings, and People, that they should be deceived with fuch groß trumpery and dote upon fuch a foul ftrumper as Rome is. Rev. 18. 23. And with thine inchantments (or forceries) were deceived all Nations. Yet even the other kind of Wirchcraft, condemned in Moles Law, was much practifed in Rome, not by Monks and Fryets only, but even by fome Popes, who were known Sorcerers, and inchanters. Howfoever this is not meant here.

\*not meant nere.

\*Inclufed] Cant.4.11. Heb. barred, marg.

\*Inclufed] A garden inclufied: Cant. 4.12. barred, marg. locked, dofe fine up; which is for fafery and defence, that no evil
flould come thereon, no enemy flould enter; for walls, doors, locks, bars, &c. are means to preferve, fecure, and fave. So in figure when the walls of Jerusalem were repaired, they were thus fortified, Neh.3.3.13. But when such fences are wanting or broken down, all things lie open to the spoil, Ia.5.5. Pfal.80.12. Hereby is signified on Gods part the protection of his Church, Zech.2.5. Pfal.147.13. Is.27.3. and on the Churches, her care to keep her felf and all her plants and fruits holy, chaft and pure unto her Beloved only; opening the gares for the righteous, Ifa. 26.2. but keeping watch left the enemies should invade, left the unclean, or any thing that defileth should enter thereinto. 2 Chr. 22.10. Rev. 21.27. Aynfw.

Anclofings Exod.28.20. Heb. fillings, marg. [Anclofings] Exod.28.20. Heb. fillings, marg. [Anclofings] One greater than heaven and earth, whom the world cannot contain, nor mens wits conceive him as he is. Pfal. 145.3.

Incontinency An unableness to keep himself chaste in fingle life, or in the estate of marriage, 1 Cor. 7.5. Lest Satan

tempt you to incontinency.

Incontinency For your incontinency, 1 Cor. 7. 5. That &. Amountainty of the measurements of the core 7-5. Instead we will be a fine against the Marriage-vow, will not agree with the context, which supposes no such sin. It fignifieth a want of ability to contain or abstain any longer from the lawful pleasures of Marriage; which inability or weakness is an occasion of temptation, and will be an advantage also to the Tempter, by which when he tempts, he may be most probably able to overcome. Dr. Hammond. An-

Ancontinent] Ancolois, unchaste, intemperate.
Incorruptible Crown ] Immortal and never perishing

And the dead thall be raifed incorruptible 1 Cor. 15.52. that is, who shall have died before that time. D. Annot. Never to

Incorruptable feed 1 Pet. 1. 23. So the word of the Go-fpel is called because it is joyned with the operation of the holy Ghost, which is without repentance, and that regeneration which is thereby effected in us, is incorruptible. See Rom. 11. 29. Phil. 1.6. I Joh. 5.4,18. D. Annot. It's also spoken of inheritance, 1 Pet.1.4.

I rec.1.4.
"Incorruptible @00] God to be of himself free from all corruption and change, whereas the foods of men and Angels be incorruptible; but that is by the will of God, and not originally, as God is from himfelf, Rom. 1.23.

Incorruption The quality of bodies after the refurrection, being no more subject to rottenness and corruption. 1 Cor. 15.35. Till corruption put on incorruption. I Cor. 15.50. An incorruptible nature or estate.

Increase] put for the profit which cometh of the earth, Deut-32-13. Prov.14-4. Increment and overplus, as is mentioned with utury, Lev.25-36,37. Multiplication, Numb.32-14. Growth, Eph.4.16.

The increase of God, Col.2.19. that is, in the graces of God, till it come to a full flature.

This increase of the Church is, 1. In the number of parts or members, some being daily added

to the Church.

2. In the powerful use of the means of salvation.

3. In

2. In grace; as knowledge and the like.

In practice of holy duties.

In the strength of Christ, and it is the increasing of

First, in respect of kind, it is not a thriving in estate, or temporal things, but in the things of God.

Secondly, as he is the efficient cause of it, God only is the author of all holy increase.

Thirdly, in regard of the worth of the matter, it is a Divine thing to increase.

Fourthly, in respect of the end, it tends to Gods glory, Byfield on Col.2.19.

( To increase To be of greater estimation and authority among men. Joh.3.30. He must increase. Also Christ increaseth. when the knowledge, faith, and love of him is more and more kindled in the heart.

2. To have piety, majesty, power and grace, more and more manifested, Luk. 2. v. last.

3. To profit in faith and godliness, Col. 1.10.

4. To add more, Judg. 9.29. Hof. 12.1. 5. To multiply, 1 Chron. 27. 23. or augment, Pfalm 44. 12.

6. To make greater, Ezra 10.10.

To grow, Pial. 73.12. 1 Theff. 3.12.

7. To grow, Plal. 73.12. 1 111cm.3.12.
8. To ftrengthen and enlarge, Luk. 17.5.

9. To make profitable and fruitful, 1 Cor. 2.6.7.

10. To swell up, Gen. 7.17. 11. To be more and more manifest, Luk.2.52.

Increase] Increased, Gen. 30. 30. Heb. broken forth, marg. 1 king. 22.35. Heb. ascended, marg. Jer. 5.6. Are increased, Heb.

are strong, marg.

Therebible | Taken for that which is impossible, so was the refurrection from the dead judged of some, Act. 26.8.

Jincurable It's spoken of a Disease, 2 Chr.21.18. Wound, Job 34.6. Bruise, Jer.30.12. Sorrow, Ibid. 15. It's put either for that which cannot be healed, 2 Chron. 21.

18. or for that which is very hardly to be cured, Jerem. 30.

Incurable Mic. 1.9. Her wound is incurable, or the is grievoufly fick of her wounds, marg.

Indanger is, To expose ones self to peril or danger, Dan.

Indebted] Luk. 11.4. that is, Hath wronged, offended, finned against us; for what else is fin, but a certain debt, whereby we bind our selves, and must one day give an account for it, unless it be blotted out with the tears of true repentance. Glaff. Philolog.

Indeed is all one with, Truly, verily, affuredly, certainly

Gen. 17:19. Mat. 3.11. Luk. 24:34.

India In Hebrew Hodu; that is, a praifing, or confessing; or comely, or fair. A large Countrey, and a rich, containing the third part of Asia, whereof mention is made, Eit.1.1. & 8.9. It was given by the Romans unto Eumenes, together with the Countries of the Medes and Lydians, being before that time in subjecti-

on unto Antiochus. "Indifferent'] Something which is neither commanded of God, nor forbid, but of a middle nature; being in it self neither good nor evil, and may be changed according to circumstances of 'time, and persons, and places: as, to eat this or that meat, to wear this or that apparel, to have religious meetings at fuch a 'time, in fuch a place, and divers other things which belong to the outward administration of the Word and Sacraments. Wherein yet nothing must be appointed to be done contrary to 'order, comelines, or edification. See Rom. 14. 1 Cor. 14. throughout. Where though this word Indifferent be not found 'at all, yet the matter it felf fignified by it, and the rules to direct us about things that be indifferent, are there to be

Learned Divines affirm (as *Illyricus* and others) that things 'indifferent, that be of a middle nature, cease to be such, when any of these conditions following are annexed unto them:

1. Compulfion.
2. Opinion of worthip, necessity or merit.

'3. Scandal and offence.

4. Entrance, and occasion of abuse, or Idolatry.

Any hinderance to truth or edification, or obscuring and darkening of religion and piety by them, though they should contain no other evil in them.

A conformity and through agreement amongst all Christian 'Churches, in outward Rites and Ceremonies, is neither necessa 'ry nor possible, because of the great differences of places, peo-

Things indifferent must be,

i. Expedient as well as lawful, 1 Cor. 6.12.

2. Must make for peace, Rom. 14.19.

2. Not offend, nor be a flumbling block to the weak, Rom. 14.

21. 1 Cor.8-9,13.
4. Done decently and in order, 1 Cor.14.40. that is agreeable to the pure worship of God, without confusion.
5. To edifie, 1 Cor. 10.23. Rom. 14.19.

6. In charity, Rom. 14.15.
7. To Gods glory, 1 Cor. 10.31.

Indignation | put for Envy, Act. 5. 17: Plague and punishment, Isa. 26.20. Jer. 10. 10. Ezek. 21. 31. Godly anger and heat of spirit, Jer. 15.17.

Staff of indignation] The Affyrians, whom God in his anger against Ifrael and Judah, would strengthen, and by the execute his vengeance upon those hypocritical people, against whom for their counterfit worship and other fins his wrath was kindled, therefore called the people of his anger. Isa. 10.5.6. Though the Staffe of mine indignation be in their hand. Or, the Asyrians. as Tremellius expound it, may be the flaff of his indignation, because God would punish their pride and cruelty when by them (as a staff or rod) he hath chastised his children; as Fathers cast the rod in the fire when therewith they have corrected their Sons. This fense may well ftand with that which follows in

Inditing Heb. Boyleth, or bubbleth up. Pia.45.1. Boyleth as in a frying pan; that is, liath fludied and prepared by fervent meditation. A fimilitude taken from the Mincah, or meat-offering in the Law, which was dreffed in the frying-pan, Heb. 7. 9. and there boyled in oyl, being made of fine flower unleavened, mingled with oyl, Lev.2. 5. and after was presented to the Lord, by the Priest, Ibid. 8. Here the matter of this Psalm is as the Mincab or oblation, which with the oyl, the grace of the Spirit. was boyled and prepared in the Prophets heart, and now prefented. This word is not ellewhere read in the Scripture. Aynsworth on

Induco To be flow upon, Gen. 30. 20. To be knowing, 2 Chr. 2.12, 13. To be cloathed with, or have on as a garment. Luk.24.49. Understanding, Jam.3.13.

Industrious | 1 King 11.28 that is did work, marg, or, was meet, apt for work.

Inexcufable] 'Aranchoyal@, Without apology, Rom.2.1. Without excuse, Rom. 1. 20. Thou canst not pretend any excuse why Gods judgments should not as well seise upon thee as

Infallible p20068] Act. 1.3. Texunecov, fignifieth a certain and undoubted fign, (as to speak, walk, eat, drink, are evident figns of life; the Apostles seeing and handling Christ with their hands, evident figns of his true and natural body; the prints of the nails in his hands and feet, and of the spear of his side, evident figns that the same body which was crucified, rose again, &c.) of Textuag, the end for that it putteth an end to the con-

troverfie. Infamp Ill name, or ill report, Prov. 25. 10. Obloquie.

Infamous Ezek. 22.5. Polluted of name, marg. One of bad report, ill ipoken of, of an evil fame, Prov. 25. 10. Ezek. 36. 3. Who is taken up in the lips of talkers, and whose reproach is not wiped away.

"Anfant A child which cannot speak, being young and yet in the swathing cloathes; such an one, if he die at this age, either before or after baptism (so there be no contempt of the Sacrament) he is faved by the Covenant of Grace, made to parents and their children, Gen. 17.17.

A new born babe, 1 Pet. 2. vers. 2. or, one not yet born, Job

Inferiour | Lower, Job 12. 3. marg. Heb. 2. 7. comp. with marg. Not of such state, power, magnificence, Dan.2.39. Come

behind, 2 Cor. 12.13.
'Inferiour to Ingels One which for a time humbled himself, and took on him the form of a servant, and was crucifi-

ed, Heb. 2.7,9. See little lower. "Infidel] One that is no Christian, but an Heathen, I Tim.

5. 8. He is worse than an Infidel. He that is without, I Tim. 2.7. See unbeliever.

Infidelity] A privation or utter absence of faith: a total 'diffruft in Gods promise. See Unbelief. 2 Cor.4.4.

'Antinite' That which is absolutely unbounded and unlimit-

ted, having no measure at all, either for time or greatness. So is God only. Of whose understanding there is no number, Psal. 147.5. marg. See Incomprehensible.

Infinite | Nahum 2. 9. And their infinite fore, or there is no

end of their sens. Comp. the text with the marg.

"Instrinity or weakness" Outward bodily seebleness. 1 Tim. 5. verh 23. Ufe a little wine for thine often infirmities. Thus is fickness called, because it makes infirm and feeble. A Metonymie.

PΡ

' 2. Some

and faith, or in their life and manners. Rom. 6. 19. Recasle of the infirmty of the fielh. Rom. 14. 1. Mat. 26.41. Thus is fin called, because it makes the foul weak to do good, and withfand evil. A Metonymie. Rom. 15.1. Errors in faith not against the foundation, and scandals or falls in manners, are likened to sick-'neffes, which all menuse to pity and succour: so ought we one smother.

43. A privation and want of all ftrength, as touching godlinels. Rom. 5. 8. when we were infirm (or of no strength) Christ dyed for us; that is, that natural imbecillity, which we all bring with us into the world, which Paul calls ungodliness, Rom.

6. 6. 4. Afflictions, reproaches, persecutions. 2 Cor. 12.10. Therefore Itake pleasure in infirmities. Alfo, it fignifies inward tentations, fears, diffrufts, &c. 2 Cor. 12. which shew how weak we are and infirm.

64. A vile, contemptible and abject estate. Gal. 4.13. Through Infirmity of the fleib I preached the Gofpel unto you. 1 Cor. 2.

6. Unableness to free from sin and death. Heb. 7. 18. Because of the weakness thereof.

"7. The care to cure them, or the curing of infirmities. "So Christ took ours on himself, not our individual infirmities se and ficknesses, but the regard and care to heal them: or else e we may fay, the equivalent of them in another pain, Mat. 8.17.

" See this fo interpreted, Ifa. 53.4,5,6.

Or thus. It's taken, 1. Corporally, for that which happeneth to the body, as for fickness, grief, Prov. 18.14. Luk. 13.11. Mat. 8.17. For afflictions, reproaches, perfecutions, 2 Cor. 12: 10. & 11:30. For a mean, outward, defpifed effate, Gal.4:13.

2. Spiritually, Pfal. 77.10. For defects and weakness in graces, Rom. 8.26. Frailties and flips. Rom. 15.1. Means to help our in-

firmities in temptations, Pfal. 77.10, 11,12. Infirmity The Spirit also belpeth our infirmities, Rom. 8. 26. The word & Devesa, in the New Testament oft fignifies distastes, distress, miseries, afflictions, that befall our humane state; and so it fignifies here, even all the fad particulars, mentioned verf. 35 Dr. Hammend. Annot. m.

"Infirmities ] Sins, and all consequents or effects of sin, both

body and foul mileries, Heb. 4-15.

Inflaming your felves with Hools or, among the oaks, Ifa. 57.5. marg. That is, coupling together, conceiving, committing Idolatry.

Inflammation] Lev. 13.28. or skar, print, character, as the Greek and Chaldee translate, a burning boyl, vers. 23. Aynsw. on Lev. 13.28.

Inflitted 2 Cor. 2.6. This word is supplied, not being in the

Original.

[Influences] Job 38. 31. Some read, The delicacies of the Pleiades; some, the delights; some, the delicate fruits, which they interpret to be the flowers or fruits which bud and bloffom in the Spring. Some hereby understand their light and splendor, and therefore tearm them spring stars. No question but the stars have a great force in the variety of weather and scasons, and by two kinds of them the Spring and Winter are set forth in this verice, whereof the sum is this: Art thou able to here off the plea-fantness of the Spring, when the Pleiadas rule, of the bitter forms of winter, which Orion then brings forth? Large Annotations on the place. So Beza. Canst thou alter the seasons of the year, &cc.

Inform To tell, shew, fignifie, Deut. 17.10. To instruct, teach, declare, make to underfrand, Dan. 9. 22. To fignifie, report, or make known by way of complaint, Act. 21. 21, 24. &

24. I.
[Infolving] Catching, Ezek. I. 4. marg.
[In gathering] Exod. 23. 16. to wit, of the fruits of the land.
This feaft was at the refolution or end of the year, Exod. 34. 22. It began on the fifteenth day of the seventh month September, and lasted seven days, called, The feast of Tabernacles, Lev. 23.34. Deut.

Januare [20] Jam. 1.21. That which is not natural, but plant-ted, or fet in by Art.

\*\* [Ingrated form] The perion of the Son, lively reprefenting the perion of the Father, as an Image fet in wax, doth resemble the form or figure of the feal, Heb. 3.1.

Inhabit] To abide, Zech.14.10,11. marg. To dwell in a land, Numb. 35. 34. Village, Ifa.42.11. Houses, Ifa.65.21. Ci-

ites, Amos 9, 14.

[Intabitant] A dweller, one that refideth, abideth, or is fet-led in a place, or remainder, Jer. 51.35: marg.

[Intabitant] Revel. 12. 12. & 17. 2. The same with Inha-

Inherit] The land of Canaan, Gen. 15. 8. The children

22. Some spiritual weakness of the godly, in their knowledge of the strangers, Lev. 25.46. Tithes, Numb. 18.24. That which or the trangers, Lev. 25.40. Trues, transfer 42. That which a man hath, Deut. 21.16. But one portion, John 17.14. In the Fathers house, Judg. 11.2. The throne of glory, I Sam. 2. 8. The earth, Pfall. 25.13. Sion and Judab, Pfal. 69.36. All nations, Pfal. 82.8. The labour of the people, Pfal. 105. 44. Glory, Prov. 3.35. Substance, Prov.8.21. The wind, Prov. 11.29. Folly, Ibid. 14.18. Desolate heritages, Isa. 49. 8. The Gentiles, Isa. 54. 3. Gods holy mountain, Isa. 57.13. The land, Isa. 6.21. Fields, Jer. 8. 10. The inheritance, Jer. 12. 14. Gad, Jer. 49.1. Judab, Zech.
2.12. which the Lord is iaid to inherit. Everlafting life. Mar. 2.12. which the Lord is faid to innertic. Even failing life, Mar. 10.17. The Kingdom, Mat. 25. 35. Eternal life, Mar. 10.17. The Kingdom of God, 1 Cor. 6.9. Incorruption, 1 Cor. 15.50. The promife, Heb. 6.12. A bleffing, 1 Pet. 3.9. All things, Rev.

It's put for, To possess by right inheritance, as a Son his Fathers lands, Prov. 13.22, & 19.14. To get policinon of, with foveraignry and dominion, Pfal. 82.8. I [a. 54.3. To come into, Luk. 18.18. I Cor.6.9. Led away with, Jer. 16.19.

"Inheritance Possession or land of canaan, Pfal. 79. 1.

42. The people of the land, 2 Sam. 20. 19. Jer. 50. 11. Pfal.

3. Nations subject to Christ as their Lord and King, Pfal.

'4. Any thing which is dear and precious, as the doctrine of 'the Word was to David, Plal. 119. 6. Kingdom of glory in heaven, freely given to the Saints as

to Sons by grace of adoption, Mat. 25:34. I Pet. 1.4.

their Father. Luk. 12. 13. To divide the inheritance with

7. A portion of land, Josh. 17.4. Numb. 26.53,54.

8. The thing inherited, Numb.27-79. Possession, Numb.34-2-

10. Hereditary, Deut.4.20. 11. Gods people, 2 Sam. 20.19. Pfal. 78.71. & 94.14. Ifa. 19.

It's taken literally, Numb. 16.14. Figuratively, as before. Spiritually, Deut. 10.9. Josh. 18.7.

Typically, Exod. 15.17. Pial. 91.1. Celestially, called Eternal, Heb. 9. 15. Incorruptible, undefiled, that fadeth not away, referved for us, I Pet. 1. 2. See He-

Inheritance] Pfal. 1 6.5. Heb. part, marg.

In whom also we have obtained an inheritance, Eph. I. II. xxn-Redat fignifies to be taken as a name , lot, or patrimony, in the Paffive voyce and fenfe. Now the kniegs among the Hebrews, were those portions of Land that fall by Lot to any in the Division of Land or Estate; as in the first Division of Canaan, Judah had his lot or portion, Reuben his, and God was Levi's lot, or in heritance, or possession, as we call it. So in like manner, when in the division of the World into Jews and Gentiles, God chose the Jews, they were said to be his xxing . or portion, Deut.4.20. and so believers or Christians are now styled, Pet. 5.3. and in a more peculiar manner, they that preached the Gospel, the Apostles; and so accordingly have all that have served God in the Ministery, been called Gods namp@, or clergy, by whom therefore they are faid xangadas, to become Gods peculi-

are possible on the part and kanges at a become Gods permitar possible, or portion, Dr. Ham. Annot. .

Intertoo. Isa. 65.9. Heb. a possible. Annot.

Iniquity I That which is written or crooked, swerving from the straight line of Gods Word. It is put either largely for any fin, and thus even our Birth-fin is iniquity. Pfal. 51.5. I mas born in iniquity: Or more strictly, it is put for some hainous and groß offence. Plal. 119.3. They work no iniquity. Plal. 60.8. Thou half fet our iniquities. Exod. 20.5. Vifiting the iniquities of

2. Workers of iniquity, or wicked men. Job 5. 16. Iniquity (ball ftop ber mouth.

3 The punishment due to iniquity. Lev. 5.1. He shall bear his iniquity; and very often essewhere; as Gen. 19. 15. 2 King. 7.6. P. 1.40.12. So whoredom is put for the punishment of whore, dom, Numb.14.33.

Iniquity cometh of an Hebrew word Aven, which originally fignifieth pain, or forrow; and it is of large use, noting, all finful and unjust affections, actions, or endeavours, which cause pain or forrow, or be painfully done: and it is applied sometime in special to Idolatry, joyned with Images, 1 Sam. 15.22. Hence Bethaven, an Idols house or place of Iniquity, Hos.4.15. & 10.5. because Teroboam had there set up false worship, I King. 12.

'It's put also for original corruption, Psal.51.2. and for fin in general, Mat. 7.22

Iniquity] Job 21. 19. that is, the punishment of his iniquity,

marg. Isa. 1. 13. or Grief, marg. Heb. 1. vers. 13. or Grievance,

N

"To death iniquity To fin, (not of ignorance, infirmity, and by violent temptation, for their are rather drawn to iniqui-ty, but) willingly, and of their own malicious heart and purpose, putting their necks as freely in the yoke of fin, as Oxen which draw a Waggon. Ifa. 5. 18. woe to them which draw

"Mogher of iniquity" One which walketh after the lufts of corrupt nature, wholly following them as guides, in all and every 'action of life, Mat.7.23.

To injure ] Gal. 4. 12. To do wrong, to deal unjustly with

another violently to oppress him.

Injurious 1 Tim. 1. 13. úßeishs, dispightful. Rom. 1. 20. Injurious and contumelious both in word and deed, and that in a petulant and insolent manner. A fin having its seat in the heart, by thinking basely of others; in the countenance, by looking disdainfully at them; in the tongue, speaking reproachfully both of and unto them; in the band, by offering them wrong.

Injuffice Job 16. 17. That which is not warrantable by the Word of God, but is againft law, equity, conscience.

Injustice Job 16. 17. Violent dealing, or other injuries done to men. Annot.

Inn The place of lodging for Travellers, Genef. 42. 27. & 43. 21. Exod. 4. 24. and for such as are in distress, Luk.

Jamer] House, 1 King. 6. 27. Court, Ib. 7. 12. Chamber, Hint: 1 route, 1 king, 0. 27. Court, 10. 7. 12. Channon, 1 king, 2. 30. Parlours, 1 Chron. 23.11. Dores, 2 Chron. 4. 22. Part, Ibid. 29.16. Gate, Ezek. 8.3. Temple, Ezek. 41.15. Prifon, Act. 16. 24. Man, Eph. 3. 16. tearmed, Rom 7.22. The inward man, the regenerate part. Inner; that is, which is farther in, more inward, within another.

Inner-chamber | 1 King. 20. 30. Heb. a chamber within a chamber, marg. 2 Chron. 18. 24. or from chamber to chamber, Heb. chamber to a chamber, marg.

Innermoff Prov. 18.8. Heb. chambers, marg.

Innocency A meer voidness of fault, and freedom from all fin. In this estate Adam was created. This is perfect innocency by creation.

2. A certain measure of this estate in all regenerate persons, who indeavour to serve God in innocency of life, having al-6 6 Christs innocency imputed to them. Psalm 26. 6, 11. I will wash my hands in innocency. This is innocency of a person restored.

3. Uprightness in some special or particular cause. Plal. . 7. 8. According to the innocency that is in me; that is, innocen-'cy of cause, when one is clear and free of some fault, whereof he is accused; Or, unworthily accused where one deserves praise, Dan.6.22.

"Innocent One which doth no hurt nor harm unto any others. Mat. 10.16. Be innocent as doves; that is, be simple and ' upright, without guile or malice.

2. One that is free from some one particular fault, or crime; or one that is guiltless in this or that thing. Gen. 24.8. If the woman will not follow thee, thou shalt be innocent, or discharged of thine Oath. Jon. 1.4. Lay not upon us Innocent bloud. Exod. 23. 7.

'Gen.10.5.
'3. A just and righteous person which liveth uprightly, Job 4. 7. Who ever perished being innocent?

4. One that is free from punishment, or one unpunished. Prov. 11.21. Though the wicked joyn hand in hand, yet they shall not be innocent. I King. 2. 9. But thou shalt not count him invocent; that is, thou shalt not free him from punishment. Also Exod. '34.7. Not making the wicked innocent.

5. Harmless, with relation unto such as would or do wrong them, Prov. 1.11. Jer. 2.34.

"There are three causes of mans innocency.

" I. Ignorance or want of skill to do ill. Mat. 18. 3. I Cor. 3. "18. Rev.3.24. Mat.10.16.

"2. Impotency, or want of power and means to perform ill, where perhaps the skill and will is to do it, Eccl. 31. 10. Luk. " 19.47,48.

«Temperantia in senectute non est temperantia sed impotentia.

"3. Unwillingness or want of will to do ill, as Eccl. 31. 8, 9. "10. This is best tryed when a man hath means, knowledge, "and occasion to do the contrary, as Gen. 39.8,9,10. Rom. 7.20. " I Cor. 14.20.

"The other forts of Innocency may be happy to a man, but this " fort only is virtuous and acceptable to God-

"There is also one innocency of the Act, another of the "Affect.

Innocent 1. in person. Thus was Adam by creation. Thus Christ. Not so now here any before God, Job 15.14. & 14.4. Psal-14.3. Eccl. 7.20. Jam. 3.2.

2. In a cause, Deut.27.25. Pfal.7.8.

3. In opinion and conceit, Prov. 30. 12. Jer. 2.35. Mat. 27. 24. Luk. 18.9.

4. In account unjustly, which is forbidden, 1 King. 2.9. "Innocent hands | fignific a righteous life, or actions rightly

framed, free from wrong, deceit, blood and violence, Pfal. 24-4. He which hath innocent hands, &c. Innumerable Not number, Job 21. 33. Which cannot be numbred, Pfal. 40. 12. Pfal. 104.25. Jer. 46. 23. ] be numbred, Pfal. 40. 12. Pfal. 104.25. Jer. 46. 23. ] be mithout number, avaethus of Heb. 11. 12. The word innumerable in Luk. 12. 1. & Heb. 12. 22. is in the Original

pueias, which properly fignifieth ten thousand, but by a Syncodoche it's taken for a very exceeding great multitude. Into poinate affection Col. 3. 5. The patien of lust which boyled within, provoking the body and mind to uncleanness. The original word med o, notes internal uncleanness, especially the burning and flaming of luft, though it never come to action, or the daily passions of lust, which arise out of such a softness or effemi-

nateness of mind, as is carried and fired with every occasion or temptation; and this is the luft of concupifcence, I Theil. 4. 5. Bifield on Col 3.5. p.33. Inquifition | to be made for the discovery of a false Witness, Deut. 19.18. and for Treason, Est. 2.23. as the Lord will for blood,

Pfal.9.12. Inscription] Act. 17. 23. That which is written or graved

on a thing, as here on an Alrar.

Infide | The inner part within, 1 King. 6.15.

Infomuch | Hereunto most commonly that is annexed. Plal. 106. 40. Math. 8. 24. & 12. 12. & 13. 54. but once as, Act. 1. 19. It's in effect the same with so that, so, in such sort, jo

"Inspiration ] Job 32.8. 2Tim. 3. 16. Hereby may be underftood the holy Ghoft, or the gift or power of the holy Ghoft, 2 Pet.

"To inspire | fignifies, To blow into, Gen 2.7. This sheweth mans soul not to be of the earth, as his body was, but of nothing, by the infufflation of God, and to differing from the spirit of beasts, Eccl. 3.21. This word is used also, when Christ to make men new creatures, inspired his Apostles with the holy Ghoft, Joh. 20,21.

"Ho be instant ] 1. To be earnest or zealously affe-"Red in the work we have in hand, as 2 Tim-4.2. Rom. 12.12. Rejoycing in hope, patient in tribulation, continuing instant in "prayer.

"2. To intreat greatly.

"3. To do a thing with speed or presently, Eccl. 9.19. Instant ] Ifa.29.5. At an instant. Suddenly, Jer. 18.7,9. Mo-

Instantly Heartily, carefully, diligently, onedxios, Luk. 4. Always, with a kind of extension, or vehemency, or on Tereia Áđ.26.7.

Antitut, Antitution] The Original raidela of rais, a civila, noteth not such a dicipline as besitteth a lad or young correction as well as instruction, Heb. 12.7. 2 Tim.3.16. And to nurture children, is as well to correct them as to instruct them: The Hebrew word TOID is of the same fignification with Toi-Seia, namely correction, instruction, as D, whence it is derived, of the same with maid sua, to correct, instruct. Buxtori. Lex. Leigh. Crit. Sac. God instructeth, Deut. 4.36. Ila. 28.20. Deut. 32. 10. Pfal. 8. 11. Job 33. 16. The Spirit infructeth, Neh. 9. 20. The Prophets, Apostles, Ministers instruct. Pfal. 32. 8. Dan. 11. 33. 2 King. 12. 2. 1 Chr. 15. 22. 2 Tim. 2. 25. Rom. 2. 20. 1 Cor. 4. 15. The Law instructeth, Rom. 2. 18. The Scriptures instruct, 2 Tim. 3. 16. Corrections also are instructions, Psal. 16.7. Jer. 31.19. The Godly instruct and receive inftruction, Job 4.3. Act. 18.25. Inftruction also may be had even from the Wicked, Prov. 34.22. The Church inftructeth, Cant. 8.2. Instruction is either unlawful, as Prov. 16.22. Mat. 14. 8. or lawful; and this either civil, 6en. 4. 22. or religious Matth. 13. 52. Hereof we must take sast hold, Prov. 4. 13. hear it, Prov. 8.33. keep it, Prov. 10.17. love it, Prov. 12. 1. apply the heart to it, Prov. 23.12. receive it, Prov. 24.32. Which yet some despise, Prov. 1.7. hate, Prov. 5. 12. refuse, Prov. 13.

Instruct ] who would instruct me, Cant. 8. 2. It is the Office of Christ to teach, who only is able in deed to do it, inwardly and spiritually, so as both to overcome our natural dulness, and infuse divine knowledge; but yet is pleased to affign that duty to his Church, who is the pillar and ground of truth in this respect, that she holdeth forth and presenteth than truth outwardly, which only Christ bringeth to the heart, and makes effectual; so as we are said to be Osodiducios, taught of God, John 6. vers. 45. He teacheth immediately and originally, but the Church is instrumental and subbordinate, and

therefore not to be despised, but had in great reverence for his Cake. Annot.

Mountains of Incente \ Terufalem above, our celeftial habitation, where the Saints perform duties most delightful to God, Cant. A.6. I will so to the Mountain of Incense.

Intructed 2 Chr. 3.3. Heb. founded, marg.

And the being before instructed of her Mother, Mat. 14. 8. The word ressisation hath a peculiar notion for a Client instructing an Advocate in his Cause, telling him the heads of his defence: And so it may properly fignifie here, that Herodias instructed her Daughter what she should propose to the King by way of request. But it signifies also, to stir up, perswade, instigate. The Interpreters of the Old Testament use it for 73W, to sharpen, Deut.6.7. and that belongs to the same sense. Dr. Ham. Annot. a.

Instructer Gen. 4. 22. Hebr. whetter, marg. Rom. 2. 20. A teacher ( mais-sulfa) as of Children, whether by word or correction, 1 Cor.4.15. παιθαγωρός, a School-mafter, or Child-

Instrument] A weapon, vessel, tool, whether of iron, Numb. 35. 16. Musick, 2 Chron. 5. 13. Eccles. 2. 8. Dan. 6. 18. Of the tent used about the service of God there, Exod. 25. 9. Called holy, Numb. 31. 6. Of war and chariots, 1 Sam. 8.12. 1 Chr. 12. 33. Of the threshing floor, 1 Chr. 21. 22. Isa.

There's mention also made of the instruments of cruelty. Gen. 49. 5. The instruments of the Church, Isa. 32. 7. and instruments of unrighteousness, Rom. 6. 13. It's put for means of government, Zech. 11. 15. and for fpiritual arms or weapons, our inward and outward parts against fin and Satan, 1 Cor.

Instruments of Dufick 1 Sam. 18.6. Heb. three stringed instruments, marg. 1 Chr. 9.29. The instruments, or Vessels, marg. Dan. 6. 18. Instruments, or Table, marg. Rom. 6. 13. Gr. arms, or weapons, marg.

Infurrection] put for rebellion, or lifting up ones felf, Ezr. 4.19. marg. Commotion or tumult, Pfal.64.2. Sedition, Mar. 15.

7. Áct.18.12. Intangle ] Mat. 22. 15. The original word maystu'e, fignifieth properly, to lay fnares, allure, tole; take or hold as in a net, the Metaphor being derived of snares which Hunters lav.

Intangled Perplexed, not knowing what to do, Exod. 14. 3. Wandring or straying they know not whither, as cattle perplexed for want of pafture, Joel 1.18. in Gal. 7.5. the Apoftle alfudeth to oxen, who are tyed to the yoke, their necks being prest and kept under. Let us not return like willing slaves to our chariots again. The original word ἐμπλέκεωμι, in 2 Pet. 2. 20. rendred intangled, is spoken of them, which like hense or pigeons, having hairs or feathers wraped about their feet, are hindred from going) are by trifling lets and snares hindred from their Christian course. The Septuagint in Prov. 28. 18. use it for, to fall, because such beafts or sowles which are fo hampered, cannot fland, which may very fitly be applyed unto Apostates.

Integrity] Innocency, honesty, uprightness, soundness. A note of the godly, 1 King. 9.4. Job 2.3. Pfal. 26.1, 11. Prov. 20. 7 In Gen. 20. 5. it's taken for truth, fimplicity fincerity.

Intelligence] Dan. 11.30. Have intelligence, &c. Set his mind on them, give ear unto them, keep correspondence with them, take advice from them, namely, of fason, Menelaus, and

other Apostates. See Tremel. 2 Mac.4.7-21,23. & 5.5,6. Intend To be willing, Act.12.4. To be or stay, Act.20.13. To purpose or resolve, Josh.22.33. To take the course, 2 Chr.28.

13. To fay or think, Exod. 2.14.

Intent is all one with End, 2 Sam. 17.14. 2 King. 10.19. Cause, reason, ground, Joh. 13.28. Act. 9.21. & 10.29.

"Intercelsion, or request ] The request which the death of Christ maketh for believers after they have finned, that their fins may be pardoned for his merit, and their imperfect obedience accepted; or, it is the merits of Christs death coming between our fins and Gods justice, to appeale it, as an Advocare that pleads for his Client, 1 Joh. 2.2,3. Rom. 8.3,4. And maketh request for us, Heb. 9.24. He appears in heaven for us.

' Christ is our Intercessour four ways:

First, by appearing for us in the fight of God, Heb.9.24. Secondly, by the force of his Sacrifice once offered, to make

full fatisfaction to Gods juffice, Heb. 10.12,14.

'Thirdly, by his constant will; that for the merit of that facrifice, God would be pacified towards the Elect, Heb-

Laftly, by the affent and agreement of the Father refting in this will of his Son for us, Joh. 11. 42. Matth. 17. 6. Popilh e intercession of the Virgin Mary, and other Saints, doth disho-

' nour Christ the only Intercessour. The Spirit maketh request, by caufing the faithful to make requests; ftirring up cries and groans in their hearts, Rom. 8. 26. 15. being compared with Gal.4.6. The continual Intercession of Christ, and his prayers made in the days of his flesh, were figured by the bels of gold in Agrons skirts.

2. The request which we make one for another, in the name of our intercellour Christ, either for good things to be given, or evil things to be removed from us. I Tim. 2. 2. 2. Prayers, Intercessions, and giving of thanks, &c. These be charitable, mutual Prayers of the godly while they live together.

'2. The complaints of the Prophets with grief, accusing the fins of the people to God, Rom. 11.3,4.

As interceffion is made of Chrift for all fuch as shall be faved, Rom. 8. verf. 29. Heb. 7. verf. 25. fo is there of man for men alive, Gen.17.18. & 18.23. Jer. 7. 16. & 27. 18. 1 Tim. 2. 1. and to men, Jer. 36.25. Of the holy Ghost in his elect Saints, Rom. 8.

Interceffour ] Ifa. 59. verf. 16. No interceffour or interposer, as Job 35. 32. None that would stand up and indea-your to set things in better order, by speaking and stirring himself in the behalf of truth and right, vers. 4. chap. 62.5.

Interest Increase of gain taken for the lending of money upon fore-agreement and compact, Prov. 28.8. He which increa-(eth his riches by Usury and Interest, &: Here the word Interest is taken in ill part. For the word in a good sense signifieth that benefit which a merciful and free lender taketh for his own indemnity, to repair such loss whereof the borrower by his default, was an effectual cause by the keeping of money borrowed in his hand, longer then he ought, to the certain damage of the Lender-

Intermedle Prov. 14. 10. Partake of, have any dealing

Intermiffion | Lam. 3.49. Refting, paufing, ceafing, breaking off, giving over for a time.

Bitterpzet | To dissolve, Dan. 5. vers. 16. marg. To shew thing, Job 33. vers. 23. To expound, teach, declare, make known the meaning, give the sense, and make to understand, &c.

"Interpretation | A translating or turning out of one tongue into another, I Cor. 14.13,26. If any fleak with strange tongues, let him pray that be may interpret.

12. An opening or declaring dark Scriptures, or Prophefies. 2 Pet. 1. 20. No Prophefie is of private interpretation. Scriptures must be interpreted by Scripture: And the light of them begged of God, as containing things which he only can reveal.

2. Expounding visions or dreams, Gen. 40.8. Are not interpretations of God?

4. A teaching and speaking something evidently and plainly. Job 33.23. If there be an interpreter with bim.

5. The meaning and sense, Dan.4.18,19. & 5.15.

[Interpretation] Prov. 1. vers. 6. or an eloquent speech.

Interpreter | An expounder, who can truly shew the meaning, Gen. 40.8. One who spake in Hebrew what Joseph spoke in the Agyptian language, Gen. 42.23. One fent to declare to man what God would have him to do; or to the fick, why God afflicts him, Job 33.23. Annot. One that is used to expound a strange language, 1 Cor.14 28.

Interpreters | fignifie Soothfayers and wife men of A-

gypi, Gen.40.8. [into] Numb.36.12. Into the families, &c. Heb. to some that were of the families, marg.

Intreat | To use kindly, Gen. 12. 16. To speak on ones behalf, Gen.23.8. To pray, Gen.25.21. Exod.8.8. To dedefire or be earnest with, Ruth 1.16. To intercede, 1 Sam.2.25. To hear, grant, accept of, Gen.25.21. 2 Sam.21.14. & 24.25. Ezr. 8.23. To speak kindly and humbly unto, Job 19.16,17. To seek, Prov. 19.6. To befeech, Luk. 15.28. To give good words, 1 Cor.

4.13. Intreated the face, Dan. 9.13. Made prayer. Compthe text with the marg. Ruth. 1.16. Intreatment, or be not against

Intreatp Prov. 18. 23. The poor ufeth intreaties. Prayeth, requesteth, speaketh supplications, 2 Cor. 8.4. pleading, exhor-

Intruding Col.2. vers. 18. It implyets their vain-glorious self-seeking, and signifieth, To take possession, advance, go proudly, and fearch hidden things with deep infight. Byfield on Col. 2.

Inhade To cut in pieces, Hab. 2. 16. marg. To fet violently and forcible upon, 1 Sam.23.27. & 27.8. The invaders of Gods people were the Amalekites, I Sam. 30.1. The Monbites, 2 King. 13.20. The Philiftins, 2 Chr. 38.18. The Ammonites, Affyrians, Midianites, and others. Inbabed | 1 Sam. 23. 27. Hebr. fpread themselves upon

Inbafion ] 1 Sam. 30.14. We made an invafion, fell violently upon, went to prey upon.

Invent To devise, find out by thinking, Amos 6.5. Taken

gnoethe 1 to seeme, and out by thinking, Amos 5-5. Taken in good part, 2 Cor. 26.15. In a bad, Rom. 1.30.

[Indenters of stoil things] Rom. 1. 30. Devicers of evil, whether of fin, or of pain; such as invented new fins, new kinds of punishment.

Inventions] put for finful practifes, Pfal. 99. 8. Idolatrous acts, Pfal. 106.39. Things invented, or contrivances, Prov. 8. 12. Crooked devices, Eccl. 7.29.

Inviron Josh 7.9. That is encompass, compass about, Invisible By nature God is invisible, 1 Tim. 1. 17. Else

"By will or grace he is seen in his works, Rom. 1. 20. Act. 17. husband of Meshullam, Neh. 6.18. " 27. Tit.2.11.

Invite ] is to bid or call, as men do guefts to a feaft;

1. Corporally, and that either friendly, Gen. 29.22. 1 Sam. 9.24. Joh. 2.2. or falfly, 2 Sam. 13.23. Eft. 5.12.

2. Spiritually, Mat. 22.3. Rev. 19.9.

Inward | Spoken of the Ephod, Exod. 28.26. The plague, Lev. 13.55. The City of *David*, 2 Sam. 5. 9. The Oxes in the Temple, 1 King. 7.25. The faces of the Cherubims, which were inward, that is towards the house, 2 Chr. 3. 13. marg. Friends, or men of ones secret, Job 19. 19. marg. Parts, Job 38. 36. Part, Pfal. 5-9. Thought; Pfal. 49. 11. Porch of the gate, Ezek 40. 9. Windows, which were round about inward, that is, within, Ibid. 16. marg. The Temple, Ezek. 41. 3. Man, Rom. 7. 22. 2 Cor. 4. 16. Affection, that is, bowels, 2 Cor. 7. 15.

Intoard 2 Chr.3.13. or toward the house, marg. Job 19. 19. My inward friends, Hebr. the men of my fecrets, marg. Ezek. 40.16. or. Within, marg.

[Inimardip] Taken in a good fense, Rom. 2. 29. In a bad,
Pfal. 62.4. Mat. 7.15.

[Inthartos] Exod. 29. 13. or Inmost part, that is, the Heart, which is most inward, and in the midst of the body. So the inward of Man, is used for the heart, and consequently for the thoughts and mind, as in Pfal. 5. 10. & 62. 5. & 94. 19. and that which the Prophet calleth the inward man, Jer. 21.33. the Apostle calleth the mind. Heb. 8.10. Avnfw.

#### Ţ O

Aoab willing or voluntary; or fatherhood, or having a Father. The Son of Zerviab, 2 Sam. 2.18. Of the children of Joab, 28.12. returned from the Captivity, Ezr.2.6. See ch.8.9.

3 oah Brotherhood, or having a Brother. The Son of Afaph, 2 King. 18.18. The Father of Iddo, 1 Cor. 6.21. The fon of Obed-Edom, Ib.26.4. The fon of Joahaz, 2 Chr.34.8.

Hoaha3] Apprehending poffessing, or seeing. The Father of Joah, 2 Chr.34.8.

fa, Luk. 3. 27. The Wife of Chuza, Luk. 8.3.

Joath Disagreeing, despairing, stery, or burning. The Father of Giden, Judg. 6. 11. The Son of Abab, 1 King. 22. 26. The Son of Abaziah King of Judah, 2 King. 11. 2. The Son of Jehonhaz King of Ifrael, 2 King. 13. 9. One who had the dominion in Meab, I Cor. 4. 22. The Son of Becher, Ib.7.8. The fon of Shemaab, Ib.12. 3. One fet over the cellars of oyl, Ibid. 27.28.

Aob | Sorrowful, or hated, fighting, houling out, or abiding enemies. The Son of Iffachar, Gen. 46.13. A man in the land of U3, &c. Job 1. 1. &c. Of whom fee Ezek. 14. 14, 20. Jam. 5.11.

Jobab] The same. The Son of Jocktan, Gen. 10. 29. King of Edon. Gen. 36.33. The King of Madon, Josh. 11.1. The Son of Shaharaim by Hodesh his Wife, 1 Chr. 8.8, 9. The Son of Elvagl. Ibid. 18.

Elpats, 101d.18.

3]ochebro] Glorious. The Wife of Amram, Exod.6.20.

3]och Witnessing, decking, robbing, passing over; or after the Syrian, taking away. The Son of Pedaiab, Nch.11.7.

3]och Willing; or, beginning; or, jwearing. The Son of Samuel, 1 Sam. 8. 2. (called also Vaspui, 1 Chr. 6. 28.) The Samuet, I Sam. 6. 2. (canca and vajnut; I Chr. 6. 28.) In Son of Josphiah, I Chron. 4.35. The Father of Shemajah, Ibid. 5. 4. 'A Gadite, Ibid. 12. The son of Azartah, I Chr. 6. 36. The son of Azartah, I Chr. 7. 3. The Brother of Nathan, Ibid. 11.

38. Of the Sons of Gershom, Ibid. 15.7, 11. The Father of Heman, Ib. 17. The fon of Lagdan, Ib. 22.8. The fon of Febieli, 1 Chr. 26. 22. Of the Sons of Nebo, Ezr. 10.43. The fon of Zichri, Neh. 11. o. The fon of Pethuel. A Prophet, Joel 1.1.

Joelah] A lifting up, profiting; or, taking away flander. The fon of Jeroam, 1 Chr. 12.7.

Josef Helping. A Korite, 1 Chr. 12.6. Jogbeldh J. An exalting, or high. A City, Numb. 32.35. Jogti A declaring, passing over, turning back; or, arejoycing. The Father of Bukki, Numb.34.22.

Joha Making lively. The fon of Beriah, 1 Chr. 8-16. The fon of Zimri. 1 Chr. 11.45.

Jobann The grace of God, or gift, or mercy of the Lord.
The son of Careah, 2 King, 25, 23. The son of Joseph, 1 Chr. 3.

15. The son of Elicenai, 1b.24. The son of Azariah, 1 Chr. 6.9. One of David's Helpers, I Chr. 12. 4. A Gaditt, Ibid. 12. The fon of Azgad, Ezr. 8.12. The fon of Eliashib, Ezra. 10. 6. The

The son of Zebedee, Mat. 4. 21. One that was enemy to the Apostles, Act. 4. 6. One whose surname was Mark, Act. 12. 12,

35. & 13.5,13. & 14.27. 301ada | The fon of Eliashib, Neh. 12.10.

Floakim The fon of Felbua, Neh. 12.10. Bojarib The battle, chiding, or multiplying of the Lord. The fon of Zechariah Neh. 11.5.

Ichdeam The crookedness, or burning of the people. A City.

Hokim That made the Sun stand. The fon of Shelah, I Chr.

Bokmeam] The rifing, confirmation; or revengement of the pegle. A City, I Chr.6.68.

Johnsam Possessing, or building up of the people. A City Josh.

21.34. Johdhan] Hardneß, or offince; or after the Syrian, a knocking. The ion of Abrabam, by Keturab, Gen. 25.2.

Johtan A little one, or mearinefs, or ftrife. The fon of Eber. Gen. 10.25

[]oktipel] The rock. A City, 2 King 14.7. marg.
[]ona] The gift of the Lord. The Father of Simon Peter, Mar.
16.17. Joh. 1.42. called Jonas, Joh. 21.15. Jonadab Voluntary, or willing. David's Brother, 2 Sam.

13. 32. The fon of Recab, Jer. 35. 6. called also Tehonadah. 2 King. 10.15.

Bonah; or Bonas A dove, or culver; a destroyer, rooting mp; or, multiplying of people. A Prophet, 2 King. 14-25.
The fon of Amittai, Jonah. 1. 1. Of whom Mat. 12.39, 40, 41. & 16.4.

Jonathan The same. The Father of Joseph, Luk. 3.30.
Jonathan The gift of the Lord. The son of Gerihom, Judg.
18.30. The son of Saul, 1 Sam. 14.29,39. & 2 Sam. 1.4. The fon of Abiathar, 2 Sam. 15.27. The brother of David, Ibid. 21. 21. The fon of fashem, Ibid. 23.32. The son of fada, 1 Chr. 2. 32. David's Uncle, Ibid.27.32. The Father of Ebed, Ezra. 8. 6. The fon of Afahel, Ibid. 10.15. The Father of Jaddua, Neh. 12. 11. The fon of Shemajah, Ibid.35. A Scribe, Jer.37.15. The fon

of Kareah, Jer.40.8. of Karean, jer. 40.0.

3onath Clim Rethokim Pfal. 55. the Tide. This fome do hold for a beginning of a certain Song, well known unto the Jews of those days, under the tune whereof this Pfalm was to be sung. Others render it thus, of the dumb vid should understand himself, being at that time like unto a Dove, which being chased far away from her wonted abode, doth mourn and makes no found at all: compare Pfal. 55.7.

Again thus, Of the Oppression of the assembly (or rout) of those that are far (estranged) viz. from God and his people, meaning the Philiftins; who had put David in hold among them, and brought him before their King Achis, nothing doubting but that the same would forthwith command, that David should be put to fome shameful death or other. D. Annot.

David being chased by the fury of his enemies into a strange Countrey, was a dumb dove, being oppressed by a troop of forreiners. Annot.

Hoppa Fairnels, or comelinels. The name of both a City and Haven, 2 Chr. 2. 16. Ezr. 3. 7. Jonah, 1. 3. Act. 9.36.

3028 Shewing, declaring, casting forth, done suddenly at time; or after the Syrian, a cauldron. Of his children 112. returned from Babylon, Ezra. 2. 18. He is termed Hariph in Neh.7.24.

Jo2ai] A Gadite, 1 Chr.5.13. Jo2am] (fometimes Jehoram) The height of the Lord; or throw-

ing down of the Lord. The fon of Toi, 2Sam. 8.10. The fon of Ahab, 2 King. 8.16. The fon of Fehosaphat, Ibid. 21. The Father of Zichri, 1 Chr.26.25.

Tozoan The river of judgment, or the hewing and casting forth of judgment; or, a going down; or after the Syrian, a cauldron of judgment. A river, derived of his two spring heads, for and Dan, Josh 2.15. Judg. 3.28. Jer. 12.5.

Flozim The Lord exalting, or the exaltation of the Lord. The

fon of Matthat, Luk.3.29.

3ozkoam The ion of Raham, 1 Chr.2.44.

Jolabad Having a dowry. A Gederarathite, 1 Chr. 12.4. Tole | Sparing, being; or, lifted up. The Son of Eliezer,

Infebech The Father of Josua, Hag. 1. 1. or Joshuab, Zech.

[3] [aleph] Increase, or increasing, or perfect. The son of fa-tob, Gen. 30.24. The Father of Igal, Numb. 13.7. The posterity of Foseph, Psal. 80.1. The husband of Mary, Mat. 1.16. The son of Asaph, 1 Chr. 25. 2. Of the Sons of Bani, Ezr. 10. 42. A Prieft, Neh. 12.14. Joseph of Arimathea, Mark 15.43. Joseph called Barsabas, Act. 1.23.

Floseph | Gen. 30.24. that is, Adding, marg.

Toles | Sparing, being; or, lifted up. The brother of James, Mat. 27.56. One furnamed Barnabas, Act. 4.36.

3|othabad | Having a dowry. Chief of the Levites, 2 Chr.

Hothah Being, forgetting; or, owing. The fon of Amashiah,

Achaphat The Lord is the Judg, or the Judgment of the Lord.

A Mithnite. 1 Chr. 11.43. Alofhaniah The equity or plainness of the Lord; or the Lord set-

teth upon. The ion of Elnaan, 1 Chr. 11.46.

3offbekafhah] It is requiring, beseeching; or, a hard sitting.

Flothberathan 1 it is requiring, rejections; on, a mana priving. The son of Heman, 1 Chr. 25.4.

Flothua (called Hostea, Josua, Jihoshua, Jeshua) a Saviour, or the Lord, a Saviour, or the salvation of the Lord. The son of Nun, Numb. 14. 30. A Betisphemite, i Sam. 6. 14. The Governour of Jeinsalem, 2 King. 23. 8. The High-priest. Zech.2.1.8.

Joffath, or Joffas The fire or burning of the Lord. The fon of Ammon King of Judah, 2 King. 21.24. The fon of Zephania, Zech.6.10.

[Josibiah] The feat, alteration, or captivity of the Lord. The Father of Jehn, 1 Chr.4.35.

[Josiphiah] The increase of the Lord; or, the Lords sinishing. The Father of Shelomith, Ezr. 8.10.

Flot Mat. 5. 18. that is, Not the least letter, where allusion is made unto the Hebrew letter Jod [1] which of all letters is the leaft.

<code>[]otbah]</code> A place, 2 King.21.19.

Hotham (sometimes called Joatham) Absolute, or perfett. The fon of Jerubbael, Judg. 9.5. The son of Azariah King of Judah, 2 King, 15.7. The son of Jaddai, 1 Chr. 2.47.

[ ]otbath] His goodness; or, his daughters going out of the may; or, a defert turning away. A land of rivers of waters.

[southathath] Of the same signification with the former word fotbath. The name of a place, Numb. 33.33.

Fourney A going or passing in a way, from one place to another, whether by sea or land, Gen. 29. 1. Exod. 13. 20. & 16. 1. Which is sometime long, Josh. 9. 13. Prov. 7. 19. great, 1 King-19.7. far, Mar. 13.34. Which was stinted on the Sabbath, Act. 1.12.

Journey Gen. 24. 21. or Way, Aynfre. Accordingly odbic. which in Rom. 3. 17. is rendred Way, is in Mat. 10. 10. tran-

3[op] Pial. 27. 6. Heb. Shouting, marg. Pial. 30. 5. Hebr. singing, marg. Pfal. 43.4. My exceeding joy, Hebr. the gladness of my

Jup Gladnes. A sweet motion of the Soul, in regard of tome present or hoped for good. This good, if it be worldly, then is the joy but natural and worldly: If it be hea-' venly good, or tending and leading thereto, then is the joy spi-' ritual and heavenly. Pfal. 51.12. Restore me to the joy of thy Jalvation. Rom. 5.3. We rejoyce in tribulation, Joh. 15. 11. That your 'joy may be full.

2. The matter or cause of joy. 1 Thest. 2.20. Te are our crown e and joy. Job 3.22. Pfal.48.2.

'3. The most comfortable and full happiness of heaven, Mat.

 25.21,23. Enter into thy masters joy. See Enter.
 4. A godly boasting and glorying. 1 Cor. 9. 15. Lest any man (bould make my joy (or rejoycing) vain.

4.5. Those good things either earthly or spiritual, for the which we use to rejoyce, Joh.16.22. And your joy none shall take from you. I Cor.7.30. Rom. 15.13. The God of hope fill you with

call joy; that is, with every good gift, whereof ye may rejoyce plentifully and abundantly, Jam. 1.2, and elfewhere often. A Metonymie of the cause.

6. That chearfulness and alacrity which we shew forth towards our Neighbour, Galat, 5.22. The fruit of the Spirit, is joy,

6 7. Joyful speech, or songs of thanksgiving and praise. Pfal. 126. 2. And our tongue with joy. A Metonymie of the cause for the effect. For praise cometh of joy, as joy cometh of good things, Neh-12.13.

6 8. The having or possessing of any good thing from whence joy springeth, Joh. 3. 9. This my joy is julfilled. Joh. 15. 11. And that my joy may remain in you.

Of Toy or Gladness, there are divers forts.

I. Natural, Pful. 113. 9. Prov. 23. 24. Ecclef. 2. 10. Joh.

5. 22. II. Warldly, Job 29.13. Ifa.9.3. III. Hypecritical, Job 20.5. Mat.13.20. IV. Spiritual, pfal.51.12. Rom. 5. 3, 11. & 14. 17. Gal.5.22. Phil. 1.25. 1 Theff. 1.6.

V. Ecclifiastical, in and about the external worship and means thereof, Ezr.3.12,13. Lam.5.15. VI, Ungodly Prov.15.21. Ezek.36.5. Hof.9.1.

VII. Mixt, partly worldly, partly spiritual, 1 Chr. 12.40. Est. 9.22. Luk.10.17.

VIII. Heavenly, Matth. 25. 21, 23. Luk. 15. 7, 10. John 16. 21.

It's put also, 1. for that which is hoped for, Ezek. 35.5. Heb. 12.2. 2. The object of joy, or that which gladdeth, namely prospe-

rity, Job 20.5. A merry life, Eccl. 8.15.

3. Cheerfulness, and a ready endeavor, 2 Cor. 8.2.

4. A refing or relying upon, Iia.8.6.
This is spoken of God, Jesus Christ, the holy Ghost, Angels, Believers, &c.

-. Of Joyes, some are,

1. unnatural, Job 3.22.

2. Some fensual; such are the joys Epicures conceive in the pleafures and sports of this life, Job 21.12. Eccl. 11.0.

3. Fantaflical; when men rejoyce in meer conceits and fancies. without any ground, as some do when very fick.

4. Diabolicall; when men rejoyce in fin, rejoyce in the milery of Gods people, Ezek. 25.6. And when (through the illufion of Satan to keep them in security) their hearts are tickled with a great deal of joy.

5. Spiritual; being either temporary, which the wicked may feel in the hearing of the Word, Mat. 13. 20. or eternal, as which being now in the hearts of Gods children, shall never either totally or finally be loft. How this last kind may be difcerned from all other joys, is shewed by Mr. Byfield on 1 Per. 1.8.

All jop and peace | Solid and perfect joy, which always, remains, being never taken from them: And by peace is meant tranquility and rest in their own conscience by forgiveness of fins, and concord with their brethren, that there be no longer variance and diffension amongst them. Of which two gifts, Toy and Peace, the true cause is the righteousness of faith. Rom. 15. 13. Fill you with all joy and peace through believing. In this clause Paul alludeth unto the former, saying, Rom. 14.17. The Kingdom of God is righteousness, joy, and peace in the holy Ghall.

Joy darkned] Turning of mirth into heaviness, as the air in the evening waxeth dark. Ifa. 24. 11. All joy is darbened.

Foy of God Comfort of mind, arifing from God's goodness, manisested in some outward or inward deliverance. Pfal. 51. 12. Restore to me the joy of thy Salvation; that is, thy deliverances were wont to make me glad, let it be so again with

"Alop in harveff] Mirth mingled with labour and sweat, hardly gotten, and dear bought joy, such as Souldiers have of the spoil after a battel. Ita. 9. 3. According to the joy of barvest. &c.

"Mo hear of joy and gladness" To be made joyful and glad, by hearing and believing the glad tidings of forgiveness of fins: For joy comes from faith, and faith by hearing. Pfal. 51.8. Make me to hear of joy and gladness.

Joy in the holp Ghoff A gladfome sweet and comfortable motion of the heart, stirred up by the Spirit of adoption, upon the feeling of Gods love in Chrift, to eternal life; and upon the tokens of that love, both in earthly and fpiritual bleffings. Rom.14.17. The Kingdom of God is righteousness, peace, and joy in the boly Ghost. This is called Christs joy, Joh. 15. 11. And glorious joy, 1 Pet. 1.8. because it is part of the Kingdom of heaven.

And joy in the boly Ghoft, Rom. 13. 17. That aceg, joy, Gal. 5. 22. fignifies not the natural passion, but the Christian virtue, and that again most probably that which is exercised toward our Brethren, appears by the ayam, charity, before, and eiping, peace, &c. after it, and therefore it must be understood in that notion, which shall be agreeable thereto, either to fignifie the rejoycing at any good that befalls another, but especially at the virtuous actions performed by him (which I Cor. 13.6 is rejoycing in the truth, i.e. ingrity and fincerity of another opposite to his o'drie, doing amis precedent) or else the defire or delight of doing good to others, which is a thing very pleasant to him that hath it, and as the cause of joy to them that receive benefit from it, may perhaps be called joy. Accordingly joy in the holy Ghost, that grace of the Christian flowing from the fanctifying Spirit of God, or which is according to the will of God; a holy Chriftian joy is the feeking and advancing the spiritual weal and good of others; as the grieving of them is the contrary, the wounding of their consciences and occasioning their fin. Dr. Ham. Annot. c.

Hop in the Logo That true inward comfort which faith-'ful hearts feel, because the Lord is their merciful Father in Christ

'Jefus. Phil.4.4. In in the Lord. Rom. 5.11.
'Joy of the £0.20 Divine joy, which cometh from the Lord, and is placed in him, Neh.8.10. The joy of the Lord [ball male you firons. Likewife joy of the Spirit, 1 Theff. 1.6. fuch as is men-

'tioned, Act. 5.41. & 1 Per. 4.13.
'By 107 The gladness and comfort which the Apostles received from Chrift, the fole author, cause, and pledge, of their 'joy. Joh 17.13. That my joy might be fulfilled; viz. (be truly and abundantly shed into their heart) in them, In our selves nothing but perturbation and dreadful terror; in and from Christ, all peace and tranquillity floweth.

[107] Heb. 12. 2. For the joy that was set before him, viz. which by his suffering, he was not only to attain unto himself; but likewise to make others partakers thereof, Luk. 24. 26. 1 Pet.1.11.

"In invin tribulation To have occasion and matter of true comfort and cheerfulness of our heart from afflictions, because they are pledges of Gods love and tryals of faith and pa-

'tience. Rom. 5.3. We joy in tribulations.
'Cilith jop' Not only with patience, but with cheerfulness. being glad that they were counted worthy to fuffer for Christ,

· Heb. 10.34.

Jap Pal. 21. 1. To rejoyce continually. Ayniw. The word Annya (whence Kanya whoth which in Rom. 5. 11. is tran-flated, we joy) fignifieth, to glory, which is more then to rejoyce, or

joy. Leigh Crit. Sac. Jopful ] Spoken of the Ifraelites, 1 King. 8.66. The Journ J. Spokeri of the 19tation of the 19tati of Zion, Pfal. 149.2. Saints, Ibid.5. The earth, Ifa. 49.13. This must not be only in prosperity, Eccl. 7.14. but even in adversity,

[lopfully] Live josfully, Eccl. 9. 9. See life, or enjoy life. Annot. Received him josfully, Luk. 19. 6. Received him rejoycing, zaipav, and took josfully, Heb. 10. 34. all zaegs, with joy.

Jopfulne(s) Col. 1. 11. The Original page is translated also joy, Mat. 2. 10. & 13. 20,44. and gladness, Mar. 4. 16. Act. 12. 14. Phil. 2. 29. as here joyfulness being the same with joy and gladness.

Florn | Spoken 1. Materially, of things; as of house to house Ifa.s.8.

2. Personally; as, in marriage, Gen. 29.34. in affinity, 2 Chr. 18.1. in aid one to another, Exod. 1.10. 2 Chr. 20.36. Prov. 11. 21. in war one against another, 1 Sam.4.2.

3. Mentally, 1 Cor.1.10. 4. Carnally, 1 Cor.6.16.

5. Idolatroufty, Pfal. 106.28. Hof. 4.17.
6. Spiritually, by becoming visible members of the Church, entring into covenant with God, and in fellowship one with another, Jer. 50.5. Ezek. 37.17. Act. 9.26. Zech. 2. 11. 1 Cor. 6. 17.

And is taken for Helping, Exod. 1. 10. Affociate, Dan. 11.6. Company with as man and Wife, Mat. 19.6. Eph. 3. 31. Be nigh unto, Act. 8. 29. Be numbered or reckoned with Job 3. 6. Knit as one, Mat. 19.6. Committed fornication, 1 Cor. 6. 16.

Joyn] Isa.9.11. Heb. mingle, marg. Joyneo] Ezr.4.12. Chald. sowed together, marg. Joynt] Taken naturally, Gen.32.25. Artificially, 2 Chr. 18.33. Alyftically, Cant. 7.1.

Spiritually, Eph.4.16. Col.2.19. Heb.4.12. Jopnt-heirs ] And joynt-heirs with Chrift, Rom. 8.17. Co-heirs with him in glory, 2 Tim.2.12. Jopnts Dan. 5. 6. or girdles, Chald. bindings, or knots.

Jopate and Jewels] Turnings, or things which comof rich lewels.

4 2. All rich and glorious inward graces, and spiritual ornaments, Cant. 7.1. The joynts of thy thighs are like fewels.

The Original word for joynts used only in this place hath the fignification of turning or going about, and feemeth to mean the bones that turn and move in the hallow of the thighs. These are likened to jewels or ornaments, fignifying the firm, upright, goodly, and glorious stature, gesture, walking and conversation of this Princes daughter, well befeeming the Gospel which she profesfeth; being in fit, orderly and due proportion, as the Greek verfion also implyeth, Ayriw.

The word for jewels is found only here, and springs from a root that fignifies to boar, or infert, or fasten, or link one thing into another, as skilful workmen do in their curious chains, and other jewels, and chiefly, as the great Artift, rall' & Zozno, the Omnipotent wife Creator of man, hath fashioned and united his joynts and bones wonderfully together, which like wheels and compasses move and turn in their order, as he hath appointed. Then which nothing can be a fitter symbole of the Church, which is the work of God too, Isa. 50.21. whose body is fitly joyned together and compacted by that which every joynt supplyeth, Ephel. 4. 16. and in whose praise nothing can be said greater, then that she is careful to preferve and keep this decent compagination: Not a greater bleffing defired for her, then that the may always have her joynes and parts thus beautified, and ffrengthened with truth and peace, which is the work of the same skilful hand that formed her at first. To make Peace is the Prerogative of the God of peace.

"Hopnts and Marroto The most inward, hidden, and secret parts and powers of a mans foul, Heb.4.12.

By the joynts, he meaneth the minima, the least things; and by the marrow the intima, the most secret and inward things. Leigh. Annot.

Hopous Ifa.22.2. or Revelling. Annot. So in Ifa.23.7. & 32. 13. Foyous, Heb. 12.11. Gr. of joy. Annot.

Mozabad Endowed; or, having a dowry. One of David's Helpers, 1 Chr.12.20. An overfeer, 2 Chr.31.13. The Son of Fefua, Ezr. 8.23. The Son of Pashur, Ezr. 10.22. A Levite, Ibid. 23. One that caused the people to understand the Law, Neh. 8.7. who had the overlight of the outward business of the house of God, Ibid. 11.16.

Hosachar Remembring; or, of the male kind. The Son of Shimeath, 2 King. 12.21.

Togadak The Father of Jefbua, Ezr. 3.2.

### P

Ipheveiah The redemption of the Lord. The Son of Shahak.

#### R

[It] A watchman, City, making bare, pouring out, heap of vision; or, a young Colt. The Father of Shuppim, and Huppim,

Ira] The fame. A chief Ruler, 2 Sam. 20.26. The fon of Ikkelb, Ibid. 23.26.

Irad A wilde Ass, the heap of going down, the going down of a beap; or, a beap of government. The Son of Enoch, Gen.

Iram ] A City of them, the watchings, making bare, or pouring out of them; or, an high heap. A Duke, Gen. 39.43.

Jrij Fire, or light. The son of Bera, 1 Chr. 17.7.
Jrij Fire, or light. The son of Bera, 1 Chr. 17.7.
Jrijah] The fear, vision, or throwing forth of the Lord. The

rows, Axes, 2 Sam 12. 31. Nails, 1 Chron. 22. 2. Bars, Job 40.18. Fetters, Pfal. 149.8. Gate, Act. 12. 10. Pillar, Jer. 1. 18. Pen, Jer. 17.1. Pan, Ezek. 4.3. Gods, Dan. 5.4. And is put for an Ax, Ifa.10.34. Infensible hardness, 1 Tim.4.2. As hard and 1 dry as Iron, Lev. 25.19. Unbendable, Ifa. 48.4. Strength, Dan. 2.23. Invincible power, Pfal. 2.9. Rev. 2.27. Fetters or chains made of it. Pfal. 107.10.

A City, Josh. 19.38.

Fron Applyed unto and spoken of Charets, Josh. 17. 18. Furnace, Jer. 11.4. Gate, Ad. 12.10. Pan, Ezek. 4.3. Pen, Job 19. 24. Pillar, Jer. 1.18. Sinew, Ifa. 48.14. Teeth, Dan. 7.7. Tool, Deut. 27.5. Weapon, Job 20.24.
He shall rule them with a rod of iron, Rev. 2.27. Gr. feed them:

as Pfal. 78.7 1,72. Mic. 5.4. Mat. 2.6. that is, rule them with a might and power irrefiftible, Pf. 110.1. Subduing and maulling to pieces all refractory, and rebellious ones. Annot.

Barbedirons ] Job 41.7. See Barbed.

Irpeel] The health, medicine; or, exalting of God. A City, Tofh.18.27.

fruthemeth A City of the Sun; or after the Syrian, of bondage. A City, Josh. 19.41.

Iru] A watch-man, &c. as Ir. The Son of Caleb. I Chr

Irbahath The fon of Tehinnah, 1 Chr.4.12.

#### I S

' 35 berokeneth , Signifieth , Sealeth. Mat. 13.38. The field is the world. Matth. 25. 27. This is my body. And elsewhere often, Gal. 4. 25, 24. Isa. 9. 15. Jam. 3. 6. Christs bare words be but a bare foundation for their monftrous transubstan-

'This Sacramental Metonymie where [15] noteth to fignifie and represent, or whereby the fign and thing fignified be put one for the other, it is so frequent in Scripture, as it may be reckoned among plain and usual speeches: As Gen. 17. 10. Circumcision 'called the Covenant, expounded in vers. 11. the fign thereof. See the like touching the Paschal Lamb, Exod. 12.11. & 13. 9. 'In the same sense the Sabbath is the Covenant of the Lord, Exod 31.13,16. The Ark is God, Pfal.89.7. The cover of the Ark is the propiriatory or Mercy-feat, Levit.4.31. The Rock is Christ. 'I Cor. 10.2. The Dove is the holy Spirit, Mat. 3.16. Baptism is the washing away of fin, Act. 22.16. The Bread, the Commu-'nion of his body, &c. 1 Cor. 10.16,17. How can the Papifts affirm that this is an unusual phrase?

42. Leads or brings unto. Rom.7.7. Is the Law of fin; that is, doth it bring unto, or lead to fin? Rom.16.23. The gift of God is ternal life; that is, holinefs (which is Gods free gift) leadeth unto eternal life, as a way leadeth to a City, Rom.8.6. Wildom of

the Spirit is life and peace, Joh. 17.3.

3. Bring forth, causeth, meriteth, or deserveth, Rom. 8.6. The " wisdom of the flesh is death; that is, not only leads unto, but deferveth death erernal.

'4. Ought to be, or let him be, 1 Tim.3.2. Heb.13.4. Mar-\*riage is honourable, &c, Mat. 5.13,14. To are the salt of the earth, the light of the world, (for so ye ought to be): This is no rare 'thing, but usual in Scripture, to put the Indicative mood for 'the Imperative, and the deed done, or fact, for the right 'whereby it should be done, as Mal. 2.5. I Tim. 3.15. Rom. 14. 6.7. where regarding, giving of thanks, living, be put for, ought to regard, give thanks, ought to live : And so often elsewhere speaketh.

"5. The existence of a thing, Heb. 11.6. for some things are "faid to be nothing, 1 Cor. 8.4. & 10.19.

"6. Per Enallagen modorum, or per Syllepsin conjunctionis, it is up pur sometimes for an Objection or Prolepsis (as though it be) "not for a proposition or affirmation, that the thing indeed is " fo. See Joh. 10.17. Rom. 6.16.

"7. Not the fense only, but the sum, year the end or use year " the perfection of a thing, as Mar. 7.12. Luk. 6.31.

"8. The identity or felf-sameness of one thing under divers "names, and against the diversity of persons, when one only is "meant, Mat. 11.3. Luk. 24. 39. Joh. 9. 37. Act. 17.3.

The heaft that was, and is not, and yet is, Rev. 17. 8. was, to

wit, in the Government Ecclesiastical, by Bishops upon the tranflation of the Empire from Rome, to Constantinople : And is not, by the coming of the Goths and Vandals, bereaving Rome of inhabi tants, overthrowing for a time, that Ecclefiaftical Government of Bishops at Rome: And yet is, not being utterly by the Gothes survexinguished, the wound being finely healed by the second Beaft (chap.13.11,13,14.) who cunningly crept from Episcopal jurisdiction, into a Monarchical State and Empire, by his obtained Supremacy, Bernard.

"Isac fignifies Laughter, joy, which is reaped spiritually by faith in Christ, Gen. 17. & 21. 5, 6. when it is said

Abraham bleffed Isaac, the meaning is, that Abraham applyed and confirmed to Isaac the promise made to himself, Gen. 12. 2. & 14. 19. & 17. 19. & 25. 11. and fo Ifaac commended to Facob the bleffing of Abraham, Gen. 28.3,4. and by this bleffing, the righteousness of faith is implyed to Abrahams seed.

Haish (sometime Esay, or Esaias) The health or salvation of the Lord. A prophet, 2 King. 20.1. 2 Chr. 26.22. The Son of Amos. Ifa. t. T.

Iscah | Anointing, covering, or shadowing; or in the Syrian.

Applies. The daughter of Haran, Gen. 11.29.

[Carriot] Judas fo called, either from the City, whereof he was, (iee Joff. 15.25.) or from fallpood, or a lie, of Judas, or from his receiving, looking up, biding, which in spiece is 700, whence escarita, a pouch, or purse, for that he had the bag; Joh. 13. 29. or by way of Prolepsis, for that he strangled himself, for that the word also fignifieth. See Pajor. Lex. in the word Isdas, or an hireling; or, a man of death.

Afficariot \ And Judas Iscariot, Mat. 10.4 This title of his may either be taken from his Countrey, whence he came, a man of Carioth (according to which it is that the ancient Greek and Latin, MS. generally read, and Kaerals, a Cariota, from Carioth) or elfe from the Syriack which calls a wallet or purfe, Secariat, and then Cornold, Secariota, or Iscariota, may signifie him that hath the Wallet, which was the office of this Judas. Dr. Hamm. Annot. d.

Alfad | The fon of Hammoleketh, 1 Chr.7.17.

Affish The Father of Estema, 1 Chr. 4-17.
Affish It is void, or made void; or in the Syriack, forsaking:

The fon of Abraham, Gen. 25.2.

Inbithenoh) Sitting in prophefie; or, taking captivity in proest. A Gyant, 2 Sam. 21.15.

Ishbotheth A man of shame; or, the delay of a man. The son

saul, 2 Sam. 2.8.

Ishi | Salvation; or, having regard. The fon of Appaim, I Chr. 2.31. A famous man, Ibid.4.24. Also, it fignified, My busband, Hof. 2. 16. marg.

Affiah It is the Lord. The fon of Rehabiah, 1 Chr. 24. 21. The fon of Izrahiah, 1 Chr.7.3.

Ishijah] Of the Sons of Harim, Ezr. 10.31.

Thma Put unto, named, a marvelling; or, defolation. Of the

Father of Etam, 1 Chr.4.3.

[Shmael] (or Ismael) God bath beard, or the bearing of God. The

fon of Abrahamby Hagar, Gen. 16.11. The fon of Nethaniah. 2 King. 25.23. The fon of Azel, I Chr. 8.38. The Father of Zebadiah, 2 Chr. 19.11. The fon of Jehohanan, 2 Chr. 23.8. Of the Sons of Pabur, Ezr. 10.22. Of the first Ibmael is Ismaelite. 1 Chr. 2.17. and Ismaelites, Gen. 37.27.

"Iffimaet, and Isaac) The children of the savish Synagogue, which perfecuted the saithful; and and shall be cast out as I'hmael was: Also of the free Church unto which belongeth the inheritance of heaven, Gal. 4.28.29.

Istmaiah | Hearing the Lord, or obeying the Lord. The fon of Obadiab, 2 Chr.27.19.

Ishmerai A Keeper, or keeping. The fon of Elpaal, 1 Chr.

Isonan Hid, broken in sunder; or, a cony. The son of Shashak, Chr. 8.22.25.
Isonaphic A good man. A Countrey, 2 Sam. 10.6,8.
Issnath or stand or stand or path.

The fon of Albus, Gen. 46.117.

The fon of Albus, Gen. 46.117.

This and Jinanos, Jine, Jines Taken,

If and Jinanos, Jine, Jines Taken,

I. Properly, for land closed in and invironed with the Seas (or fresh water) as the Isle of Cyprus, Ad. 13.6. Clauda, Ad. 27.25, 26. Melita, Act. 28.1, 7, 9, 1 i. Patmos, Rev. 1.9.

II, Improperly; so 1. Tyrus is termed the Isle, Isa. 23.

2. By the Isles the Inhabitants are meant, Ezek. 16.15.

3. By the Isles of the Sea, Countreys bordering on the Sea are to be understood, Est. 10.1. Ifa.24.15. Ezek.26.15,18. or Countries remote beyond the Seas, Ezek. 27.6,7,15. and so for all Countreys of the world which did not then belong to the Church, Isa.41.1,5. & 31.4,12. & 49.1. Accordingly Caphtor is termed a Countrey, Jer. 47.4. marg.

4. Canaan is so tearmed, Isa. 20. 6. marg. For as an Island is compassed with waters, so was the land of Canaan environed with

Ismachiah | Cleaving to, leaning upon, or joyned to the Lord. An Overseer, 2 Chr.31.13.

n Overleer, 2 Chr. 31.13.

Imaiah] A Gibeonite, 1 Sam. 12.5.
Imain] A Jafter flone. The fon of Beriah, 1 Chr. 8.16.

Imail] A Prince of the strong God; or, one that hath attained principal power, from the mighty God, Gen. 32.28. Thy name · (hall be called Jacob no more, but Ifrael; because thou hast power

T

<sup>6</sup> 2. The Patriarch Jacob, who was called Ifrael, became he had firength to wrestle with God, and to overcome; as in the former place appeareth. Rom. 9-9. All that are of Ifrael; that is, of Facob.

 18, 01 Jacob.
 3. The people of Ifrael, which were the posterity of Jacob,
 of whom conflicted the visible Church till the coming of Christ.
 Exod.19.3. Tell the Children of Ifrael. Psal. 76.11. And very often in the Old Testament.

4. The whole visible Catholick Church, confisting of be--4. The whole vinder carnonics church, continuing of be-lieving fews and Gentiles, Pfal. 124. 1. Now may lifted [ay, Pfal. 125. 7. But peace [hall be upon lifted]. Gal. 6. 16. And upon the lifted of God, that is, upon the whole elect people of

God. "5. The land or place of dwelling of the forefaid Patriarch " and his pofterity, Pfal. 76.1. & 147.2.

6. All the people of God, Exod. 18.1. Joll. 7.8. called the chil-

dren of Ifrael, Lev.22.18.
7. The ten Tribes, 1 King.14.18.2 King.3.3. & 10.32.

8. Fudab, 2 Chr. 12.1. Ezek. 8.6.

9. The Jews, Rom. 11.25.

Geternity of Afrael God who is absolutely eternal, and maketh his people eternally bleffed, even for ever and ever most happy, 1 Sam. 1 5.29

Boly one of Afraei The true God, which being most pure and holy in his own nature and works, is also the Author of all purity in his people, Ifa. 5.19. Also one who hath manifested his holiness in Ifrael.

"Light of Hirael] God enlightening and fanctifying his people, also cheering them with his deliverance and defence.

Ifa. 16.17.

Of the valiant of Ifrael, Cant. 3. 7. what mighty Valiants were in Ifrael appeareth by David's worthies, which helped him in his wars, and are mentioned in 1 Chron. 11. 10, 47. & 12. 1,-38. They figured such strong men, as have the Word of God abiding in them, and do overcome the wicked one, I Joh. 2.14. Aynsw. 'Istraelite' A Jew which descendeth of Jacob according to

the flesh. Rom. 9.4. Which are the Israelites.

2. A godly Christian (though a Gentile) which from his heart worshippeth the God of Israel. Joh. 1.47. Behold an Israelite indeed; in whom there is no guile. Rom. 2.29. Pfal. 73.1. Yet God is good to

If sel, even to such as are of a pure heart.

Note: Jacob had both his names of wrestling and striving: But Jacob the first, was at his birth, when he strove to be the first born, but prevailed not till afterward, but · If all the latter is upon victory, prevailing with God and of men. This change of his name fignificate a change and more excellency of his estate, as in Abrahams and Sarahs names. Gen. 17.

5,14. Ila.62.2.

Trastitiss Levit. 24. 10. Heb. an Israelites, which the Chald. expoundeth, a daughter of Israel: Her name was Shelo-

mith, v.11. Aynfw.

mtb, v.11. Apply.

Iffachat] Hire, wages, or reward. The fon of Jacob by Leab,
Gen.30.18. The Tribe of Islachar, or his posterity, Deut.33.18.
The land belonging to that Tribe, Josh.17.11. The son of Obed-Edom, 1 Chr.26.5.

[ffue] Children or pofterity, Gen.48.6. A flux, or running, Lev.12.7. & 15.2,3,4,6.c. Seed, Ezek.23.20. Paflage, way, or mean, Pfal.68.20. Prov.4.23.

To iffue ] Spring from, 2 King. 20. 10. Flow, Ezek. 47.8. Go

Jui The same with Ishuai. The son of Asher, Gen. 46.17. The son of Saul, 1 Sam. 14. 49.

# I T

[1] 2 King. 19.15. Heb. them, marg. 2 Chr. 34.18. Heb. in it, marg. Col. 2.15. In it, or in himself, marg. It refers to the matter treated of.

Talie A Countrey to called of King Italias or or Italis, which fignifieth with calves, for that it aboundeth with calves, Act. 27.1. Whence Italian, Act. 10.1. as belonging theremnto.

Ifth A kind of scab, Deut. 28.27.
Itth Deut. 28.27. The Chaldee saith, a dry scab. Anns-

[3] [3] [4. 3. Having itching ears, that affect altogether novelty, and choice doctrines, and curious speculations.

Such as will please or gratifie their humour. Ham.

Athai Strong, my fign , a plough-share; or; a coming to. One o David's Mighties, 1 Chr. 11.21.

Athamar | We to the change, or we to the hand; or an ille or the hand or finger; or the change of an Isle. The fon of Aaron,

Exod.6.23. Athiel God with me, the fign of God; or the coming to of God; or, the plough-share of God. The son of Fisials, Neh. 11.7.

See Prov.30.1. "Athiel, and Mical Christ (God and man) who is present with us, and by whom we can do all things; as usal figuifies one that is mighty, and makes others ftrong, Prov. 20. 1. The man factor to Ithiel and ucal. By these two names the godly are warned of the fanctification of themselves, by the infinite presence and power of God in Christ.

Achman An Orphan, marvelling; or, perfection. One of Da-vid's Mighties, 1 Chr.7.37. & 11.46. Ithnan A Civy, John 15.23. Ithnan A cromant; or, excellent. The Father of Amaja,

Sim. 17.25.

Ithzan j The fame. The fon of Diffion, Gen. 36.26. The fon

of Zophah, I Chr. Ithzeam | The excellency, or remnant of the people. The fon of

David, 2 Sam.3.5. Theite | Excelling; or, a remaining. 2 Sam. 22.28. 1 Chr.

An bour; or, time of a Prince; or, now a Prince. City, John 19.13.

Itai The fame with Ithai. A City. Davia's friend, and one of his Mighties, 2 Sam. 15.22.88 23.29.

Iturea Kept; or in the Syrian tongue, of a mountain; or, full of bills. A Region near to the defert of Arabia, whereof Philip was Tetrach , Luk. 2. verf. 1.

### u

Huah ] iniquity. A City where an Idol was honoured, 2 King.

Jubal Bringing, or fading; or, a trumpet. The fon of Lamech; who was the Inventer of the Harp and Oreans.

Jubile This was to be reckoned after feven times feven years, which made forty nine; beginning on the day of Reconciliation, wherein fervants were freed, debts remitted, polletions that had been alienated returned, the Law allowed no further fales; all which were proclaimed with the found of a Trumpet of a Rams-horn, and therefore called Jobel, which fignifieth a Ram, or Rams-born, Lev. 25.8,9,10,11,00.

of Nums-vorin, 25.25.63,9,10,11,076.

'It noteth the full redemption we have by Chrift. The proclaiming of freedom in the Land this year of Jubile, figurfied, that Christ would one day with his own voyce proclaim full liberty and freedom from the tyranny of fin, hell, and Satan, Levit. 25. 8, 9, 10. until 17. verf. thus expounded by Ifa. 19.1.2. & Ifa. 63.4. and in Luk. 4.21. our Saviour app yeth that of Ila.61. unto himself. This day this Scripture is fulfilled in

Jucal Mighty, or perfect. The fon of Shelemiah, Jer. 38. verī. 1. :

Juda] confession, or praise. The fon of Joanna, Luk. 3.26,27.

The fon of Joseph, Ibid. 30.

"Hubah The fame. The fon of Jacob, Gen. 29. 35. by Leab, Gen. 35.23. A Tribe and Kingdom divided from the ten

Etab, Gen. 35:23. A Tribe and Kingdom divided from the ten 'Tribes, Isa. 7.6. and often elsewhere. The two Kingdoms of 'Judab and Israel joyntly confidered, Isa. 1.1. Concerning Judab. Of the line of Judab came David and Christ, Gen. 49.9. Judab is the Lyons whelp, Heb. 7.14. Also the Tribe of Judab, Joh. 18.5. Judg. 1.23,4,10. & 20.18. Also the son of Shruud, Neh. 11.9. The Father of Zerab, Ibid. 24. A Levite, Neh. 12. 8. See. Budah | 2 Chr. 25.28. In the City of Judah; that is, the City of

David, as it is 2 King. 14.20. marg.

[1008] The same with Judab. The son of Jacob, (called

Haura of the latter with Justice 1 free for to Jacob, (called allos, and most unfailty, Judab) Mat. 1.2. One of Christis hretheren (or kinfinen) Mat. 13. 55. One that betrayed Christi, Mat. 26. 25. Judas of Galilies, Act. 5. 37. One in Damafors, in whose house Saul was, Act. 9.11. Judas furnamed Barfabas, Act. 1 5.25.

June The fame, called also Judas, the Brother of James, Luk.. 616. Jude 1.

Hubea | The fame. A Countrey, Mat. 3.1. Act. 2.9. Sometimes taken for the whole Land of the twelve Tribes, sometime for Jadah and Benjamin only, according to the separation of Galilee, Samaria, and other Countreys.

aria, and other Countreys, )

A glubg A chief Governour, or Soveraign Ruler, who hath

hath all the world in his disposition, and under his power. So is God alone. Gen. 18.25. Should not the judg of the world do justing? In his Church he judgeth the controversies of Faith, by the voyce and fentence of Scripture.

2. A Deputy Governor, as it were Gods Lieutenant, in the go-' vernment of the whole world. So is Chrift, as Mediator, and he alone. 2 Tim. 4. 1. I charge thee before Christ who shall Judg the quick and the dead. Joh. 5.22.

43. A Governor, that hath general rule by Gods appointment over some one people or Nation, to preserve and govern it. Judg.

4 3.26. God raifed them up Judges.

4 A person appointed over criminal causes and civil controversies, to end and determin them by his sentence. 2 Chr. 19.5 " He sets Judges in the Land. Deut. 16.18. Judges shalt thou make thee in all thy Cities. Luk.12.14. Who is to hear the causes between parties, Deut.1.16. To weigh actions, Ibid.17. and, To execute judgment between man and man, Ezek. 18.8. They must be well qualified, Deut. 1. 13, 15. Exod. 18. 21. 2 Chron. 1,2. Ezr. 7. 25. Pfal. 2. 10. be righteous, 2 Tim. 4. 8. not unrighteous, Zeph. 3. 3. Luk. 18. 6. They are called gods, Exod. 21. 6. Pial. 82. 1, 6. and are to be honoured, Exod. 22.28. Act. 23. God fometimes extraordinarily raifed up Judges, Judg.2.18. Act. 13-20 with whom he was, Judg 2.18. who went out to war, Judg 2.10. by whom he delivered his people, Judg 2. 9.21. who upheld true Religion, Judg.2.19. and were means of peace to Ifrael, after their victories gotten, Judg. 3. 11,30. & 5.

"HO JUDA referred, I. to God; fignifieth,
"I. To rule and govern. Plal. 67.4. God shall judg the earth
"with rightenshess. Plal. 9.4,8. Heb. 10.30. The Lord shall judg

\*2. To correct, chastise, or to punish, which is one act of divine \* government. Plat 51-4. That thou mayst be pure when thou judgest. \*Heb.13.4. Adulterers God will judg.

Note. This word judg, when it respecteth the godly, meaneth fometime chastisement and affiiction for fin, 1 Cor. 11. 21. and formetime deliverance out of affliction, a Sam. 24.15. 2 Sam. • 18.19. both may be implyed, Gen.30.6.

3. To pronounce a righteous and true fentence upon all things and perfors; which is also another act of government. Rom. 2.

16. At that day when God shall judg the world.

4. To give defence and prefervation against malicious unjust oppressors. Psal. 7.8. Judg me according to my righteousues. See version which seemeth thus to expound the word. Psal. 33. 1. " Judg me (O Lord) defend and deliver me. This is also one part of government: It contains, 1. Examination of the cause, 2. Giving of fentence, 3. And execution by delivering the oppressed. See • 2 Sam. 18.19,31. Judg. 3.10.

5. To inquire into, try, and discern things and persons. Plal. 7.11. comp. with vers. 9. Psal. 11.4.5. The Lords throne is in hea-ven, his eyes consider and try, etc. Also to debate, argue, discuss, or dispute a thing, and afterward to judg and lay the blame

where it is, Gen.31.37.

6. To keep authority over, Plal.82.1.

7. To recompense, Ezek. 7.3,8. II. To men; fignifieth,

1. To rule and govern any people. Judg.4.4. Debora judged & Ifrael.

2. Truly to understand and discern all things as they be. I Cor. 2.15. The spiritual man judgeth all things. I Cor. 14.29. Let two or three speak, and let the other judg; that is, discern what is spoken.

6 3. To utter an upright unpartial sentence of other men and their doings. Joh. 7.24. Judg a righteous judgment, and according

to appearance.

4. Ralhly and curioufly, without any cause or calling, to carp at, and centure other menand their actions. Mat.7. 1. Judg not, and ye shall not be judged. Rom. 14.3,4,13. Let no man judg his brother; that is rashly determin of him, and of his smalestare; for that belongs to God only.

65. To approve and allow the last sentence of the great indgment. I Cor. 6. 2. The Saints shall judg the world and the

6. To hear, try, and determine civil causes between a man and his neighbor. 1 Cor.6.2. Are ye unworthy to judg the leaft matters? Exod. 18-13. Mofes fate to judg the people.

\* 7. To condema, or pronounce a judicial fentence, true or falle, \* I King.4.28. Pfal.82.1.

8. To accuse, and by a good example to justific against others Mat. 12.41,42. The men of Nineveh shall rife in judgment against \* this generation. Rom. 2.27.

9. To declare by deeds, and pronounce fentence against ones

fels. Act. 13:46. Tou judg your felves unmorthy of life.

10. To use judgment and confideration in the ordering of our life, and actions thereof, that none of them be offensive

and hurrful to the weak Christian, Rom. 14.13. But judg this ra-ther, that ye put not a sumbling block, &c. When we examine our own doings, and ponder them so indictously and discreetly, sa we may direct them without any offence: This is it which is meant here by judging.

11. To plead for, Ezek. 23.37. marg. As Magistrates in Civil

and Political government, so under the Law of Moses, the Priests were Judges, Lev. 10.10. Deut. 17.8,9. 2 Chr. 19.8. as the Priefts and Elders in Christs time, Luk.22.66. Act.4.5,6. And the Apo-

ftles, Act. 15.19,20. 1 Cor. 5.3.

The Scripture (in controversies of faith) is a judg and judgeth; that is, giveth sentence, Joh. 12.48. & Joh. 5.45,46. where Christ provoketh to Moses as a Judg between him and the Pharifees. Alfo, God himfelf and Christ are faid to judg, Joh. 5. 24, 27, 30. Laftly, the true Church of Chrift, and every true member of it, hath power of judging, I Cor. 2.15. I Cor.

But there is great difference between these Judges and their judgments; for God is the supreme Judg and General, infallible. Also (being the first verity essentially, and therefore to be believed for himself:) The Scripture which is Gods voice and word, is also a most certain undeceivable Judg, but sudordinate; whose sentence for God himself, who is truth it felf, is to be received without contradiction or appellation, as absolute and definitive : But the Church, Councels provincial or cecumenical, Doctors, Pastors, the faithful, be inferiour Judges, and give judgment affentive, by judgment of approbation (not of determination) it being their office to receive, repeat, approve, publish the judgment and testimony which Christ hath already given by his Prophets and Apostles.

. The Pope is fo far from being Soveraign, as he is no Judg at all. being a party, and guilty,

"Mojung] To be revenged, to punish, or to take punishment, according to the use of the Hebr. tongue. See Gen. 15. vers. 14. Deut.23.26. Rev. 16. 5. Because thou has judged these things.

2. To give an upright sentence upon our persons and works, being first laid open. Rev. 20.12. And the dead were judged according to the things which were written in the Books.

'3. To moderate and govern his own, by framing and ordering their lives unto justice and righteousness. Rev. 19.11. He judg-

eth righteouss. These words are drawn from Psil-96. 10,13. He shall judg the people in righteousses.

3100 1 1 judg him not. Joh. 12. 47. The word reiven here, seemeth to be taken in the sense of accusing, as a Plaintiff or Witness accuseth, and not of condemning, which is the office of a

Judg. Dr. Hamm. Annot. d.

Thou that judges, Rom. 2.1. Here, and in the end of the vert and vers. 3. is clearly the Gnosticks Judaizer, who teaches the observation of the Mosaical Law, and accuses the Orthodox Chriflians, who are not circumcifed, for breakers of the Law, and yet himself runs riotously into those fins, for the abstaining from which, Circumcifion was defigned and inflituted by God. This judging and condemning of the Gentile Christians was by them taken up from the Jews, who having themselves guilt enough of fins as well as the Gentiles, would yet discriminate themselves from all others, by this or the like character of Legal observances, as by that which should justifie them, or free them from judgment, under which the Gentiles which knew not the Mofaical Law, and were not circumcifed; were to lie, and be accurfed. Thus is the word used, chap, 14.4. Of the Jewish christian, that abstained from some forts of means, vers. 2. And though he doth that, cither out of weakness, as that fignifies disease, erroneous seduction, or at least out of infirmity and ignorance, as thinking himself bound to it by the Mojairal Law (which he believes still to oblige) and so ought not to be despised or set at nought by him that understands Christian liberty, yet doth very ill in judging all others that do not abstain as he doth. For this is the very same error that is here reprehended in the Tems and Gnoflicks, of judging all others as men out of Gods favour because they do not what they do, or pretend to do, i. e. observe not the Ritual parts of Moles's Law. This is particularly markt in the Tews, Mac.7.1. and beaten down by Christ as an irrational fin-Dr. Hamm. Annot. a

"Ho, flum, cauto."
"Ho, fluor after the fight of the eyes, or after the hears "Finger the ears" figuines to give lencence of all men, nor by the gedwest, actions, words, professions, or ports, or by any thing which appears in outward shew, but according to the sin-

cerity of the heart, Ia. 12.2.

\*\*Re-fung his people | To govern the Church by prostering it, and taking vengeance upon the enemies of it, Heb. 10.30.

Judget ] I Cor. 5.3. or Determined, marg. Judgeth, I Cor. 2. 5. or Differenth, marg.

To be Judged ] To be punished, Mat. 7.1. Te [ball be judged.

'2 To be rafhly centured, or lightly efteemed, as one of less worth than others. 1 Cor. 4. 3. I pass little to be judged,

'3. To be called to an account and fifted. Rom. 2.4. When thou e art judged.

4 To be tryed, and have his cause known, either to be acquitted or condemned. Act. 25.10. Where I ought to be judged.

5. To take, effeem, and count to be, Act. 16.15. 6. To proceed againft, Act. 24.6.

7. To be accused and sentenced, Rom. 2.12.

8. Truly difcerned, 1 Cor. 2.15. o. Determined, 1 Cor.5.3.

10. Condemned, 1 Cor.6.2. & 10.29.

11. Punished, 1 Cor. 11.31,32.
12. Sentence pronounced, either of absolution or condemna

tion, James 2.12. "The wicked are judged already, Joh.3,18.

" I. In Gods decree.

" 2. In Gods Word. " 3. In their own consciences.

" 4. In inchoation or part.

"Yet shall be again in the last day, Mat. 25. 32, 40, 46 · & 16. 27.

"I. By publick and final fentence, I Cor.4.5.

"2. By raifing up of the bodies, Joh. 5.28. "3. By their total and eternal perdition of fouls and bodies

"together in hell, Mat. 25.46.

When thou art judged, Rom. 3.4. contendest. Keiropa, fignifies to have a Suit in Law, any civil controversie or contention, 1 Cor.6.1. Accordingly the word DDW, though it fignifies to judg, yet it fignifieth often to contend, to plead or manage a cause for one against another, as Ezek. 50.4. Wilt thou judg them? i. c. Wilt thou plead for them? Dr, Hamm. Annot. b.

" Hudges of evil thoughts ] Such as think not rightly in their preferring one before another, but intend evil therein. Jam. 2.4. And are become Judges of evil thoughts. This shews what respect of persons is not to be used; namely, first, that which puts a falle difference for a true: Secondly, that wherein ono mean is observed: Thirdly, that whereof there is no good end, but carnal and corrupt, as to curry favour with great and rich men. Otherwise, as there be of God sundry degrees appointed among men, who in dignity excel one another, so they are in their several places to be e-· steemed, that we may witness how we reverence Gods ordiances and eifts.

"Judgment ] Government of the World. John 5. 22.

He hath committed all judgment unto the Son. Pfal. 9. 7. He hath set a throne of judgment. Also, government of his cho-• sea people, Isa. 11. 3, 4. The greatest part consistent in absol-• ving them from fin, and preferving safe to life eternal, inspiring all his graces into them, that he may live in them, and they in

2. Chastisement. 1 Cor. 11.29. Eats bis own judgment. 1 Pet. 4.17. Judgment begins at Gods bouse, Ifa.5.16.

3. The merciful moderation or measure which God keeps in chastifing his children. Jer. 10. 24. Correct me, but with iudgment.

4. Solemn divine action of the last day. Eccl. 12.14. God will bring every work to judgment. This judgment hathin it three things;
First, An equity in all things and persons.
Secondly, A laying them open.

' Thirdly, Pronouncing an upright fentence, Matth. 25. 31

¢ 19.60 5. The just statutes and commandments of God. Psal. 119.7, 20. When I shall learn the judgments of thy righteousness. Pfal. 19.9. Laws and Rites for humane duties, are called judgements:

. By them God judgeth of every ones works.

. And executes his judgments. 43. And by them we must frame all our judgments of our

felves and others, and deal accordingly.

6. The Spirit of justice and wisdom, enabling to know and discern right and wrong, good and evil. Pfal. 72.1. Give thy judge ments to the King.

67. Wrath, vengeance, and punishment executed upon the wic-'ked. Mat. 5.22. Shall be culpable of judgment. And very often elfe-

where, Pfal.33.5.

8. The punishment inflicted upon Christ for our fins. Act. 8. 33. In his bumility his judgment bath been exalted. As by his hu-' mility is meant the grave and bands of death, Christ being most abased, when he lay as one oppressed of death in his prison of the grave: So by Judgment, both the hand and council of God
moft juffly afflicting his Son our Surety, in his fierce anger, and
that miferable condition which in his life and death he did undergo for finners.

o. That great power and authority which God gave unto Christ the Mediator, to determine and do that which is righteous and just. Joh. 9.39. I am come unto judgment into this world. Tch.16.11.

10. A fettled effate, when Religion was committed to the Gentiles, superstition being cast out. Mat. 12.18. He shall shew judement to the Gentiles.

'11. Equity at righteous dealings. Luk. 11. 42. And pasover judgment. Gen. 18. 19. Ifa. 1. 19. Seek judgment, relieve the op-

'12. Amendment, or reformation of the world. Joh.12.31. Now is the judgment of this world.

12. The way and course which God holdeth in governing all and every thing. Rom. 11.22. How unsearchable are thy judgmente ?

' 14. Sentence. 2 Pet.2.11. Give not railing judgment. Also a plain and open testimony, Phil. 1.28. 2 Thes. 1.5. ' 15. Sentence of damnation and absolution. Jude 15. To eive

indement against all men.

'16. Courts and places of judgment. I Cor. 6.4. If ye have judgment. dre.

17. A power and faculty to discern things which differ. Phil. 1.6. And in all judgment. Which figuities both the perceiving, and discerning the things perceived.

18. A right fentence given of men and their actions in Courts.
of Judgment, publickly or privately, 2 Chr. 19.6. Pfal. 82.2. Give ime judgment. Also, cause or right, 1s. 10.2.

'19. Instruments of Gods vengeance. Ezek. 14.21. When I fend

my four judgments, &c. 20. Famous examples of Gods vengeance. Pfal. 84. 21. They Shall be glad because of thy judgments.

'21. The wrath, vengeance, and punishment upon the wic-

ked, Mat. 5.22.

'22. Rectitude by administration in bringing confused things

into order, Isa.4.4. Joh.9.39. & 16.11.

'22. The reward of the godly, at the last day, 2 Thess.1.5.

24. Sentence and opinion, 1 Cor. 1.10.

25. Advice (not counsel) I Cor.7.25. Judgment Heb. 9. 27. and after this the judgment, under-

fland this of every mans particular judgment prefently upon his death, Annot.

"Judgment in one jour ] A great and sudden vengeance, even the fall and ruine of Rome, which shall come in a moment, when it is not looked for. Rev. 18.10. For in one bour is thy judg-

"To manifest his judgment To open and make known the arguments and fure tokens of divine justice, which may de-clare God unto the whole world, to be a most just Judg. Rev. 15. 4. For thy judgments, &c.

Judgments of the later of judgment, marg [14.50.10] as the matter of judgment, marg [14.50.10] or Right, marg. 1 Cor. 11 [24. or Condemnation. Comp. the text with the marg. Phil.1.9]

or Senie, marg.

And he shall shew judgment to the Gentiles, Mat. 12.18. The word And he shall piew suagment to the Gentitets, Mat. 12.18. The word neight in this place feems to fignific the whole Gosple, the true Religion, the true was of worshipping and obsping God, the will of God under the Gosplel, and either is to be rendred truth, out of the Hebr. DDWD. Isa42.1. (whence those vertes are taken) which Prov. 8.20. is rendred & history truth, (and fignifies so when its rendred xef are, suagment, Jer. 9.4 Plal. 37.6.) and xefcae. Isa 32.6., and oftentimes dragsocium, righteosfies, which is all one with 3.60... which we see the being rendred suagment it is not taken in αλήθεια, truth; or else being rendred judgment, it is to be taken in the same sense as if it were rendred truth, as indeed xeioss, judgment, is the title of the prime Christian virtue, righteousness, or equity in judging, Mat. 23.23. And either way it here fignifies the Gospel. and so versizo. also. Dr. Ham. Annot. c.

Judgment-hail Joh. 18.28. the judgment-house, Gr. praitoria on, which was the dwelling of the Governor Pilate, where he also held judgment. Dutch Transl.and Aniot.

Spirit of judgment) That Spirit by which God judgeth and punisheth the wicked, also saveth and maintaineth the elect : Or it fignifies a mind defirous to execute judgment and right in delivering his people from the power of their enemies, Ila.4.4.
By the spirit of judgment, Isa.1.27.

Such laws as were annexed to the ten Commandments for punishing offenders civilly, have this title prefixed, These are the judgments which thou falt fet before them, Exod-21.1.

"Hudgments true and righteous Gods deliverances of his Saints; which are true, because they are performed according to his promises; and being fulfilled, by deftroy ing his and their enemies, according to their merits. Hence they become righteous. Rev. 19.2. For true and righteous are thy judgments.

judgments.

Judgments-leat Mat. 27. 19. or Tribuhal. The Original Bisea fignifieth a place of speaking in a Sermon, or Original Bisea fignifieth a place of speaking in a Sermon, or or 2

Qq 2

in Judgment, to which one must ascend by certain steps, from Baire to ascend , Leigh Crit. Sac. Men here have theirs, Christ one day will have his Judgement-feat, Rom. 14. 10. 2 Cor. 5.

Hudith Praifing, or confessing. The Daughter of Beeri, Gen.

26.34. Aulia Full of foft cotton, or full of hairs. The name of a woman, Rom. 16.15.

Julious The fame. A Centurion, Act. 27.1,3.

Jumping Leaping, skipping, hopping, Neh. 3.2.
Jumping Of Juno, or of the month June, as being therein born. kiniman of Paul's, Rom. 16.7.

Fluriper | A tree, whose leaves are little, small, and hard growing along the stalks and branches, and are always green, without falling off in winter. The fruit is round little berries, which are green at the first, and afterward black, of a good savour, and fweet in tafte, which at length wax bitter. At the fame time it hath berries both ripe and unripe, great and fmall toge-ther. The bark, leaves, fruit, gum, illuing therefrom are profitable in physick. Under this tree the Prophet far and slept, I Ring 19.45. Job maketh mention of fome who made use of Juniper roots for their meat, Job 30. 4. Fire being only covered with the ashes hereof will continue for the space of a whole year. See Pfal.120.4.

Jupiter ] Adt. 14. 12, 13. & 19. 35. as if it were Juvan. pater, the Helping father. Zeus The proper name of a feigned god or Idol among the Gentiles; so named of Lew to boil, or be feething bot; or, of Seva, to water; or, of (nv, as being the Author of life. He is faid to be Son to Saturn and Ops, and born at the same birth with Juno. Some think that of Jehovah, the Gentiles named the greatest god fove and fuptier; that is fab father, of the shortest name Jab, mentioned Psal. 68, 5, and Varro (the learnedest of these Romans) thought Jove to be the God of the Jews. Aynfw. on Pfal. 83.19.

Juozp] Elephants teeth, 2 Chr. 9.21. marg. Hereof Solomon made athrone, 1 Kins 10.18. dhek as har. a throne, 1 King. 10.18. Ahab an house, 1 King. 22.39. We read also of Ivory palaces, Psal. 45.8. A Tower of Ivory, Cant. 7. 4. Benches of Ivory, Ezek. 27. 7. Beds of Ivory, Amos 6. 4. Veffels of Ivory, Rev. 18.12.

[ ] urifoidion Luk. 23. verf. 7. That is, power, rule, au-

Jurp] Luk.23.5. Joh.7.7. That is, Judea.
Juthabhesed A awelling place, the feet of mercy, or the changes of mercy. The Son of Pedaiah, 1 Chr.3.20. ing of mercy. The Son of Pedaiah, 1 Chr. 3.20.

[ Just ] One who is righteous by the imputation of Christs

righteonines. Rom 1.17. The juft shall live by faith.

2. One who dealeth justly in his particular vocation, as a Ma-

giftrate, &c. Luk 23.50. A good man and a just.

2. One who indeavoureth to live uprightly in his general calling, as a Christian walking in the righteous Statutes of God. Luke 1. 6. They were both 14th before God. Job 1. 1.

4. One who in his life and death answers the perfect ju-

flice of the Law of God. I Pet. 3. 18. He dyed, the just for the

6. One that is exceeding faithful, keeping his word or promise. 1 John 1.9. He is faithful and just to forgive us our

6. One who is effentially just, and infinitely the cause of justice in all hiscreatures. Exod. 9. vers. 37. The Lord is just,

7. One who thinketh himself righteous, and is not. Luk. 18.9.

\*Certain truffed that they were Juft.

This is spoken I. of God, who is just in the mids of his people, Deut.32.4 Ifa.45.21. Zech.3.5; In his doings, Neh. 9. 3. In his promifes, 1 Joh. 1. 9. who hath bestowed on men a just Law, Rom. 7.12. That they may do just things, Phil. 4.8. use just ballances, &c. Lev. 19.36. that they may escape just damnation,

II. Of christ, Isa. 53.11. Mat. 27.19,24. and of his judgment, Joh. 5.30.

III. Of Man; 1. Opinionatively, in his own conceit, Prov. 18

17. Mat-9.13. Luk.18.9.
2. Really, and in truth, and that both in a cause, 1(a.26.7. & 29. 21. and in person, but none exactly so before God, Job 9. 2. Eccl. 7.20. Rom. 2.13. yet of him fo reputed and called, Gen. 6.9. Job. 1. 1. Luk. 1.6.

" Just A person that is righteous, by believing in Christ, Heb. · 10. 38.

Just, or righteous One extreamly having bloody cruel men, and punishing Romifb Murtherers, with due punishment of death. Rev. 16. vers. 5. Lord, thou art just (or righteous)

Being a just man, Mat. 1.19. The word Sinas G, answerable to the Hebrew, Ply, figuifies ordinarily works of mercy, charity. So Deut.23.14. 17777, both according to Context, and the

Septuagint's rendring here, is saenusovun, mercy. So when the Rabbins say there are two Thrones, one of Judgment, the other of Mercy, the latter is fo ftyled by the Author to the Hebrews, chap.4.16. So Pfal. 112. 9. His righteousness, that is, his bounty to the poor. So Isa. 58.7,8. & Mat. 6.1. where we now read exenuoso'n, it's apparent (by the Vulgar reading justitiam) that Aκαιοσύνη was an ancient reading, and that for alms in that place. Proportionably to these acceptations of the word, the right consults of foseph here shall fignifie not Legal justice, but peculiarly goodness and clemency, whereof here he made an eminent expression. Dr. Ham. Annot. g.

Df the juff one Ad.7.52. that is, Christ. 1 Joh.2.1. Ad. 22.14. Christ our righteoufnes, 1 Cor. 1.30. In whom only we are inftified, Rom. 5.1. Annot.

"No be just opermuch] To be deceived by appearance and pretence of Justice, and so to exceed a mediocrity or mean in our actions, whereupon may online very great danger. Eccl. 7.

19. Be not thou just overmuch. Wherefore shoulds thou be disolate? Examples of such as to their hurt havetransgressed the bounds of Justice, under pretence of dealing justly, or of not partaking in injustice; we have the man mentioned, 1 King. 20. 35, 30. who because he would not seem unjust, by smiting an innocent 'and godly Prophet (though commanded of God to to do) was 'devoured by a Lyon. Such a thing was that which Saul did, when he spared the fattest of the flock for to facrifice unto God, I Sam. 15. 9. So Timothy by too much abstinence from wine (thinking by fuch aufterity to have reduced the riotous Ephelians to temperance) had almost overthrown the state of his boday, 1 Time 5, 23, See 2 Cor. 2, 6, 7, 8, 9, 10, 11. The Co-rinthians were too fevere toward the incefhuous man. Serranus thinks that in this sentence of Ecclesiastes, is condemned a too great and furly boldness of such, who under pretence of juffice and wildom, do proudly judge of the judgments of God, speaking evil of his works, because of some disorder which appeareth in them: whereof Solomon hath spoken in vers. 17. Tremellius and Junius say, that the precept of Solomon calleth upon men to temper and moderate their judgment of themselves, that they neither attribute too much to their own discretion, nor yet too much debase and deject themselves. The Note of Geneva Bible is, that it forbids to boast much of our own justice and wisdom. The first exposition sitteth best both the phrase and circumfances. For (to be just overnuch) joyned with these words (wherefore shouldst thou be desolate?) import a dangerous excess in Justice.

"Some understand the words not of personal but political "Justice, that it be not too severe, but tempered with clemen-

The words may be taken for a caution and direction to moderate our zeal with prudence, lest it bring danger upon us, Matth. 10.16. Annot.

full and true are thy ways, Rev. 15. 3. Pfal. 145. 17. Just, because thou hast punished Antichrist; and true, because thou hast performed thy promife to thy people. By Gods ways, his confrant works are meant. A fimilitude taken from a traveller-

"Huffice Referred I. to God; fignifieth,

i. That divine property, whereby God being most just in himself, rendreth right to every creature, infinitely rewarding and loving the good; extreamly hating and punishing the wicked. Gen. 18.25. Shall not the Judge of all the world do just (or right ? )

2. Gods merciful benefits and protection, 1sa. 59. 9. Neither doth justice come near to us.

'3. Fidelity or truth, in keeping his promise made unto us,

touching redemption by Christ. Rom. 3. 26. That he may be Also Justice or Righteousness significath, that imputed holi-

ness of Christ, Phil. 3. 9. Also the fruit and reward of justice, mercies, and benefits, is sometime meant by it: as Jude v.5.11. Dan.4.22. Pfal. 112.9.

"1. An effential property of God; Actus immanens.

"2. A work of God so called, whereby he governeth the world, defending and rewarding the good; Actus emanens. "3. The truth of God, or his fidelity in performing his pro-'miles, 1 Joh.1.9.

"4. His commandment or precept of righteouiness given to " man to keep, Jam.1.2.

"5. The effects of his active justice in men, viz. their delive-" rances and rewards.

"6. The working of inherent righteoutness or fanctification in us, Pfal.4.1. Rom.1.17. Ifa.53.11.

"7. The juffification of us by the righteoutness of Christ impu-" ted to us, Rom.3.26. II. To Christ; fignifieth,

" I. The fuffering of Christ for us, by which he perfectly

"fatisfied Gods juffice, and fo was just toward the Godhead by f crime wherewith he is charged, and to pronounce him innocent. "the paffion of his Man-hood. This must be considered as it " was in him his office to fatisfie, Rom. 3. 26. 1 Cor. 1.30. This

u

"is Christs justice passive from God.
"1. The sufferings of Christ and his satisfaction to the Fa-"ther for us, not as it was performed by him (for fo it is his iu-"flice) but as it is derived to us by his imputation of it to us "and as it is received of us by faith, and retained with us by "hope and charity. So it is our justice or righteousness passive "before God.

III. To Men ; fignifieth,

· 1. That political virtue peculiar to Magistrates, which dispofeth them to do right to every man, rendring praise to whom praise, and vengeance to whom vengeance, belongeth. Job 29. 14. I put on juftice. Rom. 13.2,3. I Pet. 2.15,16. This is diffriburive justice, Luk. 18.3.

2. The moral vertue which moveth men to give to others

their due, and deal rightly in matter of bargain and contracts. Gen. 18.16. He will teach his fervant to do justice. This is com-'mutative justice.

2. That grace infused into all Gods children, conforming them in part unto the will of God, both in their nature and actions. Eph.4.24. Created in justice (or righteousness.) See Righte-

"4. That state of perfect holiness which Adam received of "God in his creation, for himself and his posterity. This no man " now hath in this life.

" 5. The estate of holiness hereafter in heaven.

" App juffice | fignifieth two things;

. A just reward of my labours from the hand of God. 62. Just dealing in me, who shall be seen to keep nothing bu

'mine own, Gen. 30. 33.

'Just initiation] Forgiveness of fins by the suffering of Christ and the imputation of justice by his obedience to the believer. Rom.3.16. The gift is of many offences unto justification. vers. 18. · The benefit abounded toward all men to the justification of life. Here · Justification is very strictly used.

2. Whatfoever we have from Chrift, either by imputation of Faith, or by fanctification of the Spirit effectually renewing us. "Tit. 2.7. That we being justified by his grace. In this fignification we find the word [justifier] used, Rom. 8. 30. Whom he called, them he justified. Here Justification is used largely for Sanctification alfo.

"If it be fo, then there is no place for Justification in that place, "Rom.8.20. Therefore Vocation there being for that which is "effectual, containeth, or fignifieth Sanctification; after which "followeth Justification.

"3. Justification is put for the testification or proof of our [ustification; for so must that place be understood, Rom. 4. " vers. 25. seeing Christs resurrection doth but confirm it, not "cause it.

"4. It may fignifie, as privately the acquitting of the guilty er person, upon his repentance and faith, Rom.4.5. & 5.16. so al-" so positively, the commending verbally, and rewarding actual-"Iy of a godly person for any godly act; and so may we under-"fland our Saviour, Mat. 12. 37. and St. James, Jam. 2. 23, 34,

" c. There is a Justification by works of true righteousness. "but yet not perfect, and therefore the Justification thereby is not "to be trufted wholly unto; not at all without the private Justi-"fication, viz. by remiffion of fins. See Pfal. 143.2. & 22. 1. 2. "and Rom-4-1,2,3,5. He that is truely fandified by Christs Spi"rit, and believeth the merits of his death for remission of fins. " hath a full and perfect Justification.

· Justification is an action of God, freely, of his one mercy and favour abfolving a believing finner from the whole curfe due to 'his fins, and accounting him perfectly just in his fight, unto eter-' nal life in heaven, through the perfect obedience and fufferings of Christ imputed to his faith, unto the everlasting praise of Gods 'iuftice, mercy, and truth, Rom.3.24,25. & 4.5. & 5.19. 2 Cor. 5.19. Rom.4.4.

The efficient cause of justification is the grace of God; the material, is Christ our Redeemer; the formal, imputation of our sins to him, and his justice to us; the helping instrumental cause 'is faith within, and the Gospel without, Rom. 5.9. I Tim. 2. 6.
'The final cause is Gods glory, the utmost, our salvation the neerceft end thereof.

'Justification before God, is not known in all Scripture to be used for the infusion of the habit of justice into the fouls of the elect, at their first conversion, of unjust to 'make them habitually just. This is Popish and rotten Divini-'ty, which will have Justification to be understood of and to fignifie inherent justice, as Sanctification fignifieth inherent

"Hullifie" To absolve and quit one that is accused, from the

Prov. 17.15. He that condemneth the righteous and justifieth the mied. Mat. 12.37. Ifa. 5 23.

'2. To absolve and acquir a sinner which believes, from the guilt and punishment of all his fins, and to pronounce him right teous before the tribunal Seat of God, through the imputation of Christs righteousness to his faith. In this sense we are said to be justified by faith, and not by works. Rom. 3.28. Therefore we conclude, a man is justified by faith, without the deeds of the Law. Rom. 8. 33. And often elsewhere, both in this Episte and others, [justifing] is put for our [absolving] from sin, and being pronounced just before God his Judgment-seat. See Act. 13.39. Ifa 53 11. The opposition between justifying and condemning, doth confirm this. Rom. 8.33,34. Rom 2.12,13. St. Paul fearcheth the causes of Instification and St. James feeks the effects, by which it may be found and proved. Page intreateth of Justification before God, James of that which is before men.

'3. To declare and manifest him to be just which is so airea. dy. Jam. 2. 21. Was not Abraham our Father jagiffed by works? I Tim. 2.16.

4. To commend and acknowledge a thing or person to be just, good. Luk.7.35. Wijdom is justified of her children, & 10.39. He willing to justifie himself.

'5. To over-match, overcome, and exceed others in evil. for as others may feem to be just in comparison of them. Ezek. 15. 51. Thou hast exceeded them in thine abomination, and hast justified them in all thy abominations. Jer. 3.6.

'6. To be more just, or less unjust. Jer.3.11. Ifrael bath justified her felf more than Judah.

'7. To exempt one, and to make him utterly and wholly free from any thing. Rom. 6. 7. He that is dead is justified from fin; that is, freed from fin, as some Translations have

'8. To endeavour to make himself more just, or profit and persevere in righteousness. Rev. 22.12. He that is just, let him field be justified. Thus it is read in the Original Greek Text. Here it is used of that inchoate and unperfect righteousness, which is inherent in the regenerate.

'In all the Old Testament, it cannot be found, that the word which fignifieth [justifing] is ever used in the Original Hebrew tongue, otherwise then for [absolving] the person accufed. Neither in the New Testament, when our [justification] before God is spoken of, hath it any other meaning; and ever found (in this Argument) to fignifie, of one evil and unjust, to make him just and good.

Note. There is a justification of opinion only, as that Lawyer in Luk. 10. justified himself: and the Pharisees in Luk. 16. 15. Secondly, there is another justification in truth and very deed, even before God; and this is twofold:

'I. Legal, by perfect keeping of the Law, which could give righteoulness and life eternal to the doers, could any be found that by his own strength could fulfill it, Rom. 2. 13. &c

'2. Evangelical; to wit, the perfect righteoniness which was in the Man Christ, being imputed to the believer, Rom. Three reasons out of Rom.4. why a man cannot be said to be

justified by a righteousness habitual, insused, or inherent, as Papiffs understand the phrase in Rom. 4.5.
First then, it should not be written, that faith was accounted

for righteousness, but an infused habit was imputed: whereas he he faith not this latter, but the former, vers. 5.

'Secondly, then Paul would not say that righteousness is im-

puted without the works of the Law, in vers. 6. The elect are infified being finners and wicked men, Rom. 4.5. Therefore the thing for which they be justified, cannot be their own inherent justice, Phil. 2. 6. For habitual righteousness, or inherent justice, it is a work of the Law, and sticketh in the justified per-fon. But what so slicketh, and is adherent, cannot be said to be imputed, which is understood of something without, and which we have not in us.

'Thirdly, fuch as be justified by insufed justice, of them it cannot be affirmed, that their fins are covered, forgiven, and not imputed. For habitual justice expelleth and takes away all fin, and hideth it not; whereas a wicked man is justified by hiding and remitting his fins, verf. 7. And to these, that inherent Justice is all one with Sanctification, which may not be confounded with Justification.
'The doctrine of Justification by Faith only, without the

Works of the Law, is not only grounded on Scripture, Galat. 2. 28. Rom. 13. 28. but found Antiquity hath subscribed to this truth. The believer (faith Ambrose on 1 Cor. 1.) is saved by Faithalone, without Works, receiving gratis the remiffion of fins. Again, they are freely justified; working nothing

onor making recompense, but justified sola Fide, by Faith alone through the gift of God, Ambrofe in Rom. 2.9. Again, he faith in Rom. A. Abraham was justified not by the Works of the Law, but Fide fola, by Faith alone.

'The Apostle (faith Origen) teacheth the Justification solius Fidei, of Faith alone, to be sufficient. In Rom. lib. 3. Thus the Thief and the Publican, and finful woman, in Luk.7. were justi-'fied, faith Origen. Also Basil (sola side) by faith alone in Christ, 'a sinner is justified. This one thing (saith Chrysola) I earnestly affirm, that fides fola, faith alone by it felf made the Thief fafe, 'and that no works, per fe, by themselves have ever justified the

'Hierom on Rom. 4. God justifieth the wicked converting, per 'folam fidem, and not by works, which he had not: And again, to the Sons of Abraham, faith alone is imputed for righteouf-

Athanafius ad Galat. Faith alone hath in it the power of Ju-'flifying. In all which fentences, Faith alone doth not exclude 'the Grace of God, the Merits of Chrift, and the Word and Sa-'craments, but Humane works and merits.

To Fustifie is fourfold.

1. Fallely, and vain-glorioully; when a man juffifieth himself, Luk.10.29. & 16.15.

2. Politickly, in the publick course of Justice; either rightly,

Deut.25.1. or unjulity, Prov.17.15. Ifa.5.22.

3. Legally, by a mans own righteoufnels, according to the Law. So the Fews fought to be justified, Rom. 9. 31. 8 10. 3. but thus none can be justified, Pfalm 143. 2. Rom. 3. 20. Galat. 2. vers. 16. Thus none attain to the righteousness of God, Rom. 9. 31. & 10. 3. yea, them that feek thus to be juftified, Christ profiteth nothing, and they are faln from grace, Galat. 5. 4.

4. Evangelically, Rom. 5.1. Thus are all believers, Act. 13.39. Rom. 3.22.26. and they are faid to be juffified by Chrift. Gal. 2. 16. by grace freely, through Jesus Christ, Rom. 3.24. Tit. 3.7. by faith, Rom. 5. 1. Gal. 3.8. by his bloud, Rom. 5.9. by his knowledge, Ifa.53.11. This act is spoken.

1. Of Man juffifying man; that is, doth absolve, clear, acquit, and that publically, as a Judge in Court, Deut. 25.1. Prov. 17. 15.

and the postery, as a junge in court, scale 25.1. Flor. 17.15.

Privately, as a private person, Job 33.32.

2. Of Man justifying God, Luk. 7.29. namely in believing and thankfully acknowledging righteousness to him, and praising him for the performance of his promifes.

3. Of chiff justifying Man, IIa. 53. vers. 11. namely by acquitting him before God, from the guilt and punishment of

4. Of Christ justified in the Spirit; that is, his divine power gave him approbation, 1 Tim. 3.16.

5. Of the children of wisdom, justifying it; that is, exhibiting

honour due unto it, Mat. 11.19.

6. Of God justifying Man; which is, not to impute fin, to cover it, and to forgive the finner in Christ, Rom. 8. vers.

33. "To justifie the wicked To absolve a wicked man from 'his guilt, and pronounce him just, so as he believe in Christ. 'After which, he remaineth not wicked, but is now accounted ' just with God, by imputation of Christ his justice unto him, and worketh just things towards men, by inchoate and unperfect 'fanctification. Rom. 4. 5. To him which believeth in God, who ' justifieth the wicked.

The declaration, confirmation, and confummation of the free 'imputation of the perfect righteousness in Christ, is attributed in Scripture unto the Refurrection of our Saviour Christ, Rom. 4. 25. because it is the perfection of all his sufferings. For whatfoever his fufferings were for continuance, greatness, and 'multitude; yet had he not rifen again, the redemption of man-kind had still been impersed; whereas in that after death, he did again restore his body to life; this sheweth him to be a full conqueror of all our spiritual enemies.

Justified Rom. 6. vers. 7. Freed. Comp. the text with the

marg.

"Do be justified by the Lato] To defire, or to be willing to be, (as did some Galatians) or to glory and boaft of being justified by the observation and works of the Law (as the Pha-'see did, in Luk. 18.) Galat. 5. 4. Whosoever are justified by the Law, &c.

'The nature and force of the Law, is to kill, and to be a Mienister of wrath and eternal death to all which break it, (as all men do, both before and after grace received,) so far off it is from power to juftifie and give life. Also in the phrase and language of Paul, to be justified by Works, is, to have such perfect obedience and holinels, as may deserve the testimony of righte-ousness, before the Tribunal seat of God.

Note: When we are faid to be justified by Faith, and to at-

tain righteousness by or through Faith, understand it instrumentally: but where it is written, Faith is accounted for righteouineis, take it to be spoken correlatively, with reference to Christs merit, which is our justice.

Juffifer Rom. 3.26. One juffifying.
Juffle To dash, bruise, or squash, Nah. 2.4.

Juffin That is, rightfully, righteoufly, agreeable to equity, Mic. 6.8. Luk. 23.41. 1 Theff. 2.10.

Juffus July, or virtuous. The furname of Joseph, called Barjabas; Act. 1 23. One who worshipped God, into whose house Paul entred, Act. 18.7. One Files, mentioned Col. 4. 11.

Huttah Turning away. A City, Josh. 21.16.

Jupce I would cause thee to drink of spiced wine, of the juyce of my Pomgranate, Canc. 8. 1. or the new liquor, the sweet Wine, of my Foundates, Sales of the new testand, the posts white, (which hath the name of treading or pressing out) of the Pomegranates or Grapes. Hereby she fignifies that the Word should not be fruitles in her, but that she would honour Christ with her graces, and render unto him such fruits of faith, as should be tweetned and spiced with his own Spirit in her, and wrung out of her by the same. Whiles she hath fellowship in his afflictions, fee Prov. 9.15. If 1.55.13. Cant. 4.10. & 5.1. This juyce and vine spiced with the truth, saith, grace and Spirit of the Lord, is contrary to that cup in the womans hand, full of abominations, and filthiness of her fornication, the herefies, Idolatries, and other fruits of the flesh, with which wine the inhabitants of the earth were made drunk, Rev. 17. 2, 4. Aynfworth.

### $\mathbf{z}$

[3] [ Clearness, oyl; or, pertaining to none. The Son of Kobath, Exod.6.18. Of him the family of the Incharites, Numb. 3.27. Or Icharites, 1 Chr.24.22.

3.3rahiah] The Lord arifeth; or, the clearness of the Lord. The

Son of Vzzi, i Chr.7.3.

Harshite | Shamuth thus named, i Chr.27.8.

Histeel The seed of God; or, the dropping down of Gods friend-ship; or, the sprinkling upon the shepherd of God. A City, Josh. 10. 18.

[]371] To him befel the fourth lot, 1 Chr. 25.11. []3711es, or []e3erites] Numb. 26.49. A fastening; or, a making of earth; Or, tribulation; Or, making narrow; Or, forrow-

#### K Α

> 3b) A measure, containing twenty four eggs; it held proportion with our quart. The least measure mentioned in Scripture, is the fourth part of a Kab, 2 King. 6.25. The Rabbins have a proverb, that Ten kabs of speech descended into the world. and the women took away nine of them. Goodwyn, Moses and Aaron, p. 321. Others hold that it contained about three of our mine-

Arshapeel] The congregation of God. A City, Josh. 15.21 Habeel] Holinels. A City called En-milpopat, Gen. 14.7. Where were the waters of strife, Ezek. 47. 19. and where the Ifraelites bode many days, Deut. 1.46.

Cabeth barnea Heliness of an inconstant Son; or holiness of corn; or, boliness of troubled cleanness. A place, Numb.32.8.

[kadmiel] God of ancientness, or God ofrising. A Levite, Ezr. #Bullier] One of ancientists, or Chief. A people, Genef. 15.

#Badmonites] Ancients, or Chief. A people, Genef. 15.

kain] A possession, or possessed. The Son of Adam. Gen.4.5.

Kainan] A buyer, or Owner, Gen. 5.9. See Cainan. kallai] Light, rofting by fire; or, my voice. Of Sallai, Neh.

kanah] Of reeds. A River, Josh. 16.8. kareah, or Careah] Bald. The Father of Tohanan, 2 King.

karkaa] A floor; or, diffolving coldness. A Ciry, Josh.

Karkoz] A place, Judg.8.10. karnaim] A place, Gen. 14.5. kartah] A City, Joh. 21.34.

kartan] A calling, reading, or meeting. A City, Josh. 21.32. kattah] A City, Josh. 19.15.

K E

Renar | Blackness, or sadness. The Son of Ihmael, Genes. 25. 12. A place. Pfal. 120. 5. The inhabitants thereof. Ifa. 42. 11.

REDAY As the tents of Kedar, Cant. 1.5. Kedar, by interpretation fignifieth black. The second son of Ismael, Gen. 25.12. His posterity, (which were still called by his name) dwelt in Tents in the deferts of Arabia, fed cattel, and were given to their bow, and wars, Ifa.21.13,--17. & 42.11. Ezek. 27.21. Pfal. 120. 5. 6. whose Tent's were of hair-cloth, made of Goats hair, wherein they dwelt, having no other houses. Here therefore the Church (which is called the Tents of Facob, Jer. 20. 18. and the Tents of Fudah, Zach. 12. 7. is for her affictions, persecutions, pilgrimage, and many infirmities, in outward view of the world, like unto the black and hair Tents of Kedar, or such as dwelt in them. Aynfw.

Befides blackness, matter of defire is also understood, as if the had faid, True, I am black as Kedars Tents, yet are there in me precious things, for which I am to be defired. Even as Kedars tents have been defired, not for their outward hue, but for the precious gems, gold and pleasant odours that be couched in them. We must not judge peremptorily upon outward appearance. Clatham.

Bedemah] Ancient; or, the firft. The Son of Ifmael, Gen. 25.15.

Bedemoth Ancientry; or, the chief; or, a burning, or the

John 15. 23. Naphtali, John 19. 37. Islachar, I Chron. 6.

71. "To keep] To hold fast and make sure. 2 Tim. 1. 14. Keep

62. To referve and hold fast in ones memory what is taught \*us. Luk.2.51. Mary kept those sayings in her heart. Pial. 119.4.
\*Thou hast commanded to keep thy precepts diligently.

'3. To preserve, protect, and desend against enemies and evils, spiritually and bodily. Psal. 121. 4. He that keepeth Is-\*rael. John 17. 11. Keep them in thy name. 1 Pet.1.5. Magistrates as Gods Ministers and instruments, be keepers under God, Psal.

"4. To defire to keep the Law of God, or to endeavour to "keep: or to keep in defire, or affection, Pial. 119.8.

"5. To perform indeed, or to keep in effect the Law of God. " and this two ways:

" 1. By our felves, so we should, but do not perfectly, Pfal

"2. By another for us, which other is only Chrift, Gal. 3.

"12, 13."
"6. To beware of an evil, to avoid it, or keep our felves from "it, Luk.12.15.

"7. To possess and enjoy as our own.

8. To hide, Pfal. 17.8.

9. To do, Josh. 22.5. 1 Chr. 4.10. marg. 10. To hold fast, 1 Cor. 15.2. marg.

11. To fave, John 17. 15.

12. To beget, uphold, nourish, Mal.2.7.

13. To retain the memory of, 2 Sam. 18.18.

14. To observe or celebrate, Exod. 12.14. Mat. 26.18. keep] Exod. 12. 47. Keep it, Heb. do it, marg. Keep rank,

1 Chr. 12.22. or fet the battel in aray, marg. 'And keep] To referve graces and all gifts to Christ alone, 'Cant. 7. 13. My well-beloved I have kept them for thee.

Mine own vineyard have I not kept. Cant. 1.6. Ihave not kept

either her own infirmity, or negligence, or other tyranny, or both. See Rom.7.15,18. Prov.24.30,31. Act.8.1. Lam.2.6, &c. Isa.5. 2,5,6. Lam. 1.14,18,22. Aynfw.

In times of perfecution and clowdy days, the Church is broken and feattered fo, that she cannot serve God so freely and comfortably as fhe defireth. In the best times she may fail of her duty, and cannot do all the ought and would, but in days of trouble her folemn days are forgotten, and her gates mourn, Lam. 26. fo that the Vineyards grow wilde, which is a fad cause of complaint. Annot.

She omitteth her own task (the looking to her own Vine, her own particular and proper duty) and undergoeth another. We are many times ready to undergo the keeping of other mens Vines, when we are unfitted to watch over our own, bufied about great things, when we cannot discharge the less, clap-

I have not so entirely kept the fincere truth of God committed to me, as I ought. Hall.

Mr. Cotton understandeth hereby the Churches of Judab and Jerusalem, Idolatry and superstition creeping in, no not the Vines of mine own house free (might Solomon say) my wives falling to I-

dolatry and seducing my self to toleration of it.
"Mo keep from ebil To minister sufficient strength and aid \*Mo keep from 2011 10 miniter numerent mengitiana aw unto the weak Apofiles, and all other feeble Chriftians) to with-fland the manifold and dangerous temptations of Satan: that though he affault often and fiercely, yet he might never wholly and finally overcome them, but in the end give them a wholly and many overcome them, but in the end give them a perfect victory over him, after long enduring the combate with him, John 17. 15. But shoulds keep him from the e-

ALO keep the faith] To hold fast without losing both the gift and doctrine of Faith. 2 Tim. 4. 7. I have kept the faith.

Mo keep house | Pfal. 113.9. that is, To dwell in an house, Ib

To keep the Law To defire and to take care how to perform and do according to our power, things commanded.

I John 2. 3. If we keep his commandment. Plalm 119. 4, 5, 8. These be Evangelical sentences, and speak of Evangelical keep-

'2. To perform fully and perfectly all the things required in the Law. Mat. 19.17. He that will enter into life, let him keep the Commandments. This is impossible to be done, through our weakness, Rom. 8.3. Christ onely since mans fall hath done this Legal keeping.

"Ho keep, or deliver out of temptation | Nor wholly to free from tryal by affliction, but to bestow strength to abide the combate and get the victory, Rev. 3. 10. I will keep thee out of

Afford thee immunity and freedom from those general persecutions and troubles which shall befall other Churches, which shall be for a fet and short time, as the word bour argueth. See John .6. Mat.72.45. & verf.40. Annot.

To keep the Mozo | To believe the promises of Grace. and to endeavour to do the words of the Commandment. Luk. 11. 28. Bleffed are they that hear the word of God, and keep it. Rev. 2. 26. He that keepeth my Word to the end : Evangelical keep-

"Ho keep his 201020 To abide in that duty which the Word commandeth, and to believe that doctrine which it teacheth. Revel. 3. 10. Because thou hast kept the Hord of my pati-

Thou haft been patient, as my Word commanded thee, in troubles past: or, hast with much patience maintained and held fast the Christian profession. Annot.

Beeper ] Gen.4.2. Hebrew, a feeder, marg. See Keepers. Beeper | They made me the keeper of the Vineyard, Cant. 1.6. Did force upon me the observation of their idolatrous religions, and

Superflitious impieties. Hall.

Here the Vineyards opposed to her own Vineyard, seem to mean false Churches, and in them the corruption of Religion, whereunto her Mothers fons fought to draw her: fetting her to observe the Ordinances and Traditions of men, or otherwise to undergo their cruelty and wrath. See Mark 7. 12. Matth. 23. 4. Act. 15. 1, 10. Galat. 6. 12, 13. Col. 2. 20,--22. Ayr. month.

They either compelled her to base and unworthy servitude (as the phrase imports, 2 King. 25. 12.) or else inticed and seduced her to joyn with them in their false worship and Religion. Annat.

\* Reeper of the Minepard A godly and faithful Minister, whom God trusteth with the Vine of his Church, to trim and dreis it, to keep and watch it, Cant. 8.11. He gave the Vineyard unto Keepers.

Gave it to be kept, as God did Paradise unto Adam, Gen. 2. 15. and as David did his Vineyards, 1 Chron. 27.27. It is not possible for any Magistrate to discharge his whole duty personally, though never so vigilant; and therefore lower officers may be admitted by the Supream, both to counsel and Government; which are called newses as of avers neurous or 1 Per. 2.14. and the people calls them watchmen, Isa.62.6. which they are in their several stations, and should take heed to their political slocks, that they keep them fafe, and in due obedience to their chief Shepheard. 14nnot.

The keepers of this Vinyard are both the Magistrate and Mini-fler, but with no little odds. The difference must ever be held between the Diadem and Ephod, the Kingdom and Priesthood, between τωρέχουτα, and ηγειίουα, the Soveraign and any other subordinate Magistrate. The power that one hath is Regal and Imperial, that the other, Paftoral and Paternal, &c. Dr. Kings Sermon on Cant. 8.11. p. 5.6.

keepers] put for, Watch-men, 2 King. 1 1.5. Door-keepers, 2 King. 22. 4. Such as have the cuftody of any thing committed

to them, 1 Chron. 15.24. Cant. 5. 7. & 8.11. Jer. 4.17. Abiders | is, circler kernels or husk of the grape; which (though they have

"Reepers of the house ] fignifie, A mans arms, which are given to a man, of God, to be the keepers of the whole body, both for attracting good things to it, and repelling evil things from it. These in old age tremble and shake, Eccles 12. things from it. Incie in old age tremble and shake, Ecclel.12.

3. So by strong men, the thighes by which a man goeth strait and strong. These in old age bow for weakness, Ibid. So by grinders, the teeth whereby meat is chewed (as corn is ground by the mil-stone) which in old age are lost, and looke, and so see sheethe, as it makes old men eat little and seldom, Ibid. So by · lookers out at the window, the eyes which are dimmed darkened and in old age, as the teeth be dulled and made blunt, Ibid. by doors [but, all ability taken away of going out of the house, 'and frequenting publick meetings; as young men delight to do, 'and old men are unable to do, Ibid. 4. So by found of the grind-• ing low, appetite after meat, and power of eating and chewing,
• fuch as in youth is very firong) lost and wasted, Ibid. 4. So by arise in the voyce of the bird, a readiness to wake at the least noise, and an irkfomness and abhorring of every small and little ftirring and noise, Ibid. 4. So by daughters of masses, that the ears shall take no pleasure in the most delightful melody which useth to affect men so much, Prov. 25.20. To old men it shall be tedious and ungrareful. See 2 Sam. 19. 35. Ibid. 4. So by fears in the way, always to be fearful to flumble and take a fall in the evenest and plainest way, Ibid. 5. So by almond-tree flou-rishing; in the Spring (whereof this Tree flourishing is a to-'ken) the most comfortable time to be without comfort, Ibid. 5. 'So by the filver cord, &c. all commodities and ornaments of 'life, chains, bracelets, rings, girdles, and whatfoever near at hand or further off, (as in a deep Well) use of all shall cease,

Recpers | The Keepers of the walks took away my veil from me. Cant. 5. 7. Watchmen on the walls are to look to the enemies without, that they break not in, and to warn the City, if foes approach. These are in name the Ministers of Christ, supplying the place of such as are mentioned, Isa. 62.6. but of another kind, not making mention of the Lord, but perfecuting those that seek

Behelathah A mbale; a congregation, or the Church. A manfion, Numb.33.22.

Beilah ] Diffolving, dividing, cutting that; or, bis fastening. A City, Josh. 15. 44. The Son of Nahum, 1 Chron. 4.

Ikelaiah The voyce of the Lord, or the ceasing or resting of the Lord, named Kelitah which fignifieth succour, gathering together, or a bending of the voyce. A Levite, Ezr. 10.23.

Akelitation Akelita ] Succour, a gathering together, or a bending of the voyce. A Levite, the same with Kelaiah, Ezr. 10. 23. One that causeth the people to understand the Law, Neh. 8. 7. and fealed the Covenant, Neh 10.10.

Bemuel | God hath rifen; or God hath raifed up or eflablifhed him. The Father of Aram, Gen. 22.21. The Son of Shiptan, Num. 34-24. The Father of Hafhabiah, I Chr. 27.17.

Renan A bayer, or owner. The Son of Enoch, I Chron.

kenath] A buying, a possession; or, a bewailing. A City, Num.

32.42. I Chr. 2.23.
Rena3] That birds neft; or, this bewaiting pessession, or buying. The Son of Eliphaz, Gen. 36.11. The Father of Griniel, John 15.
17. The Son of Eliphaz, I Chr. 4. 15. Hence Kenezite, John 14. 6. and Kenezites, Gen. 15.19.

Benezites Gen. 15. 19. These are thought to be the offspring of Kenaz, a Duke of Esau's race, Gen. 36. 15. 42. and were usually styled Idumeans. And though those that dwelled in Mount Seir, might not be medled with (God having made an express prohibition, even to a foot of ground, Deut. 2. 4, 5.) yet this feemeth not to be general, in regard of Persons, nor of Time, for the Edomites that descended from Esau, and bare his name (for one of his names was Edom) were all of them subdued by David, and brought under servitude, 2 Sam. 8. 14.

Menite] A poffession, a buying, a birds nest; or, bewailing Mofes his Father in Law, Judg. 1. 16. Hence Kenites, 1 Sam. 15. 6. They came of Hemath, the Father of the house of Rechab. 1 Chr.

Rept ] Gen. 42. 16. Heb. bound, marg. While ye yet kept, I Chr.

12.1. Heb. being yet fout up, marg.

Rerchiefs Ezek. 13.18. Head-tires, veils bound to the heads, and to cover the faces. Annot.

Bereuhapuch The born, or child of beauty. The third daughter of Job, Job 42.14. Berioth | Cities, callings, readings, or meetings. A City, Joft.

Rernets] Numb. 6. 4. From the Kernels even to the lusk, that

is, etnier erners or mee of the grape, which chough they have not fuch force as the liquor to affect the mind, yet God here for-biddeth, to teach an exact care to avoid evil, and danger, occafion; provocation, yea or appearance of evil, as 1 Theff. 5. 22. as not provide to hate not onely pollution of the fields, but even the garment spotted by the fields, Jude v. 23. not idols onely, but also their coverings and ornaments, Ifa.30.22. Aynfin.

Beros | Crooked, or crookedness. His children returned from

the Captivity, Ezr.2.44.

\*\*Rettle\* A veffel wherein the Sacrifice was boyled, 1 Sam.

Returnh | Smelling freet, perfuming; or, contended for. The Wife of Abraham, Gen. 25.1.

" Ikep ] An instrument made to open or shut the lock of a Door, or of a Gate. Judg. 3. 25. They took the key and opened

'2. Great authority and power to command in the things that belong to this life. If a. 22. 22. I mill lay upon the shoulders of Eliakim the keys of the house of David. A speech borrowed. For Keys were a fign of Government. Hereby was shadowed and represented, the exceeding great authority and power which Christ exerciseth in his Church, by commanding, forbidding, punishing, hardening, calling, &c. See Rev. 3.7. Which bath the Key of David.

The power and right of the Keys, is,
I. In the Lord or Mafter who hath an absolute and fupreme power of opening and fautting. Hence Christ is said to

1. The key of the house of David; that is, the whole power of administration and government in the Church, and so an absolute and supreme power as the absolute Master and supreme Lord of his Church, Rev. 3. 7. where allufion feemeth to be made to Ha.

2. The keys of hell, and of death, Rev. 1.18. or, of the bottomless pit, Rev.20.1. Which last Key is said to have been given unto the ftar that fell from beaven unto the earth, Rev. 9.1. namely to Antichrist, because he arrogateth power unto himself to open and Thut hell at his pleasure.

II. In the Servants, to whom their Lord and Mafter hath committed them; and that,

1. In the Steward; in which respect the Key of the bouse of David is said to be laid upon the shoulders of Eliakim, Isa. 22. 22. as who was (as the chief Officer) to take care of the house of David; who was (as the chief Officer) to take care of the houte of David; that is, the Kingdom of Judas-And the Keys of the Kingdom of heavers; that is, the Ministerial power of governing the Church, are given of Christ unto his Ministers, Mat. 26.29. not unto Peter alone, but unto all the rest, John 20.23, which they exercise
through the Ministery of the Gospel committed unto them; namely
the preceding of the Word and Real-facility districtions. the preaching of the Word, and Ecclefiastical discipline; for by these two they open and shut heaven, bind and loose, remit and retain fins, not by a proper and absolute authority (for that's of God alone) but as in the name, and by the authority of Chrift, they pronounce unto believers and penitent finners, the mercy of God, and that their fins are pardoned; but unto the unbelieving and impenitent, the wrath of God, and that their fins are not pardoned, and consequently, that those are, these are not true members of the Church.

2. In the Porter; to which power allusion is made, Luk. 11.52. where, by the Key of Knowledge, the power, right, and gift of his faithful Minifters, that in the right use of them they may bring men unto the knowledge of God and consequently life evernal is understood. This Key the Lawyers are faid to have taken away, Luk. 11.52. as who did arrogate to themselves the knowledge of the Law, and gift of teaching and interpreting the Scriptures; or, who did by their false and erroneous glosses and interpretations, corrupt the whole doctrine of the Law.

kep of David All power and rule in commanding, forbiding, delivering, and punishing, loofing and binding, (by a Metaphor of Keys which were a fign of government) to represent the Regal power of Christ, whereby he casteth out of his Church or receiveth into it, as he thinks good. Rev. 3.7. Which hath the Key of David, &c. These words are taken out of Isa 22. 22. This power of opening and shutting, he bestoweth on his fincere Ministers who execute it; especially in that part of Church-government, whereby obstinate finners are delivered to Satan, and truely repentant ones are restored to the

Key of David. Of the house of David, Isa. 22. 22. that is, the Church. A fimilitude borrowed from those that keep the Keys, of a City, Caftle, or place, the Gates whereof therefore cannot be opened or flut, without their permission or direction. Nel-7. 3. & 13. 19. So in the next verse, he had opened a church door in Philadelphia, which none should be able to shut again. I Cor-16. 9. 2 Cor.2.12. Annot.

" Ikep of knowledg | The gift and ability to interpret Scriptures, whereby an entrance is made to the knowledg thereof. as by a key an entrance is made into an house. The sense of Scriptures is as it were lockt up, till it be opened by wife and found Interpretation, which is the Key of Knowledg. Luk.11.52. 76 'bave taken away the Key of Knowledg.

'The Key (faith St. Chryfostome) is the opening of Scripture.

whereby the gate of truth is opened.

'The Key is the Exposition of the Law (faith Tertullian. Opening the Scripture is the Key (faith Hieron.)

Rey of the bortomlets pit Power and government over the deepeft darkness of hell. Rev. 9.1. And to be m was given the

\* key of the bottomless pit.

\* Rep of the bottomless pit ] Power over the dark
\* ness of hell, which is shut up in the deepest and innermost part or gulf of hell. Rev.9.1. To that Angel was given the Key of the

This Apostatical Bishop obtained to have power and Authority in the earthly Church, being an heilish and a destroying power, and jurisdiction, according to his name Apolyon, in the height of this his dominion and rule, veril 11. and is a minifier of the Kingdom of the Devil and darkness, Bernard

The Key is faid to be given unto him, because he is permitted to abuse his Episcopal power. Comper. In broaching and teaching de-

villish opinions. Leigh.

"Hers of the Bingtom] The Minifery of the Gospel."
even the whole power thereot, which was equally committed to 6 Peter and the reft of the Apostles; and after them to the Ministers of the Church, unto whom it belongs, by the commission of Christ, to open and shut, to bind and loofe, to retain and renit sins; a so, to teach, to reprove, to exhort. Matth. . 16. 19. To thee I give the Keys of the Kingdom: And verf. 19. . & 18.18. Tell it unto the Church, Rom. 1.16. The Goffel is the power of God to filvation.

Suppose that the Popes were Peters Successors, yet these · Keys were unjustly tyed to their girdles, which do not teach

\* knowledg.

\* Keys of the Kingdom are twofold:

1. Key of knowledg.

 2. Rey of power and government.
 Papifts fulfly imagine these Keys to be tyed only to Peter's egirdle.

Note: Keys by a borrowed speech fignisses, power and au \* thority by the Minifery of the Word, either to give entrance into the Kingdom of heaven to believers, or to cast out obstinate · refulers.

The power of the Church (fignified by the Keys) is occupied either about doctrine, or dicipline. Touching doctrine, nei-ther any in the Church, nor the whole Church have authoerity to enjoyn an article of faith, befide, without, or contrary to the Word, or to appoint the worship of God, Deut. 4. 2. & 12.32. also, Prov. 30.6. But to do these three things about the Scripture: First, to discern Canonical books from uncanonical: Secondly, to interpret the Scripture by the Scripture, and to de fend the right tenfe against errors: Thirdly, to expound them "openly according to the analogy of faith, Rom. 12. 6. 2 Pet. 1

\* Concerning Discipline, the Churches power is either in making Laws about Adiaphora, which bind in case of scandal; or in correcting errors in faith, or fins in manners;

1. By Admonition.

c 2. Suspension.

43. Excommunication, 1 Tim. 5.20. 2 Thes. 3.14. Mat. 18.17. 4 1 Cor. 5-4,5.

Note: Because by these means penitents have an entrance into the Church, which often is called the Kingdom of heaven; Hence

are they tearmed Keys.

BEPS] I will give unto thee the keys of the Kingdom of heaven. Mat. 16.19. What is here meant by the keys, is discernable by Isa 22. 20. By which is noted the bestowing on Eliakim the power of administring and ruling the whole family or house of the King. fo as to entertain and admit into it, and in like manner to exclude out of it, whom he would. And accordingly this being by Christ accommodated to the Church, notes the power of enverning in it This primarily and independently belongs to Christ, Rev. 3. 7. as to whom was given by the Father all power in beaven and earth, particularly that of loofing of remitting fins on earth, Mat. 9. 6. And by Christ here communicated to his Apostle and their Successors the Bishops in the Church. And so this agrees perfectly with the promife of Chrift, Matth. 19. verf. 28. And this power being here promised by Christ to be conferred on Peter 2 single person, so that whatsoever he bound . r looped, was bound or loofed by Christs affirmation, is by force of the words, chap 18.18. (before the less were given) and by the form of conferring it actually, Joh.20.23. actually and

equally inflated on every of the Apofiles, and accordingly the fiery tongues descended, and sat upon every of them. Dr. Hamm.

' keys of hell and teath] The power of Christ in delivering unto death and hell, fuch as have finned. Rev. 1. 18. I have the key of death and hell. Fearful is this power, whereby Ch. ift is able to thut the gate of glory upon such wicked men, as are thrust into hell, and to open the gate to the godly, whereby they may enter into life.

Power to deliver over, or to keep from hell, as well as from the grave, or, of the grave and death. Arnot. That is, the power over hell and death. The phrase seems to be bo rowed from great Commanders and Conquerous, who having won and entred any City, presently have the keys delivered to them, in token of that authority which of right belongeth to them: It shews that Christ vanquished hell and death, and obtained first power over them. Leighs Annot.

1823iath] As obesizen as Cassiab; or, fine spices. The name of Jobs second daughter, Job 42 14.

\$23i3] A valley, Josh 18. vers. 21.

### K

Ribaoth-hattaabah The graves of luft. A manfion, Numb.

表ibasim] Congregations. A City, Josh 21.22.

this Spurn, win e, fling: And by a Metaphor, Not obey, flub ornly refuse, Deur 2 15. 1 Sam. 2 29.

"To refut God tpeaking in his Word, flubbornly to difobey it, Deut 32 15 Here be in this verie two aut fimilitudes to express their contempt of Gods commandments in their

great prosperity; one from a Horie, which being fore travelled, is soon ruled. a child may b iele or ride him; but being fed far in good pasture, and living in ease, will not know, but kicks against his owner: The other, from an Ox. which being laboured, and used to the yoak, and tyrea, one may eatily handle him; but being pampered and grown full of de h. having collops in the flank, is flurdy and refractory, remning the yoak and strouting the neck: fo the In ulities, who in their adversity fought God, in profeering forfook their ffrong maker and Redecrner, going after Idols and strange Gods.

Lick against the pricks A proverbial speech of them. who striving to refist one more powerful, even God; not only profit nothing by their continuacy, but do very much harm themselves, Acts 9 5 & 25 14. The similarde is taken from Oxen, who being pricked with a gord, kick and wiace, but are forced notwithstanding to go on in their work.

故io] An ordinary mear, and most usual to set before friends, Judg. 6. 19. & 13. 15. 19. & 15. 1. 1 Sam. 16 20. Lik 15. 22. and a prefent tent to them, 1 Sam. 16. 20. Used also in Saminces, Lev 4.23,28 & 23 19 Numb.7.87.

It's put for a young one of the goats, Numb. 7. 15. 87. An harmless creature, Ifa. 11.6. Young and tender Christians, Cant. 1.8.

Thou halt not feeth a kid in his mothers mile, Exod 23 16.8c 34.25. and Deut.14 21. The words are by the Childe can red thus, Thou halt not eat flib with mile: So by the A wise Edition of Erpenius, and not much differently by another, Thou walt not feeth or dreß fleh with mile; and by the Hierafalen targum, or to eat fifth and milk mixt tog the; this tense may leem to have a ground from the like prohibition of Linsyn garm need have a ground from the like prohibition of Linsyn-need, y garm need and the sowing of a fild with minel I feed, Lev 19-19. Befire the prefent observation of the Jews, who have practiled this sense of the Text immemorially, for ought we yet know. Gregory's Notes on Exod 23 19. p 91.

In the Mothers mile; either as affecting excessively the pleasing of the palate with too much curiofity, because usually desh is boyled in water, not in milk; or it may be, the meat of a Kin io young, that it is (in respect of the late yearing of it) rather moift like milk, then any firm or folid deih, and io not wholefore as that which is of more age; Or this may have reference to the Paichal Sacrifice, which was to be taken from the Goats, as well as from the sheep, Exod. 12.5 Large Annot.

The intendment of this Law feemeth to be either against cruelmy, according to another prohibition, of taking the dam with the young, Deut 22.6,7. Or against mixtures of meats, as el ewere God forbideth mixtures in garments, in fowing of fields, and the likes Lev. 19.19. Ay fworth on the place.

But feeing the precepts of the Law (those of this kind specially) are still set down with a reslexion upon the Heathen rites, and not those onely of simple icolatry, but most of

T

all fuch as were complicated with magical and unreasonable superfittion; It is certain that this multirespect to some idolatrons rite of the Heathen, who (as some think) did seeth a Kid in thilk at the time of the Ingathering of fruits, hoping by this to propidate their gods. See Mr. Gregorie's Notes on this place, p. 9:

\*Rides The company of the faithful, and of the true wor-

Shipers of God, Cant. 1.8. Feed thy Kids by the Tents of the Spepherds. Here the Kids fignific young and tender Christians, which are to be fed with the fincere milk of the Word, that they may grow thereby, 1 Pet. 2. 2. and fo Christ giveth charge, feed my Lambs, feed my heep, Joh-21.15, 16 and this is the end, Why the fairest among women, is willed to go out, that the may find pasture for her Kids, following herein the example of Christ, who leadeth out his sheep, and putteth them forth, that they may find pafture, Joh: 10.3,4,5.

\*Rionies | put for, 1. Those two natural parts in the body, in man or beaft, Lev. 3.4. Ifa. 34.6. being the instruments of feed for generation, and were burnt upon the Altar, Exod.29.12.to fignifie mortification of lufts, Col.2.5.

2. The kernels of wheat, Deut. 32.14.
3. The inmost aff. Gion and desires, Psal. 7. 10. & 139.13.

\$\frac{1}{3}\text{idzon}\] Making black, or \sqrt{ad}. A brook, 2 Sam. 15.23. Jer.

kill To cut off the head, Isa. 29.1. marg. To sacrifice, Mar.

14.12. marg. To flay, murther, put to death, &c. This is spoken,

1. Of God, Gen 18.25. Lam. 2.21. who hath many ways to kill

2. Of Man, spoken most usually in evil part, 2 Sam. 12. 7. 1 King. 21. 19. yet sometime in good part, 1 Sam. 17. 25.

3. Of Wrath, Job 5.2.

5. Of the letter, 2 Cor. 3 6. Being, 1. Corporally, and that lawfully, Deut. 13.9. Unlawfully, 2 Sam. 12.18. 1 King. 16.7.

2. Spiritually, 2 Cor.2.6.

2. Speritually, 2 Corr. 30.

That they should not keil them, Rev. 9.5. Not presently kill them, but torment them, as they did after it, as if they were flung with Scopions. Or, not kill them at all, but keep them for slaves. Both which agree with the Saracens, who have many oppressed by them, that wish rather to be dead, vers. 6. Or, they did not take so much boldness on them, as to kill men at their first arising; but stayed till they have gotten great strength, under the next feal, verf. 15.18. At first, many Christians yielded to the Saracens, and took part with them; afterwards when the Christians warred against them, they killed them eruelly. They that must not be killed, but tormented by these Saracens, were such as were not fealed, verf.4. for the fealed ones, they might not fo much as torment. Annot.

And kill them, Rev. 11.7. when he cannot flop their months, he shall kill them that they may preach no more. Annot.

\* Tie kill with the two 20] To put to any violent death; one kind of violent death being named, to fignific the reft. Rev. 13.

\* 9,15. If any kill with the front, in shall be killed with the sword. . V. 15. Should be killed.

3kml Lev. 18. 6. Near of kin to bim, Heb. remainder of bis fielh, marg. The Heb. Sher, fignifieth fielh, Prov. 5. 11. & 11. 17. And as Balan, fielh, is fornetime used for kindred, Gen. 29. 14. So is Sheer, in this case of Marriage and copulation, and so by the Chald. and Greek it is translated, neer, and neer of kin,

2 Sam. 19.42. The King is neer of kin to us ; that is, of our Tribe, and dwelleth among us. Annet.

Mar.6.4. Among his own kin. Them of his own Nation, of whom he is defeended, and among whom he is born and bred.

thinah ] A poffession, a buying, a birds nest, or bewaiting. A City,

Kind | Spoken of Trees, Gen. 1. verf. 11. Hebr. 12. Eve TERIOJ SPOKEN OF ITCES, GED. 1. Vers. 11. HEDR. 12. EVE-ry, living thing which the waters brought forth, and every winged fowl, 21. The living greature, catted, creeping thing, and beafts of the earth, 24. Informens of all manner of fervice, i Chroin. 28. 14. Sellers of wares, Neb. 13. 20. Riches, Ezek. 27. 12. Spirits, Mat. 17. 21. Flesh, 1 Cor. 15. 39. First fruits, Jam. 1.18.

m.1.18.
Taken for Nature, Jani. 2.5. marg.
& inb ] Courteous, gentle, favourable.
Spoken of God, Luk. 6.32. whose kindness is marvelious, Pfal. 31.21. merciful. Pfal.117.2. & 119.76. great, Neh.9.17. Joel 2. 13. everlafting, Na. 54.8.

Man, 2 Chr. 10.7.

Charity, 1 Cor. 13.4. Mindle] fignifieth gropely, To make a fire to bers, Ekod. 35.3. Act. 28.2.

Figuratively, To fiir up, Prov. 26.21. To begin to be made

\*\*Emeratorics and the state of the and tarthin inpolition, commany to person in the ken or expected. Anger. Gen. 34 3. Speak kindly, Heb. to be heart, marg. 2 King. 25.28. Speak kindly to bim, Heb. good things

with him, marg.

\*\*Einone(s) Readine(s and facility in doing good: It is that

\*\*Einone(s) Readine(s and facility in doing good: It is that every way to fuch, to whom he can be helpful. 2 Cor. 6. 6. Ry bindnes Nec

2. The benignity of God, readily doing good to his creatures. Rom. 2.4. The riches of his kindness. Comp. Luk. 6.34. with

Mindzed ] Jofh. 6.23. Heb. families, marg. 1 Chr. 12.29. Heb. Brethren, marg.

65 [kin0zed] Neemels of blood, which is threefold,

" 1. Afcending, as of Father, Mother, &c. " 2. Descending, as of children, nephews, &c.

" Collateral, as Brethren, Siflers, Uncle, Gr. See Generation, Pofterity, Brethren.

\*\* Fourty, prepries.

Out of every kindred, Rev. 5. 9. No Nation, Sex, fort of men, flate or condition being excluded from falvation purchased by Christ, 2 Cor. 12. 13. Gal. 3.28. Col. 3. 11. chap. 7. 9.

Power was given him over all kindreds, Rev. 13. 7. The Fower was given nim over an egration, nev 13: 19. Aire worldly pomp of this beaft, confilting in the multitude of them that are under his power, is handled again, for, unto natural men great worldly powers, and multitude of people, are great motives, and they think it furest to incline where the most part in-

kindes Gen. 8 19. Heb. families, marg. Bine ] Taken properly, Deut. 7. v. 13. & 32. v. 14. I Sam.

Figuratively. for wicked men, Amos 4.1.

Bing | Pial 2.6. Heb. anointed, marg. ' Bing | Any Ruler or Governor of others. Gen. 26.21. Thefe are the Lingsthat reigned in Edom. Judg 19.6. In those days there was no King in Israel; that is, no ordinary Magistrate. They had

42. A person that hath chief rule and power under God in his Ringdom over his peoples lives and goods, to govern them ac-cording to good and wholefome Laws, and the reafonable customs of that Countrey where he reigns, Prov. 8. 15.
By me Kings reign, 1 King. 4. verl. 1. King Solomon was king over all free! This is a political king, and is fee up either by lawful election, succession, or conquest. Also a kingdom, Dan. 7.10.

2. The Soveraign Emperor and Ruler over the whole world. Plal. 24.10. Who is the King of glory? This is a coeleftial and universal King over the World. And thus God the Father, Son, and Spirit, be King. I Tim. 1. 17. Now to the King cuttlafting.

4. A person, that hath spiritual rule (even over the conference) to appoint Laws to his Church, to save and destroy, to command and forbid, upon pain of eternal death: Finally, to protect against all enemies, and to bless with good things of all forts. Pfal. 2.6. I bave fet my King upon Sion. Pfal. 1 10.1,2. Pfal. 45. 1,5,6. This is a spiritual King over the Church: And such a one is Christ the Mediator, and he alone in a peculiar fort, who is caleled the King of peace, and righteousness, a King of Kings, the

King of Ifrael, and the King of glory. The Lord of the Kings of the earth, the head of his Church, which is his body, having all things subject to him, Eph.2.

'5. A believing person, even every true Christian, which hath power from the Spirit of Christ (as a King) to subdue and to keep under the rebellious motions and lufts of his corrupt reason and will, and is by faith partaker of Christs royal dignity and glory, being with him heir annexed of an heavenly Ringdom. Rev. 1.5. And bath made us Kings and Priests anto God. 1 Pet. 2.9. The are a Kingly Priesthood. Thus are all the faithful

There are four forts of Kings. I. Heavenly; fo is God, Plal.44.4. II. Spiritual;

1. Jesus Christ, Psal. 2.6. Cant. 1.4. Mat. 21.5.
2. Christs true members, Rev. 1.6. & 5.10.

III. Diobolical, Rev. 9.11.

111. Discourca, acv.9.11.

1V. Estribly, 1 King.4-34. Pfal.89.27. Rev.18.3.9. and that of Ciries, Gen.14-18. Nations, Gen.14-19. Some one Kingdom or Land, 1 King.20.21,22. 2 King.18.5. Many Kingdoms, 2 Chr. 32.4. Ifa.36.4. Dan.2.37.

Made 1. of God, Dent. 17.14. Prov. 8.15. in wrath, 1 Sam. 12. 13. 1 King. 19.15, 16, 17. in mercy, 1 Sam. 15.28. & 16.12. and in love to his people, 2 Chr. 9.8.

2. Of Men also, lawful, 2 Chr. 22.1, 11. & 26.1. Unlawfully, Judg.9.6. 2 Sam. 2.9. 1 King. 12.19,20.

3. Of ones self, I King. I. 5.

king] The King bath brought me, Cant. I. 4. or, The King himfelf, God the Father who prepares the Wedding, or Christ himfelf who is the oaly King, I Tim. 1.17. Annot. That King, Ham-melech (as & Basnheu's, Mat. 22.7.) teaching, 1. That he to whom she prayeth, is of Supream place, a King,

and therefore the duty of all to fear before him.

2. That he is that King, that particular one, who before by his Spirits breathing, had affured her of his love, and therefore her fear not flavish. Clapham.

Kings Court, Amos 7: 12. Hebr. house of the Kingdom, marg.

King, 1001, Alico 7. 13. recor, none of the Kingdom, marg. 2 King, 13. Is King, Heb. reigneth. first of all Grecian Kings got Judea, Dan. 8.21. He is called a great horn, vers. 8. and the breaking of this horn, vers. 22. is the death of Alexander, who died at the age of 32 years. The four Kingdoms which frood up after Alexander's death, were, I Macedon, 2 Afia, 3 Syria, and 4 Egypt. These stood up, not equal to Alexander in power, whose might was such, as with his prefence, nay with his fame he conquered, verf. 5.

king of kings A very potent and mighty King which ruleth over many people with exceeding great command and power, Ezr.7.12. Dan.2.38. An Hebraism like that, Servant of Servants, for a most wile and abject Bond-man, Gen.

9.25. and Holy of Holy, for most Holy, Exod. 26.33. See Deut. • 10.17.

'2. One of infinite power, which hath Soveraignty and chief rule over Kings and people, and all creatures. So is Christ inti-

tuled, Rev. 19.

'King of Kings | Christ Jesus, a Soveraign King, to whom all other Kings are but Subjects, receiving their Kingdoms from him. Rev. 19. 16. King of Kings. This is a name of Su-' pream Majesty and Government, written in Christ his garment, to manifest unto all, that he is above all: And in his Thigh, to 'fignifie that which may be thought lowest, least, and meanest in Christ (this most mighty King) to be higher than the great-est height and dignity which is in earth. This Soveraign Empire of Chrift (whereof we read, Dan.2.44,45.) finall appear far more gloriously in the latter ages of the Church, by subduing his enemies, and protecting and purging his Church, than ever it did in former ages

king of the Roath] Antiochus Theos, King of Syria, who married one Berenice daughter to Ptolomeus Philade phus, fe-cond King of Agypt, after Lagus his Son, forfaking his own · lawful Wife Laodice, of whom he had begotten two children, that he might make way to the marriage with Berenice the Daughter of the King of the South, and by that means fettle a peace and League between the faid two Kingdoms, yet failed of his purpose, because God had otherwise purposed. Dan. 11. 6.
The Kings daughter of the South, shall come to the King of the North. See ch.2.43. The arm which could not with power uphold the King of Syria, was his new Wife naughtily come by, and made weak by God.

\*Ring of Saints God himself, to whom all the Saints 'yield obedience (as to their Soveraign Ring) Rev. 15.3. Just and true are thy ways, O King of Saints. The Saints having the Almighty God for their King and Protector, and living according to his most pure Laws, they need not fear what devils or men do against them.

我ing] Heb. 7. I. King of Salem. Herein Melebisedeeb was a type of Christ, because he was both a King and a Priest. And for Salem some are of opinion, that it is that place which is called Sichem, Gen. 33.18. and that it is that Salem mentioned Joh. 3.23.a place near unto Jordan: But it is most probable that it is that place which afterward was called Jerusalem, for Salem and Sion was all one, Pfal. 76.2. Now Sion is Jerusalem. Annot.

Bing Principally Saran (that great destroyer, who driveth the whole world, both unbelieving fews and Gentiles, into de-4 struction) and under him Mahumet, whom the Saracens obey as their King. Allo the Pope, (namely Boniface the fifth, and Hildebrand) whom religious Locusts, to wit, Monks and Friers, acknowledg as their King and Founder, from whom they receive (as from their King) inftitution and Orders. Rev. 9.11. Now they had a King set over them.

\* 2. Such as rule as Princes over their Subjects here in earth, under whom (by a Synechdoche) comprehend Emperors, Dukes, and all earthly Principalities. Rev. 10.11. Over Nations, and Iongues, and many Kings. Rev. 16.18. The flesh of Kings.

3. Elect partakers of Christ his Kingdom, in whom they

conquer fin, the world, and Satan. Rev. I.6. Maderus Kings to

'Ling Solomon | Solomon, who as King ruled over Gods e people Ijrael, a glorious King, yet not comparable to Christ in eglory, Cant.3.11. Come forth ye daughters of Sion, and behold King

" King of the South ] Ptolomeus Son of Lagus, King of Agypt, which was South ward in respect of Judea, Dan. 11.5. The King of the South shall be strong.

This is to be noted, that Daniel doth sharply touch and wring those Kings only which afflicted the Jews; whereof after Alexander's death, Ptolemius was the first, who by guile took Jerusalem, and led many of them prisoners: As Josephus lib. 12.

kingtom put for, 1. Soveraignty, and chief rule, 1 Chr.

#RingObm | put tor, 1. Soveraignty, and chief time, 1 cm. 29.11. Pfal. 22.28. & 103.19.

29. Heaven, Mat. 26.29. 2 Tim. 4.18.

3. Right to be King, 1 Sam. 20.31.

4. Power of rule, 1 Sam. 18.8. 2 Sam. 3.10. Luk. 19.5.

There's the Kingdom 1. of God, being of his power, Pfal. 103. 19. of his grace, Mat. 6.10.33. of his glory, Luk. 22.16. 1 Cor. 6.9. called Heavenly, 2 Tim.4-18.
2. Of Chris, Mat. 16.28. Col. 1-13. which is not of this world,

Joh. 18.36. and whereof there is no end, Luk. 1.33.

3. Of Heaven, put for the visible Church, Mat. 5.19,20. & 13. 47. The Evangelical Ministry, Matth.13.24,25. The time of grace under Jeius Christ, Matth.3.2. The state of grace, and newsels of life, Matth.13.31. The celestial place of glory, Mat.

4. Of Priests, being the society of a faithful people in the fate of grace, having through grace a Kingly rule over them-felves, to offer up fp:ritual facrifices unto God, Exod. 19.6. I Pet.

5. Of Men; called the Kingdoms of the World, Ifa. 23. 17. Mat:4.8. of the Earth, Jer.24.9. & 34.1,17. of the Heathen, Hag. 2.22. of the Lands, 2 Chr. 17.10.

表ingoom | Rev. 1.9. As well of grace here, as of glory hereifter, Rom. 5.21. Annot.

kingdom of Chaiff His Regiment and Rule, which he (as Mediator) hath and exerciseth over the Church, inwardly by his Spirit, and outwardly by his Word, to the gathering of the elect unto himself, and to the destruction of the wicked. Joh. 18.36. My Kingdom is not of this world. Luk. 1.33. Of his Kingdom there is no end. This Kingdom of Christ our Mediator, is spiritual and eternal; Therefore both Jews, Papists, and all other, who dream or deal, as if Christ his Kingdom were worldly in outward power and pomp, are exceedingly de-

\*Concerning the Ringdom About the account, affairs, and administration of the Ringdom of Bebylon, which was committed to Daniel, Dan. 6.4. Concerning the Kingdom.

'hingdom of God ] His powerful government, generally over the whole world, and every particular in it, even unto the Sparrows on the house top, and hairs of our head; which he preserveth and disposeth of according to his own will and royal decree. Pfal. 145. 15. Top Kingdom in currialism Kingdom. Matth. 10. 30. This is his Kingdom of power: Whereunto men, devils, and all creatures whatfoever are subject.

(2. His special gracious government and rule over the Elect, whose hearts he enlightneth and guideth by his Spirit, effectually moving them to believe his promises, and do his will. Matth. 6. 33. Seek the Kingdom of God. Joh. 3.2. Except ye be born again, ye cannot see the Kingdom of God. Rom. 14.17. The Kingdom of God is righteoushess, and peace, and soy in the Holy Ghost. Luk. 17.21. The Kingdom of God is in you. This is the Kingdom

3. His glorious and bleffed estate, wherein he reigneth with millions of Saints for ever and ever, full of heavenly mafefty and felicity. 1 Cor.6.9. Know ye not that the unrighteous fall not inherit the Kingdom of God? This is the Kingdom of

"4. A temporal and earthly Soveraignty which the Apofles and some other at first erroneously thought that Christ fhould have over the Jews, and the Jews by his means over the Romans, and all other Nations, Mat. 20.20. Luk. 19.11. Act.

" 5. The beginning or representation of the Kingdom of Gods glory in heaven, by some glorious work of God on earth, as in our Saviours transfiguration, Mar. 9.1. Luk. 9.27.

"6. Or 2. Derivatively, the high effate of happiness which the godly in heaven possess under God, and by his gift.

Kingdom That ye may be counted worthy of the Kingdom of God, 2 Theff. 1.5. That the Kingdom of God fignifies the flate of the Goffel, or christian profession, appears oft in the Goffels, especially in the parables of christ, when the Kingdom of God is likeped to a net, to a pearl, &c. But there are two other notions of it.

1. That of reigning with Christ in endless bliss in another world. And, Rr 2

2. The exercise of Christs Regal power, which was then so oft foretold to be approaching, in destroying his enemies, and preserving his faithful Subjects, according to that double duty of a King, Rom. 13. Of averaging of Offenders, and rewarding them that do good. And that this is the notion of it in this place, appears very probable by that which follows, where it is faid, that it is just with God to repay tribulation to their persecuthat it is just with God to repay tribulation to their persecuters, and to the persecuted, diverner, release, restrictions under which they had been. This was it that the Apostles had foretold them in their preachings, and the benefits and fruits whereof the had been promised upon their perseverance in the Faith, through all their persecutions not excluding their eternal reward (but supposing that, for the surveyand in case they did not outlive the present distresses, I Thessell. 12.) hus withal oving them income the largest notice of the surveyand in the survey of the surveyand in the surveyand them income the largest notice of the surveyand them the surveyand the 1 Theff.4.13.) but withal giving them into the bargain this affurance of an eminent deliverance here. Halcyonian days of reft to the Church upon the destruction of their persecutors, according as if fell out in Pespalar's days, after the defruction of the Jews. And this the Apostles professed to expect, and so did the Orthodox Christians generally; and as St. Stephen was stoned for that expectation, Act. 6. 14. so were the Apostles and their followers perfectuted also, and so it was literally too is not adopt, for this avoived expectation of this Kingdom, thus understood, they sufficiently fered perfecution. Dr. Ham. Annot. a.

\* Kingdom of our God The royal administration of God in the Church, (the tyrannical enemies thereof being extinct, which delighted to glut themselves with the blood of the Saints) and godly Kings fet up to govern his people in his ways. Rev.

\* 12.10. Now is come the Kingdom of our God.

\* kingdom of heaven The visible Church here on Earth, as it confisherh both of good and bad Christians. Which is therefore called the Kingdom of heaven, because the way to the blef-' fed Kingdom is taught therein, and Christ (that heavenly King) ruleth over it, and we must be first members thereof, before we can be members of that which is in heaven. Mat. 13. 47. The Kingdom of beaven is like unto a net cast into the Sea. Mat. 5.19, 20. Is the least in the Kingdom of beaven; that is, in the Church of Christ on earth.

'2. The Doctrine of the Word, and the Preachers thereof, because by them we are called to the Kingdom of heaven. Mat. 13.24. The Kingdom of heaven is like unto a man that went to fow his feed. And verf. 25. The Kingdom of heaven is like unto a Merchant man.

'a. The time of Grace under the Messiah, exhibited and fent into the world, to preach and work the redemption of Mankind in his own person. Mat. 3. 3. The Kingdom of beaven is e at band.

4. The effate of grace, wherein the Elect have their fins forgiven them, being justified by faith in Christ, and are led by the Spirit of Christ to live purely. Marth. 13. 31. The Kingdom of heaven is like unto a grain of Mustard seed. The "Kingdom of heaven (faith one) is nothing but a newness of life, by the which God doth restore us to the hope of an everlasting bleffednefs.

5. The bleffed life and everlafting felicity which the Saints fhall enter into after this mortal life is ended. Mat. 5.10. For theirs is the Kingdom of heaven. I Pet. 1.5,6.

The Kingdom of heaven is at hand, Mat. 3.2. The Kingdom of beaven fignifies in the New Testament, the Kingdom of the Mesfias, or that flate or condition, which is a most lively image of that which we believe to be in heaven, and therefore called by that name. For as Gods Regal power confifts in affifting, defending, and rewarding all his faithful Subjects, and in warning, punishing, and destroying his obdurate enemies; so this Kingdom of the Messias, is an exact image or resemblance of it. And being not of this world a fecular Kingdom, but confifting especially in subduing the world to his dominion. That is done first by the descent of the Spirit, and preaching the Gospel, by his Word powerfully working in some and bringing them unto the Faith, and then by his Iron Rod executing vengeance on others, viz. the contumacious and obdurate, and particularly those of the Nation of the Jews, after the Crucifixion of Christ. And accordingly this Kingdom of God will generally fignifie these two to gether, not only the first alone, but in conjunction with it, that other more tragical part of it also; and thus is it used here. Dr. Ham. Annot. c.

"for the kingdom of heaven Nor the merit of ever-"nal life, but for the edification of the Church, and to have care of the things which belong unto the Lord, and to attend upon the Lord without distraction, Matth. 19. 16.

To number ones kingoom) To account and determine the time certainly and perfectly, how long his dominion shall endure, and his people be kept Captives. Dan. 5. 26. God hath numbred thy Kingdom and finished it.

"Ho possels the Kingdom for ever | To reign eternally with Christ their King in heavenly glory. Dan.7.18. They shall poffefs the Kingdom for ever.

Kingdom of Dzieffs The fociety of all the faithful which believe in Christ, of whose royal and Priestly dignity they are made partakers through grace, as 1 Pet.2.9. Rev.1.6. Exod. 19.6. Ye shall be a Kingdom of Priests.

\* Kingoom, power, and glozy] The eternal royal decree of God, touching the government of all things in the world: His power is, that might divine, whereby he doth execute and administer his royal decrees: Glory is, that exceeding great praise, which redoundeth unto him, by such administration. Mat. 6.13. Thine is the Kingdom, and the power,

Daince of the Kingdom of Berfia | cambyfes fon of cyrus, who (in his Fathers absence, being imployed in War abroad) ruled his Fathers Kingdom, and interrupted the Jews, that they could not repair the ruines, of the City and Temple of Jerulalem, Dan. 10.12.

"Ho receive a kingdom To lay hold upon the inheritance of heaven, Heb. 12 28.

" Bot to receive a Kingdom To want, and to be without that Regal and Princely power, which enableth men to rule over Kingdoms and people. Rev. 17.12. Which yet have not received the

Scenter of his Kingdom The administration and government of Christs Church in earth, Heb. 1.8.

' Kings of the earth ] The mighty men, which have greateft power here in earth, being themselves wicked and earthly minded men, vaffals unto their own lufts, and unto the lufts and will of the Devil, Pope, or the false Prophet Mahumet. Rev. 16. 14. And go to the Kings of the earth. Rev. 18.2. The Kings of the earth, &c. Alfo verf. 9. & 22. The great men of the earth. Rev. 19. 19.8 6.15.

2. Chief Christian Rulers, and godly Princes of the Gentiles, who shall bring their whole power and riches, and whatsoever glorious thing they have to amplifie and beautifie Gods Church, collected now out of Jews as well as Gentiles. Rev. 21.29. The Kings of the earth shall bring their bonour and glory to it.

Ikings of the Gaff | Rev. 16.12. This is true in the type. the Kings who took in old Bahel, came from the East, but as to the truth fignified, the destruction which shall come on mystical Babel, may not be reftrained to the East, Welt, South, or North. All refuge shall fail her, on every fide shall the Lord straiten her. Such as maintained Babel shall destroy Babel; but there is no neceffity why we should expect them from the East, more than from the Welt. Compner.

The Tems who are like to raign in those parts again, Isa.24.41. others understand it of the Turks to be brought in by the Popes

Frogs to help him, verf. 14.) Annot.
But 1. this being the last Vial save one; at which therefore, except the Tems should be converted, it should necessarily come to pais, that they must be destroyed (with the rest of the enemies of Christ, amongst whom they yet remain) in that great day of universal revenge and judgment, which the next and last Vial shall bring upon them.

2. That place of Esay, Chap. 11.15,16. whence this of the Revelation is borrowed, as is very likely. Mad the Lord will de-froy, (I had rather read, Like as the Lord bad destroyed) the tongue of the Egyptian Sea, and (rather, So) be shall lift up bis band upon the River (Targ. the River Euphrates) in the strength of bis Spirit, &c. both, make these Kings of the East, to be the Jews. See Zech. 10.10,11. and there the Chaldee Paraph. also Mede.

"Blogg of Kingdoms Babylon in Ifaiab's time to have been more glorious and excellent for power, riches, &c. than other Kingdoms, I(a.13.19. Babylon, the head of the Chaldees, most excellent in the whole world, saith Pliny. Yet this place for fin should be laid utterly waste like Sodom, and become as an horrid Defert or Wilderness, without Inhabitants, save wild beafts, and ftrange Fowls, as Ochim, and Oftriches, and Saryrs, Hobgoblins, as one would (ay. This defolation began near 200, years after Ifai ab prophefied it.

Ikingly theone Dan. 5.20. Throne of the Kingdom.

Seven Bings | Seven forts, degrees, or orders of government and rule, which are the special marks to discern what City that is, which is the feat of that Antichrift; namely, that which together with feven hills (a permanent mark, which even in St. John's time was to be feen) hath also for a fitting mark, seven forms and forts of Regiments and Dominions; whereof fix had been whilest John was alive; to wit: I of Kings, 2 of Confuls, 3 of Dictators, 4 of Decemviri, 5 of Triumviri, or Tribuni militum. These five were now already past and abolished, before the time that St. John lived : As it is

written, Five are fallen, Chap. 17.10. The fixth was of Cafar's, or Emperors, who governed Rome when John wrote the Apoca-lyps; therefore he saith, One is, vers. 10. The seventh was of the Pope, of which he faith in the same verse. Another which is not \* come, & c. because the Pope reigned not in Rome, till a good while after the death of St. John. Here then is a plain description of Rome to be the seat of the Beast, even of that great Antichrift; no other City in the world having feven hills, and feven kinds of government successively, saving the City of Rome. Rev. 17.10. They are also seven Kings. Such then are deceived, as do think by these seven Kings to be meant, either the first seven Kings, who in the beginning did sway the Scepter in Rome, or the feven Electors of the Empire; the former were past, and the latter remain all still. Or, they who restrain it to seven seveeral and fingular persons, which should be Galba, Otho, Vitelli-" us, Vespasianus, Titus, Domitianus, and Nerva: All which were · Emperors of Rome, between Nero and Trajanus. But of all other, they must err, who interpret these seven Kings (as Ribera 'the Jesuite, and Claudius, a Fryer Carmelite of Paris do) of seven ages of the world, whereof five should be expired at the first coming of our Lord, the fixth should last from thence to 4 the coming of Antichrift, and the seventh from thence to the end of the world. This is to be rejected as a Popish Dream, fitting these seven heads to any City in the world: Whereas the Ho-'Iy Ghost purposed here to give an evident note to know where the throne of the Beast (that is Antichrist) should be. The lasting heads, were hills; the seeting ones are Kings, that is,

feveral forts of Governments. Annot. Kings Shall Stand up in Bersia Those three Kings which succeeded in Persia, after Darius the Mede, whose names were, I Cyrus; 2 Cambyfes, Son of Cyrus; 3 Darius Histaspes: 4 The fourth spoken of here, which came after the other three, was Xerxes, who at first was a terror to the Grecians, to whom fafterward he proved a laughing flock, and a fcorn, Dan. 11.2,3, 4. In the third verse, the mighty King is Alexander the great King of Macedony, who spoyled the Persian King, and destroyed his people, as in Dan. 2. 24. & 7.6. was prophefied: But after Alexander's Monarcy had flourished seven years, it was divided between, I Nicanor, 2 Cassander, 3 Antigonus, 4 Ptolomy; whereof Nicanor Seleucus obtained Babylon in the East: Callandra got Macedony in the West: Antigonus possessed himfelf of Asia the less, in the North : And Ptolomy Son of Lagus, of Levet in the South. Thus was Alexanders Kingdom parted toward the four Winds of Heaven, among others than his own

offerity. "With the Kings of Derfia | Cambyfes with the chief Ruelers and Counfellors of the Kingdom. Dan. 10.13. With the Kings of Persia.

kinghoms of the world are Christs Heathenish Kines. converted to Chrift, who after a fort maketh his royal Majeffy wifible in fuch godly Kings, framing their hearts fo, as to cause them to cast down their Crowns and Scepters at Christs seet; 'and both in themselves and their Subjects, to study chiefly how to promote his glory. Thus Christ reigned by conflaming the Great, and other godly Experors of old time, and of late, by sundry worthy and Religious Princes, in Germany, England, Scotland, Poland and Denmark. Rev. 11.15. The Kingdoms of this world are our Lords, and his Christs, who shall reign for evermore.

Antichrift is weakened, and Chrift hath begun to take the Kingdom out of his hand, and shall have a visible Church like an Empire, in all the known world, and that to the end. There was no fuch Song in the fixth Seal, when Constantine, put down Heathen Idolatry, because then the Church was to be polluted and persecuted again, for a long time after, by the Roman Anrichrist.

Kingfolk | Such as are of kindred, of kin each to other, be ing of the same Family, Tribe, Linage, Countrey, &c. 1 King. 16.11. Job 19.14. Luk.2.44. & 21.16. Put also for acquaintance. 2 King 10.11. marg. kinfman one that hath right to redeem, Ruth 2.20. marg.

A Brother, 1 Chr. 23.22. marg.

kinfmen | Pfal. 28.11. or Neighbors, marg.

Kinfboman Lev. 18.12. Neer-kin. Aynfw. Bir A wall, block, coldness; or, a meeting. A City of Moab,

Ifa. 1 5.1. Amos 1.5. Kir-harefeth A wall of workmanship. A City, 2 King, 3.25.

Bir-hereff A wall, block, coldness, or meeting of the Sun. A

City, Ifa.48.31. Biriath | Cities, callings, readings, or meetings. A City, Josh.18.28.

Kiriath-aim The same. A City, Josh. 12.19. Kiriath-arba | The fourth City. A City builded by Arba, calfed Hebron, Gen. 23.2. Josh. 14.15.

Biriath-arim A City of Cities, Towns; or, watchers; or it the Syrian, a City of enemies. A City, Ezr. 2.24. thiriath-baal \ A city of an Idol; or, a ruler or poffeffer. A Ci-

ty, Josh. 15.60. & 18.14.

kiriath-hu3oth] A City of firests. Numb.22.39. kiriath-jearim] A City of woods. Josh.9.17.

Kiriath-lannah] A City of Black-berry trees; or, of enmity. A City, called also Debir, Josh. 15,49.

Biriath-fepher | A City of letters. A City called also Debir. John 15.15. A City, Jer 48.24. The form

Bill) Hard, or fore; or firam to thatco. The fon of Abiel, \*\*Hill Hara, or jore; or praw to conce. The conor aver, 1 Sam.9.1. Saul's Father, Ibid.3. The fon of Gibon, 1 Chr.8.3c. The fon of Mabli, Ibid.23.21. The fon of Abdi, 2 Chr.29.12. The Father of Shimii, Eft. 2.1.

kithi The Father of Ethan, 1 Chr. 6.44.

kithon | Hardness, or foreness. A City, Josh 19.20. kithon | as Kish. A City, Josh 21.28. A River, Judg 4.7. or

Brook, I King. 18.40. called Kinn, Pfal.82.0.

"Ho kifs] Temporal homage and subjection to some Superiour, whereof kiffing was a fign in the East parts of the world. 1 Sam. 10.1. And Samuel kiffed him. Gen. 40.41. Metonymie of the fign for the thing. Kiss of subjection, in fign of love and obedience.

' 2. Spiritual submission of the conscience, such as the faithful yield unto Christ their Lord and King, believing in him, and fearing him. Pfal.2.12. Kils the Son left he be angry. And fuch alfo. as wicked Idolaters perform to their Idols, by adoring and trufting in them, Hol. 13.2. Let the men that facrifice, kifs the calves. 1 King 19.18.

'3. To embrace one with most neer and affectionate love, as Christ doth his Church, and the Church Christ. Cant. 1.2. Let bim kiss me with the kisses of his mouth. And as the woman (in Luk. 7.) did kiss Christ, her beloved and blessed Saviour, in token of fervent love towards him.

This was used 1. of Men towards Men; as, a Father a Son, Gen. 27. 26, 27. 2 Sam. 14.23. Luk. 15.20. A Brother a Brother. Gen. 45. 15. & 48. 10. Exod. 4.27. A Son a Father, Gen. 50.1. Exod. 18.7. A Prophet a King, I Sam. 10.1. A Friend one another, I Sam. 20.41. A Superiour a low Inferiour, 2 Sam. 15.5. A King a Subject, 2 Sam. 19.39. Faithful Christians their Pastor, Act. 20.37. And one another, Rom. 16.16. 1 Thess. 526. 1 Pet.

5. 14. 2. Of Men towards women, Gen. 29.11.

3. Of Women towards Women, Ruth 1.14. Mo hifs | To shew and express most neer love, by presence and neer conjunction, and all figns of love, Cant. 1.2. Let him kils

me with the kiffes of his mouth.

Hereby the Church defireth to have Christ manifested in the flesh, and to have the loving and comfortable Doctrines of the Gospel applyed unto her conscience, that she might not be alway under the Schoolmaster of the Law, (which worketh wrath, Rom.4.15.) but might be prevented with the grace of Christ, be reconciled unto God, united unto Christ, and have the feeling of his love towards her; for kiffing is a token of love, 1 Pet. 5. 14. Luk. 7. 45. And as we are willed to bifs the Son, Pfal. 2. 12. that is, lovingly and gladly to submit unto and obey his Commandments, so the Church here prayeth that the Son would kifs ber, that is, in love and kindness teach and apply unto her the grace of this Gospel. See 1 Joh.4.10,15. Cant.8, I. Aynfw.

I would kils thee | Cant. 8.1. The cheerful and bold readiness of the Church to receive and imbrace Christ in an open and publick profession of him; for this is to kiss him, and is the happy effect of his own Spirit, by which we are not only united to him, but likewise imboldened and incouraged to acknowledg and confess him before men; even though it be to suffer for him, as he did for us without the gates. Annot.

This is in fign of love, honor, and obedience, as all are exhorted to kiss the Son, Pfal. 2.1 2. Aynsw.

an holy kife] A pure and chaste kiss, as a sign and token of Christian and Brother love. 1 Cor. 16.20. Salute ye one another with an holy kiss. A kiss of dilection, Rom. 16.16. Kissing is a token of love and reverence. This cuftom grew from the Hebrews, Gen. 27.26.

'There be five kinds of Kiffes in Scripture :

' 1. One a flattering kiss; such as was Absaloms, who would take the people to him, and kifs them.

'2. A dissembling kis; Joab's kis, when he kissed Abner, and killed him.

4. A treacherous betraying kifs; Judas kifs, who had treafon in his lips. 4. An unchaste kiss, such as the Harlot giveth the young man,

'5. An holy kis, called of Peter, the kifs of love, which, in

the Primitive Church the Christians used in their affemblies, in their general prayers, and specially in receiving the holy Communion; which use was taken from the Patriarchs; but it is not necessary to retain it now, it fitted those times well enough.

Kiffing was used both at the meeting and parting of friends, Gen. 31. 28. & 29. 11. & 31. 55. Ruth 1. 14.

Exod. 4: 27.

Exod. 4: 27.

Exifics are fometimes figns of affection changed from former harred, Gen. 27. verf. 41. & 33. verf. 4. Luk.

2. To declare submission to a Superiour, whereof (in the East Countrey) kissing was a token, Psal. 2. 12. Prov.24.25. Gen.41.20.

There are kiffes.

1. Of true affection, as most of those afore-mentioned. 2. Traiterous, 2 Sam. 20. vers. 9. Prov. 27. vers. 6. Matth. 26.

3. Hypocritical and flattering, 2 Sam. 15.5.

4. Idolatrous, 1 King. 19. vers. 18. Job 31. vers. 27. Hosea 13. 2.

5. Carnal and whorih, Prov.7.13.
6. Spiritual, Cant. 1.1. & 8.1.

7. Holy, Luk. 7. 34. Rom. 16.16. 1 Cor. 16.20. 2 Cor. 13.12.

Asin Prov. 27. 6. the wounds of a friend, fignifie sharp reproofs, and are opposed to the deceitful killes, that is, the flattering speeches of an entmy. So here the kiffes defired of this friend, are the comfortable words of the Doctrine of salvation; opposed to the fevere rebukes which the Law giveth for our fins, condemning and curfing every one that continueth not in all things which are written in the Book of the Law, to do them, Gal. 2.10. But Christ (into whose lips grace is poured, Pfal. 45.3.) openeth his mouth, and uttereth bleffings, Mat. 5.2,3, &c.

The comforts and graces of the Spirit of God, are his Symbolical kiffes and Greenings, being feals and affurances of love, and the happy Preface to that full injoyment in the world to come. Oh! these are sweet and unvaluable, being the foft earnests and fruits of the Spirit of comfort, which like Balm heal the wounds and bruiles of the Law, and make ample reparation, as the dandlings and huggings of an indulgent Mother do, for the sharpness and bitterness of any Rod. The kiffes of Christ alone work reconciliation and peace and good will and everlasting joy. The finits of his lips is peace, Isa. 57. 19. whereas all other pleasures sowre and wither by using, those of his Spirit become more fresh and delightful. Annot.

The preaching of the Word of God, (joyned with the force and efficacy of the holy Spirit ) for the delivery whereof the mouth is the Organ or Instrument. But not letters, not Messengers, will content the Spouse, nothing will satisfie, but the real enjoyment of Christ, which is that she here desireth.

Bite A known ravenous Bird, in Hebrew named Aciab, of her manner of flying, which is as if she did swim, and by the bowing of her tail, seemeth to have taught how to govern Ships by a Rudder, she hath a sharp eye sight, Job 28. 7. Ayr sworth on

Kithlift It is a wall; or, in the Hebrew and Syrian, the company of a Liones; or, as pulled away by violence. A City, Josh.

Bitron ] Making sweet, or perfuming, or a binding to gether, or a bond; or after the Syrian, a knot. A City, Judg.

Bittim Breaking small, or gold. The son of Javan, Gen. 10. 4. 1 Chr. 1.4.

#### K N

Mnead] Lawful, Gen. 18. vers. 6. unlawful, Jerem. 7. verf. 18.

Ikntading-troughs | Exod. 8.3. Hebr. dough, marg. This was one of the particulars in which God threatned the transgressors of his Law to curse them, Deut. 28.17. Aynsw.

knee, knees | put for the body, Pfal. 109.24. Perfons, Job 4. 4. Ifa.35.3. Heb.12.12.

Bow the knee A note of reverence, Gen. 41. A gesture in prayer, 2 Chr. 6. 13. and therefore the Word Prayer is often mentioned with it, Ezr.9.5. Luk.22.41. Act.9.40.

It's put for Worship, 1 King. 19. vers. 18. Pfal. 95. 9. Rom. 11. vers.4. for Prayer, 1 King. 8. vers.45. for Submission, Phil. 2. verf. 1 1.

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kneet] A gesture used in prayer, 1 Chr.6.13. Dan. 6. 10. Luk. 22. 41. Act. 9.40. & 20.36. & 21.5. Used by some which were Petitioners unto Christ, Mark 10. 17. Mat. 17. 14. Mark

"Mo boto the knees to God To pray unto him with reverence and submission of mind and body. Eph.3-14. I how my knees to the Father of our Lord Jesus Christ. Metonymie of the

knees bowed to Chaiff All Creatures, visible and invisible yielding submission unto Christ, voluntary, or unvoluntary. Phil.2.10,11. That at the name of Jesus every knee shall bow, Rom. 14. 11. Devils which have no knees to bow, and wicked men, are subject to Christ necessarily: The elect Angels, and good men willingly. Metonymie of the fign : For the bowing of knees hath a fign of subjection, and acknowledgment of Majesty and Soveraign Empire and Dominion, Isa.

To bring forth upon ones knees | To cherish in our boform, and entreat kindly the child of another, as if it were our own. Gen. 30. 3. That she may bring forth (or bear) upon

" Theak knees A man of a weak and feeble body. Plal. 119. 24. My knees are weak.

2. A man dejected in courage, and faint-hearted. Heb. 12.12. · Wherefore strengthen your meak knees. Job 4.4. Thou hast with thy words comforted weak knees.

Cleak knees | Feeble, remiss and floathful minds, Heb. 12.

"Moffrenathen weak knees To confirm a feeble mind. by counsel, instruction, and comfortable words. Isa. 35.3. Strengthen the feeble bnees.

A name waitten that no man knew but he himfelf TRev. 19. 12. A name written. Now to be made known: Sure also, and permanent, that no man knew, chap. 2. 17. Judg. 12.18. None knew the eternal generation of Chrift, us called The Word of God, verf. 13. Or, None knew it till it was revealed in the Word, verf. 13. Or, By his victories, vers. 16, 19. So Gods name, Jehovah, was revealed, Exod. 6.3. Annot.

As the name Fehovah was not known to the Ifraelites, till Mod ses came to deliver them, Exod.6.2. but with his Deeds he de-clared his Name; even so, here Christ, while his people were in Egyptian bondage, his Name written, King of Kings, and Lord of Lords, vers. 16. was actually unknown; but in this his marvellous work of delivering his people, in fo ftrange an overthrow of all his and their enemies, was made now manifest. Ber-

Inife ] Put a knife to thy throat ; Prov. 23.2. that is, by forcible means to restrain thy greedy appetite, as to think thy self unworthy of life, rather than to give way to it; or, be careful by all means to restrain thy wanton appetite.

\*Miffe] With this Abraham would have flain his Son, Gen. 22.

o. The Levite divided his dead Concubine into twelve pieces. Judg. 19. 19. Baal's Priefts cut themselves till the blood gushed out upon them, I King. 18. 28. Exekiel finit about a third part of his hair, to shew that a third part of the people should fall by the Sword, Ezek. 5.2. Hall.

Hereunto Cruel Oppressors are compared, Prov.30.14. Make thee sharp knives, Josh. 5.2. The Hebrew word fignifieth knives of stones or flints, or else sharp Rasors as the Chald. Paraphrase hath

The knives mentioned, Ezr.1.9. were to kill and flay, and cut n pieces such beasts as were sacrificed. Annot.

Buit together | The Original word συμβιβάζω, being taken properly, fignifieth to fet in a frame of building; but usually it is taken in the New Testament in a borrowed sense, as, To demonftrate a thing by evident testimony, Act. 9.22. To affire, Act. 16. 10. To instruct, 1 Cor.2.16. but most frequently, to knit together, as the members are knit in a body, Eph.4.16. Col.2.2. Byfield on Col.22. p.8.

knit | Chr. 12.17. Be knit, Heb. be one, marg. In nock ] It is the voyce of my beloved that knocketh, Cant. 5.2. or that beateth, to wit, at the door, Christs voyce is uttered by preachng of his Gospel, calling to repentance, faith, and obedience, Heb-3.7,8,15. & 4.2. His knocking fignifieth a more earnest provocation, and defire to be let in, Mat. 7.7. Luk. 13.25. and it may imply his chaftisements also, whereby he would call her to repentance. See Rev. 3. 1 9, 20. Aynfw.

To call importunately at the door of our hearts by his chaftifements. Hall.

What means of knocking hath he not used among us a long time? Works of all forts, all kind of favours; mercies in abandance : What Ministerial knocking with the motious of his

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\* MinorRing ] Making a noise with our finger or otherwise. against a door being fluit, that it may be opened unto us. Act. 12. 16. Peter continued brocking.

2. A faithful, earnest, and constant prayer, for all necessary things. Mat. 7.7. To him that knocketh it fall be opened. Jam. c. 16 This is our knocking at the gate of heaven.

N

4. Gods calling and inviting of us by his Word and Spirit eralling to our conscience to be let in and entertained, that he e may dwell with us for ever. Rev. 2.20. I ftand at the door and \* knock. This is Gods knocking at the gates of our hearts.

knop | Exod.2.33. 75152, an artificial Apple, Pomegranate, bowl. of little Globe. Buxtorf.

I King. 6.18. Carved with kneps, or gourds. So is this word tran-

flated, 2 King 4:39. Annot. "红0 know] To take notice or knowledg of any thing. Rom . 1.21. Though they brew God.

2. To inquire and search into a thing that we may perceive it. Neh.6.12. Then I knew that the Lord had not jent him. In this fense, it is often written of God, that he came down to know and to fee, Gen. 11. & 18.

43. To love, allow, and be well pleafed with, as Pfal 1 6: The Lord Prows the ways of the righteous. Rom. 11.2. God bath not cast away his people whom he knew befire. 2 Tim 2.19. Rev 2 24. As not to know, fignifies to be displeased with, to refuse and punish, Matth. 7. 23. I know you not. Matth. 25. 12 Alfo, to weigh and confider a thing diligently, 1 Cor. 10. 1 & 11. 3.
 4. To cheriffi and take care of others, to regard, to proved.

and do them good. Joh. 10.27. I know them. Prov. 12.10. Job 9

4 21. 1 Theff. 5.12.

4. To know and feel a thing by experience. Eccl. 8 & He that bespeth the Commardments shall know no evil. 2 Cor. 4.19. Gen. 22.12. Gen. 2.5. Phil 3.10. To perceive by feeling and proof, Gen. 18.21,25. Here God speaks after the manner of ٠men.

. 6. To poffers or have any thing in our power, or to emoy i as our own. Plat 50:11. I brow all the forels on the mountains. and the wild Brafts in he field are mine. Amos 3. 2. You only have · I brown of att the families of the earth; that is, choice, and taken you as my policition.

7. To take the honest and lawful use of the Marriage-bed Gen.4.1,17,25. After that Adam bnew Eve Wa wife. Luk.1.34 Seeing I know not a man. Gen. 38.26. Gen. 24.16. A model

ipecch.
8. To consider, Pfal. go. t i. who knoweth the power of th wráth ? Luk 19.12.

"9. To believe or to know by true relation or undoubted tefilmony, Joh.4.22 & 11.24. Heb.11.3.

10. To make others to know. Metonym. Actionis, vel for me pro es effetto. So God is faid to know us, when he maketh us to know " our felves, Deut. 8.2. & 13.3. Euk. 19.15. Vide Augustine in Pfal.

11. Barely to know without ule, Mar. 1.24. Luk. 12.47.

12. To inform and teach, Exod. 16.18.

13. To foresee certainly, Deut. 31.29. 2 King. 8.12. 2 Chr.25. 16. Ad. 20.29.

14. To be truly perfwaded, Judg 6 37.

15. A van concert, Judg. 17:13: Joh. 7:27. 16. To have certain understanding, Judg. 18.5. Jer. 10.23. Mat. 12.11. Joh. 8.32.

17. To commit that fin against nature, Gen. 19. 5. Judg. 19. 22.

18. To find by event of things what is to be done, I Sam.

19. A through periwation, r King 2 42. 2 King 10.10. Job 16.25. 2 Cor.5.r. 20. To understand with feeling, 2 Chron 6. vers. 29. Col.

1.6.

21. To learn to know and get, 1 Chron. 28.9. Prov. 1.2. Joh. 10. 48.

22. To difeern and find our, Mar. 7 16. 23. To hear, to understand, Act 24 22.

24. To acknowledg with due respect, 1 Thell 4.12.

25. To regard to know, 1 Sami 25-11. 26. To have as ones own, Pial: 50.7 1.

27. To choole ones felf, Amos 3. 2. 28. To confider and ferioufly ponder, Pfal. 90:17. Hof. 2:8: and to lay to heart, Hol 7.9. 29. To know effectually, Joh. 17.3.

30. Full allurance of understanding, Joh. 4 42. r Cor.

31. To commit, 2 Cor. 5.27. 32. To take notice of with care, Gen. 39.6.

It's spoken 1. of God, who knoweth all his works, Act. 15, 18. The hearts of all the children of men, 10k 16, 15, 1 John 1 20. our down-fitting or up-rifing, our thoughts, our words, Plal. 139:2,4. Them that are his, 2 Tim. 2.19. and how to deliver them, %. 2 Pet. 2.9.
2. Of Chrift, who knoweth all things, Joh. 21.17.
3. Of Druils, Mar. 1.34. Act. 19.15.

4. Of Men, who know things

1. Naturally, Mat. 24.32. Luk. 11.13. Jude 10. and by feeing, hearing, experience, &c.

2 Extraordinarily, by the information of the holy Spirit

Act. 20.29. 2 Pet 1.14.
3. By the force of confcience, 2 Sam. 19. verf. 20. Eccl.

4. By divine light and teaching, 1 King. 8. 38. 2 Ring. 8. 15. 1 Chr. 29. 17. Job 13. 18. & 19. 25. P.al. 2c. 6. Eccl.

To know] To understand the will of God in such fort, as to

believe and live thereafter, Heb. 3. 10.
"En know Bod or Chaiff Barely and nakedly to underfland that there is a God and a Christ, and that felis is he, Luk. 12.47. He that knoweth his Mafters will, and doth it not. Mar. 1. 24. Iknow t ee what thou art, even the holy ofte of God. I Joh. 2,
4. Rom 1.21. Thus wicked men and devils know God. The
Genteles knew God and his c. eatures, as Rom 1.19. but not by the

Scripuires, 1 Then 4.5.
2. Fruly and effectually, to believe this God to be our God and Father, and this Jeius to be our Saviour; whence arifeth hope, love, obedience toward him and his Word. Joh. 17. 3. This is life eternal, to know thee to be the only true God. 1 Joh. 2 3. Hereby we are fare we know him, it we keep he Commandments. Jer. 31.34. and often elsewhere, it doth fignifie to know with confidence and truft. Motions, effections, endeavours, and actions which follow Knowledg are fignified and contained in words of Which follow anowed at a righted the contained in words of knowledg. Thus godly men do know God with this fpecial who which is a part of the Covenant of Grace, even the condition on our behalf, Joh. 17.25. Also it ignifies to understand most pertectly above measure, the will of God. Joh. 17.25. But I bave known thre.

'3. To underfrand the will of God extraordinarily, by visions and dreams. I Sam 2.7. This did Samuel before of bnew the

4. Perfectly and fully to fee God unto eternal happiness. I Cor. 13.12. Then Shall I know even as I am known: To perceive and see the Dostrine of Christ with full atturance of understandmg, Joh 4 42.

Ho know good and evil To have experience (after fin) of that great good which man had loft, and that extream evil of death which he was faln into. This knowledg man had speculatively in his innocency, but upon his transgression he had it experimentally, Gen 2.17. Gen 3. .. Satan meant they should know it it woful experience, but he understood it of bare and naked science, of a greater knowledg in specu-

"He know man To pierce into his heart, even into his very thoughts and purpoles. Joh 2.24. Because be knew them all, v.24. For he knew what was in man.

2. To put confidence in man. 2 Cor.5.16. Henceforth we. friendship, riches, &c. so as to rely upon them.

'3. To live in marriage, and take the use of it. Luk.1.34. Seeing I be ow not a man. See Know. 4. To commit that fin that is against nature. Gen. 19.5. That

we may know them. . 5. To know one with approbation. Mat. 26.75. I know not the man; that is, I do not approve him as the Melliah, nor follow him as his Disciple.

"6. To refpect or regard with partiality of judgment, against

justice and equity, the person of any man So some interpret

the place, Deut.33.8,9. and compare it with Exod.32.27,28,

\*29. & Numb. 25-4.55

\*\*Root to know figuifies, Not to allow or approve, not to will, or love, but to have, Rom 7.15,19. The Jeffittes in their Rhemish Testament do ill translate it under stand not.

Iknow | If thou know not, Cant. 1.8. that is, for as much as, or feene that they knowest not, Heb. If thou know not to thee, or for thy felf. This may be to fignifie the ignorance which she hath in her felf, upon acknowledgment whereof, Christ informeth her. Ayn fro.

Of our felves we are all ignorant, till taught of God, Antior.

The confession of our ignorance is the furest and speediest way

whereby to get knowledg.

Mot to know @ oo ] Not to fee and understand him to be such as he hath revealed himself in his word to be; for they had fuch as he hath revealed himter in ms work of creation and govern-fome knowledg of him by his works of creation and government, Gal.4.8. Rom.9.20.

\* Dot to know the works of God That the administration of the world is very admirable above our knowledg, and reach of our reason, as is by two examples here declared, one of the wind in the air, another of the child in the womb: Two ordinary things in daily use among men, yet the manner of them

'hid from us, Eccl. 11-5.
'Mo know fin To know what is fin, and to have an experimental feeling of the force and danger of it. Rom.3.20. By the Law cometh the knowledg of fin. Rom. 7.7. I knew not fin but by the Law.

2. To confider it, and with godly forrow to acknowledg it. Plal. 51.3. For I know mine iniquity.

'3. To be privy to a mans own fins, what and how many, and how great they be. Pfal. 19.12. Who can know or understand his

'4. To be guilty of fin, by committing or doing of it, in thought, word, or deed. 2 Cor. 5.21. Who been no fin; that is, e never did any finful thing, but is clean void of all fin, as well in annire as action.

5. To take notice of our fins, to punish them. Rev.3.15.

Show the works, that thou art neither bot nor cold:
"Ao know the works and wars of God] Diverily, eight other to understand them only, or to believe them, to regard and approve them, to obey and practise them; according to the circumstance of the place. Pfal. 95. 10. Pfal 147. 10. Mat. 13:23. But he that received feed into the good ground, is he that heareth the word, and underftandeth it, Oc.

Knowledge of God is used sometimes actively for that Knowfledg whe evy God feeth and knoweth himfelf, and all things created and done by him or others, most wifely and perfectly as Gal. 2.3. Rom. 11 33. Sometime it is used passively, for that knowledg whereby God and his will be known of his children unperfectly, yet diffinctly and sufficiently unto salvation in hea-ven, Phil 2 8. Also knowledg is sometime considered as an at-\* tribute in God, and sometime as an effect of his Spirit in usmen, 5 t Cor 12.

Of Knowledg, as it is a gift in the elect called to Christ, so there be fundry degrees of it: For one measure thereof is required in strong Christians, another in weak ones; Also that knowledg which will juffice a Christian man unto his salvation, will not suffice a Minister unto the discharge of his vocation. And as the goodness or multitude of means, or length of time do differ, to different profiting in knowledg, is to be expected and looked for.

I know thy works Rev. 2. I rake notice of them, and ap-3: Endow thy mores 1 kev. 2: 2.1 rake notice of them, and approve them, Pial 1.6 and 101.4. Mat. 7.23. Though all power to do good cometh from God, and the works of the best men have some impersections, yet such is Gods mercy that he accepteth of them. Annot.

knew Job 10. 7. Thou knowest, Hebr. it is upon thy know natural 100 to 7. 1000 grower, fictor it is upon the field, marg. Job 12. 3. Who know the not juch things as these? Heb. with whom are not such as these? marg. 2 Tim 2 to. Thou hast fully known my D Strin sor thou hast been a diligent follow r of, marg.

young course my decension town ways over a active in your of the plane of old, Fr. Rom. 1. 21. The plane of property of the Rome of Steve, knowing God, here feems to referr the whole petern discourie to the Gooffiels, who were so called from their assuming to themselves so much of the knowledg of God, and the mysteries of religion. And these being a fort of Hereticks in that first age under the Apostles, who affirmed sias also God the Son, that appeared in the flelb, and the holy Ghost, who was promised to come, were the darnel sown by the Envious person, wheresoever the Gospel was planted: and this, as in other places, fo in Rome, where Simon Magns the Founder of them (contended after this time with St. Peter, but) before the writing of this, as in Claudius's days, had a statue erected to him, as to the lupream God. These Gnoflicky pretended to be great Zealots for the Law of Moses, particularly for Circumcifion, thereby to avoid the perfecutions which the Fans raised against the Christins, Gal. 6 12. And on the other side, thought it lawful to offer sacrifice to Hols, 1 Cor. 8. (to comply with the Heathens) because, as they faid, " Ital was nothing, and yet further worshipped the Images and Pictures of Simon and Heleng. Dr. Hamm. Annot. e.

And browest not that thou art wretched, Rev 3 17. art altogether ignorant of thine own estate, as men naturally are wont to be. Rom. 7 9. Annet.

Thou knoweff ] Rev. 7.14. I know not, but defire to know of

"Inomicon That infinite divine effence, seeing, beholding and understanding himself, and all other things most perfectly.

\*I Sam. 2.3. For the Lord is a God of browledge.

\*2. The clear and diffind understanding of heavenly truth,

\*revealed in the Word, when we are enlightened by the Spirit, to perceive the Scriptures, both for the meaning of the words, and matter to be known. Prov. 1 5 14. The heart of him that hatle understanding, seeketh knowledg. Prov. 3.10. 2 Pet. 1.7. Joyn with your vertue knowledg.
2. The special light of faith, which is a knowledg with

application, when the elect foul is enabled to fee the Doctrine of Christ, and receive it. Isa. 52.11. My righteous servant by his knowledg shall justifie many. This is particular knowledg, whereby we believe that Doctrine which we know to belong unto us.

4. Arridle, naked, and bare understanding of Divine truth. fevered from faith to God, and love of our neighbor, I Cor.8.1. Knowledg puffeth up.

's. Prudence, Wildom. Prov. 1.2. To understand the words of knowledg.

6. Use, experience. 2 Cor. 8.7. Ye abound in faith, in word. and knowledg.

'7. The gift of teaching, fet up of God, for the gathering and confirming of his Church, through the Word preached. I Cor. 13.8. Knowledg hall cease; that is, the Ministery of the Word. whereof cometh knowledg. Also, the gift of interpreting Dreams, Dan. 5.11.

68. The skill how to do things well and rightly. 2 Cor.6.6. By browledg. Knowledg of truth, Knowledg of Christ, Knowledg of Salvation, Knowledg of God, fignifies, the found understanderstand of that truth concerning God and Christ, which brings falvation with it.

It's 1. Natural, Ifa. 28. vers. 26. Rom. 1. vers. 21, 28. & 2. vers. 14,15.

2. Artificial, Exod 35.31.

3. Legal, Rom 3 20 & 7.7.

Evangilical, 2 Cor. 2. 14. as of Christ Jesus, Salvation, God in the face of Jesus Corist, the mysterie of Christ, the Kingdom of heaven, Orc.

"All knowledg | Both the understanding of all such necessary things and truths, as a Christian ought to know, for duties and unto falvation, with a good measure thereof, Rom. 15.14. Also knowledg of all kinds and forts, 1 Cor. 13.2. Also, most perfect Knowledg, such as Saints shall have in heaven, where they finall know as they are known, 1 Cor-13.12.

"Knowledg in this life cannot be had of all things, neither is necessary.

"Neither yet perfection of knowledg in any one thing, but that which may be had is made up of these parts, and by these degrees arifeth to his perfection.

"I. The knowledg of the Word.
"I. What it fignifieth, and how diverfly.

" 2. How to cap els it.

" 3. How to diffinguish it f. om other words.

"4. Why it is so called.
"II. The knowledg of the thing it self. " 1. In the jubfrance and circumfrances of it, by definition and description.

" 2. In the forts and parts of it, by division.

"III. The agreement of it with, and difference of it from other.

... IV. The proof and illustration of it, and every part of the circumstances of 1t.

" V. The arguments or objections against it.

"VI. The answer to those objections.

"VII. Tite confutation of the contrary part.

"VIII. The reconciliation of the different opinions, fo far as it may be. "IX. The application of the thing to fome or many good

uses, and diversion of it from abuse.

knowledg | Hab. 2.14. with the knowledg of the glory of the Lord, or by knowing the glory of the Lord, marg. Rom. 1. vers. 28. To retain God in their knowledg, or to acknowledg,

marg. Job 15. 2. Visin knowledz, Heb. berwie iz of wird, marg.

And in all knowledz, 1 Cor. 1.5. The word yvõors here fignifies the farther explication of the Christian Doctrine. Dr. Ham.

Which paffeth knowledg, Eph. 3.19. The knowledg most proba-bly signific those things which the Gnosticks pretend to know, and boaff to much in that knowledg; and to to know the love of Christ which pass the knowledg, is to study and contemplate that one subj. &, Christs infinite love to us, which is infinitely more worth our fludying, than what they boaft of, than the highest knowledg or skill of Mystical interpretations which the Gnosticks pretended to. Idem Annot. b.

Which is renewed in knowledg, Col. 3. 10. Ess emyyworv. If the Preposition ess be taken by an Hebrasism for es in, or by, then it denotes the means of working our renovation, the knowledg of the Gofbel, in which our pattern is fet, according to which we are to frame our lives for the future; and this is generally expressed by smin rooms and hieras, the acknowledgement of the truth.

I Tim.2.4. Tit.1.1. Heb.10.26. But it is possible also that ess being taken in the proper notion of it, emyveens may be let in opposition, or by way of superaddition to yrwais, knowledge, which the Gnosticks boasted of, and from whence they had their name, and with it joyned all vicious corrupt practices; whereupon he requires his *Coloffians* to forfake those fins, and to be renewed to that which the *Gnofficks* have not attained to to acknowledgment or discerning, i.e. the experimental practical knowledge of Gods goodness to us in regenerating (which is more than the first creating) us after his own imagisto live according to the divine pattern which he hath set us. Idem Annot. a.

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K

According to knowledge, 1 Pet. 2.9. This denotes that know-ledge of daty, by which a Christian's life and actions must be diredice, fairly, by which a children lie and actions must be enrected, faith H. Grotius. The word also hath a Critical notion in these Books, for a special nearly that or gift of the Spirit, 1 Cor. 12.8. viz, that for of Christian knowledg which consists in explaining of Parables, or mysterious expressions in Scripture. Let m. Annot. c.

And to vertue knowledg, 2 Pet. 1. 5. I conceive that in this Epiftle, which is so wholly defigned as an Antidore against the Gnoflicks, and particularly against their abominable fil thy practices, the word 2 voors, knowledg, is used, not for that xdelCua, or gift of mysterious knowledg, but for the true faving Christian knowledg, in opposition to that pretended to by the Gnoflicks, and therefore it is here encompassed with vertue on one fide, meaning by it courage and constancy in the Faith, fo opposite to their Doctrine of Compliances, and Continence on the other fide; and the adding of the one to another, Courage to their Faith, and Continence to their Knowledg, is by him advised to, on purpose to testifie and demonstrate their having forsaken those abominable lusts, so used in the Heathen World, and brought into Christianity by the Gnoflicks. Idem Annot. c.

"Ho have no knowledg] To be meerly ignorant and void of the understanding of the things of salvation and Gods Worship. Hos.4.1. 1 Cor. 15.34. Some have not the knowledge of God.

2. To be inconfiderate, not to regard and heed things, the works of Gods Justice in leading his people into Affyria, for fins. · Isa. 5.13. Because they have no knowledg.

\*Mois-13: Becauje insy nave no equivicage.

\*Mois pup knowledig To have it laid up, that it may be

drawn out in time of need. Prov. 13.14. A wise man layeth up knowledg.

\* Knowledg.

\*\* \*\*Ho preferror knowledg\*\*] To keep, maintain, and increase understanding of heavenly Dockrine, for the instruction of others. Mal. 2-7. The Priess lips should preserve knowledg.

\*\* \*\*Anomledg\*\*] Heb. 10. 26. After that we have received the knowledg of the truth, The sna gainst the holy Ghost is described in this Verse, not to be any particular sin against the Law, have actually be College, por a singuistic form points of Truth have but against the Gospel; not a fin against some point of Truth, but against (the Truth) Christs whole Doctrine; not of infirmity, but wilfully; not of rashness, but of deliberation, wittingly and wilflingly; not of ignorance, but after illumination and profession; fuch as Jews turned Christians, revolting from Christianty back again to their former hostility against Christ, did commit,

\*Rich in knowledg One indued with great plenty and store of Christian Knowledg 1 Cor. 1.5. Te are made rich in know-

"To spread knowledg To give instruction to others, help-

'ing them to know what they did not know, Prov. 25.7.

That knowledg A right in some particular truth which is revealed to one, and not to another. I Cor. 8.7. Every man hath not this knowledg.

" To be known of God To be loved and approved of God, as his own Sons and Daughters. I Cor. 8.2. If any man love God. the fame is known of him.

'2. To be taught a more perfect knowledg of God. Gal 4.9. Te rather are known of God; that is, as Augustine expoundeth it, Ye are known of God, because God hath made you to know him, better than ve did.

'3. To be perfectly united and joyned unto God, in full fruition of him and his felicity. 1 Cor. 13.12. Even as I am

#### K O

toa | Hope, a congregation, a line, or a rule. The people of a certain Countrey, Ezek.23.23.

[koljath] A congregation, wrinkle, or bluntness. The Son of Levi, Gen.46.11. Of whom the family of the Kobatbites, Numb.

kolaiah The voice of the Lord. The Father of Pedaiah, Neh. 11.7. The Father of Abab, Jer.21.29.

Bozah] Bald, baldness; ice or frost. The fon of Esau, by Abolibamah, Gen.36 4,5. The fon of Izbar, Numb. 16.1. The fon of Hebron , 1 Chron.2.43. The fon of Aminadab, 1 Chr.

Bozahite, Bozahites, Bozathites | The fame. A people, Chr.9.19,31. Numb.26.58.

3022 Crying, calling, reading; or, Partridg. The Father of Shallum, 1 Chr. 2.1. The Father of Melhelemiah, 1 Chr. 26.1. The Son of Immah, 2 Chr. 31.17

Bozhites The fame. A people descended of Kore, Exod. 6. 4. I Chr. 12.6. & 26.1.

103] The Father of Vriab, Neh. 3.4.

### u

Bushaiah] Hardness, his gravity, or his offence. The Father of Ethon, 1 Chr. 15.17.

## Α

aladah To gather, to affemble together; or, to testifie; also L. passing over, or robbing, or for the decking; or after the Syrian, take away. The Father of Marchan, 1 Chron.

Landan For pleasure, devouring, judgment, decking, or a witness; or, after the Syrian, unto the time. The Father of Amihud. I Chr. 7.27. A Gersbonite, I Chr. 23.7.

Laban white, Shining, gentle, or brittle. Brother to Rebekah, Gén.24.29. The Father of Rachel, Gen.29.10. The name of a place, Deut.1.1.

Labour | Pains, even unto weariness, 1 Tim. 5.18. The Labourer is worthy of his wages. verf. 17. They that labour in the Word, Deut.26.7.

'2. All evils both of fin and misery. Rev. 14.13. They rest from their labours; that is, from pain, care, forrow, crying, tears, fin death, and whatsoever is evil. In Pfal. 90. 10. it fignifies painful grief and forrow.

43. The diligent care and endeavour to do the works of our, calling, well and constantly. Prov. 14.23. In all labour there is abundance. Prov. 10.16. The labour of the righteous tends to life. See Rom. 16.6.

4. The fruit and encrease which comes of labour, Exod.23. 16. When thou haft gathered in thy labours. Pfal. 128.2.

'5. Labour put for fin the cause of Labour, by a Metonymie, Rev. 14.13.

6. The work done, Eccl. 2.11.

It's 1. Corporal, of the hands, Gen.31.42. Pfal.104.23. Spoken also of a womans travel in child-birth, Gen.35.16.

2. Spiritual, tending to the good of the foul, as the labour in wisdom, knowledg, and equity, Eccl. 2.21. In the work of the Ir's put allo for hire, Ezek 29.20 marg.

Labour Rev. 2.2. In preaching the Gospel. 1 Theff. 5.12. Tim. 5.17. Annot.

To labour ] put for, Indeavour, 2 Cor. 5.9. marg. Strive, Col. 4.12. marg. Travail, Josh. 7.3. Take pains, Isa. 22.4. Earnestiy indeavour, Heb. 4.11. Work, Joh. 6.27. Strive from under a burthen, Mat. 11.28. (The original word by κοπανίζες, fignifies such a labour until they be weary, a painful, wearisome, sorrowful and heavy labour; a labour with much travel and toil, such as is with great strife and earnestness, and strain of all the strength. (a Metaphor borrowed from the toil of the Rowers in Gallies) perform Christian Offices, Rom. 16.6,12. or Ecclefiastical duties, 11 Tim.

There are who labour in vain, as they, who fow the wind, and reap the Whirl-wind, Hos. 8.7. Hatch Cockatrice egges, Isa. 59.56. Weave the Spiders Web, that will become no garment, Job 8.14. Sow, and let another eat, Job 31.8.

Labour ] Heb. 1 1. Let us labour to enter into that reft, that is, diligently, or with all our might; or, let us fludy and use our best

endeavour, Luk. 13.24. Annot.

Labourer] Corporal, Jam. 5. 4. Spiritual, 1 Cor. 3.9. boffi worthy of their wages, Luk. 10.7. I Tim. 5.17. from whom to withhold it, is a crying fin, Jam. 5. 4.

May rest from their Labours, Rev. 14.13. From the troubles that are to come, by dying before, or from their labours endured here. Annot.

Their labours,

1. Of a toilsom particular calling, Jer. 16.29.
2. Under afflictions from God, and Persecutions from

3. Under Sin their spiritual warfare.

Under Temption.

5. Desertion. Leigh's Annot. Lace Of the Blew lace there was a twofold use: The one to bind the Breaft-plate to the Ephod, Exod. 28.28. The other for the place of Gold which was to be on the Miter, Ib 27.

Lachith ] walking, or he going, flood still; or, being to thy self

A City, Joh. to. 31,32.

A City, Joh. to. 31,32.

A Sity, John to. 31,32.

A Sity, John to. 31,32.

ledg, Hof. 4.6. Service, Phil. 2.30. Had no lack, Exod. 16.18. There was an equality both for rich and poor: And hereupon the Apostle gathereth a reason to perfuade unto liberality, and communication of Gods bleffings one with another, 2 Cor.8.14,15. It figured also the equal portion which all forts of believers have in Chrift, our heavenly Manna, Gal. 3.28, 29. 2 Pet. 1.1. Ayn/w.
- 1 40 ) fignifieth one young in years. Gen. 21. 12. & 22. 5. Al-

60, a fervant or Minister, Gen. Also one of seventeen years on, Gen. 37.2. yea, a married man,

Gen. 43.8. & 42.2. comp. with 47.21.

'Labber of Jacob | The journey of Jacob, wherein Cod would be prefent with him in favour, by his Angels, to lead him forth well and happily; Also to bring him back again. Gen. 28. 12. There flood a Ladder, See vers. 15.20.
2. Christ Jesus, and his Mediation. Joh. 1.51. Angels ascend-

ing, &c.

Labe Taken properly, as, To lade Asses with Corn, Bread, and such other provision, Gen. 42.26. & 45.23. 1 Sam. 16.20. To lade men with burthens for building, Neh. 4.17. To lade Ships, Act.27.10. & 28.10.

Figuratively, for to oppress, use tyrannically, or with rigour, 1 King. 12.11. To impose the performance of unnecessary traditions, observations, Luk. 11.46. To be covetous, Hab. 2.6. To be

out of measure finful, 2 Tim.3.6. ' Laven] One groaning and mourning under the weight and burthen of fins, being feen and fielt; with great define of forgive-ness by Christ, to the ease of his grieved soul. Mat. 11.28. All

. 2. One pressed down with a great weight of iniquity, being ' full of grievous fins, without feeling them. Ifa. 1.4. A people la-

den with iniquity. Laden] A people laden with iniquity, Ifa. 1.4. Heb. a people of heaviness of iniquity. Not laden with fin, as groaning un der the burthen of it, as Pfal. 38.4. Mat. 11.28. but committing, and standing guilty of not small so much as heavy and hainous fins ; great and grievous finners, fuch as the Sodomites, Gen. 13. 13. & 18. 20. and as Eli's Sons are faid to have been, I Sam.

2. 17. Annot. Hab. 2, 6. Ladeth himfelf with thick clay. Earthly riches (the defire of which is the fouls enfiaring, or a burden which overcometh and finothereth him alive, I Tim. 6. 9, 10.) burden him, and make him a burden to himfelf. Annot.

Lading Act. 27.10. pogr G, the burden of a Ship, or that wherewith it is laden.

Habp] A Princes, or wife of a great man, Judg. 5.29. Est. 1.
18. A woman of dignity, 2 Joh. 1. 5. A potent City, Isa.

47.5.7. Lapp | Unto the Elect Lady, 2 Joh. 1. Kueia may fitly be fet to fignifie no more than The Jeiva, an appellation fit to be used, when the name is either unknown or concealed; for in that case, and not only as a title of honour and dignity, it's ordinary to fay, Kvess, (which probably is grown to be in English Cyr or Syr) So Joh. 20.15. the Woman taking Christ for the Gardiner, and addreffing her speech to him, as one whose name was not known to her, begins with Kuese, Syr. But befides this, it is observable, that both Kuese, among the Athenians, and Curia among the Romans, fignifies the very same that chennoia, and Ecclesia doth, i. e. the Assembly, both as that fignifies the persons congregated either for Civil or Sacred uses, and the place where they thus mer, And the words will be best rendred, the Elect Church, or Congregation; some which is not thought fit here to be mentioned by name, or particularly. Dr. Ham. Annot. a.

Late To God, or to the mighty. The Father of Eliasaph Numb-3-24

Lahad Praifing, to praise, or to confess. The son of Jabath

Laharoi | fignifies, the Well of Vision, or the Well where the Angel of life appeared, Gen. 25.21. The place of Ifaac's featging is not without mystery, Gen.24.62.

Lahman The bread of them, or the war or fight of them. A City, John 15.40.

\*\*Lahmi \( \text{My bread} \), or my fight. The brother of Goliah, I Chr.

Laith A Lyon. A City, Judg. 18.7. The Father of Phaltiel,

'Lake | Some great standing water, or deep pool, or hollow, 42. Hell, the place appointed for tormenting the Reprobate.

Rev. 20.14. We are cast into the lake of fire.

'3. Great calamities and deadly dangers. Psal. 30.3. Into the

Ake, or pit. Vers. 9. Eliewhere often.

Aske On the Lake, Luk. 8.23. That which is here truly called thus (for so it was) the lake (and not the sea) of Genasereth, chap. i. is called Sanacra, the sea, Mar. 8.24. and the sea of Galilee, Mat. 4.18. & Joh. 6.1. & 21.1. the fea of Tiberias ; and all this, not because it was a sea, but because of the ambiguity of the Heb. , which as it fignifies the sea, so also any lake or confluence of waters, and is used for that great Vessel in the Temple, I King. 7.23. which being of such a largeness (30 cubits round, and 5 cubits high, and containing 2000 baths) was a kind of Lake, and is there so called, a Molten-lake, the Heb. , being there used, and by us rendred sea, but would be more properly labe; and so likewise the word sanage in the other Gospels.

'Lake of fire burning The extream torment of hell, called before, the second death; also destruction, ch. 17.8. To be cast into this Lake, is to be adjudged to most grievous damnation and pain there, by an unrecoverable fentence. This shall be done as a most just reward to Antichristian doctrine and tyranny, which shall be most severely punished without any hope of recovery, either for the Papacy it felf, or the men which imbraced it, and fought fo fiercely for it; for out of hell there is no redemption. Rev. 19.20. Thele both were alive cast into a lake of fire burning, &c.

Lakum J A place, Josh 19.33.
Lakum J A young Sheep, meek and trastable, apt for facrifice under the Law, and always for meat.

'2. A true Christian endowed with the Spirit of grace

and meekness. Ila. 11.6. And the Wolf Shall awel with the Lamb. Joh. 21.15. Feed my Lambs. Ifa. 5.17. Lambs put for the godly.

43. Anrichrift, conterfeiting and making flew of meekness and love to the Saints of God. Rev. 12.11. Which had two borns like · a Lamb.

4. Chrift. Rev 21.23. And the Lamb is the light of it. 5. Sometimes a piece of money whereon an image of a Lamb was stamped, Gen. 33. 19. Josh. 24. 32. Job 42-11-

6. A mans wife, 2 Sam. 12.3.4.
7. A harmless, yea, a faithful a powe ful teacher, Jer. 11.

Lamb] 1 Sam 17.24 or Kid, marg. So In 56.3 marg. Lamb] Chrift and his Church, humble, mean, and meek as

\*\* Lamb of Bod Chrift, who is likened to a Lamb for his perfect innocency and meeknets: And occause by the fa-crifice of himself, he alone took away the fins of the elect, making a full farisfaction for them to Gods Justice; and therefore he is called by an excellency, that Lamb of God; as being the truth and fuoffance of all outward oblations. John 199. Behold

that Lamb of God which taketh away the fins of the world. Note further, that whereas the legal Lamb which was used in facrifices must be without spot, and the Paschal Lamb must be kept till the fourth day, from the tenth when it was taken; this did fignifie Christ that spotless and hely sacrifice, was set apart from the very womb, and kept to the day of his death, wherein he was to confirm the Covenant with many, as Ilaian faith, chap-

49. V.1,2,3,4,5. Two houns like a Lamb Rev. 13.11. He seemed to be meek. Or, He was a Christian by profession, and called himself Christs Vicar. Annot.

His two borns figure his twofold usurped power and jurisdiction, . Temporal, and 2 Spiritual, both which he arrogated to himself, as Bonifatius the eighth, having two swords carried before him, caused the Herald to cry, Ecce duo gladii, as if in effect he had proclaimed, There goes the Beait with two borns: But in that they are faid to be like a Lamb, hereby is noted, the hypocrific and diffembled Sanctity, whereby this Beaft of Rome shall deceive men. This is the common trick of Satan to teach all hereticks to cover their vilest heretie with the name and shadow of verity, they are not content to be Herericks, unless they be also hypocrites; Satan loves not Religion, and yet liketh well to use it as a cloak to cover his superfittion. Comper. · Lambs

"Lambs Barriage Supper | The participation and fel-\*lowfhip with Chrift, in his heavenly joys and blifs, when the Church (his Spoufe) shall be fully blessed. Rev. 19.9. called the

Support of the marriage of the Lamb.

Some understand this to belong to the time of the calling of the Jews, which shall be before Christ his coming to judgment; in which calling they shall not refuse upon vain excuses, as at first, Matth. 22. But at the first hearing (through the most effectual grace of Christ) they shall very readily obey the Do-

drine of Faith, wherein they shall joyntly delight themselves, as men which fit together at a great Supper, which being in
 the evening and end of the day, doth fignific, that this calling of the Jews, shall be in the evening and end of the world, as a forerunner and representation of the great supper which the Church and Christ shall have together in heaven. This exposition is not rashly to be rejected.

Lame 1. Corporally, whether by accident, 2 Sam. 4. 4. or birth, Act. 3.2.

2. Figuratively, for Idols, 2 Sam. 5.6.

3. Spiritually, for not fincere, Heb. 12.13.

Lamech Poor, bumbled, or mitten. The fon of Methufael, Gen 4.18. The fon of Methuselah, Gen. 5.25.

Lamech | Gen. 4.18. & 5.26. Hebr. Lemech, marg.

Lament is all one with bewail, weep, be forry, grieve,

Injoyned, because of the fierce anger of the Lord, Jer. 4. 8. because of judgments to be inflicted, Jer. 49.3. because of the want of means to uphold Gods worships. Joel 1. 12. Prohibited as to no purpole, Jer. 16.4,5. Practifed, in the time of general judgment, Isa. 3, 26. & 19.8. & 32. 12. Ezek. 32. 16. For evil happening to one, Judg 10-40. The death of a King, 2 Sam. 1.17. 2 Chron. 35. 2.5. Jer. 34. 5. Of a husband or wife, Gen. 23. 2. Joel 1. 1. Of a dear friend, 2 Sam. 1. 17. Of a great man, 2 Sam. 3. 23. Of an holy man of God, 1 Sam. 25. 1. & 28. 3. Act. 8. 2. Of the Innocents, Matth. 2. 28. Of our Saviour, Luk. 23. 27. The deftruction of Tyrus, Ezek. 27.32. Of Babylon, or Rome, Rev. 18.9. The finful evils of the world, Joh. 16.20.

Lament Judg-11-40. or talk with, marg.

Kings of the earth (ball lament. Rev. 18.0. like Adulterers that have loft their pleasures; So these Kings shall make womanly Lamentations for loss of their Images and Superstitions. This must be understood of such Kings as shall stand for the Pope, after Rome

Lamentable | Sad, forrowful, Dan. 6.20.

Lamentation 1 Natural, Sore, Gen. 50. 10. Bitter, Jer. 6. 26. General, Jer. 48. 38. Doleful, Mic. 2. 4. Great,

II. Being put for,

1. Mourning, weeping, and wailing, Jer. 31. 15. Lam. 2. 5.

2. Songs of Lamentations, 2 Chr. 25.25.

3. Matter which will cause Lamentation, Ezek. 2. 10. & 9. 14.

4. The title of a book expressing Lamentations, and the causes thereof, 2 Chr. 35:25:
"Hamp] A torch to give light in the night season,

' 1 Sam. 3.2.

'I Sam.3.2.
'2. A true lively faith, working by love. Mat.25.4. The wife took oyl in their vessels with their Lamps. In the night and darkness of this world, our light whereby we see our way, it is our faith in the Word of God. In Matth.25.13. our Saviour feemeth to expound these Lamps prepared, of watchful minds always lifted up in attendance for the coming of our Lord, which cannot be without justifying faith, accompanied with the light of good

' 3. A dead faith, or naked knowledg of God, void of love and good works. Mat. 25.3. The foolish Virgins took their lamps but took no oyl with them.

4. The Lord, 2 Sam. 22.29.

5. The Word of the Lord, Pfal. 119.105. Prov. 6.23.

6. The light of divine truth, shining within, Luk.12.35. 7. That which was like in appearance to a lamp, Gen. 25.17

Rev.4.5.
8. A Succeffour, 1 King.15.4. or, The bright glory of the Kingdom by a Succeffour, Pfal.132.17.

Jamp burning, or burning light First, the light of divinerum fining in the consciences of the Sains, to direct their duties in the darkness of this world. Luk. 12. 35. And 'your lamps burning.
'Secondly, the Minister or Instrument to bring and set this

elight before men, to wit, John the Baptift, who in respect of this found and clear doctrine, also of his rare godlines, was like a

great light or torch. Joh. 5.35. He was a burning and a shinig lient or lamp.

There were seven lamps of fire, &c. Rev. 4.5. Here is a double benefit of the Ordinances,

1. Dona protectionis against all the Churches enemics, in the former words. See Amos 1.2.

2. Dong fanttificationis, all qualifying and fanttifying gifts, for their variety faid to be feven fbirits. Leighs Annot.

These are called Lamps of fire, to shew the illuminating works of the Spirit; Act. 2. 3. Eph. 1. 18. So Ezek. 1 12. Annot.

Hance Jer. 50. 42. The original CITY is translated in Josh. 8. 18. a spear, in 1 Sam. 17. 6. A target, or gorget, marg.

Lancer] 1 King. 18.28. The original 727 is rendred in Numb. 25. 7. a javelin, Judg. 5. 8. spear, as in many other places.

Lanch | To depart from the Haven, and take Sea, to difanchor

Land The whole Continent of the Earth, as it is diffinguished from Sea, Matth. 23. 15. Yea compass Sea and

'2. One particular Region or Countrey. Mat. 9. 26. The bruit went through all the Land; as the Land of Judah, of Moab, of Azyrt, of the Philiftins, &c. It fignifies Baby-

lon, in Ifa. 13.5.

3. The people and inhabitants of any Land or Countrey. Ifa. 37. 18. The Kings of Affyria have destroyed all Lands. Gen. 41. 57. The famine was fore in all Lands. Dan. 8.9. pleasant Land put for 7udah.

4. Some certain possession, 2 Sam. 19.29. Act. 4.37.

5. Arable ground, Exod. 23.10.

Of Land or Lands, some are pleasant, inhabited, exceeding good, quiet, fruitful, glorious, delightfome, fat, large; others, dry, desert, unclean, barren, thirf.y, salt, desolate, lean; but of ail others, the Land of Canaan was the most excellent, the desire and glory of all Lands, Ezek. 20.6. flowing with milk and honey, Exod. 13.5. The good land, Deut. 4.21,22. Gods holy habitation, Exod. 15.13. The reft and inheritance of the people, Deut. 12.9. tearmed, The Land of the living, as being a type of

heaven, Plal. 27.13. & 52.5.

Land of Defire | The pleasant Land of Canaan, which was to be defired for the pleasures and profits of it above all other Countreys, but especially for the knowledg and worship of God, exercised there: For which cause it is in Psal.48.2. called the joy of the whole earth, Ezek. 20.6. Deut. 11.11, 12. Pal. 106.24. They contemned that land of defire.

"Land of the fathers The Land of Cancan, given by promise to Abraham and Isaac, Gen. 12. 7. Gen. 13. 15.

"Land of Ammanuel] Judea, which none had so much right unto as Christ, the Son of David, the King of the Jews, who gave it his people for a possession and there set up his worship, and by his arm desended it against enemies. Ita.8.3. Gf thy \*\*Cand, O Dimanuel. And the glorious Land, Dan 11.16 & 8.9.

A Land of ornament, being adorned (as it were with robes) with the goodly belfings of God, and with his holy wo flip and Temple, which was the chief glory, because God hath pur his

Land of Judah] And thou Bithlehim in the Lind of Judah, Mat. 2.6. The word of is the Nominative case, and here figuifies that portion, i.e. a part of it, which belonged to the Regal Tribe, as chap-4.15.  $\gamma \tilde{n}$  Zagurav,  $\gamma \tilde{n}$   $\gamma \tilde{n}$  Nep3zareiu, is the portion of Zibulon and Nipthalim; and though it were a Town or City, yet is it capable enough of that appellation, as the City of the Sodomites, and of those of Gomorrab, is called by the fame word,  $\gamma n = 0.9 \mu m_s$ , ch.10.15, and is vulgarly rendered the land, clearly the City of Sodom. Dr. Hamm. An-

\*Land of the libing The earth, or the world, which is the place of this life. Plal. 176.9. In the land of the living.

\*Molook to the Land To observe very carefully where

fome faccour may be had against enemies and dapgers. sla.5.30.

If one look unto the Land. It is a speech which teemeth to be borrowed from such, as being in peril of suffering ship-wrack, look toward the Land for some creek or place to drive their ship

in, that they may eleape drowning, as in Act. 27.

Aand of promife Heb. 11.9. The Land of Canasa whereof God had made him a promife, Gen 13.15.

"Land of righteouineigs] Pfal. 143.10.

"I. Exegetically, righteouiness, which is like a good Land, in which men ought to labour diligently, and may live rich-"ly and pleasantly. So it is Deut. 4. 1, 2. 1 Tim. 4. 8. Psal. " i 18. 19.

"II. Properly, a place,

" 1. QB

"I. On earth, but such as is, or ought to be, full of good is thought to be compounded of a & stayn. Selge they fay was a e people, and they of good works or righteonineis, Pial. 27. 2. & " 105.44.55. Ifa.26.2,7,10. This place or land David defired, · Pfal.143.10.

"2. In heaven (of which this world is but an image) " 2 Pet.3.13.

"3. Or the Church of God. So Tremellius on Isa. 26.

Land mark A bound, limit, meer, fign, declaring one mans land from another, not to be removed, Deut.19.14. Prov.22.28. &23.10. A curse denounced against the removers, Deut.27.17. being the wicked, Job 24.2.

Land mark] Prov.22.28. or Bound, marg.
Land To go to land, or remove out of the ship to land,

Ad.8.22.&21. 3. & 28.12.

Lands | Pfal. 100. 1. All the lands, Hebr. all the earth, marg.

Lanes Narrow fireets, with buildings on each fide, which

are seldom without poor, &c. Luk. 14.21. "Language of Canaan The Hebrew tongue, wherein God

was ferved by his people while they dwelt in Canaan.
2. Fellowship with Gods people in doctrine and worship.

'Isa. 19. 18. Five Cities shall speak the language of Canaan. Hence so called, because the Dostrine was written in that anguage, the Hebrew tongue, which the Jews spake in that Land of Canaan.

Language | Gen. 11.1. Of one language, Heb. of one lip, marg.

Dure language | Sound and true Doctrine. Zeph. 3.9. Then will I turn to the people a pure language.

Languish is all one with Fade, Waste, Dry up, Wither, Give up the ghost, &c. and is spoken of a Bed, Pial. 41.3. Fields, Isa. 16.8. Fishers, Isa. 19.8. The earth, with the haughty people therein, Isa. 24.4. The Vine, Ib.7. The fruitful Mother, Jer. 15.9. The oyl, Joel 1.10. The fig-tree, Ibid. 12. Balban, and the flower

That through which a candle giveth light, and wherein it's kept

from being blown out by the wind.

Laodicea] The name of a City in the leffer Afia, fituate near coloffe and Hierapolis, compounded of Aads the people, and Sinn justice, a just people, or the justice of the people, Col. 4. 12. Rev. 1. 11.

Lap | The Original Pm is translated Bosome, Gen. 16. s. Exod. 4.6,7. Mids., 1 King. 22.35. Within me, Job. 19.27. Lap, Prov. 16.33. Bottom, Ezek. 43.13. Now because the bosone is the midst of the body, by a Metaphor it fignishes the midst of the body, by a Metaphor it fignishes the midst ; and because it is inward, it is taken for the hollowness of any thing. and so by lap in Prov. 16.23. may be understood any hollow coffer. pot, shell, basker, or that which contained the peble stones, papers, or what elfe were put therein for lots. Lavater on Prov.

Lap To lick with the tongue as a Dog doth, Judg. 7.

Lapidoth Lightnings, or lamps. The husband of Deborah,

Judg.4.4.

Laptoing Lev. 11. 19. Deut. 14. 18. reckoned there among the unclean fowles, rendred by the Chaldre, The cock of the mountains. tain. It hath a creft from his bill to the uttermost part of the head, which he strouteth out or holdeth down according to his affection. It eateth mans dung, of which also it often maketh its neft. It feedeth on berries till it be drunk, then on Maidens hair, whereby it becometh fober. It defileth its own neft with its dung. It often changeth both its voice and colour. They provide for their Parents when old and unable to thift for

Large | Spacious, copious, sufficient, broad, wide, great. Spoken of Land, Gen. 34. 21. Place, 2 Sam. 22. 20. Work, Neh. 4.19. City, Neh. 7.4. Room, Pfal. 31.8. Countrey, Ifa. 22. 18. Pathures, Ifa. 30. 23. Topher, Ibid. 33. Chambers, Jer. 22.14. Cup, Ezek. 23.32. Money, Mat. 28.12. Upperroom, Mar. 14.15. Letter, Gal. 6.11 The heavenly Jerujalem, Rev.21.16.

Rev.21.16.

\*\*Harge chambers\*\*] Jer.22.14. Heb. through aired, marg.

\*\*Largenets\*\* of heart\*\*] 1 Ring.4.29. That is, a heart or mind capable of whatfoever might be known by man. Annot.

\*\*Lafcibiousnets\*\*] 'Aoshares\*\*, Wantonnes\*\*, Rom. 13. 13.

Filthynes\*\*, 2 Pet.2.7. It comprehends all kinds of luft, as unchaite and filthy speeches, shameless and unseemly getture, gay and wanton apparel, adultery, fornication, inceft, &c. with the inftruments and incentives thereunto. The flink or ill favour, which cometh of effeminate luft. A certain unbridled luft in finning. Such a vice as is contrary to natural honesty. It fignifieth a monftrous profusion, and pouring out, and spending ones felf without measure in and unto all lasciviousness. The word

City between Galatia and Cappadocia, the inhabitants whereof were most modest and temperate; and then a is privat. as noting one in whom there is no modefly at all. Others aftern that people to have been most dissolute and lewd, and then a to be intensive.

to have been most amounte and reway, and then a cook onempore, dilating and increasing the sense.

It's a work of the siefly, Gal. 5:19. proceeding from the heart, and defiling a man, Mar. 7:21,23. which is to be bewailed and repented of, 2 Cor.12.21.

Lafea ] Thick and wife. A City on the bank of creta, Act.

Hatha] To call, or to anoint. A City, Gen. 10.19. Hathaton] The name of a place, Josh 12.18. or Saron.

"Last The Gentiles, which being last, yet become first.

Max. 19. 30. The last shall be first. The Jews who were first, being rejected for their unbelief, became last; and the Gentiles believing in Christ by the calling of God, were accepted before the disobedient Jews; and so became first though they

"1. Hindermoft, in order, time of calling; er

" 2. Such as are furthest off from the means of well doing, as cast back behind all others.

"2. Such as are behind all others in the estate of spiritual or eternal happiness.

"4. Such as are last or worst in their own opinion, though in-"deed not fo.

Laft The last (hall be first, Matth. 20.16. Some that came in Later, differed as as they that were first call'd in the morning, by their labouring more abundantly for the time, than they had done which were longer there; labouring in that two hours as much as the others had done all the day. So that the account of the business is laid upon the super-abundant diligence and could be the outsides as and upon the paper-aumanant assignments and earnefangle of those that came late in, which God (though not tyed by contract, as with the other, but only by promise of giving them what shall be meet, vers 4.7. (i. e. dealing equitably with them) thinks fit to reward, through his merciful interpretation and acceptance of it, as richly as the whole days labour of the others. Dr. Ham. Annor. b.

\* Laff Day 1 . The great feast day, Joh. 7.37.

\* 2. The day of Judgment, after which there shall be no more day nor time. Joh. 6.39. And floodd raife it up again at the last day.

The same fignified by last time, even the end, when there shall be a perfect reflauration.

Laft daps, or laft times | The times fince the revelation of Christ, by the preaching of himself, and of his Apostles, 2 Pet.3.3. In the last days shall come mochers. Jude vers. 18. I Tim. 4. 1. These days fince Christ, are called last, because all was confummated and ended, which was before Prophefied touching mans redemption, and there remaineth nothing else but the coming of the great Judg, to finish this pilgrimage and warfare of the Church: Also, because the Gospel is the persection and renewing of all things.

Note: Latter time, fightifieth either the end of the world, or

coming of Christ: or the last age of the world from the coming of Christ unto the end of all things: or the time following that which is spoken of, as Gen.49.1. Dan.1.28,

"Referred to Times, it fignifieth.

" 1. That Time or matter wherein that is past next before, or the last of the time past, or heretofore.

" 2. That time or thing that is to come, or the laft, or uttermost part thereof, after which there shall be no more of that fort hereafter.

It shall come to pass in the last days, Act. 2.17. The last days do in that place of Joel literally fignifie the last days of the Jews, in that place of Joes increasy against the last days or the Jews, immediately preceding their destructions, called there the great and terrible day of the Lord. And accordingly the last days, have among the Jews proverbially signified the days of the Melsias, which they call היםים אחרים, the last days. Idem Annot. b. So in 2 Pet. 3.3. by the last time, or days, the time immediately preceding the destruction of the Jews is meant, before which (as was forerold, Matth.24-10,11,12. 2 Tim.3.1.) befell the Apostatic of the many Christians to the foul Gnofficks herefie. Idem Annot. a.

Last Days] All the time between the first and second com-

ing of Christ, Heb.1.1.

To last is all one with Abide, Continue, Judg. 13.17. Deut.

Latchet ] Ila. 5.27. Nor the latchet of their shoots be broken. They should have nothing befal them, not so much as the breaking of a shoo-latchet, that might cause them to slacken their pace, or to stay them on the way for the mending of it. Annot.

In Mar. 1.7. The latchet of whose shoes, &c. His meaning was to express the condition of the meanest Servant, who stoops to pull off his Masters shooes; as if he had said, I am unworthy of the meanest Servants office in his family. Annot. Late Implyeth, as time a little before paft, Mic. 2.8. Joh. 11.

8. fo the prolonging of time, Pfal. 127.2.

A stely Not long before, of late, Act. 18.2.

Latin | The Romane Language, Luk.23.38.

Latter 1. That which followeth the one of two commonly. Deut. 24.3. Jer. 5.24. Dan. 11.29.
2. The time or times drawing toward an end, Dan. 8.23.

Α

3. The very last of all, Job. 19.25.

4. Some continued space of time, and not the very end of time, I Tim.4.1. See a learned Treatife of Mr. Joseph Mede, entitled, The Apostasse of the latter times, and thereof, p. 64,

Latter days | fignifies the time following: in the Hebrew, posterity of days, often used for time to come, Gen. 49.1. Numb. \* 23.14. Deut.2.28. & 10.14. Prov.21.15. So that which is faid in Ad.2.16. It shall be in the last days, it is in Joel 3.1. It shall

be hereafter.

A grate with crofs bars, or any like thing for the

Latters A grace with cross of as, of any act thing for the fence of windows, Judg 5.28. 2 King. 1.2.

Latters Shewing himself through the Latters, Cant. 2.9.

A word not elsewhere used in the Hebrem, but the Chaldee

useth it for windows, Josh 2.21. And as windows and lattelfes ferve to let in light into the house, so they may here be applyed unto Christ, through whom grace shined in his huniane nature; or to his Ordinances, through which the light of grace shineth unto us, as by his Word, seals of the Covenant, &c. or to the hearts of his people, into which he conveyeth heavenly light. But his looking in to his Spoule through these, betokeneth also his secret observation of her, and all her doings; for things which one doth secretly unespyed, are said to be by looking out of the window, rov. 7.6, &c. Gen. 26.8. And as for her the feeth him not plainly, but as through windows and lattef fes, 1 Cor. 12.12. Ayn w.

Or Casements, or nets. Through these he sheweth himself or flourispeth, marg, blossometh and spineth forth. They are by some applyed to those gracious openings and burnings of the heart, by which Christ conveyeth his graces, and offers himself to the foul, to her unspeakable joy and comfort; as sweet plants or flowers grow under windows, and send in their odour and branches at the casements. Others will have it meant of temptations, which are nets and snares, of which all the world is full, and from which only Christ can deliver us, by shining into the heart and sandifying the eyes and other lenses, that so where death is used to ascend Jer. 9.21. there life may enter. Annot.

Hereby Mr. Cotton understandeth any place burned through in

the fiege of Babel. Cyrus diverting the course of Euphrates another way, which beforecame through the midft of the City; burning up the reeds and drying up the water-paliages, he shewed himself through the place and entred the City: fo in effect Brightman.

What may these grates be, but particular notices, and neer knowledges particularly enlightening our confcience?

Laud] that is, Praise, Rom. 15. 11. compared with Psalm

A laber of beafs to wath in The washing of Christ by faith through the Spirit, to which Paul alludes, Tit, 3.5. See Heb.
10.22. Exod. 30.18. The Prieft washing in this laver, that when with ministred in the Tabernacle, they might not die for want on white ministred in the Tabernacle, they might not die for want of washing, Exod. 20.21. figured, that if we will live, and not die eternally, we must be washed by his Spirit only from the guilt of our fins, and in some part from the corruption. The greatness of this laver (in regard whereof it is called a Sea) signified, that we had need of great and much forgiveness; and that in God there is a Sea of mercy, as Isa. 44.6. & Psal. 51.

3. alluding hereumon, saith, wash me much: As also, Tit. 3.16. which he poured richly (or abundantly) on us.

\*\*Maters ] 2 Chr.4-14. or Cauldrons, marg. \*\*E. alurts ] 2 Chr.4-14. or Cauldrons, marg. \*\*E. 0 laugh ] To finile out of doubting. Thus S4rab laughed. \*\*Gen. 18.12. Then Sarab laughed.

2. To finile, in token of joy out of a true belief. Thus Abra-ham laughed. Gen. 17. 17. Abraham laughed.

43. To be drowned in present pleasures, as to shun all pain and trouble for godliness or Gods glory, Łuk.6.25. Thus worldlings

Note that laughing fignifieth both rejoycing and mocking, or

fcorning, as Gen. 21.6,9. Ezek. 23.32. 4. To rejoyce greatly, Gen. 21.6.

5. To be without any fear, Job 5.22.
6. To be filled with joy, Luk. 6.21.

7. To fhew a cheerful countenance, Job 29.24.

When it's applyed to God, it's par for, To make no account not to reckon of, to fee light by, without pity, Pfal.2.4. & 37. 13. & 59.8. Prov.1.26.

When to Man, it's either unlawful, Gen. 18.12. Pfal. 80.6. or lawful, Pfal. 52.6. Gen. 17.17. for which there is a time allotted,

"Ho laugh at peffruition." To be so at rest and gladites in the assurance of Gods favour, that the stear is lifted up above the sear of all dangers, and triumpheth boldly in his love to turn away all evils, or to turn them to his good. Job 5.22. At deftru-Hinn and famine thou Chalt laugh.

"Mo laugh at ones vestruction To conceive extream fury against any person or people, even to the rooting of them out. Prov. 1.26. I will laugh when their destruction commends. When God is faid to laugh at the wicked, it is to fliew these four things:

' I. How little he regards them.

1. How little he regards them.
2. How far he is from helping them.
3. How easie it is for him to defiroy them.
Laftly, that he is exceedingly holtly displaced with them.
Lattlying, or berifion.
The contempt of God toward wicked men, and all their attempts against him, and how much it is from God, to think of relieving them in their extremities. Pial. 2.3. The Lord shall have them in derision, or laughthem to form. them to fcorn.

\* them to fcorn.

\*\*Eaughter\*] Job 8.21. Laughter, D. Tranfl.

\*\*Laughter\*] Is not always accompanied with inward joy,

Prov. 14.13. is not at fome time fo good as forrow, Eccl. 7.3. nor

continuent, B.6. Purfor matter of great comfort, Pfal. 126.2. re
joycing the heart, and cheering up the spirits, Eccl. 10.19. carnal and worldly delight, Jam. 4.9.

Labith 1 16.46.6. To lash out money, consume and spend

waftfully, riotoufly, in things needless.

Law That which hath the force of governing and moderating our actions. This is the general property of a Law. Hence come these phrases, the Law of the mind, and the Law of the members, the Law of fin, the Law of God, the Law of the Spirit, Rom.7.23,25. This is the largest figuification of Law.

'2. The Decalogue, or ten Commandments. Rom.7.7. Except the Law had faid, theu fait not luft. Allows. Rom. 7-7. Except the Law had faid, theu fait not luft. Allower 14.22. & Rom. 8-42. & 3.20. This is called the moral Law, because it reacheth duities both to God and our Neighbour. Sometimes it fignifies the precepts of God, both Moral, Ceremonial, and Indicial, Joh.

'3. The whole doctrine of the Word, comprehending the full and whole promises of free salvation by Christ.
Psal. 19. 7. The Law of God is perfect, converting the soul, Tam. 1.25.

Note: The effect of conversion proveth this fignification.

'4. Books of Moses, Pfalms, and Prophets: Even the Scriptures of the old Testament, which contain the Do-Strine of the Law, and the promises of the Meffiah. Rom. 3.19. Whatsoever the Law saith. Law sometimes fignifies the - 3.19. magneture the Law latin. Law cometimes biguines the whole Old Testament, Joh. 10.34. & 15.25. Sometimes but the 6 five Books of Moses, Gal.3.21. Joh. 1.45. Joh. 12.34. So the Plalms, Joh. 10.34. & 12.34. & 15.25. So the Prophesic of Maidh,

I COT.14.21.

'5. The condition of Keeping or fulfilling the Law exactly, in every point: or the works of the Law being perfectly observed. Rom. 3.21. The righteousness of God is manifelt without the Law,

& 4.13. Gal. 3.10,11,12. honest things, and forbidding the contrary; or the Law of Nature written in a mans heart. Rom. 2.14. They are a Lxw to themselves. . 7. Legal Ceremonies. 1 Cor. 9. 18 To them that are under

the Law. Matth. 11. 13. Gal. 5. 3. that is, they which receive Circumcifion, by as good right may retain the whole Ceremonial Law.

'8. The second Table of the Law, and the Precepts thereof. Rom. 13.8. He that loveth another, fulfilleth the Law. Gal. 5.14. Alfo any one Commandment or precept, 1 Cor. 14-34.

'9. Institution or ordinance of Aaron. Heb. 71.2. The Law also is

charged. Linto all these fignifications of Law, add his short observation.

That the Hebrew Torah, which is Englished Law, implyeth both Doctrine, and an orderly disposition of the same, as ye would fay, an orderly manner of Infitution. The holy Ghoft in Greek calleth it Nomos, Heb 8. 10. from Jer. 6 ly Ghoft in Greek Calletin it Normals, Red. 5.1. 10th 1911 6 31. 33. This name is commonly afcribed to the precepts given 6 by Mals at Mount Sinai, Deut. 33. 4. Mals 4. John 1.17. & 7. 19. It is also largely used for all his writings, for a part of the 4 history of Genefits is called Law, Gal. 4.21. from Gen. 16. And though the Law be sometimes distinguished from the Plalms and Prophets, Luk.16.16.8: 24.44. yet the Prophets Books are called Law, 1 Cor.14.21. from Ha.28.11. The Pfalms also be thus named, Joh.10.25. 8215.25. from Pfal.82.65. yez, one Pfalm Note also, that all that which God doth charge his people to keep and do, is comprehended in these three words: First, in the ten Commandments for moral duties, Exod.20. the fecond is ' Judgments or Judicial Laws for punishing transgressors, Exod. '21. the third is Statutes, Ordinances, or Decrees for the fervice of God, Lev.3.17. & 6.18.22. Exod.12.24. & 17.31. & 29. 9. 8 34.2. all these Abraham observed, and is commended of God therefore, Gen. 26.6.

10. Doctrine, teaching, and instruction, Psal. 78.1. Prov. 1.8.& 6.20.& 12.14.

11. A decree, Pfal.94.20.

12. Court-days, Act. 19.28. 13. Jewish Ordinances, Act. 25.8.

14. Judgment. Pial. 81.4.

15. The disposition of any thing how it should be, Lev.6.9, 14. & 13.59. & 14.2. Numb.5.29.

16. The works commanded in the Old Testament, Rom. 2.21. Gal.3.30.

17. Sect, or profession, Phil.3.5.

18. Authority, power, command, Rom. 7.v.2. Law is either Humane, lawful, Ezr. 6.1. & 7.21. Eft. 38. un-

lawful, Pfal. 94.20. Tfa. 10.1.

Divine, anwritten, Rom. 2. 14, 15. Written , being Morall Rom. 7.7. Juaicial, Joh. 7.51. Ceremonial, Heb. 9. 22. Evange-lical. Rom. 2.27. Jam. 1.25. Gal. 6.2. The Molaical Law is tearmed a voke, which none were able to bear, Act, 15.10. That wherein we were held, Rom. 7.6. The oldness of the letter, Ibid. The ffrength of fin, 1 Cor. 15. 56. A killing letter, 2 Cor. 3.6. The ministration of death written in stones, Ibid. 7. The ministration minitration of death written in Itones, Ibid.7. The minifration of condennation, Ibid.9. That which is done away, Ibid. 11. (A garrifon) under which we were kept, Gal.3.23. A School-mafter to bring is to Chrift, Ib.24. A Tutor and Governor till Gods appointed time, Gal. 4. 2,3. The Covenant from Mount Sinai, which gendreth to bondage, which is Agar, Ib.24. The yoke of bondage, Gal.5.1. The middle wall of partition, Eph.2.24. The enmity, even the Law of Commandments contained in Ordinances, B. 15. The hand-writing of Ordinances, which was against

us, contrary to us, Col.2.14.
1.am Neh.12.verf.44. that is, appointed by the Law, marg. Pfal.19.v.7. or Doctrine, marg. Act.19.38. The Law us open, or the

Court-days are kept, marg.
"Alaw The whole Levitical Rites and Ceremonies, Heb. · 10. 1. 2. The Prescript and Appointment of the Law, Heb.

' 10. 8.

3. The Will of God revealed in the Moral Law, which is faid to be put or written in our minds, when our wills are effectually renewed and framed to begin obedience to it, · Heb.8.10.

" Mo abzogate the Lam To repeal and difannul it, to make it void and of none effect. Eph. 2.15. In abrogating the Law of Commandments. Heb.8.13. The Law is faid to judg, when men 'judg according to Law, Joh.7.5. Here note,

'1. That the Ceremonial Law is wholly abrogate and done away, touching the use and practice, Eph.2.15,16. Heb.7.8,9, 10, ch. throughout: but is perpetual, as touching the substance and truth, which is Chrift.

'2. The Judicial Law confifting chiefly in defigning and commanding punishments for transgressors, is also abrogate, saving so far as it is grounded upon the Law of Nature, and agreeth with 'the Moral Law; and as Christian Magistrates shall judg it fitting for the estate and welfare of their people, being a Law of most

excellent equity.

'3. The Moral Law is abrogated in respect of believers, only as touching the Curse (Rom. 4. 5. ch. Rom.6.14.) and the rigo-From exaction, requiring perfect obedience upon pain of eternal death; also as it is the vigour and strength of fin (Rom. 67.5.) but is not abrogate as touching the Doctrine, Government, and Obedience of it: (Rom. 7. 14, 15, 6%. Rom. 2. 20. (& 7.7.) for it flill serveth to shew sin, and reprove sinners; c to teach all duties to God and men; to humble and fear us by denunciation of wrath and judgments; to direct (as a rule) our whole life and actions; but not to justifie us before God, which the Law cannor do through our finful corruption, whereby we care made unable to keep it perfectly; therefore through our cfault it cannot confer and beflow perfect righteouiness upon us, Rom. 8.3. The Papifts then do err much, in teaching to feek our c righteouineis before God, from the works of the Law, either in whole or in part, as they are done by men, either before or after grace.

Law of Chaiff The precepts of Charity to our Neighbour-Gal. 6.2. Fulfit the Law of Christ. This is called in John a new Law, Joh. 13.34,35. & Joh. 15. 12. It is named his Commandment, because Christ often repeats it, and by his Spirit makes the faithful able to know and do it.

" Law of Commandments The precepts touching Ceremonial Rites. Eph. 2.15. The Law of Commandments which standeth in Ordinances.

Law of Weath | Sin, by his Imperial tyrannical lufts, deferving and leading to death and destruction. Rom.8.2. He freed me from the Law of death.

Think not that I am come to destroy the Law, Mat. 5.17. The Law I fignifics in one general notion, the whole way of according among the Jews under the Old Testament (taken precifely by it thong the Jews ander the Old Tertainent (taken precisely by me (left, without opportion to the Reformation wrought after by Christ) That way that men were then put into in order to their eternal weal. Thus here, I came not to destroy the Law, to pull asunder that former fabrick under the Old Testament, but manga out, to perfect it, to perform and improve it in some things, wherein it

may be better. So verf. 18, 19.

2. The old form of the Jewish Religion (as it was before it was reformed by Christ) and that in opinion to the new form, as it now frands reform'd and beightened, altered and improved by Chrift, Thus Rom.2.17.& 3.20,21,27,31.& 4.13. & 6.14.15. & 7.3. & 8.
3. Gal. 2.16. & 2.25,10,11,12,13. and in many other places. Dr.

Ham. Annor g.

Down Chiffi is the end of the Law By fulfilling the Law for us, he is in fuch wife made our rightcounes (so we believe) as if our selves had perfectly observed the Law. Rom. 10.4. Christ is the end of the Law for righteousness to every be-

"Law of faith ] The Doctrine which teacheth righte-ousness by faith in Christ. Rom. 3. 27. Our rejoycing is excluded by the Law of Faith; that is, by the Doctrine which offereth and promifeth falvation on this condition, if we

"Law of her husband ] fignifies that Law of marriage which requireth and bindeth the Wife both to communicate herbody to her Husband, and not to communicate it to any o thers; from this Law and band she is loosed by death and divorce, Rom. 7. v. I.

"Law not giben to the juff ] That the malediction and curie of the Law doth not appertain to men justified by Faith, and living righteously and godily: For unto such, sin is pardoned, and the righteoufness of Christ imputed, 1 Tim. 1.9.

Lamof liberty | The Word and doctrine of God freely reproving fin in all estates, without difference or respect of perfons, and therefore it is called the Law of Liberty. As alfo, because it belongs chiefly and properly to such as are freed and fer at liberty from sin by the grace of Christ. Jam. 1.25. Who jo looketh into the perfect Law of liberty. Ifa. 57.1.

\* Law of the members; Sin ruling (like a Law) in our \*members; that is, in our faculties of body and foul, and as far as they are unregenerate. It is the fame with the Law of fin. Rom-7.23. I see a Law in my members.

Law of the mino A mind renewed by the Spirit, which ruleth and commandeth good things, and forbiddeth evil, as a

Law. It is the same with the former. Rom 7.23.

10 Law against such The Law not only not to forbid, but to command such fruits of the Spirit, as Paul mentioneth here. Gal. 5.23. Against fuch there is no Law. If we understand it of persons, which do these works of the Spirit, to be allowed and be reproved by the Law, the sense will be all

"Law and Dopplets] The Doctrine, or that which is taught in the books of Moles and the Prophets, concerning love of our neighbour. Matth. 7. 12. This is the Law and Prophets, that is, the brief and sum of all which Moses and the Prophets do teach touching our duties to men. Augustine in his book de Trinitate, saith, that such a love of our neighbour is here commended, as is not for his own fake nor cause, but for Gods; and therefore this Epitome or fhort sentence, doth comprehend whatfoever in the Old Testament is taught touching the love of God and our Neighbour, who cannot be loved except God be first loved, whose love also breedeth charity to men. Joh. 4.20.

Law of righteoutness The righteoutness which is commanded in the Law. Rom. 9.31. But Israel which followeth the Law of righteousness; or, the doctrine which promiseth righte-

oulnels and life, to him who perfectly keepeth the Law.
\*\*Ropal latus\*\* The Commandment of loving our Neighbour as our felf, without all respect of persons. Jam.2.8. If ye fulfit the Royal law, &c. This precept of mutual love without acceptation of persons, it is and may well be called a royal Law for these considerations. ' I. God

I. God who is King of his people, was the giver of this | cloth and albes were laid under many, marg. 1 Sam. 19.24. Lay

Α

L

42. Because it is free for all Christians to walk in it, like unto the Kings high-way, according to Numb.21.22.

2. It was given to Kings and Princes, ( for fuch be all believing Christians, Rev. 1.6.) and requireth even a Kingly and royal heart full of valour and courage to perform it: For wholoever (especially in the dotage of the world) will walk in love without any acceptation of persons, and preferring one before another for outward qualities, of riches, birth, friends, power, &c. fuch an one had need of a princely and royal mind that feareth no resistance, according unto that which Solomon writeth of a King. Prov. 30. 30. And a King, against whom there is no rifing up.

Law of fin | Sin or natural corruption, which (like a Law) commandeth evil actions, inforcing us unto them, and forbidding us good things, drawing us from them. Rom. 8.2. He hath freed me

from the Law of fin.

\*Lato of the spirit] The holy Spirit of fanctification, which is like unto a Law, commanding with authority, and with power infercing to do good things, and to avoid evil. Rom.8.2.

The law of the Spirit of life.

\* Law Spiritual ) A doctrine requiring obedience from the thoughts, and the most inward defires of the foul, and not in out-ward works only. Rom. 7.7. The Law is spiritual.

"Spiritual, because
"I. The cause of it, and the being of it in us is the holy " Spirit.

"2. The subject or matter of it is piety, which is spiritual.

"3. The object of it is the spirit of man, and not only " the body. See Heb.4.12,13.

"Law and Testament | The books of Moses, and divine Re-

velation given to the Prophets, Iia.8.20.

Through the Law, Jam dead to the Law Through the Law of Grace, granted by Chrift, I am free from the bondage and curse of the Law given by Moses, Gal.2.19.
Or thus: The Law of Commandments, by terrifying my

Conscience, brought me to Christ, who caused me to die to the \* Law indeed, by making me righteous through faith in him, that 'I might not fear the curse of the Law; and by sanctifying me, that I might not obey the lufts which are against the Law. Take this for the better exposition.
Lam of mozks | The doctrine which teacheth to get righte-

outness and falvation, by working according to the Law. Rom.

"3.27. Not by the Law of works.
"Bour Law The Scriptures or Books of Moses, the Prophets and Pfalms, which were given to you, whereof also you have the use, reading, and expounding them in your Synagogues. Laftly, wherein you glory much. Joh. 10.34. Is at not written in your Law?

Latoful] That which is just, right, equal, warrantable from, and agreeable unto the Law both of God and man.

Spoken of things commanded. Ezr. 18. 19. & 3. 14, 19. Of things indifferent, 1 Cor. 6. 12.

\*\*Ausful aftembly] Act. 19. 39. or Ordinary, marg Ezr. 33. 14. Larful and right, lieb. judgment and jultice, marg. 2 Cor. 14. 4. or Poffible, marg.

Labsfully According to Law, justice and equity, 1 Tim.1. 8. 2 Tim.2.5.

"Lato-giber] fignifies, a Statute-maker, a maker of decrees, or Governor, which hath Soveraign power to command and give Laws, Gen. 49.10. This title is sometime given to God himfelf, Ifa. 33.12. and fometime to Rulers fet up of God, Numb. 21. 18. Pfal.60.9.

Lawlets] I Tim.1.9. The Original avou , is rendred a transgressor, Mar. 15.38. Luk. 22.27. wicked, Act. 2.23. without law, 1 Cor. 9.21. unlawful, 2 Pet. 2.1. Spoken of Antichrift, & avou 9. that wicked one, 2 Theff.2.8. One notoriously, of fer purpose wicked.

"Ho change times and Laws ] To arrogate and usurp the very authority of God, in abolifhing the fet times of Sabbaths, ' Feafts, Circumcifion, and the Rites and Ceremonies of the Fews \*received from God. Dan. 7.25. And think to change times and \*Laws. This to have been done by the Seleuci or Syrian Kings, See 6 Macc. 1.52.

Laborer Noguros. Their office and profession was to search the Scriptures, read and expound them unto the people, and anfwer fuch doubts as arose therefrom. Of them mention is made, Luk.11.45. 2 14.3. Of one honest

Lawyer the Apostles maketh mention, Tit.3.13. Lap | The words down, band, bands, hold, up, wait, with, one,

apart, afide, &c. annexed hereunto, plainly point out the meaning of the places where they are.

Lap] Ezek.6.5. Heb. give, marg. Job 18.10. Layed, Hebr. bidden, marg. Est.4.3. Many lay in Sackedoth and assets, Heb. Sack-

down, Heb. sell, marg. Job 6. 2. Layed in the ballance, Heb. lifted up, marg. Ezr.6.1. Laid up, Chald. made to descend, marg. Deur. 29.22. Which the Lord hath laid upon it, Heb. wherewith the Lord hath made it fick, marg. 1 King. 8.31. And an oath he laid upon the laid won the la bim, Heb. and he require an oath of him, marg.

Lap affile 1 Heb. 12.1. Gr. Laying affile, or putting off; as Eph. 1.22. It is an allusion unto the custom of those, who being to rui a race, put off, and cast away all things burthensome and trouble-

fome. Annot.

"Laping on of hands] The whole ministery of the Church, and order of Church policy, Heb. 6.2.

This is usually called *confirmation*, which stood,

1. In examining those who had been baptized, what progress they had made in the doctrine of Christianity.

2. In praying for them, that God would continue them in the faith, and give them more grace, strengthening them by his holy Spirit. Now when the chief Pastor or Pastors of the Church prayed for them, they laid their bands upon them, whence the Apostolical constitution was called, the laying on of hands. Or understand thereby a certain Ceremony used in the Ordination of Ministers. Annot.

Haṣarus ] of אר, whence ארם a treasurer. Others derive it of אין, which is of אין not, and אין bely, as destitute of help. Others make Lazarus and Eliager the same, Pafor. Chytreus rendreth it, God the helper; as another, the help of God. A Beggar, Luk. 16. 20. Also, the Brother of Mary and Martha, Joh. 11.1, 2,5,11,14,43.

Lead Metal, whereof the use is both profitable and common, as being part of the prey taken by the Israelites from the Midiorites, Numb. 21.22. and wherewith the Merchants traded in the Fairs of Tyrus, Ezek-27-12. being one of the bafeft kinds of Metal, to which therefore the degenerate Jews are compared, Ezek.22.18,20. Easie to be melted, and in melting confumed in the fire, whereumto fuch as being chaftised, amended not, are compared, Jerem. 6.29. Most heavy, as which being cast into the water, finketh to the bottom, Exod. 15. 10. and keepeth down that whereon it is laid (whereby some understand the firmness and immutability of Gods decree, touching the wicked Jews; or as others, of feverely punishing the Babylonians, who had cruelly vexed the Church) Zech. 5.7,8. Ravanel.

Job 9. 24. And lead. Lead here must be the matter of the Writing, not the instrument. Some conceive that they used for the prefervation of Monuments, to cut the letters in ftone, and melt lead to put into each letter, to make them the more visible and durable. Others, that they did engrave the letters in plates of lead, as now they do in trais, and faften them in ftones, as now they do engrave ftones. The Heb. word is taken from a word that fignifies dust, because lead is taken out of the dust, and bath much

"Mo lead] 1. Softly and gently to guide in a comfortable motion, with fulfaining of infirmities: And it is either outward. for the body, in hings of this life; or inward toward the fou; in things which be heavenly, Pfal. 23.2. Ifa. 40.11. Gen. 33.14. Rom 8.1,14. 2. To feed, Gen.47.17.

3. To walk, Prov. 8.20.

4. To direct, Mat. 7.14.

5. To govern, Rom 8.14. 6. To live, 1 Tim.2.2.

It's spoken,

I. Of God, who leadeth both in displeasure and in mercy or

In displeasure, Corporally, Deut.4.27. & 28.37. Spiritually, Psal. 125.5. Joh.12.17.

In mercy and love, corporally, Exod. 13.21. Pfal. 80.1. Heb. 8.9. Spiritually, Pfal.5.8. & 25.5. & 27.11.

II. Of christ, Mar. 9.2. Joh. 10.3.

III. Of Man leading Cattel, Gen. 33. 14. Of man leading man, as a Politick Governor, Exod.32.34. Numb.27.17. Deut.20.9. as a Conqueror, 2Chr.30.9. as a Wicked man, Prov.16.29.

IV. Of a way, Mat. 7. 13, 14. or Gate, Act. 12.20.

V. Of Gods long-fuffering, Rom.2.4. VI. Of Wildom, Prov. 8.20.

VII. Of the Commandments, Prov.6.22,23.

"Molead into captibity To expel or drive out of ones

Even in this life the Lord leads us. All the Sons of God are led by the Spirit of God; they all cry to be governed by him. Pfal.43.3. And now we feel that he leads us both monendo and movendo; but how God shall lead us in heaven, we cannot now understand. Comper.

Lead Deut. 20.9. To lead the people, Heb. to be in the head of the people, marg. Ifa. 3.12. They which lead thee; or they which call thee bleffed, marg.

Lead I would lead thre, Cant. 8.2. to wit, with honour and folemnity, with joy and gladness; for Kings and great personages are said to be led and brought along, Psal. 45.16,17. Isa. 60.11. Here that which the faithful defire and receive of God and of Chrift to be led and to be brought unto bis boly Mountain, Pfal. 43.3. they promife to do unto Chrift; but the Lord doth it by the light of his Word and Spirit, Pial 143.10. Ifa.63.14. they do it unto him by earnest prayers, stirring up themselves to take hold on him, Ifa.64. 1,7.

Leader A Conductor or Captain, 1 Chr. 12.27. One that had a command, I Chr. 13.1. Annot.

Leaders | Ifa 9.16. The Leaders of this people, or they that call thein bleffed, marg. Ifa. 14.9. The chief ones, or great goats. Comp. the text with the marg.

Leaf] A certain green blade shot forth of a tree, to flew that it liveth, and is not dead and withered, Ifa.1.

20. 8 34.4.
2. The life of grace which the godly live here; and the not fading of this leaf doth fignific conftant perfeverance in this e grace. Plal. 1.3. Whoje leaf shall not fade.

43. The life of glory, which from Christ is communicated to the elect, being in heaven, for their eternal happines, Rev. 22.2. And the leaves of the Tree ferved to heal the Nations therewith.

4. Knowledg and profession of Christ, without the fruit of o bedience. Mat. 21.19. He found leaves, but no fruit.

5. The least matter of fear, Lev. 26.26.

6. The leaves of doors, 1 King.34. of a book, Jer.26.23. of Trees, Gen.3.7. Ifa.6. 13. Ezek. 17.0. Cant. 4.12. 7. Myslical, of the Tree of life, Rev. 22.2.

Shaking of a leaf ] Any small or little fear; or, the appearance and shew of danger. Lev. 25.36. The found of a leaf sha-

ken [hall chasse them.
League] A folemn convention or agreement by mutual pro-'miles, either between man and man, touching the affairs of this · life, or else between God and Man, touching that life which is eternal. See Covenant and Testament.

· Leagues and Covenants were wont of old to be ratified with blood, and folemnized with banquets and feafts. See Gen. 21.27. Alfo Exod.24.8.

Lawful, 2 Sam. 5.3. 1 King. 5.12. unlawful, Josh.9.15. Judg.2.2.

Leah] Painful, or mearied. The eldest daughter of Laban,

Lean Spoken of Kine, Gen. 41.3. Land, Numb. 12.20. Amnon, 2 Sam. 13.4. Outward ftate, Ifa. 17.4. Cattel, Ezek. 34.20. Such are lean, whose bones may be all told, Pial. 22.17. and whose flesh and body are confumed, Prov. 5.11.

Lean 2 Sam 1.4. Heb. tbin, marg.

Lean 2 Sam 1.4. Heb. tbin, marg.

Lean 3 To ftay or reft upon, Judg. 16. 26. 2 Sam 1.6.

King 7. 2. 2 Sam 3.22. Joh 21.22. To put truft or confidence in, 2 King. 18.21. Job 11.15. Prov. 3.5. Ila. 36.6.

There's a leaning on the Lord, hypocritical, Mic. 3. 11. Real,

"Ho lean upon To rest or relie upon the help of others with trust in them. Isa.36.6. Whereupon if any man lean, it will ego into his hand.

Leaning upon Accompanying, or being in company with one, Cant. 8.5. Leaning upon her well-biloved.

This remonstrates both the faith and love of the Church, whereby the both leaneth upon Christ as her foundation and support, and likewise resteth in him as her joy and delight. See Joh 13.23. & 21.20. Prov. 3.5. Jer. 10.23. Annot.

Cleaving to, adjoyning, affociating her felf. It is a word not elfewhere used in Scripture, and is borrowed from the Arabian language. The Greek translateth it confirming, or strengthening her felf. It fignifieth her weakness in her felf, unable to fustain her fleps: but her flrength in Christ her Beloved, on whom she leaning by faith, is confirmed against all doubts, sears, dangers, difficulties, temptations, and by her union with him, is made partaker of all grace and comfort. See 1 Cor.6.17. 1 Pet. 5.10. Ifa.63.11,13,

14. Ayrin.

Leannels Famine or fearcity of earthly bleffings, which cause leanness and wasting of the body. Ha. 17.4.

Countrey, and to make them bond-men and flaves. Rev. 13.10 - The fatness of his stells so made lean, Isa. 24. 16.

16. Death, which doth accompany and follow such scarcity and leanness. Psal. 106.15. And leanness entred, &c. Isa. 10.16. Leap | put for 1. the motion of the body, which we call

leaping, or skipping, 1 King. 18.26. Act. 3.8. & 14.10.
2. A forcible and fudden coming upon, Act. 19.16.

3. Joy and rejoycing, Ifa.35.6. Zeph.1.9. Of which it is an expression, Luk.1.41,44. & 6.23. or of some vehement passion of defire, 1 King. 18.16.

4. The act of generation, Gen. 31.10,12. An extraordinary motion, Luk. 1.41.

5. An extraordinary motion, Luk.1.41. It's spoken of creeping things, Lev.11.21. Deut.33:22. high hills, Pfal. 68.16. charers, Joel 2.5.

Leaped over a wall, 2 Sam. 22.30. that is, when mine enemies have betaken themselves to their strong forts, I have scaled, and

Leaping Rejoycing, either for health of body reflored to the lame, or grace reftored to finners. Ifa-35.6. Then shall the lame man leap as an Hart.

Leaping | Great celerity and speed that Christ useth in coming to his Church for her fuccour and folace, Cant. 2.8. He cometh leaping upon the Mountains.

"至o learn] 1. It is taken actively, and fo it is all one with this, to Teach.

" 2. It is taken paffively, for the receiving of knowledg or in-"ftruction from others: It fignifyeth the applying or exercise of the mind, or of the fenses by the mind, to know something that was before unknown, Gal. 3.2.

"It is diversified by the means and matters thereof. The means " of it are;
" 1. Testimonies.

" 2. Examples.

" 3. Similies.

" 4. Reasons or Arguments. " 5. Practice.

"The matters of it are, All things both good to do and have them, and evil to avoid them. It fignifieth alfo.

1. By hearing or feeing, &c. to fludy to know, or really to know such things whereof we are ignorant, Joh.6. 45. & 7.15. Rom. 16.17.

2. To hear ones opinion, or what he holdeth, Gali3.2. 3. To observe and diligently consider, Mat. 6.28. comp. with

Luk. 11.27. 4. To be used to a thing, and therein studiously to exercise ones felf, Ifa.1.17. Tit.3.14. Deut.17.19.
5. To Imitate or follow, Mat. 11.29. 1 Cor.4.6.

5. To times, Gal. 3.2.

No man could learn that fong, Rev. 14.3. Not that any elfe went about to learn it; but none of the Idolatrous Papifts had that cause, or could tell how to praise God for this favour; for they were left in darkness. Annot.

Such is the superexcellency of things heavenly, that none can know what they are, but those that have them. Spiritual graces

without grace cannot be discerned. Comper.

Learned | Heb. 5 8. Though he were a Son, yet learned be obsdience, by the things which he suffered; that is, Though being the natural and eternal Son of God, he was replenished with all perfect graces and virtues; yet that he might be a merciful High-Prieft for us, he was willing by the experience of his fufferings, to be intored to an exact obedience. Hall. Patiently to submit his will unto his Fathers.

"Learning ] The Doctrine of Christ. Eph. 5.20. But ye have not fo learned Chrift,

'2. False doctrine, such as the false Prophetes Jesabel taught, to wit, that men might eat of things facrificed to idols, and commit fornication without fin. Rev. 2.24. As many as have not this learning.

'3. The instruction and information of our minds in godliness. Rom. 15.4. They are written for our learning; that is, by doctrine to instruct our minds in the knowledg of God his will and works, that faith may be kindled.

4. Humane knowledg or skill in the liberal Arts and Sciences. Joh. 7.15. Seeing be never learned. Ad. 7.22. Ad. 4.13.

Leafing Pfal.4.2. A lye, or deceivable falfhood, that which shall not come to pass. The Hebr. Cazab (here used ) is such a lye as deceiveth mens expectation, Job 40.28. Plal.89.36. Ifa.58.11. 2 King.4.16. Ayn(20.

Least None at all, of no reckoning or place. Mat. 5. 19. He Shall be called the least in the Kingdom of heaven; that is, he shall have no place in the Church of God.

2. Of small reckoning and regard with others. Luk. 22.26. Let the greatest among you be as the least.

'3. The imallest quantity, Numb. 11. verse 32. Amos

4. The meanest person and lowest rank, Judg.6.1 9. 1 Sam.9. 121. Ifa. 26.9.

Leather 7 2 King. 1. 8. and Leathern, Matth. 3. 4. It was an ancient custom to have fair costly Girdles, but by such an ancient cuttom to have tall contry Greats, out by tuen a Girdle as the Prophet wore, he shewed a contempt of all bravery. And thus was John the Baptist attired, to shew that he was that other Eliah that was to come, Mal.4-5. Mat.17.

Leave | Licence, liberty, permission, Numb.22.13. 1 Sam. 20.6,28. Mar.s.12.

Leave 1 1. To depart from, or go away, Joh. 16.18. 2. To retire from, Act. 18.19.

3. Not to take such care of as formerly, Mat. 19.5.

To lay down, Mat.5.24.

5. Not to alter ones condition, Act. 24.27. & chap. 25. 14.

6. To keep or preferve, 1 King. 19.18. compared with Rom. 7. To remain, 2 King 17.8.

By the words joyned herewith, the meaning of many places may be discerned.

Ao open befoze him the two-leaved gates Isa.45.1. Or, that doors, such as great mens houses and Palaces are wont to have, Deut 3.5. Ezek. 41.24. Mat. 3.10. Ifa. 13.2. May be opened to bim; or, doors are to be opened to him. Annot.

Leave] Gen. 33.15. Heb. fet, or place, marg. Rev. 11.2. Leave

out. Gr. cast out, marg.

Leave | Heb. 13.5. I mill never leave thee, &c. which promife was made unto Johna, John 1.5. And hence it appears that particular promises may be generally applied, when the thing promised appertains unto all, fee Rom. 1 5.4. Annot.

Heb.6.1. Leaving the principles of the Doctrine of Christ. Not cassing them for ever behind our backs, suffering them to slip quite out of our memories; but not staying only upon these, let us go forward, as good travellers in our Christian race. Annot.

The Court which is without the Temple leave (or caft) out, &c. Rev. II. 2. S. Henden doth infer from hence, that The visible Stative keys of office, and the Ordinances thereon depending, (as Ordination, Confirmation, together with Stative Church power in common, as Excommunication, Admission, Absolution; in a word, the whole primitive Stative disciplinal Order) was corrupted, and did cesssé during the whole Antichissifian age. Hereos see his Key of Scripture prophiss; or, Glass of some new discoveries, in Answer to Mr. John Elmeftone.

Leaven] That which secretly and speedily sowreth the whole lump of Dough, altering the nature of it, Mat. 13-32,38 'Hof.7.4.

'2. The Kingdom or Church of Christ here on earth, secretly waxing and increasing by degrees, both in number of persons, and in graces of the Spirit; as Leaven being but little, yet spreadeth it self through the whole lump. Mat. 13-33. Toe Kingdom of the aven is like unto leaven, which a woman took, &c.

13. The Doctrine of the Gospel taught in the Church, which

altered the nature of a man, turning his heart first, and after-wards his members, that he may lead a new life; even as Leawen altereth the nature of the Dough, and maketh it through fowr, being sweet before. Thus far in good part.

"Secondly, in evil part it is taken diverfly, "1. For evil persons, 1 Cor. 5.6,7,8.

"2. For evil properties.

"1. Fasse Doctrine, Mat. 16.6, 12. Gal. 5.9.

"2. Hypocrifie, Luk.12.1.
"3. Court policy, Mar.8.15.

"4. Malice, 1 Cor. 5.5.

"4. The corrupt doctrine of Hereticks, corrupting the sweetness of heavenly doctrine by their falle glosless, which is also noted by the name of Hypocrifie, because corrupt doctrine is deceitful, false, and ungodly, making all the lovers of it Hypocrites, . Mat. 16.6. Luk. 12.1. Beware of the leaven of the Pharifees, which is 'bypocrifie. Gal. 5. 9.
'5. Corrupt and vitious livers, which with their company (like

Leaven) infect others. 1 Cor. 5.6. Know ye not that a little leaven leaveneth the whole lump? I Cor. 15.33. Thus far in ill

Leaven A little leaven leaveneth the whole lump, 1 Cor. 5.6. A proverbial speech, intimating that one scandalous offender may infect the whole Church, as one scabbed sheep a whole

Gal. 5.9. A little leaven. Hereby (as St. Jerome observeth) he understandeth either an errour but in one point or two, which corrupteth the whole Doctrine of Christianity; as a small quantity of Ratsbane poyfoneth the whole milk; or, a few falfe Teachers or erroneous believers are able to infect a whole Church, or Congregation. Annot.

"Din leaben | Malicionsness and wickedness, even the whole naughriness of our finful nature, with the bitter fruits of it. I Cor. 5.5. Purge out the old leaven.

'The Ceremony among the Jews, of putting away leaven our of their houses fearen days, during the tearm of the feaff of the Paffeover; it fignified, that from the first day we believe in Christ, throughout the whole course of our life, both every fingular person should purge himself from evil doctrine and corrupt manners (noted by old leaven) and every Congregation should excommunicate from among them, men of scandalous behaviour,

'as the Apolle doth apply it, 1 Cor. 5.6,7,8.

'Also, the Ceremony of cleaning the Leprosie, one way if it were doubtful, flutting up the party fulpected, till it were cer-tain, Lev. 13. And another way if it were clear, dwelling alone without the camp, Lev. 13.34. Herein was a lively figure of the two censures of the Christian Church: Suspension, whereby men suspected are separated from some holy things, till their perversenels appear, whereof Paul seemeth to mean, 2 Thest. 3. 14,15. 2 Tim.3.9. and Excommunication, which the Apostle describeth, 1 Cor. 5.11,13. Mat. 18.17.

'Moreover, if the Leprofie were in garments, they must be burned in the fire, Lev. 13.51,57. If in an house, no body must sleep or eat in it; which fignifies to us, that all instruments of Idolatry or other fin, are to be destroyed, Jude v.23. and that by all means we must avoid the contagion of fin; namely, of Idolatry, that our fouls be not infected with it.

'The two birds used in the cleanfing, Lev.14.5,6,49.50. fignifie, that neither Christs manhood without his Godhead, nor his Godhead without his bloud could purge fin, John 6. 53,

Leavened ] Spoken of Bread, Exod. 12.15. Dough, Ib. 34.

Holord.

\*Leatness of the tree The most certain hope which the faithful now have by Christ of the glory to come, which follows after a Christian hope, as fruit in the season doth accompany and follow leaves and flowers. Rev. 22. 2. And the leaves of the tree bealed the Gentiles.

'Some understand this of the graces and merits of Christ, fully enjoyed in heaven; where feeing there shall be no difference between Jew and Gentile, nor any forts to be healed, therefore the former fignification is better.

Lebana] The moon, whiteness, frankincenfe; or brittle. A

mans name, Ext. 2.45.

1. tebanab | as Lebana. A City, Josh. 15.42.

1. tebannon | The fame. Taken 1. Properly, for that famous Mountain of Syria, having its name from its whiteness, or the great flore of frankincense there, Deut. 3.25. Jer. 22.6,20.

2. Figuratively, and that by a Metonymie, for the Trees thereon, Isa.40.16. The Temple built thereof, Zech.11.1. and Houfes, Jer. 22. 23. By a Synecdoche, for Canaar, or Judea, the Countrey of Gods people, Hab. 2.17. Zech. 10.10. Barren ground, Isa.29.17. By a Metaphor for high and lofty, Isa.10.34. In Cant. 4.8. it's taken mylically.

4-6. It is taken mysseaus.

'from Lebanon] From remote parts and out of places farthest off, so the cled are gathered unto Christout of all Nations, Cant. 4.8. Come with me from Lebanon.

\*Spings of Lebanon! The graces and waters of life, which do flow from Christ upon his Church, and are never dri-

ed up, like to those clear Springs which run and flow from Le-banon, Cant. 4.15. And the springs of Lebanon. A Mountain in the North part of the land of Canaan, possessed of old by the E-viess, Judg. 3.3. afterward by the Spratities. On it grew many Cedar trees, Cant. 3.9. (figuring the Saints likened to Cedars in Lebanon, Pfal. 92.12,13. of which as of the matter Christ maketh his Church, Rom. 1. 7. 1 Cor. 1. 2.) but in comparison with other places it was a Forrest or Wilderness, Isa.29.17. and of the haunt of wilde Beafts, 2 king 14,9. Sometime in respect of the largeness of the Mount, and goodly trees thereon, it is used to fignifie glorious things, Deut. 3. 25. Cant. 3.9. & 5. 15.

Lebaoth Of a Lionels; a fign of the heart; or unto the entring in. A Ciry, John 15.32.

Lebbeus | Praising, or confessing. An Apostle whose surname was Thaddeus, Mat. 10.3.

Lethal ralking or going. The Son of Er, 1 Chr.4.21.

LeD I la.9.16. They that are led of them, or they are called bleffed of them, marg. Nah. 2.7. Led away, or discovered, marg. Led

bim, Deut.32.10. or compassed him, marg. To be led by the Spirit ] To be mightily and forcible, yet willingly removed, and carried by divine power from place to place. Mat. 4. 1. being compared with Luk.4.1,14. Jesus was led away of the Spirit. And Mar.1.12. The Spirit is said to drive him our.

\*2. To be governed by the good moudons of Spirit of Christ Rom. 8. 18. They that are Christs, are led by the Spirit of Christ frame that

the temptation, but to be given wholly over to be the Tempters will, and held prisoner at his pleasure. This is never done but to the wicked; yet it is often deserved by the godly, who pray-'ing against it, do escape it. Mat. 6.12. Lead us not into temptation; that is, let us not fall into the Tempters hand, to be as his

ALEDGES The Original שלבים is rendred by Montanus, climacteres, fteps or rounds, as of a Ladder, by Buxtorf, gradus scale, greeses, steps.

Metaphorically, prominenti gradata, 1 King. 7. 28. Juttings out made with greefes, or steps, or set ladder-wise, that is, equally difrant one from another, as the flaves of a ladder.

Leeks | Though they engender evil humors, gross and evil bloud, breed wind, darken the eye-fight, and cause heavy and terrible dreams, yet the Israelites, being whilest they were in Egypt accustomed to feed thereon, preferred them unto Manna, Numb.

Lees | The dregs, grounds, fetled in the bottom.

To drink the dregs (or lees) of the wine, Pfal. 75.8. is to undergo grievous calamities, Jer. 49.12.

Moab hath fetled on his lees. Ter. 48.11. that is, hath had profperity for a long time, and so gone on in her fins, not fearing Gods iudgments.

A feast of wines on the lees, Isa. 24.6. All spiritual delicates. which abide and continue as wine one the lecs, and not emptyed from veffel to veffel, retaineth his tafte and favour.

Leele ] I King. 18.5. Lofe, Heb. that we cut not off our felves from the beafts. Annot.

Left | Gen. 29.35. Left bearing, Heb. flood from bearing, marg. Ruth 4. 14. hath not left thee, Heb. caused to cease unto thee, marg. Josh. II. 15. He left nothing, Heb. he removed nothing, marg. Judg. 2.23. Left, or suffered, marg. 1 Sam. 9. 24. or reserved, marg. 2 King. 19.4. Heb. jound, marg. Job 32. 15. They left off speaking, Heb. they removed speeches from themselves, marg.

\*\*Left\*hand\*\*] The fearful estate of the ungody, adjudged to

torments; as the right hand fignifies the happy estate of the god-

'ly appointed to life, Mat. 25.30.31.
It's put for the North quarter, Gen. 14. 15. The left effeem,
Gen. 48.13,14. That which is very nigh, Mat. 6. 3. Meaning not
to respect praise of any. Things light, vain trifles, finful evils, Eccl. 10.2. A by-path, Ifa. 20.21. Adverfity, as by the right, profperity, 2 Cor.6.

"Left handed ] One that performeth bodily actions as readi-'ly and ftrongly with the left hand, as others do with the right

hand. Judg. 3. 15. Ehud a man left-handed. Left handed | Judg. 3. 1 5. Heb. Shut of his right hand, (i. e.) not having the like use of it, as others that are righthanded, even as they have not the like use of their left; and this cometh to pass either from some weakness and infirmity of nature, or (and that most ordinarily) from an ill custom in child-hood, which in time becometh a fecond nature, and fometimes affected and attained unto by practife, as by those martially disposed, that they may with more advantage handle their weapons, as those Benjamites, ch. 20.16. Annot.

Aeft fide of the House, 1 King. 7.39. or of the Temple, 2 Chr. 23.10. of the four living Creatures, Ezek. 1.10. of Ezekiel himself, Ezek. 4. 4. of the bowl of the golden Candlestick, Zech. 4. 3

Leg, Legs] Taken properly for that member of man or beaft. fo named, Exod. 12.9. 1 Sam. 17.6. Joh. 19. 31.

Figuratively, by a Metonymie, for strength, Psal. 147. 10. By a Metaphor, when legs are attributed to the myftical bridegroom, Cant. 5.15. To fet forth the power of Christ, and unto things, not being living creatures, Dan-2-33. Amos 3-12.

Legion | A band of Souldiers, confifting commonly of 6000 fay fome, of 6200 foot-men, and 730 horse-men, say others; of 1200 and 500, fay others. But most hold that the Roman Legions confifted not always of one and the fame number, but were upon occasion more or less.

In the New Testament it is put for many, a great multirude, Mat.26.52. Luk.8.20.

Lehabim Inflamed, or flames, or fwords. The Son of Migraim, Gen. 10.13.
Lehem] See Jashuhi.

Lehi] The jaw. A place, Judg. 15. 9, 14, 19. Leifure] Opportunity, Mat. 26. 16. A convenient time, 1 Cor.

Had no leisure, Mar. 6.21. that is, was so busied, imployed. So many coming and going.

Lemuel ] He who is the strong God. The name of Solomon, given by his Mother, Prov. 31.1.4.

Lend Taken properly, whether Money, Exod. 22.25. Victu-

that is, be obedient to the government of the Spirit, Galat. 5. [als, Lev. 25. 37. Loaves, Luk. 11. 5. Must be that which is sufficient, Deut. 15.8. Not for increase, Lev. 25. 37. Not upon usury, Deut. 23. 19. Must not be with respect of persons, Luk. 6. 34, 35. Is the property of a merciful man, Pfal. 37, 26. &c

Figuratively. So

1. Neither to lend nor to borrow, is to take away all occasion of strife, Jer. 15.10.

2. He that hath pitty upon the poor, is faid to lend unto the Lord, Prov. 19.17. that is, God doth accept of what is done to the poor, as done to him, and will abundantly recompense it.

3. As by the lender and the borrower, the rich and the poor are understood, Isa.24.2. So to be able to lend, and have no need to borrow, importeth to abound in riches, Deut. 15. 6. & 28.

Lend the brother any thing Deut. 24. 10. Heb. lend the

loan of any thing, marg. "Eo lend, looking for nothing again Luk.6. Seeing the purpose of Christ is to commend Charity in all men, as well in the borrower roward the lender, not to defraud him of his right, 'as in the lender to feek the welfare of the borrower, not only by lending to him, but also by forgiving, or giving to him the debt, or at least not seeking it.

" 1. In respect of the borrowers now by casualty faln into poverty, Deut. 15.2,3,4. then wholly to forgive him the debt. as

Mat. 18.27,32.

"2. In respect of, in regard of the means which may not be used to recover our goods.

"3. Nor in all ill manner of cruelty, or too much hafte or importunity, Matth. 18. 29, 30. or upbraiding or threaten-

"4. When we increase in state, and can spare it.

"5. Nor fo, that the loss of the borrower be more thereby then

Lenger] Prov.22.7. Heb. the man that lendeth, marg.
"Length | 1. A certain dimension or kind of quality of sub-

" 2. A great continuance or production of time.

"3. Eternity, either before this world, or after it, or both tother, Eph. 2.18. Rev. 21.16.

Applyed to days, Job 12.12. Pfal. 21.4. Prov. 3.2, 16. Time. Prov. 29.21. A supernatural thing, Eph. 3.18. Rev. 21.16. Things measurable, Gen. 6.15. & 13.17. Exod. 25.10, 17,23. Judg. 3.

Length as large as the breanth The durable continu-ance of the Church of Christ meant by length:) Also the comely beauty and form which it shall shew (meant by the breadth:) and the one being as large as the other, fignifies a wonderful proportion in the durance and comeliness of the Church. Rev. 21.16. The length was as large as the breadth.

Lengthen To prolong, 1 Chr. 3.14. Deut. 25.15. To multiply. So the Chald. Exod. 20. 12. Aynfar. To make longer, Isa. 54.2. Alengthening of thy tranquility, Dan. 4.27. or an healing of thine errour, marg.

Lent fuch things as they defired \ Exod. 12. 36. Gave

them their asking. Aynsw.

1 Sam. 1. 28. He shall be lent, or he whom I have obtained by petition, shall be returned; that is, as he was freely given, so shall he be freely devoted to Gods service all his days. Annot.

"Lentiles A kind of pulse much like to vetches or pease, and but course food, Gen. 25. 34. so vile an exchange did Esau make of his heavenly dignity, that not without cause did the holy Ghost call him a profane man, Heb. 12.19.

"Leopard] The Kingdom of Macedonians under Alexander the great and Philip his father; which for the hafty suddenness, and great guile, and fraudulent drifts used in the administration of that Grecian Monarchy, is likened to a Leopard, a beaft famous for his swiftness and craftiness. See Jer. 5.6. Hab. 1.8. Dan. 7.6. Another like a Leopard. This Kingdom is faid to have four wings upon the back, to note the extream and unspeakable quickness and speed: and it had also four heads, to signific the four Princes or great Prefidents, among whom that Monarchy was in process of time divided, through a conspiracy against Alexander and Hercules, two Sons of Alexander the great, flain by

A beaft not very big, but out of measure fierce and cruel; a great enemy to man, on whose eyes when it its in power, he rutheth with great violence, plucketh them out, and teareth him in pieces. In this respect the Lord threatened to be unto the Jews as a Leopard, Hof.13-7. It's exceeding (wift and by leaping rusheth on it is prey. In this respect it's faid that the Horses of the chaldeans were swifter then the Leopards, Hab. 1.8. It's skin is beautiful, and full of foots, whereby and with its favour, which is very fweet and pleafant (its deformed head being in the mean time hid) others beafts come to view it, on whom (watching for fuch

an occasion) it suddenly seiseth, Jer. 13. 23. & 5. 6. Having eat poylon, by feeding on mans dung it's restored. Sometime it fleepeth three whole days together, then awakening, cryeth out aloud, and finelling most sweetly the beasts slock to it, on whom it preyeth. Being brought up with a Kid, it would not eat of its flesh, when by the Owner killed, such was its thankfulness. When it toucheth poyloned flesh it dieth. Its skin being hanged in the same house with the skin of the Hyena, loseth its hair. The male is very libidinous. It's a great lover of wine, whereby (being put by the hunters in the fountains, wherein it drinker in the morning) it is caught and made a prey. Between it and the Dragon there's continued enmity. Hereunto the Grecian Empire, and therein Alexander the great is compared, Dan. 7. 6. Hereunto God, Hol. 13. 7. Hereunto may the Devil, Jer. 5. 6. and Hypocrites, Jer. 13. 23. and Antichrift, Rev. 12.

Leopard See Dens of Lions.
Leopard A certain beaft (which some call the Car of the Mount, others a Libbard) very full of spots, diversly coloured: also, exceeding swift, subtle and fierce, being most furi oully inraged against men, so as if it see but the picture of only imaged against men, to as it include the picture or a man on a Table or paper, it will most fiercely run against it to tear it. Lastly, it is of such a sweet savour, as allureth all other beafts unto it by which means they are caught and de-

'2. The Romish Bishop with his affistants, his Popish Cleregy, even that Antichrift confifting of that Corporation which is eyry fitly likened to a Leopard, whole spots represent the horrible filthines which flicketh in that Romish beaft so fast, \* strere is no more hope they will change, then that a Leopard will forfake his fpots. Also that Romis rabble be most hateful to true Christian men, not being able to endure the Image of fuch (being adorers of all other Images:) they are fwift to michie, using not more celerity in effecting cruelty, then they do subtility in contriving it, enticing many thousands into their 'fnares, by a kind of venerable majesty, and counterfeit plety, Finally, they be ravenous as Bears, proud, ftout, and intolerably infolent and favage withall as Lions, having (to be short) fall fuch immanites and deformities in them alone, as Dan. 7. 4, 5, 6. under several beasts severally applied to those three great Monarchies, to wit, Affyrians or Chaldees, Persians or Medes and Greeks. Rev. 13.2. This Beaft was like as a Leopard, 'his feet like a Bear, and his mouth was like the mouth of a Lion. Whereas some interpreters understand this Leopard of the Romane Empire, civil, or become Christian, but tainted with corrupt error, it doth not so well agree as to that Antichrist, to the corporation of the Papacy, whereof the Bishop of Rome is head and chief, who hath exercised and doth practise cruelties of all forts, wanting no kind of spiritual nor bodily spors and filthiness.

Three things are remarkable of the Leopard;

1. It cannot abide the image of a man, nay, not drawn in paper; it is kindled with fury at the fight thereof. 2. It hath an homely skin, pleasant to look unto for the diver-

fity of spots.

3. It hath a fweet favour, whereby it allureth other beafts of the earth to come near it, hiding her head (because her face is terrible to them) till they come within her compass, and then maketh a prey of them.

All these agree properly to the Romane estate both under Emperors, and (chiefly) Popes.

1. They are superstituously addicted unto Images, but cannot fuffer the image of a Catholick Christian.

2. Variably blacked are their Leopard spots, neither want they their fweet odour, whereby they allure others to refort unto

3. Their Jubile years, their Indulgencies, and Pardons draw the ignorant fort after them, and with such deceit make a prey, both

of their persons, and purses, comper.

Who would have suspected that under the representation of a Leopard, or of a Panther (which is the same, so called mir 3he, because he is a friend to all other beasts excepting the Dragon) there had Iyen hid the *Dragon?* that is, under the shape of that beast, which when other beasts being allured either by the beauty of the skin, or the sweetness of the smell, love to come beauty of the skin, or the incention of the linear, not to connect unto and look upon; only the *Dragon* is faid to abbor and fly from? Or, (that I may a little more clearly unfold the matter) who would have judged that under an Empire pretending the worship of Christian Religion, demolishing Idols; horrible Idolatry, and lately abolished heathenism, should be mainly set up, and promoted by Laws and Edicts? Mede.

[Leper] 1. One that is infected with the fickness of lepro-

"2. One that hath been fo, but now is cured, and yet retain-"eth the name, Mat. 25.5. Mar. 14.3.

Lepzofie | Over all the body, Lev. 13. 12. 2 King. 5. 27. In a part only, Lev. 13. 20, 36. 2 Chron. 26. 20. In a garment, Lev. 13. 47, 51. In a house, Lev. 14. 33. It was the hand of God, Lev. 14. 34. A punishment, Numb. 12. 10. 2 King. 5. 27. & 15. 5. but sometime otherwise, Exod. 4.6. It was sometime curable, 2 King. 5. 14. Marth. 8. 3. Sometime incurable,

Z Ring, 15. 5.

Lepzous Exod. 4. 6. Leprous as from, that is white as

Lepzous Exod. 4. 6. Leprous as from that is white as from, as the Chald, translateth. The Leprofie was a fore outragious disease, and by man incurable, and God laid it sometime fuddenly upon persons for their great sins, as upon the sister of Mofes, Numb. 12. 10. Gebezi, 2 King. 5. 27. Uzziab, 2 Chron. 26. 20. (with others, whose fins, are not particularized, 2 King. 7- 3-) and Lepers were flut out of other mens company (the Law whereof may be feen, Lev. 13.) and they that were thus Leprous as snow, were as dead, their sless half consumed, Numb. 12.10,12. Aynfm.

Lethem A name; or putting, or they put unto, or a precious Stone. A City, Joh. 19.47.

Lels] put for a smaller quantity, Gen. 16.17. Not answerable to, Ezr. 9.13. Job 11. 6. Smaller in esteem, 1 Cor. 12.13. An inferior, Heb. 7.7

Lels | Heb.7.7. The less is the bleffed of the better, The Original rendred the less, is of the neuter gender, but put by an Enallage for the masculine, as Eph. 1. 10. blessed, that is, by way of Priestly Office; but otherwise by way of common charity, the less did bless the greater. Annot.

Lefe og moze ] 1 Sam. 22. verl. 15. Heb. little or great,

Left] Used in doubting, Gen. 3. 3. in case of prevention, Exod. 33. 3. Numb. 20. 18. 2 Sam. 20. 6. Pfal. 91. 12. Matth.

26. 5.

"Let] 1. The reproof or rebuke of a fin and the finner (un-"which is as much to fay, If he dare try the dangers of this matter, let him, &c. 1 Cor.14,38. Rev. 22.11. Mat. 15.14. Imperactivum negationis.

"2. The counsel or command of some duty to be done. Rev. " 22.11. Luk.9.23. 1 Cor.7.2. Heb. 13.1. Imperativum præceptio-" nis. 1 Cor. 11.28.

"3. The will or appointment of work to be done. Gen. 1.3. "Imperativum volitionis

"4. The threats of some punishment for fin, Mat. 15. 14. & "23.32. So the admission to some priviledge or happines, 1 Cor. " 11.18.

"5. A form of prayer, Pfal. 140. 3.
"6. A form of prophetie, what shall befall the evil, rather than an imprecation or prayer that evil may befall them: compare, Pfal. 109. 9. with Act. 1. 20. and fee S. Augustine upon Pfal.

'It fignifieth alfo, to forbid, withhold, withftand, hinder or ftop the proceeding or course of a thing, 2 Thess.2.7.

Let ] Who shall let it? Isa.43.13. Heb. turn it back, marg. Was let down, 2 Kin. 13.21. Heb. went down, marg. Let me, Act. 2.29. or, I may, marg.

\*Let not, or let no man, &c.] Mark 10. 9. Ephel. 5. 6. comprehendeth two forts of prohibitions to two forts of perfons: '1. To adulterers, of active finners, or offering evil-

'2. To the parties married, of passive sinners, or not to suffer

temptations offered.

Letter ] put for 1. That which is written between one and another, whether for, 2 King. 5.5,6. Est. 8. 10. & 9. 20. or against, 2 Sam. 11.14,15. 2 King. 10. 2, 6, 7. Ezra 4. 8. 1 King. 21.8. Some being for information, Act. 23.25,34 for congratulation, 2 King.20.12. for approbation, 1 Cor.16.3. for recommendation, 2 Cor.3.1. for invitation, 2 Chr.30.1,6. for confirmation, Est. 9.29. for commination, Isa.37.14.

2. A proclamation, Eft. 3.13.
3. Learning, as one taught in Schools, Joh. 7.15.

4. Outward profession, and whatsoever is in Religion, besides the Spirit and grace of Christ, or for the external ceremony without the inward grace, Rom.2.29.

5. An idle knowledge of the Law, an external discipline, with out true conversion of the heart to God, Rom. 7.6.

6. The Law separated from the virtue of the Gospel, 2 Cor.

Note: Letter fignifies properly the Characters; but improperly the Doctrine of the Word levered from grace, 2 Cor-

"De which letteth ] The Romane Empire, which fo long as it flourished, it kept out the Papacy from reigning in the west, and the Alcoran or Mahomet in the East: But when the Empire decayed and withered, then by and by arose a proud ambitious and tyrannical Church-man, challenging Imperial

power to himself, till at length he grew to this extream height of arrogancy unto which he is now come. 2 Theff.2.7. Only be who now letteth will let, till he be taken out of the way. \* Tertullian in his Apology 32. faith, it was the Romane State, which being divided into ten Kings, it would bring in Antichrist. Also, ad Aleasiam, he writteth. That the man of fin 'fhould not be revealed, till the Nations subject to the Romane Empire, did depart from it, and leave it, which happened in the time of the Emperor called Leo Iconomachus, of breaking 'down Images in Churches.) Augustine is of the same mind, lib. 20. de civitate Dei, cap. 19. And Chryfosone rendreth a realon of it. Whilest (faith he) the sear and dread of the Romillo Empire remaineth, none will be subject to Antichrist; but this Empire being destroyed, the Antichrist shall invade the Empire being vacant, and shall assay to pull violently unto him the prin-'cipality and rule both of God and men. How this is fulfilled. namely by latter Popes, their usurping and exercifing temporal jurifdiction over Kingsand Kingdoms, by depoing and dif-poing, under pretence of his spiricual jurifdiction; tris so ma-nifest, as he must be very blind who cannot see, wilful who doth

Letuffim Hammer-men, or file-men. The Son of Dedan, Gen.

f nor confessir.

25. 3. Levi] Joyned, or coupled, or added to him. The fon of Jacob Levi] Joyned, or coupled, or added to him. The fon of Jacob Mable Err. 8. 18. The Tribe by Leah, Gen. 29.34. The Father of Mahli, Ezr. 8.18. The Tribe of Levi, or his posterity, Mal.2.4. The son of Alpheus, Mar.2.14.

The fon of Melchi, Luk. 3.24.

Of Levi the Son of Jacob, the Levites take their denomination, being either the Priests, or others, the posterity

Lebiathan ] Properly, a Sea fish, a Whirl-pool, or kind of Whale, as in Job 41.1.

'Figuratively, The King of Babel or Antichrift, which is firong in power as a Whale, subtle as a Serpent, cruel as a Dragon. See Ifa. 27. 1. So is Pharaeh meant in Pfal. 74.14. & 436.15.

Leviathan is the name of the great Whale-fish, or Seadragon; fo called of the fast joyning together of his scales, as he is described Job 40.20. & 41.6, &c. and is used to resemble great tyrants, here, and in Ifa. 27.1. So the Chaldee expoundeth it, the heads of Pharaoh's mighty men. Aynsworth on Plal.74. 14. Seewhale.

Levie] Raifed a levie, 1 King. 5.13. Heb. tribute of men, for they yielded up themselves as a kind of tribute to the King, to be disposed of by him. Annot. See 1 King. 9.15. where the levie was especially of Men, and the word is applyed in v. 21. to such men as he used for his works. Annot.

And levie a tribute unto the Lord, Numb.31.28. or heave up; which the Gr. and Chald, translate, and seperate a tribute to the Lord. By this bomage and tribute, they were to acknowledg the victory to be of God, and to shew their thankfulness for his falvation. Aynim.

\* Lepit ] A Minister of the Old Testament, whose office it was to instruct the people, and to wait upon the Altar. Numb.
3.45. Take the Levites, &c. Deut.33.10. They shall teach sfrael thy Law, and shall put incense before thy face, &c. The two orders of Priests and Levites shadowed out the office of Pastors and 'Teachers under Christ, which must be first fitted, then ad-'mitted to Minister, and suffered to retire in their old age, when ftrength was gone, as the Levites did, Numb.8.24,25,26. & 4.

\*3, 4.

\*2. Every true faithful Christian (which is a spiritual Levite)

\*16.66.01. I will take of to worship God in Spirit and truth. Isa.66.21. I will take of 'them for Priess and Levites faith the Lord.

Levitical That which belonged unto the Levites. Heb.

7. II.

Leummim] Countries, or without waters. The Son of De-

Lethninini commerce, and the condition of the condition o daily practifing the same, and therein exercising himself. One notoriously wicked being laborious and cunning therein, as is Satan, who is the wicked one, Mat. 6. 13. 6 movse's of πον @ as who troubleth and vexeth the godly by his wickedness. One defirous of trouble, of vicious life, notorious lewdness,

Lemoly | Ezek.22.11. or by lewdness. Annot. Lewonels] The base, evil, wicked, filthy, abominable pradiscs of them that are lewd, both in word and deed.

L

"Liberality ] As God giveth to all men liberally, Jam. 1.5. fo he injoyneth liberality, Deut. 15. 14. and that upon good grounds, Prov. 11. 25. Ia. 32. 8. for which the Churches of Macedonia, 2 Cor. 8.2. and the Covinthians, 2 Cor. 9.13. are commended.

It's in the Original zaiers, a gift, 1 Cor. 16. 2. marg. 2 Cor. 8. 4. grace, I Cor. 8.19. which in marg. is gift, as which is free-ly given us of God, and freely to be given by us for the relief of

This is to disperse and give to the poor, Pfal. 112.9. To let our fountains be dispersed abroad, and rivers of waters in the streets. prov. 5.16. To scatter, and yet to increase, Prov. 11.24. To water and to be watered, Ibid.25. To cast our bread upon the waters, Eccl. 11.1. To empty our felves, as clouds full of rains, Ibid. 3. To fow our feed in the morning, and in the evening not to withhold our hand, bid.6. To give good measure pressed down, shaken together, and running over, Luk.6.38.

Athera Provinces to the first superscript of t a Lord, Mal. 1.3. Prov. 17.7. & 25.7. Pfal. 118.9. & 146.3. because such persons should so be, Prov. 19.6. as the word Lord, with us also, in its first Original, is said to import, and the term among the Greeks, commonly given to great Potentates, implyeth as much, Luk. 22.15. And fo I suppose the intent of the Prophet here is, that no Nabal shall be a Nadib; that is, no niggard or baseis, that no Naval paus we a Nauvo, that is, no niggard of pair-minded fellow, a nobleman, or a Prince. Our ancienter Translations render it gentle; a niggard shall not be called gentle. Had they said no niggard shall be called, or be a gentleman, they had come wel-near home to the mark. Annot.

Alberally Thou shalt furnish him liberally, Deut. 15.14. Furnish thou shalt furnish him; that is in any case furnish him, and that liberally; or adorn him as with a chain, from whence the fimilitude is here taken, that as crowns and chains were figns of bonour and dignity, Dan-5.29. fo the Master should bonourably reward his Brother for his fervice, and not turn him out as a Vagabond. Aynfw. God is faid to give to all men liberally. Jam. 1. 5. απλώς, plainly, fimply, gracioufly, gently, largely, abundantly,

benignly.

\* Liberty] Fredom from any servinude or bondage, Lev.25.

10. Act 24.22. Heb. 13.23.

2. Freedom from the bondage of fin and Satan, and from the fervitude of Moses Law. Gal. 5.1. Stand fast in the liberty wherein Chrift hath fet you free. 1 Pet.2.5,16. Gal.5.1.

'This is Christian Liberty begun and unperfect; being bought for us by price of Christs blood, and revealed unto us by the

'3. A full and perfect deliverance from the very corruption of fin, and of the grave too, and from all mifery whatfoever, Eph. 1.14. Which is the redem; tion of that liberty purchased, unto the praise of his glory. This is the accomplishment of the former liberty. It is called Glorious liberty | Rom. 8.2. Btcause the Saints being once free from all miseries shall be glorified in heaven. Of a part whereof, to wit, immortality and incorruption, the frame of heaven and earth shall be partaker, as

4. That condition of Gods Children, from whom the veil of the heart is taken away, and the yoke of darkness, which (by the fin of one man being put upon us) was made more heavy by another yoke of Moses law, encreasing and strengthening natural blindness in us before conversion, 2 Cor.3.19. Where the Spirit of the Lord is, there is liberty. 1 Pet.2.16.

5. A freedom or power, which is given unto the Christian about things indifferent, to use them, or not to use them, keeping our felves within the bounds of Charity and Edification, Rom-14.19. Hereof the Apostle intreateth, Rom.14. throughout. Alfo I Cor.6. & 8. & I Cor.10.

"6. From the mifery or punishment of fin, whereof as the parts, so the degrees of this liberty, are divers, being but begun, and in part in this life, but total and perfect in the next.

" 7. Wicked liberty or licentiousness, which some take to themfelves in rejecting all goodness and laws thereof, as also all fear of punishment for fin, Rom.6.20. 1 Pet.2.16. 2 Pet.2.10,19. " Gal.5.13.

"8. Freedom from the restraint of things indifferent; that is, " a power and fecurity to possess or use any natural or artificial "gift of God, but with this caution.

" I. If

" 1. If it be not more, or otherwise than God hath commanded.

1

Ł

" 2. If the Magistrate have not upon some special occasion " forbidden the use thereof.

" 9. Liberty fignifieth equity, or upright and indifferent deal-"ing of God or man with man, Jam. 2.13. & 1.25.

10. Conjugal liberty, when the party freed may marry, 1 Cor. 7.39. But if her busband be dead, (he is at liberty to be marryed to whom

the will, only in the Lord. See Law. "Object. A Law bindeth, Liberty loofeth: If Law, how then " Liberty? If Liberty, how then is it Law?

" Answ. Yes, a Law as it bindeth all men to goodness, all evil " men to punishment, and all to account; but yet of Liberty, as it " permitteth the oppressed to speak for themselves.

\* Christian Liberty is a spiritual benefit, purchased by the death of Christ, to the setting free of the faithful which believe in Christ. only from the precepts and traditions of men, (I Cor. 7 '23.) as binding the Conscience, and from the yoke of the whole Ceremonial Law of Moles; (I Cor. 9. 19. Gal. 5. 1. 'Rom. 8. 1. ) but also from the curse and rigorous exaction of the Moral Law, Rom. 7.4, 5. & 5. 15. 16, 17, 18.) even from the whole wrath of God, due to our fins, by the juftification of Faith: and finally, from the dominion and reign of fin, by the fandification of the Spirit (Rom. 6. 13.) 14, 15.) That ye may ferve and obey the will of God, with out all terrour and flavish fear, (Luk. 1. 47.) in all quiet tranquillity of mind, and cheerfulness of conscience, under furehope of eternal glory. Therefore, they are much decei-ed, who think Christian liberty to consist in freedome from the doctrine and obedience of the Moral Law, or from the yoke of any lawfull authority, Civil or Ecclefiaftical, that men may live licentioully, as themselves lift, using their Liberty as a cloak of wickedness.

Biberty ] Pfal. 119. 45. At liberty, Hebr. at large. marg. Cor. 8. 9. or Power, marg, Heb. 10. 19. Boldness. Comp. the text with the marg

\*A Deople fet at liberty ] Such a people as through grace are made partakers of Christian Liberty. 1 Pet.2.9. An boly Na-

tion, a peptle fit at liberty.

Liberty Heb. 13.23. Our brother is fet at liberty. Hence it is certain that the subscription of this Epistle is suppositious, because the subscription of the subscription was fer. cause what need should there be of certifying that Timothy was set at liberty, if so be that this Epistle was sent by him? Annot.

Libertines Free-men, or men endowed with freedom, Act. 6.9. Those which set themselves against Stephen, witnessing the faith of Jesus, were either the free Citizens of Rome, which had built a Synague for fuch as were called Libertines, or the men themselves which were of that Colledg and Society.

Pajor faith, that is the name of a Sect, and derived from the Ægyptian word Lubratenu.

Chytreus, that this Synagogue confifted of the Jews dwelling in Lybia.

'There be befides the former, fundry kindes of Libertines. ' 1. Such as under colour of Christian liberty, set believers free

from the civil yoke of Magistrates; against which we read 6 1 Tim.6.1. 2 Pet.10. 2. Such as abuse Christian liberty for a cloak of malici-

ouineis, and as an occasion to the flesh; such as say, The 'more we fin, the more God is glorified in pardoning of it, Rom. 4 3.7. & 6.1.

2. Such as presend such a perfectness of life by the leading of the Spirit, as freeth them from fin, and from the letter of the Scripture, to follow revelations, secret inspirations, perpetual allegories, as Familifts do.

Tibna] A City, I Chr.6.57. Libnah] The moon, whiteness, franchincense; or, brittle. A Ci-

ty, Josh 21.13.
Libril The same. The son of Gersborn, Exod. 6.17. Of whom came the family of the Librites, Numb. 2.21. The fon of Mabli,

i Chr. 6.29.

Lybia] In hebrew D'D, in Greek o'ch, in Latin Aphrica, in Syriack DD it sufficeth, q. d. rich far. It's derived of Nigue, an Ariack DD it sufficeth, a. d. received. Act. 2.10. Hence Lybians, Jer.

46.9. Dan. 11.43.

\*\*Lice ] As the dust became Lice throught all the Land of Agypt, Exod. 8-16. And there were lice upon man, and upon beafts,

Ibid. 17. So herein was the wonderful power of God feen, that the Magicians affaying to bring forth lice, could not, Ib. 18. See Pfal.105.21.

Licente | Had given bim licenfe, Act. 21.40. Granted him liberty, given him leave.

"Lick Spoken 1. properly, of an Onlicking up grafs, Numb. 22.4. A dog licking up blood, 1 King. 21. 19. and 22.38. Of a dog licking foars, Luk. 16.21. and a serpent licking up the duft,

2. Figuratively, of the Ifraelites, Num. 22.4. Now Shall this company lick up all that are round about us; that is waste, destroy, spoil, make a prey of all. Of the enemies of Christ or of Solomon, who was a type of him, Pfal.72.9. His enemies (ball lick the duft; that is, fubject themselves unto him. So Isa.49.23. They shall lick the dust like a Serpent, Mic.7.17. that is, be in a poor, low, base, abject, mean

"Lid ] The uppermost part of a Chest, 2 King. 12.9. And bored a hole in the lid of it. That thereby fuch as were willing, might put their benevolence into the Chest. Annot.

Lie] fignifieth, To befal, seize on, Deut.29.20. Be, Judg. 19-20. Lie down to fleep, Ruth 3.4. Live, Pfal. 57.4. Wait, attend, Gen. 4-7. Be naught with, Gen. 26.10. To be feated, fitted ated, bounded, or border upon, Numb 21.15. Joh 15.8. Jud. 1.16. Stand or confift, Judg. 16.5,6. Be in a low condition, Pfal. 41.8. Refide, abide, retire unto, Job 40.21. Continue, abide, go on, 1 Joh. s. 10.

By the words prefixed, and by the words annexed hereunto, fuch as down, still, upon, with, in wait, &c. the meaning of several texts may be eafily perceived.

"Molie between] To be very dear and in precious account, always in fight and presence, Cant. 1.13. He shall lie between my

Liers in wait \ Such as were fet in ambush, Joshua 8.

"Liers Hypocrites, dissemblers, and all which delight in er-

ror and falle doctrine, Rev. 21.8. And liers.
Lies | Error in Doctrine, herefies, diffimulation in Religion, and counterfeit manners. Revel. 22. 15. And Juch as love and mabe lies.

Lieutenants Such as were appointed Governors and Pre-fidents of Countreys under the King, Ezra 8. 36. Eft.3.12. & 8.

"Affe] A power to move and do actions tending to self-pre-fervation. Act. 20.24. My life is not dear unto me, Joh 1.3, 15. This is the life of nature.

'2. The free motion of the mind and will of man toward God. to do works pleafing to him. Rom. 8.2,6. The wildom of the fpirit is life. This is the life of Grace, which when it is perfect in heaven, it becomes the life of glory; and of spiritual life, is then made eternal.

'3. A mans felf. Matth. 10.39. He that lofeth his life shall find it.

4. The valiant enduring of dangers for Christ and his Word. 2. Cor.4.10. That the life of Jesus might be manifested in our · bodies.

'5. Blood, which quickneth the flesh, Gen.9.4. The flesh with the life ye hall not eat, oc.

66. Many and good years, Pfal. 20. 5. In bis favour is life. Life there being fet against a moment of a while, fignifieth a bleffing of life, with the continuance of it, Prov. 2. 2.

'The Hebrews for life do use a word of the Plural number, fignifying Lives, for the many faculties and operations that be in life. Also for the many years, degrees, and estates thereof: whereas the Apostles in Greek retain the fingular number.

'7. The state of happiness begun here in the godly, but perfected hereafter in Heaven, Col. 3. 3. 'This is the life of glory, or life eternal, Joh. 14. 19. & 17.

2. Rom. 6. 23. 8. Christ himself is our life, Joh. 15. 6. Col. 3. 4. Joh.

A Metonymie of the cause for the effect, for he is the soun-

tain and author of all forts of good lives.

'1. Of that of nature, Joh. 1. 3, 4, 9. Act. 17. 28.
'2. Of the life of grace or godlines, Rom. 8. 10. 11.
'3. Of the life of Glory or happines, Joh. 14. 19. 1 Cor.

'15. 45.
9. The appetite and flomach, Job 33. 20.
10. A bleffing and continuance of life, Prov. 22. 4.
11. The length of days, Pfal. 21. 4. or, days of life, Ifa.

12. Living or reft, Ifa. 57. 10.
13. A quickening spirit enabled to a perfect performance,

Gal. 3. 21. 14. Lively or quickening, Rom. 8. 2.

15. The way to life, Rom. 8. 6.

16. This world, Luk. 8. 14. with Mat. 13. 22. 1 Cor.

15. 19. 17. The foul, Lev. 17. 14. 18. The fountain of life, Joh. 1.4. Procurer, preferver, and

bringer unto life, Col. 3. 4. 19. Spiritual felicity, Col. 3. 3.

20. Conversation, Act. 26. 4. 21. The nourishment of life, Deut. 20. 19. and things appertaining thereto, 1 Tim. 4. 8.

22. A quiet life, 1 Pet. 2. 10-

22. Christs refurrection and ever-living, Rom. s. 10. Life | Gen. 1. 20. Heb. foul, marg. Gen. 1. 30. Heb. a living Duly marg. Gen. 7. 22. the breath of life, Heb. the breath of the Spirit of life, marg. Job 3. 15. Bones, If 2. 43. 4. or Perfon, marg. Ezek. i. 20, 21. Of the living creature, compare the text with the marg. So chap. 10. 17. By promiting him life, Ezek. 13. 22. or, that is local date has life, Heb. by quickning him, marg. Rev. 13. 15. Gr. breath marg. Vol. 2. 2. Constitution of the living the stands and the stands and the stands of the stands. breath, marg. Job 31.39. Caufed the owners thereof to lofe their life, Heb. caused the soul of the owners thereof to expire, or breath out, marg. Job 24.25. No man is sure of life, or he trusteth not his own

itie, marg.

\*\*Zeas of life\*] Vital, and lively bread, living and giving eternal life to others, and so is Christ only. Joh. 6.35. I am that " bread of life.

Ehziff is our life | That is, he is the cause and giver of life "viz. the life,

"I. Of nature to natural men, Joh. 1. 3, 4.
"2. Of grace and godlinefs, to finful men, to quicken them to godlinefs, Joh. 5. 25, 26. Rom. 6. 8, 11. & 8. 10, 11.
"2 Cor. 5. 15. Gal. 2. 20. Eph. 2. 1, 2. Heb. 6. 1. & 9. 14. " r Pet.4.2.

"3. Of comfort to forrowful men, Pfal. 18. 6. & 17. 21. & " 1 1 <del>6</del>.8.

4. Of refurrection to dead men, Joh. 5.28.

"5. Of glory to godly men, Joh. 10.28. & 14.6. & 17.2.

"Life robriaffing] Heavenly happines and glory, which is a life incorruptible and immutable. This is likened to Life, because of all earthly things life is most precious; and this life is everlasting, because it endures for ever. Rom.6.23. Eternal life

is the gift of God. The beginning or entrance into this state of 'happiness when men first believe, is called Eternal life, Joh.

2. Christ himself. 1 Joh. 5.20. This same is that life etere nal.

\*3. The principles and foundation of fuch things as do belong to the attaining of eternal life. Joh. 5.26. Eph. 2.20.

4. Happiness only begun, to be persected in time, Joh. 17-3

\*& 3.36.

\*So give life] To minister and bestow a quickening spirit, enabling to the perfect performance of the Law, which if it could be, then might men be justified and pronounced righteous in Gods fight by the works of the Law : But feeing that cannot be, therefore righteoniness must be looked for from Christ by faith. Gal. 2.21. If a Law had been given, which could have e given life.

And he had power to give life to the image of the beaft, Rev. 13.15. Gr. breath. He saw by the raising of the ruines of the Romane Empire, he had prevailed much; and now he maketh these latter Emperors act according to his will, that he may raise himself; for the Germane Cæfar, was not Romane Emperor, till he was confirm-

ed by the Pope. Annot.

All that power which the image, or secular Idolatrous beaft hath, of raging against the Saints, he exerciseth no otherwise, than as delivered unto him by the Pfeudo-prophetical Beaft. For the matter is so handled, that those whom the Pseudo-prophetical Beast shall condemn of herefie (as they call it) or of wronging the image, he giveth power to the fecular Beaft to kill them; that is to fay, he hath no such power of himself, but such as is depending upon the Ecclesiastical judgment. Mede.

"The life of God ] That life whereby God liveth in his Saints, or a godly life. Ephel. 2. 12. Strangers from the " life of God. This is also called the life of the Spirit, and the life of Christ, that is, a life which Christ commandeth and 'approveth, and whereby he liveth, ruleth, and reigneth in his

"Life, as it is affirmed of God That most single and persect divine being, who of himself understandeth, loveth, and willeth things infinitely; applying himself to those actions of his own free accord, and is the cause and sountain of all life, being and motion, both bodily and spiritual, in all his creatures, which live, move, and have being. Hence he is called that life, and life eternal, and the living God, who lives for ever.

I John. 2. That life was made manifel. Job 1. 4. & 5. Life natural, spiritual, eternal, be all within Christ, as water in the

"Life and godlinels | Salvation eternal in heaven as the end, and true Religion (framed in the heart by the holy Ghost) as the way and mean to bring to that end. 2 Pet. 1.3. Glory and vertue, mentioned in vers. a. latter end, do answer unto life and "godlines. Called to glory, that is, salvation in heaven, where the glory of God shineth in the Saints: And Vertue, that is an holy fand just conversation, which goeth afore, as a way that leadeth

[ A godly life] is that power which God by the Spirit of his

Son putteth into the hearts of the elect, at their regeneration, enabling them to move themselves towards God (who before were dead in fins) that they might begin to think, speak, and do in some measure, the things pleasing unto God. This life being once begun, it is still preserved and continued (without returning to the death of fin) unto the next world; and therefore is called Life eternal. Rom.6.7,8,9,23. The gift of God is eternal

As being heirs together of the grace of life, I Pet. 3.7. The huf-band and wife are co-heirs of the gift of life, Zwin fignifies the ne-cessaries of life; or, if Zwin be taken for life is self, then it belongs to the Creation, Male and Female created be them, which is a mystical proof or argument of conviction, that they that par-take of life equally, should also partake of the necessaries of life. Dr. Ham. Annot. c.

\$2eto life An unblamable and pure life, framed (not after the luft of the old man, but ) after the will of God in his Word.

Rom. 6.4. walk in newness of life.

And let life To enjoy and posses it: As not to see, doth fignifie not to enjoy. Joh.3.36. He that obeyeth not the Son shall

not see life.

Spirit of life from God | Rev. 11. 11. A living foul, or breath of life, put into them by God, Gen.2.7. Ezek-37.10. God inspired others with the same spiritual graces, that he had given them and flirred them up to preach against Popery, as they had done before. Annot.

"Mime of life | fignifieth, the year after, when God gave Sarah power to conceive and bring forth 1/2as, Gen. 18.10. & 12. 2. & 17.21. within a year all things come about to their customed state and life; so a City is said to be revived, when it is repaired or built, 1 Chr. 12.8. and stones revive, when they are restored to the former state, Ruth 4. 2. See Rom.4.9. when Paul expounds Mofes's words in Gen. 18.

Mozd of life The Gospel, which is a quickening word, Phil. 2.16.

Lift This word is still joyned with up, as lift up the eyes, face, hands, heel, mind, &c.

Lift up Josh.4.18. Heb. pluck up, marg. Gen.40.13. Lift up thine head, or reckon, marg. Jer. 51.14. Lift up a shout, Heb. utter,

"Mo lift up an Enfign By a secret and just providence to bring an hoaft of enemies to invade his people, even from fundry Nations, Ifa. 5.26. These enemies are described in vers. 27,28. by their speed of swiftness, strength, chearfulness, diligence, profperity, and cruelty.

\*Mollift up her epes] fignifieth, To look upon a man with impure affections and luft, Gen. 39. 7. Marth. 5. 28. Job 31. î.

Alfo, To life up the eyes, fignifieth,

I. To raise up the thoughts to behold and confider, Isa.40.26.

2. To express our thoughts taken up in prayer, Joh. 11.41. and in thankfgiving, Joh. 17. 1.
3. To shew hope and expectation, Pfal. 121. 1. & 123. 1. Ezek. 18.6.

Ezek. 18.6.

To löfe up the fact, is,

To look up, 2 King. 9.32. Ezr. 9.6.

To look up, 2 King. 9.32. Ezr. 9.6.

To look up, 2 King. 9.32. Ezr. 9.6.

To lift up the hain to headen To swear, or by oath to confirm a thing. It was a gesture of old, used by such as did swear, and at this day is in use with the Ethopian. Rev. 10.5. He lift up his band to heaven. Very often in the Old Testament, clifting up his band to heaven. lifting up his hand is put to fignific swearing, Gen. 14.22. Numb-14.30. Ezek.20.5. To these texts doth John allude.

The Angel lifted up his band to heaven, Rev. 10.5. Dan. 12.7. This was their manner of swearing, Gen. 14.22. Exod. 6.8. Deut. 32. 40. Numb. 14.30. Ezek. 20. 15. whereby they fignified, that they called God who dwelleth in heaven, Mat. 6.9. to witness the truth of what they sware, and to punish them, if they sware fallely, Cor. 1.23. Annot.

"Ho lift up the head 1. To exalt another by liberality to

dignity, 2 King 25, 27.

"2. To exalt ones felf\_by pride above defert, Judg. 8. 28. " 3. To prepare ones felf to receive another coming to him, · Pſal.24.7,9.

"4. To rejoyce exceedingly in some preferment, Luk. 21.

To remember, Gen.40.20.
 To exalt, Pfal.27.6.

To lift up the beel, is, To abuse insolently, and contumeliously, Pfal.41.9. Joh.13.18.

To lift up the born, is, to flew power, glory and ftrength, Pfal. 75.4. 1 Chr.25.5. Zech.1.21.
To lift up the band, is,

2. Te

1. To fwear, Gen. 14.22. Exod. 6.8. Numb. 14.30.

2. To bles, Lev. 19.22. Luk. 24.50.

3. To rise up in rebellion, 2 Sam. 18.28. & 20. 21. 1 King.

4. To repel inhumanly, beat, threaten, abuse ones authority, Job 31. 21.

5. To pray, Pfal. 28.2. this being the gefture therein, Job 11.

13. Pfal.63.4. Lam. 2.19.
6. To labour for courage and cheerfulness, Heb. 12.12.

The heart lifted up Taken commonly in ill part for waxen proud, Ezek 28.2. & 31.10. or, the heart hardned in pride, Dan. 5. 20. but sometime in good part, for encouraged, 2 Chr. 17.6.

Mo lift up their mind ] Jer. 22.27. marg. that is, To defire,

as it's in the text.

as it is in the text.

"Mo lift up the foul] Earnefily to defire a thing with delight, and hope to have what he would. Pfal. 25.1. I lift my foul to thee, O Lord. Alio, Jer. 22.27. & 44.14. it fignifieth, to Defire. The like phrase in Ezek.24.25. Ir implyeth both desire \* inc. The like phrate in EZEK.24.25. It implies notin delife and delight. And Deut.24.15. the poor man is faid, to lift up his foul unto his hire or wages, hoping by it to have his life fuffained. Pfal.46.4. Pfal.24.4. To lift up, is to affect or regard

To lift up the boyce] that is, To make the found thereof to be heard, cry shrill, Isa.10.30. In lamentation, Judg. 2. 4. 1 Sam.24.16. 2 Sain.3.32. Jer.22.20. In preaching, Ifa.40.9. &

58. I. To he lift up To be taken from the earth, and placed aloft, as it may be seen of all, and looked upon a far off. Thus

was the Serpent lifted up, Joh. 3.14.

'2. To be crucified, or to die on the Crofs, as Malefactors.
Thus the two thieves. Or as a Mediator to fatisfie for Mankind. • Thus Christ was lifted up, Joh.3.14. & 8.28. & 12.32. Their two latter places being in manner of speech like the first, are necessarily understood of the passion of Christ, and will not suffer the first to be meant of the preaching of Christ openly, to maonifest him unto all men; but either of the Cross alone, or of the Crofs and of the Doctrine thereof joyntly. Most Divines exopound it of the passion.

"3. To be publickly preached to the hearing of all, Ifa.

« 58. I.

4. It may be also understood of Christs Ascension into heawen. Piscator on Joh. 12.32. "Or any preferment and advancement of one to a better effate,

" or reducement to the old, as Gen.40.20.

4 5. To be made fit to receive and entertain some great per-"forage, Pfal.24.7.9.
Lifter The lifter up of my bead, Pfal.3.3. or exalter of my bead

Lifter The lifter up of my bead, Pfal.3.3. or exalter of my bead

that is, givest me victory, bonour, and triumph. So Psal. 27.6. & 110. 7. Ayriv. Levis, inanis. Spoken of Bread, Numb. 21.5. Persons, Light Levis, inanis. Spoken of Bread, Numb. 21.5. Persons, 218. 8

Judg. 9-4. Thing, 1 Sam. 18.23. 1 King. 16.31. 2 King. 3.18. & 20.10. Ifa. 49.6. Ezek. 8.17. Prophets, Zeph. 3-4. Yoke, Mat. 11. 30. Afflictions, 2 Cor.4-17-

30. Amicuous, 2 cor 4-17.

\*\*Light | Vilox, celer, 2 Sam.2.18.

\*\*Light | 2 Sam.2.18. Swift, quick, nimble. Josephus faith of Afabri, that he not only exceeded other men in running, but also contended with Horses in swiftness; unto which he trusting too much, it became the occasion of his death. So that the race is not to the fwift, Eccl. 9. 1 1. Annot.

Light] Deut.27.16. Setteth light by, or, as the Greek hath, dishonometh. Aynsw. Matt.22.4. They made light of it, neglected,

fleighted it. Light] Exod. 40.4. Cause to ascend, or burn. Aynsw.

flight] Exod. 40.4. Cauje to a jessa, or burn. Anjiw.
Exod. 30.8. Lighteth the Lamps, or futted up, Heb. caufeth to aftend, marg. Mar. 5.1.5. To kindle, Joh. 1.9. To enlighten.
"Mr. 6 light ones cantile, or lamp] To give comfort, joy, and properity after troubles. The left-fame thing is meant by (lightning of darkness,) the turning of grief and affiliction into ojoy. Pal. 18.28. On the contrary, the wickeds candle is faid to be put out, when their prosperity is changed with adversity, 4 Job 18.6. & 21. 17. Prov.13.9. & 24.20. & 20. 20. 2 Sam. 22. 28. Thou, &c. Sometime the eye is called candle, or light of the body, Mat. 6.22. and Solomon faith of the foul, that it is the can-'dle (or light) of the Lord, Prov. 20.27. 1 King. 11.36. & 15.4. Numb.21.30. Christ according to the flesh, is the candle or light of New Jerusalem, Rev. 21.23. and the Light that lighteneth every one which cometh into the world. Joh. 1.9. Light Ruth 2. 3. Her hap was to light, Heb. happened

marg. Gen. 28. 11. He lighted upon, or happened, met with, by Gods providence. Aynsw, Deut. 19.5. Lighteth upon, Heb. findeth,

Light Gen. 24.64. She lighteth off, Heb. fell down; the Gr. hath leaped down, which was to meet Isaac with the more reverence and Submission. Idem.

Light | That Creature of light shining throughout, over

the whole earth. Gen. 1. 2. God said, let there be Light.
2. Sun, Moon, and Stars, which be as it were, the Vessels of this light. Gen. 1.19. Therefore he made two great Lights.

2. God, who is like Light, both for the brightness of his Majefty, and his most pure and fingle Nature, being of infinite knowledg and holiness, without any darkness of ignorance or fin. 1 Joh. 1. 4, 5. God is light. Joh. 1. 4, 5. That light shineth in darkness. And elsewhere Light doth fignisie God the Creator

Note, God is a light to the good, to clear their understanding, and cheareth our heart with deliverances and blessings; but he is a flame to the wicked, to devour them, both now and in hell, Ifa. 10. 17. where he is called the Light of Ifrael, as elsewhere the Stone of Ifrael, Deut. 32. the Eternity of Ifrael, I Sam. 15. the glory of Ifrael, Luk. 1. to fhew what God is to his Church, and not what he is in himself.

4. The Word of God well understood which serveth as a light to hew us the way we are to walk to heaven. Pfal. 119. 108. Thy word is a lantern to my feet, and a light unto my paths.

Joh. 3. 20. 21.

of 5. Christ himself, who is full of Light, and enlighteneth every man that cometh into the world with reason and natural understanding; and all elect men with true faith and holiness. Joh. 1. 8. He was that true light that inlightneth every man that cometh into the world. Joh. 9,5. I am the light of the world. Joh.

3.18. 19
66. The wife and faithful Ministers of the Gospel, who in respect of their found doctrine and good life, are likened to light. Mat. 5.14. Te are the light of the world ; that is, the enlightners,

by your Doctrine especially.

7. The Doctrine of the Gospel. Act. 26.23. And should shew elight unto this people, and to the Gentiles. Some understand this of

8. All believing Christians, which are themselves enlightened, unto the faving knowledg of God; giving light to others by their godly conversation. Eph. 5. 8. Te are light in the I ord.

9. Some knowledg of God, and of his glory. 2 Cor.4.6. To e give the light of the knowledg of the glory of God. Dan. 5. 11. Light put for understanding and wisdom.

10. Holines of life. Mat. 5.16. Let your light so shine before

'11. Joy, gladness, and comfort, which commeth by Gods merciful benefits and deliverances; as darkness fignifieth forrow and misery. Est. 8. 16. And to the Jews came light and joy, gladness and honour. Pfal. 118427. & 43.3. Job 30.16. Pfal. 107.10. Lam. 2.2. Pfal. 112.4. Job 18.6. & 38.15. Pfal. 97.

4 12. That force of reason and understanding, which is kindled in our minds, to acknowledg him the Author of fo great a benefit. Joh. 1.4. And that life was the light of man.

13. That glorious and bleffed life in heaven, which is endless. Col.1.12. The inheritance of the Saints in light. Joh.

14. One that delivereth out of advertities. Plal. 27.1. The Lord is my light. Also, hope of succour, Isa.5.50. 15. Kingly government in David's person, 2 Sam. 21. v. 17.

16. A window, 1 King-7-4-5-

17. A fuccessor, 2 Chr.21.7.
18. Appearance of the day, Job 24-14.

19. A cheerful look, Job 24.24.

20. Happinels, Ila. 58.8. 21. Brightness, Job 37-15-

22. The means of spiritual comfort, Mat.4.16.

23. Sound Doctrine and good life, Mat.5.16.

24. The mind and judgment, Mat. 6.23.

25. Clearly, Luk. 12-3.
26. Clear understanding, Isa. 8.20. Joh. 1.5.
27. The means of discoursey, as light doth, Joh. 3.20. Eph. It's (poken,

1. Properly, of the Morning, 1 Sam.23.4. the Eyes, Píal.38.

10. Prov. 15.30. Fire, Pial. 78.14. the Moon, Ma. 30.26. the Sun, Ibid. Rev. 22.5. a Candle, Jer. 25.10. Rev. 18.23.
2. Figuratively, of God, Haz. 5. 1 Joh. 1.5. his Countenance, Pfal. 4.7. & 90. 2. his Word, Pfal. 119. 105. 2 Pet. 1. 19. Jefus Chrift, Luk. 2:32. Joh. 1.9. John the Baptift, Joh. 3.5. The Apofles, Mar. 5.14. Believing Chriftians, Eph. 5.8. The dockrine of Chrift, Adv. 26.23. Teachers, Rom. 2:19.

Chritt, Act. 26.23. Teachers, Rom. 2.19.
[Light] 2 Sam. 21.17. Heb. candle, or lamp, marg. 1 King. 7.4.
Heb. fight, marg. Job 37.3. Lightening. Comp. the text with the marg. Ia. 8.20. Heb. morning, marg.
[Candleffick of or for light] Exod. 35.14. as the Ark figc mified Gods presence, and the Table with shew-bread shadowed.

the Church standing before him: so this Candlestick of Light fignified the Law, in the light whereof his people do walk, and fere veth him, Plal. 119. 101. Prov. 6.23. 2 Pet. 1.19. And the fundry branches, knops, bowles, and flowers, flew the variety of things, and of delivering them in the Scriptures, some easie, some hard, some propheties, some parables, &c.

Light of a Canole The very least commodity of this life,
(as a candle lighted in the night) which the poorest will not be withour. So great shall be the fall of that City, wherein the least good thing shall be wanting, and cannot be had. Rev. 18. 23.

And the light of a candle shall shine no more in it.

\*Light of Goog countenance Gods favour declared by this bleffings and graces; as mens favour is declared by their countenance. Pfal. 4, 7. Let the light of thy countenance him upon his favour, grace, and the bleffings of knowledge, comfort and joy, which flow from thence. This is in Chrift, who is both the light, and the face or presence of God, Luk. 2. 32. Exod. the light, and the face of presence of God, Luk. 2, 32, Exol.

33. 14. And the Angel of his face, Ila. 63. 9. According to
this phrase salomon saith, in the light of the Kings face is life,
and his favour is as the cloud of the latter vain, Prov. 16. 15. See \*alfo Pfal. 44. 4. & 21. 17, 21. & 67. 2. Job 29. 2.

\*2. The knowledgor prefence of God. Pfal. 90. 8. Thou settless

our fins in the light of thy countenance.

God is light, I Joh. I. 5. The word  $\varphi \tilde{\omega}_{S}$ , light, is a figurative expression, to fignific the most perfect immaculate purity; and carlos, darbufs, is directly contrary, mixture of all impurity; the affirming of which concerning God, is no such strange thing, as that the Appostle should introduce it with so much ceremony as here we see made of, vers. 1, 3, 5. That which all this solemnity was thought fit to introduce, was certainly somewhat either doubted of, and questioned by the doctrines, or opposed and resisted by the lives of those to whom he writes. And that which feems most probable to be the full importance of it, is in the general, to denote the great perfection of purity, which is now commanded in the Christian Law; and more particularly, the great obligation that lies upon Christians, not to make that profession a pretence or excuse, for the favouring of themselves in any degree of liberty or impurity. Contrary hereunto were they who called themselves Teacest, & Transproi, perfett and knowing men, beyond all others, who yet living in a sink of all incleanists, said, they had not sinned, v. 10. Dr. Ham. An

In Joh. 1. 9. Christ is called the true light, and that both in respect of his doctrine, which was the direction of every mans life, and in respect of the more imperset shadows, that had been before

under the Law. *Idem* on 1 Joh. 2. Annot a.

The Lord God giveth them light, Rev. 22. 5. Knowledg and comfort shall so abound in them, that all may see, they come rather from God, then from the means. Ifa. 54. 13. Jer. 31. 34. 07, They receive fulness of knowledg and comfort from God in hea-

Right of Mraci] Ifa. 10. 17. that is the Lord, the holy one

The Lamb is the Light thereof, Rev. 21. 23. Even in heaven, all our communion with God is through Christ. If it be understood of the Church on earth, The sence is. They shall have so much fweet communion with God in Christ, that they shall make light account of all worldly contentments, Annet.

Light of the living ] Job 33. 30. Pfal. 56. 13. that is, To

live amongst those that are alive.

Light of the Lord The doctrine of the Word taught by the Prophers, which is called light, because it is like light, detecting and laying open hidden things of God, and in our felves; \* shewing it selfand other things too, being pure as light is it is cal-led the Light of the Lord, because it is kindled of the Lord, and he only dispenseth with it, and can discry when men walk in it, and when they depart from it. Ifa. 2. 5. Come ye, and let us walk in the light of the Lord.

1 The (even lights or lamps mentioned Lev. 24. 2, 3, and Numb. 8. 2. did figure the holy Scriptures, giving a most clear light in the darkness of this life, till full and perfect light after this life, arise in mens hearts, 2 Pet. 1. 19. 20.

'Mpp limit] My joy and comfort, Pfal. 27. 1. So God and and Christ are often elsewere called the light and illumination of ' his people; Mic. 7. 8. Ifa. 16. 19, 20. & 10. 17. Luk. 1. 79. & 2.

'32. Rev. 21, 23. Joh. 14 & 8.12.
'Light foron Comfort and joy, referred after trouble.
'Pfal. 97. 11. Light is foron for the just. As feed fown in the grant of the forest for the forest for the forest for the forest fo is hidden, for the prefent, and afterward appeareth, to is the comfort of Gods people oftentimes for a while hidden, but in time breaks forth. For we are dead, and our life is bid with Christ in God, Col. 3. 3, 4. And it doth not appear yet what we

To walk in the light ] To follow Gods Word as our guide

in our travel to eternal bleffedness. I Joh. I. 17. But if we walk in the light.

Clocks of light | See Armour of light. 'Light of the woold | fignifieth.

1. That great light which shineth to this elementary world.

Joh. 11. 9. 42. The Sun of righteousness, which enlighteneth the spiritual

world, Joh. 8, 12,

"To lighten the earth with his glozy] To illuminate ling darkness of ignorance, and damnable herefies, which had long covered the face of the world. Rev. 18. 1. And he lightened the earth with his glory.

As by the Angel may be fignified fome great man fuddenly raifed by God, and unexpectedly (as Pfal. 26. 6. & 57. 3. & 102. 19.) to deftroy Rome, furnished with power fit for such a fervice. to that none can refift him, but Rome must fall by his means; fo the earth was lightned with his glory, that is his brightness in the vision. So Glory is used, Exod. 41. 34. Numb. 14. 10. 2 Cor. 3. 7. The thing fignified may be, that even earthly men and Papifts, shall admire at the piety of him whom God shall fet up to destroy that City; Or, at his Majestical power, made known by his Victories. Annot.

To lighten the eyes To make them fee clear, being dim-

med and dulled, 1 Sam. 14. 27, 29.

'2. To doe away or remove want, forrow, difeases, or other evils whereby the eyes are made heavy, that the heart may be refreshed and made joyful. Pfal 13. 3. Eft. 9. 6. That my God may liehten mins eyes.

'2. To drive ignorance out of the mind by Gods Word and Spirit, 19. Pfal. 8. Eph. 1. 18. Pfal. 38. 10. Act. 26. 18.

Lighten Pfal. 34. 5. Were lightened, or flowed, ran as a river. Ifa. 2. 2. & 60. 5. Answ. Annot. Pfal. 77. 18. Lightened the world. or illuminated. Answ. Act. 27. 18. Lightened the ship, by casting

the goods over-board. Annot.

the goods over-located. Annot.

\*\*Lighting\*\* Ifa. 30. 30. And shall show the lighting down of his arm. The word rendered lighting down, is supposed to fignific sometime descension, but often rest. The meaning may be, God will in a conspicuous manner cause his revenging power (that is, his arm here, as chap. 48. 14. & 52. 10.) to light on and to rest upon them. Annot. Matth. 3. 16. Lighting on him, coming

' To be lightened to be endowed with the true knowledge of God, but not effectual, to the conversion of the heart

Heb. 6. 4.

Lightly Gen. 26. 10. Might lightly have lain or had almost lain. Anfw. Gen. 32. 15. Lightly esteemed, or vilely and foolishly despised. The Cald. expounds it, he provoked to anger, Iden. Ita. 9. 1. When he lightly afflicted the land; or, when the land was lightly afflicted, or visited, which may be understood of a former invasion, 2 King. 15. 19. 1 Chr. 5. 26. faid here to be a light affliction to speak of, because the King of Israel having with a great fumme of Money compounded with Paul, King of Allyvia, he flayed not long in the Land, 2 King. 15. 20. Annot. Jer. 4. 24. The hills moved lightly, or miftly, yea exceeding (wiftly, for the verb is in a reboubled, and withal, a reciprocal form; as if he had faid, The hills all apace beflired themselves ; light for swift, as Isa. 5. 26. Annot. Mar. 9. 39. Can lightly freak evil of me, Readily quickly. It is no easie matter, fearce can be. Light Cr. Sac. on Taxe, He shall find much to do, first to quiet his own concience. Annot.

Lightnets ] Jerem. 3. 9. or Fame, marg. Jer. 23. 32. or lossels or lewduels. Annot. 2. Cor. 1. 17 Did I use lightness? Did I

change my mind?

Lightening] Taken 1. properly, for an hot and very dry exhalation, which being through the force of cold bound up in the clouds, doth from thence break out into fire, and is often accompanyed with thunder, Job. 28. 26. & 38. 29. It spreadeth far, Mat. 24. 27. It's sudden in coming, not discernable when, and so gone on a sudden, Neh. 2.4. Ezek. 1.14. Zech. 9.14. Its an infrument wherewish God uleth to punish the wicked, 2 Sam. 22.15.
Pfal. 144. 6. Pfal. 18. 14. Here of God alone is the author, Job 38. 35. It lightneth the world, Pfal 77. 18. and therewith God often fendeth rain, Jer. 10. 12.

2. Figuratively, for the heavy, grievous, and horrible judgments inflicted on the wicked, both here and hereafter, Rev. 4-5-& 11.19. & 16.18.

As the lightning cometh out of the East and shineth ever unto the west, so shall the coming of the Son of man be, Mat. 24.27. that is, most glorious and swift.

Hereunto allo the (wiftness of the Angels in performance of Gods commandements, is compared, Ezek I. 14. Hereunto the chartes that where to come against Niniveb, Neh. 2. 4. Hereunto Gods arrow, Zech.9.14. And Satan is said as lightning to fall from heaven, Luk. 10. 18. in respect that his Kingdom and

tyranny, his power and force, is by the preaching of the Gospel, on the fudden overthrown.

\* Lightnings The terrible and unavoidable punishments, which God from heaven shall send upon the persecutors of his

Church. Rev. 4.5. Out of that throne come lightnings.

Lightsalog is a tree growing in Arabia, and India, which giveth a fweet odour, and is like the Thyine wood, mentioned in Rev. 18.12. and is used in Numb. 14.6. to signifie the good same of the Church, and report of her graces, which is as sweet smell. Aynfw. on Numb.24.6.

Like noteth 1. A comparison, 1 Sam. 10.24.

2. A refemblance, 1 Sam. 8.5. Rev. 9.19. One and the same fort, Act. 19.25.

It's expressed by As, 1 Sam.2.2. According, Pfal. 58.4. marg. With, Pfal. 73.5. marg. Much as, 2 Chr. 1.9. marg. Equal, Dan.

5.21. marg. Like) Heb. 2.17. In all things it behoved him to be made like unto his brethren, (fin excepted, chap.4.15.) Hereby we are given to understand that Christ was perfect Man, confisting of a human body, and a human foul, fubject to all the common infirmities and weaknesses of both; or all those infirmities, whether of body or foul, which imply neither pollution nor impotency in his fufferings. Annot. Heb.7-3. Made like unto the Son of Gad, or, transformed and turned out of his proper shape and likeness, that he might be like unto the Son of God. Annot. In the particulars mentioned in this verse, resembling the Son of God.

Like 10, Heb. unto, marg. Deut.23.16. Where it like the begandleth, marg. Like to, Heb. unto, marg. Deut.23.16. Where it like d him held, Heb.

is good for him, marg.

To like is all one with, To make choyce of, To be pleafed with, To be good in ones eyes, To will, To love, Amos

4.5. marg. To liken is all one with, To resemble, compare, equall,

Likenels, or fimilitude] put for,

1. The external and visible form of a thing, Ezek.1.5,10, 13,60.

2. The fashion and pattern of a thing, according to which another is made, 2 King. 16.10.

3. The face, Numb. 12.8. 4. An image representing a thing or person, Deut.4.12.15. Isa.

40. 18. 5. Representation, so Abraham is said to have received Isaac in

a figure, Heb. 11.19. 6. The agreeableness of a thing or person with another; either in appearance only, Rom. 8.3. or in truth, as Jam. 3.9. Gen. 1.

26,27. Gen.5.1,3. Pfal.17.15. Phil.2.7. 7. The manner according to which a thing is, Rom. 5. 7. The manner actually as Adam did, Heb.7.15. After the order and manner of Melchifedeck, arose Christ. Here note, that in Scripture there are feveral parables, wherein there are several similitudes used, which yet the Scriptures do not apare reversa munitudes used, which yet the occipients do not approve, not are to be practifed, as Piping and dancing, from Mat. 25.27. An unjuft Steward, from Luk. 16.

8. An unjuft Judg, from Luk. 18.2, &c. A Thief, from Mat. 24.43, 44. I Theff. 5.2. Rev. 3.3. Only from fuch things fimilitudes are drawn.

There's a likeness,

1. Of God in man, Gen. 1.26. 2. Of man in Chrift, Rom. 8.3. Phil. 2.7.

3. Of man in man, Gen. 5.3.

Of Christ in man, Rom. 6.5. ikeness Phil.2.7. or habit, marg.

Aiking Job 39. 4. Their young ones are in good liking, are flick, and fat, or are recovered. So this word is translated, Isa. 58. 16. They foon recover from the weaknesses which came upon them by their painful entrance into the world. Annot.

Likebuise namme entance into the worther Annou.

Annou.

Annou.

Annou.

Annou.

Annou.

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Annou.

Likebuise namme entance into the worther Annou.

A

Lithji The Son of Shemida, 2 Chr. 7.19.

Lithji The Son of Shemida, 2 Chr. 7.19.

Lithji A green herb, having a flower white as milk. The flower hath fix leaves, white, fat, foft, odoriferous, medicinal flower hath fix The root also and leaves are useful in physick. The root is like to a great onyon, or rather a garlick-head, compact or made of divers clovers, or kernels. From whence being feverally fet, feveral plants grow. The top bending towards the ground and covered therewith (if it have not yet feeded) taketh root therein, each joyat by it felf. If the flalk be cut off the root, then the flower (by reason that the moysture draweth near it) dilateth it felf, and spreadeth abroad. Not the seeds hereof, but the cloves in the roots produce young plants. It's in show, pleasant; in savour, sweet; in its use, medicinable. Hereunto the Church

is compared, Cant.2.2. Hereunto Christ her Bride-groom, Cant. 2.1. Hereunto the spiritual joys and blessings which believers enjoy through Chrift, Cant. 2.16. & 4.5. & 6.3. Through whom they grow as the Lilly. Hof. 14.5. enjoy great glory, dignity, and pro-

Lilly I am the Lilly of the Valleys, Cant. 2.1. The Lilly is a flower of an hot quality, of excellent clear colour, (whatfoever his colour be) furnished with beauteous accomplishments, namely with the form of a bell; leaved with the number of fix (being therefore derived from UU, which fignifies fix) furnished within with feven grains, and all within of the colour of gold, hanging down the head the lower, by how much the stalk is higher; of favour so sweetly strong, as a mans senses will be easily overturned with the frength thereof. Hereunco our, Saviour is fitly compared, as might be inftanced in all the partial large of this defiription, which Mr. clapham accordingly doth. The Lilly is fragrant, fair, medicinable; to is Christ. The faithful also are refembled hereby, Cant. 2.2. As the Lilly among thorns, &c. (for as it is subject to be prickt and rent with thorns, and trodden under foot by the herd of Beasts, so is the Church to be vexed with the wicked growing up with her and to be trod under by oppressors and persecutors. Cant. 2.16. He seedeth among Lillies. Among pure and fair Christians) Cant. 4.5. which feed among the Lillies, (to called for their whiteness and pureness of imo-cency, and for their amiableness Canc. 6.2. To gather Lillies, (that is, to gather and to call more and more faithful Christians out of a wild field of worldly people, into the fellowship of his Church, as it were to gather Lillies into the Garden; who are called Lillies, as for their tairness, so for their excellency or eminency, and for Gods care in providing for them beyond their own labour and industry.) Cant. 6.3. He jeedeth among the Lillies, (that is, refresheth himself and strengtheneth his people, conversing among them who strive for whiteness, and purity, and reformation) Cant. 7.2. Thy belly is like a heap of wheat, fet about with Lillies: The Lords Table shall not be set about with weeds, prophane and scandalous finners, but with Lillies, worthy communicants. Cotton. And he is faid to be the Lilly of the Valleys, to fignific (as Lillies growing in the valles have more moisture than those that grow on hills and mountains) the bleffed effate of the Church in Christ, by whose grace it is in low and base estate made sweet and amiable as the Lilly. See I(a.35.1. Hol.14.5. Ayr/w.

The God of Nature delights in the humble, regards their effate

to blessit, and give more grace, that they may (like the wealthy vallies) rejoyce and fing, when they are covered over with corn,

Pfal.64.13. Annot. Lillies] Pleasant sweetness, or glorious beauty. See be-

Tilly-mo2k] 1 King. 7.19. The Lilly was a glorious flower (Mat. 6.29.) and odoriferous (Catt. 5.13.) fifly therefore are these added to beautifie the Chapiters, for this end they were set also upon the brim of the great Sca. 2 Chr. 4.5. Annot.

Lime is made of chalk, flones, (and in some places of shells) by degrees burnt in a kiln, made for the purpose, serving for the close and firm joyning together of bricks and stones in building, and holding together laths, &c.

Once Moab so hated the Israelites, as that when the Edomites, joyned themselves to the aid of Ifrael, Moab for extream despight thereof burnt the bones of the King of Edom into lime; that is, burnt the very bones of the King of Edom's Sou into alhes, in way of facrifice to his gods, Amos 2.4.

The people shall be as the burning of lime, Ifa. 33.12. that is, broken to pieces as lime is, when burning for the use of the laborer or work-man in his building. Mo limit] To appoint, determine of, restrain unto, Heb.4.7.

Bound, or preferibe bounds unto, Pfal. 78.41.

\*\*Limit\*] Ezek.40.12. Space or bound. Comp. the text with

the marg. Linage Luk.4.2. that is of the flock, house.

Line A cord or instrument to measure any thing by, 6 2 Sam. 8.2

" 2. Any thing fet for a partition or mark of difference, Pfal-105.11. & 78.55. Amos 7.17.

"3. A fhort sentence or doctrine briefly delivered, and plainly, for the better capacity of the Ignorant, Ifa.28.18. But the Word of the Lord was unto them precept upon precept, precept upon precept, line upon line, line npon line, bere a little, and there a little: That they might go and fall backward, and be broken, and (nared, and taken.

"4. Some exact judgment of God laid along upon fome places, or persons, or both, to mark them out for those with which God

" is angry, Lam. 2.8. Amos 7-17. " 5. The figure or apparition of the shape of a line appointed to represent some judgment of God to be at hand. Zech.2.1. I clift up mine eyes again, and looked and behold, a man with a mea-" furing line in his hand.

6. Stretching

7. A rule, Ifa.28.17. 8. Certainly, Lam. 2.8.

9. Building, frame, or edifice made by rule and line, Job 38.5.

10. The space measured out to another according to which he had laboured within that compass, as by a line, 2 Cor. 10. 16. 11. The portion measured, Pial. 16.6.

Line Pial. 19. 4. or Rule, or Direction, marg.

Linger Delay, put off the time, Gen. 19.16. & 43.10. Linner is cloth made of flux, wherewith of old great and honourable persons were clothed, Gen. 41.42. Est. 8.15. Luk. 16. 19. Whereof the high Priefts garments were made, Lev. 16. 22. Coat, breeches, girdle, Lev.16 4. Whereof the Ephods, I Sam. 2.18. 2 Sam. 6.14. and wherein the bodies of the dead are wrapped, Mat. 27.59. Luk. 24.12. This is put for filk, Exod. 25.4-and righteoufness of the Saints, Rev. 19. 8. Whether there was filk in the high Priefts ephod, as Mr. Ayniworth holdeth; or not filk, but fine linnen, according to Mr. Broughton; See their writing to each other concerning this question, Printed anno 1605.

Linnen pure and bright, or white Angelical purity, by the alone imputation of Christ his holineis to the Saints, who be all Priefts to God, all now entring into Gods Temple, whereinto the Levitical Priefts onely were wont to come. Rev. 15.6. 'Cloathed in pure and bright (or white) linnen. He aliudeth here-in to the cloathing of the Priests under the Law, Exod. 28. 42. Some understand by this pure linnen, the equity and integrity of Gods judgments upon his enemies; Junius writeth, that this kind of cloathing with fine pure linnen, it was of old time a fign of royal and Princely dignity.

\*Lintel? The transom over a dore, Exod. 12.22. The chapiter, or knop, Amos 9. 1. marg. for they were wont to fet great knops or balls in frontilpieces, or upper lintels of the dores.

Linus Ant, as being made of linen thread. A mans name,

Lion That which excelleth all other in courage and ftrength, being the King of Beafts, full of fierceneis and vio-Slence, given to destroy and devoure. Dan. 6.16. They cast him into a den of lions. veri. 24. And they brake all their bones in pieces.

'I Sam. 17. 34,35.
'This beaft is called by fundry names in Scripture, according to fundry effects and properties: Sometime he is named Arich, that 4 is, a plucker, renter, tearer, Pfal. 7.5, 2. Alfo Lable, that is, 6 hearty, couragious, Pfal. 57. 4, or 5. and Kephir, that is, 6 lurking, or couchant, Pfal. 91.13. abiding in covert places. Other \* names also be given this creature, as Shacal: of ramping; or fierce nature. Pal. 91.12. and, Lail of subduing his prey, Prov.

See Buxtorf. Lexic. in the root 778, whence 78, and 778, a Lion, where their several names are set down, with the differen-

ces between them. It's of fuch magnanimity, that though it be detained captive. yet doth it not serve his seeders, but is by them served. It seepeth little, having great eyes, and so small eye-lids, that they cannot wholly cover their eyes. It's young ones for the space of tirree days, and three nights sleep, after they are whelped, but by the lions roaring are awaked. Such is its majefty, that an Army of Harts is more fearful, having a Lion for Captain, then an Army of Lions, having as Hart. At the roaring of the Lion all other beafts quake and tremble. It's often troubled with a quartain Death quare and temper. Its often down. It's bones have but a little marrow, and being flruck, fire illueth therefrom, as from a flint. Being angry, it breaketh the bones of its young ones. Its chiefest force consisteth in its head, breast, and tail. When through the force of the feaver it rages, by feeding on an Ape it recovereth. The gnats in the Summer are very troublesome to it, especially to its eyes. When it hath eaten too much, it fasteth for divers days together. It's a continual enemy to the Leopard, but is thereby circumvented; for the Leopard knowing that he is not so strong as the Lion, maketh his den so large in the entry, that the Lion may eafily come in, but in the middle so strait, that being come in he cannot get out, but is caught as in a net. It cannot endure fire, smelleth if the Lioness hath committed adultery with any other; never devoureth any thing till famine constrainhim. The male feedeth not with the female, but either of them apart; nor do they return to eat that which they leave, as Princes will not of one dish twice served; and having breathed upon that they leave uneaten, no other beaft will eat thereof. They are most cruel, and will set upon whole troops of horfe-men together, depopulating whole herds and flocks. When they fer upon Oxen, they come to an herd, and terrifying all, feife upon one. They drink but little, and that very feldom. They love their nourishers, and those with whom they are acquainted They are neither fraudulent, nor suspicious; desire never to be looked upon. Such is their elemency, that they often spare such

as are profirate before them, feldom deftroying women and children; and if they be harmed by any man, according to the quality of the hurt, they frame their revenge. If a man and beaff he offered at one time, it spareth the man. As they are thankful to their benefactors, so are they mindful of injuries, and will revenge them. When feen, they are ashamed to fly, but when our of fight, fly apace. They live long, yet are their intrals subject to corruption. They are stronger before than in their hinder parts. The Lioness is very libidinous, yet not very hurtful. The young ones tear their Mothers belly, which being but small at the first, quickly grow great.

Herein may be feen, both prudence avoiding the Hunters nets, instice in sparing the humble, and bringing down the lofty, temperance in abstaining from meat some days together, fortitude in flanding out against its adversaries. The Liones loveth its young ones so dearly, that often in their defence it loseth its self. It cannot abide the Cocks crowing, the noise of wheels, and is an enemy to Apes and Wolves.

'2. Jesus Christ, who for his invincible courage and fortitude, is likened to a Lion; as also for his great might and power, in defending his flock from bodily and spiritual enemies. Rev. 5-5. The Lion of the Tribe of Judab.

'3. A King or mighty Prince, to rule over others. Gen. 49. 9. Tudah as a Lion, &c.

4. Every godly person, for boldness like a Lion. Prov. 28. 1.

\*The righteons is as hold as a lion.

5. Satan or the Devil, who for his extream fierceness and cruelty joyned with force to hurt and annoy mankind, is like a Lion. 1 Pet. 5.6. As a roaring lion.

6. Tyrants, and violent oppressors which for their crueity are compared to Lions, 2 Tim.4.17. I was delivered from the mouth of the lion, Pfal. 10.9. & 24.10.

7. Extream, fearful, true evils and dangers. Pfal 91.13. Thou ' shalt tread upon the Lion and the Aspe; that is, thou shalt overcome all evils whatfoever.

8. Some great danger pretended, only to keep one from doing his duty. Prov. 22.13. The fluggard faith there is a Lion in the way. The first beast was like a Lion, Rev. 4.7. Angels are represented by Men, Lions, Bullocks, and Eagles, not that Angels have any fuch shape of themselves, but to declare unto us, that whatsoever is excellent in the best creatures of the world, Angels have it. They have understanding like Men, animosity and courage like Lions, firength for labour like the Bullock or Ox, celerity and swiftness like the Eagle. Comper.

"Lion with Eagles wings ] The Babylonical Kingdom, then of all other most excellent in dignity and power; thence compared in chap. 2.32. to an Image of gold: it is faid to have two wings, for the two parts of this Monarchy, first Assirt, the other Babylon, as Luther: or for the exceeding swift celerity, as Tremelius faith.

'See the like metaphor and fimilitude in Jer-4-13. & 48-40. & Ezek. 17-3. Dan. 7-4. First beast like a Lion.

'This Kingdom is said to be listed up, because it advanced it

felf above the common condition of men, raging as a beaft; but it was afterward by Cyrus brought and reduced into the same rank with other Kingdoms, which is meant by flanding upon the feet, verf. 4.

Lion of the tribe of Judah, Rev. 5.5. Christ is called a Lion to the terror of his enemies, and comfort of his own. A Lion he is in respect of his enemies to vanquish them and tear them in pieces, but a Lamb he is in respect of his meekness, patience, and willingness to suffer for his own. And therefore he is not simply called a Lion, but a Lion of the tribe of Judah. Naturalists have observed, that Lions are not cruel against their own kind, year they spare beafts of another kind that subject themselves unto them. If we be the true Ifraelites of God, and submit our selves unto him, the Lion of Judah his Tribe, shall not be terrible unto us, the greater his power is, the greater shall be our comfort. Comper

His mouth as the mouth of a Lion, Rev. 13.2. Made idolatrous and cruel Decrees, as the Babylonian Empire did, Dan. 7.4. & 3-1,

Lione [8] Ezek. 19.2. The female Lion. Whereby is meant the Mother of the Kings, or the Royal flock, or the Nation of the

Lion-like men] 2 Sam. 23. 20. Which did resemble Lions both in their courage and strength. Annot.

As the teeth of Lions, Rev. 9.8. Joel 1. 6. This fetteth out their cruelty and tyrannical government. Notwithflanding their flattery, they definoyed men as if they had had Lions teetb, Pfal. 57. 4.8c

" A lying lip ] Deceitful, falle, vain-glorious, boafting words,

Prov.4.22. The lying lip is abomination to the Lord.

"Lips" Speech, words or the act of speaking. Rom. 3. 13. The poyson of Asps is under their lips; that is, they utter malicious and dangerous words. Prov. 10.21. & 18. 6.

6 3. All

2. The mouth, with faculty and ability to speak to Gods honour. Pial. 51. 15. Open thou my lips.

Τ.

3. All the instruments of speech. Psal. 34. 14. And thy lips, that they speak no guile.
4. Doctrine and teaching, Mal. 2.7.

Lips of the ancient The readiness of old men (whose fpirits be dull) to utter the praises of Christ, yea, they which sleep in death (as the word imports) by force of preaching shall be made to speak the truth and glory of Christ, Cant. 7.9. And cau-\*feth the lips of the ancients to speak.

\*Galbest of our lips | Thanksgiving and praise offered unto

God. Hof. 14.3. So we will render the calves of our lips.

Coper their ling | Mic. 2.7. that is, become filent, or be a mourner, Ezek.24.17,20. as was the manner of fuch, Lev. 19.45. "Line | Pfal. 17. 1. Not out of fained lips, Heb. without lips of

\* fruits of Lips The Sacrifice of praise and thanksgiving.

'Heb. 13.15.

Lips like Bony | Sweet and delectable words, Cant. 4. 11.

Thy lips, my Spoule, drop as the Hony-comb.

"Lips like Lillies, &c.] The Doctrine of the Word (weet and precious to the elect coming from Christ (as Author;) from the Church (as instrument) having charge to teach and 'Spread it, Cant. 5.13. And his lips like lillies, dropping down pure

"To refrain the Lips To govern the tongue wifely, knowing when to keep filence, and when to speak. Prov. 10. 19. He

that refraineth his lins is wife.

Thy lips like a thred of Scarlet Cant. 4.3. that is, thin in substance, red of colour, as Scarlet double-dyed; which two things are the grace of the lips. Here, by the lips of the Church are commended her doctrines, reproofs, prayers, praifes, &c. for the lips are the instruments, wherewith words are uttered, whether in prayer, Zech.3.9. Pfal.21.2. or praifes and thanks, Pfal.66.3. m prayer, 2ct. 3.9. Plat. 21.22 or praires and trains, real 20-3. Heb. 13.15. or vows, Plat. 65.13,14. or doctrine, Mal. 2. 6.7. Plat. 119. 13. or pleading, Job13. 6. or comfort, Job 16. 5. or any other speech, all these she utereth not with swelling words of vanity, or taught by humane wisdom, but by the Spirit of God (who hath poured grace into ber lips) and by faith in the bloud of Christ, wherein her doctrines, prayers, comforts are all dyed and coloured, 1 Cor.2.4,13. & 1.17, 18. Or, these things applied to persons to fignifie the administerers of the Word and Prayer. Aynfw.

The Pastors and Ministers of the Church, who when they deliver the truth of Chrift, should do it as exactly, as Scarlet is spun

and dipped twice over. Annot.

The talk of the Lips Idle, vain, and bragging words, without action, endeavour, and performance. Prov. 14. 23. The

talk of the lips bringeth one to want.

"No touch the lips with a coal from the Altar ] The burning up or purging and forgiveness of sins by the death of Christ on the Cross applied, whereof the Altar was a symbol, Isa. 6.6,7. As certainly as the Prophet Isaiah felt the live coal touch his lips, so surely was he to believe that the fin of his ' mouth, and all other fins whatfoever, were all pardoned by Christ 'Jefus, whose facrifice was figured by the Altar whence the coal

"Lips of truth] A true and faithful person, whose words are without deceit and lies. Prov. 12. 19. The lips of truth shall

"A man of unclean lips"] Not that the Prophet was defective and wanting in his office, as some take it; but that he self now his own infirmities the more, the nearer he drew to Gods dread-'ful Majesty; and the more he perceived the wonderful alacrity of the Angels in praifing God, the more he saw that he had failed in the purity of worthipping God, Isa.6.5. The people are there said to be of unclean lips because they only came near God with their lips, and praised the doctrine of saise Prophets, and with their lips, and praifed the doctrine of falle Prophets, and excolled the worfnip of falle Gods, and did fiwear by their names, 'Iā.1.6.15,22. Iā.29.14. Jer. 5.

Liquo2] Excd.22.29. Heb. tear; that is, the first fruits of wine and oyl, which when they are pressed, drop as tears: So the Gr. translateth it, the first-fruits of the Wine-press.

\*Liquo2] Nourishment, or continual supply of nourishment, Cant. 7. 2. The Navel is as a round cup that wanteth not liquor.

The navel not wanten liquor. or mixture significant her invector.

The navel not wanting liquor, or mixture fignifieth the juyce of grace abundantly supplied of God, for the nourishing and che-\*rifting of his young children in the body of his Church, so that \*both Mother and Infant are in health and good plight. See Prov. 4.1,8. Avnfar.

The Navel ferving for the nourithment of the Infant in the Womb, refembleth Baptism, nourishing Infants and new born babes in the womb of the Church, which wanteth not liquor, even the Spirit of Christ to sanctifie and cleanse us from fin. Cotton. See Lift They lifted, Mat. 17.12. Thought good, pleased thems

Liffen ] Ifa.49.1. Heb. bear, as chap. 1.2. or hearken, as chap.

Litters ] Ifa.66.20. or Coaches, marg. Our Interpreters well render them, their covered wagons, that is, close wagons, as some tearm them. The word in its first notion fignifieth a Tortoise, though the Greeks render it a Crocodile. Now from the swelling up (for it hath very near affinity with a word that fignifies to finell, Numb. 5.21,22,27.) or rifing shield jashion (whence a shield also in Latin is so tearmed) of the Tortoises shell, both in Latine and in other languages, were arched and vaulted roofs, or works of any fort fo called; and from that fashion of covering, were those Wains of wagons, so tearmed, being appointed to carry the materials of the Tabernacle; and it may well here be rendred Coaches or Litters, fuch being usually much of that making. Annot.

Little | put for 1. few in number, Exod. 12.4. Luk. 12.

2. Small quantity, Exod. 16.18. 1 Sam. 14.29. 1 King. 17.12. Pfal. 27.16.

3. Light, or of no effects, Jos. 22.17.

4. Mean, or base, I Sam. 15.17.

5. Short, 2 Sam. 16.1. Job 10. 20. 6. Young, Eft. 3.13.

Weak, Luk. 12.28.

8. Low, 16. 3.

Little 1 Tim 4.8. or for a little time, marg. A little space,

Little book A special book concerning the affairs of Gods 'Church, which is kept with Christ the Redeemer, out of which he took this Apocalyps : thus Mr. Junius. Rev. 10.2. And he had in his hand a little book open.

2. The holy Bible, which though a large Book confidered by it felf, yet if it be compared with the huge Volumes of Po-pilh Ordinances and Decrees, it is but little. Mr. Gifford takes it thus.

'3. All divine mysteries, which to reveal is in Christs power. Claudius doth thus interpret it.

4. All confolatory Scripture, of Evangelical promifes, which are written in a book, that they might be extant to comfort Christians in all ages; and because they lead directly as a ready way to the throne of grace, (through one Mediator) and not by windlasses and circuits: therefore it is said to be a little

book. Mr. Fulls expounds it thus. 65. An uncertain work or book, written very anciently, touching the estate of latter times; affirming, that as the Doctrine of 'grace was preached first to the *Jews*, then to the *Greeks*, and lastly to the *Latines*; so contrariwise, it should return from the Latines to the Greeks, and so back again to the Hebrews, whence

it first came; saith an unknown Author.

6. The flender, mean, and weak knowledge of divine truth, given to some one certain age, whereof John speaks. Mr. Bright-man takes it thus. Let godly Readers take what sense of these they shall think meetest; I most encline to Mr. Gifford's exposition: That the holy Bible, which long had been thut up from the people by the craft and malice of Antichrift, should at length be clearly known unto the people,

Little Childzen It's spoken, to note in the speaker most

loving and tender affection, 1 Joh. 1.18. & 3.7. & 4.4.

"Little faith] A small portion and degree of faith, much troubled with ignorance and doubtings. Mat. 8. 28. Why do ye

"doubt, O ye of little faith?
"Little flock] The people of God small in number, and in worldly reputation. Luke 12. vers. 32. Fear not little

Little fores All occasions and appearances of evil, Cant.

Little lower Heb. 2.7; 9. Thou madest him a little lower then the Angels, who was made a little lower then the Angels, or a little while inferiour. The Original both in the Hebrew and in the Greek fignifieth both a little deal, as Gen. 18.4. & 24.17. John. 6.7. and a little while, as Gen. 30. 30. Exod. 17.4. Lev. 25. 52. Luke 22. 58. Act. 5. 34. and the place may be underflood of both, according to the two-fold fenfe, or, as these words speak of the baseness and dignity of man, we may underfland them of a little deal, but according to Prophetical fense: as they speak of Christ we may understand them a little while, and of a little deal. Annot.

"Little ones ] Such as be of poor and mean estate in the world. Marth. 18.6. Whosever shall offend one of these little

Little feafon A short space of time, wherein the tyranny of Antichrist should last, which of the learned is accounted to be 'about 390 years, or 400. In which time the Devil let loofe, did deceive the world with abominable superflition, idolatry, wicked Uu 2

errors, and fuch firong delutions, as was wonderful. Rev. 20-3-· And afterward be must be loosed a little season.

"Little Sifter ] The Church to be gathered from amongst

the Gentiles, Cant. 8.8. We have a little Sifter.

Little, (or small) as being young, newly converted, nothing populous. Aynfw.

Her state being low, ungrown, immature, Annot.

A little sifter, in comparison of the Jans, or Assyrians, for but free cities in the land of Egypt speak the language of Canaan, and one of them shall be called the City of destruction, Isa.19.18.

Little ffrength A small measure of spiritual grace, whereby the heart is but meanly ftrengthened to God-ward. Rev. 2.8. · Thou bast a little strength.

"Little inhite] A very small space of time, and then the re-

ward will come to all fuch as be conftant, Heb. 10.27.

Live Exod. 21.35. Living. A live coal, Ifa.6.6. The word properly fignifies, a quick coal, or a coal of fire, as it is more fully expreffed, Cant. 3.6. that is, fiery, or fired. Hence the fbarks called the fons or children of fuch a coal, Job 5.7. The quick coal here, is a note of Purification, and expiation of fin, because the nature of fire is to fever and confume the drofs. Annot.

Lite] Heb. 10.28. Now the juff full live by faith, tatis, shall fusian himself by expectation of the promises. Light inot. Heb. 7.8. Of whom it is witnessed that he liveth, because his death is not recorded. Anot. Heb. 10.20. Eving way, that is, everlaiting way, which shall never fail, Joh. 4.10. & 6.51. & 7.38. and which shall bring into eternal life. Annot.

"Mo live] To move, and do the actions of life, by a felf-mo-

ving power, engendred of God.

2. To be in health, to live and to like well Joh 4. 50 (Go tly way, th) Sonliveth; that is, is recovered of his deadly

2. To preserve one alive against the danger of death. Gen. 17.18. O that I mael might live in thy fight. Gen. 42.2. That we may · live and not dye.

4. To recover life and strength after some disease.
5. To live well and happily, or to slourish and prosper. 1 Sam.
10.24. Let the King live. Psal. 38.19. Mine enemies live, and are

"6. Rom. 8.12. To live a corrupt life in fin, which is the abuse of natural life, Eph.4.17. 1 Pet.4.2,3. This is a spiritual 44 death.

"7. To live a godly life, 2 Cor.4.12. Gal.2.10,20. This is the life of Chrift in us, of God in us, a spiritual, a moral life, the life "of Grace.

"8. To dwell and abide in glory, in happines, in heaven. Line 1 Cor. 9.13. or Feed, marg. So long as Ilive, Job 27.16. Heb. from my days, marg. As long as thou livest, Deur. 12.19. Heb.

all thy days, marg. To line To enjoy eternal life in heaven, Heb. 10.28.

Ho live is, 1. Naturally, the life of the body, Gen. 9.3. Exod. 1.16. 1 Sam.20.31. Eccl. 6.3,6. Joh. 4.50. Act. 17.26. Rom. 7.3. It is for one to have in him the breath of life, Gen. 7.15,20. To have life within him. 2 Sam. 1.9. Act. 20. 10. To have being, Plal. 104.33. To live and abide in the flesh, Phil.1.22,24. in this Tabernacle, 2 Pet.1.13.

2. Morally, as Paul before his convertion, Act.23.1. & 26.5. Heb.13.18. This is, to do the things contained in the Law, Rom. 2.14. To live peaceably with all men, Rom. 12.18. To live in peace, 2 Cor. 13.11. To do unto others as we would they should

do unto us, Mat. 7.12.

do unto us, Mat. 7.12.

3. Spiritually, which is to live godly in Christ Jesus, 2 Tim.

3. 12. This is to be undefiled in the way, and to walk in the Law of the Lord, Psal. 119.1. To walk uprightly, Prov. 10. 9. To walk in the light of the Lord, Ifa.2.5. To walk before God in truth, Ifa.38-3. To walk in the statutes of life, Ezek. 33.15. To walk in the fear of God, Act. 9.3. To walk in new-nets of life, Rom. 6.4. To walk after the Spirit, Rom. 8.1. To live unto God, Gal 2.19. To walk as children of light, Eph. 28.
To walk worthy of the Lord, Col. 1.10. To live by faith, Rom. 1.
17. To live unto righteounes, 1 Pet. 2.14. To live to the will of

God, 1 Pet.4.2. 4. wickedly, Dan.12.10. 2 Pet.2.6. This is to walk after the imagination of ones own heart, Jer. 9.14. To choole ones own ways, Ia. 66.3. To walk according to the course of this world, Eph. 2.2. To walk after the flesh, Rom. 8.1. To mind the things of the flesh, Rom. 8.5. To go after the flesh, Ibid. 1 5. To fulfil the

lufts of the flesh, Gal. 5. 16.

5. Eternally, Joh. 6. 51, 58. Rom. 6. 8. 2 Tim. 2. 11. This is, to see God as he is, I Joh 3.2. To receive a full reward, a Joh 8. To ear of the tree of life, Rev. 2.7. To drink at Christs Table in his Kingdom, Luk.22.30. To be with Christ,

Now we live, I Theff. 3.8. To live, befide the literal notation of

it, fignifies also to be cheerful or merry, to rejoyce, Plal 22.26.So Joh. 4.19. Because I live, ye shall live also. In the first place it is literally taken for Christs resurrettion, but in the second for their rejoycing, fuch as was caused by the recovery of a friend from death to life (and these joyned by the figure Antanaclasis.) And this is ordinary in all languages, Hebrew, Greek, and Letin. And so here it is evidently used, we live if ye stand fast in the Lord, i. e. it is a matter of infinite joy to us; and accordingly it follows as an expression of Exultancy, for what thanksgiving can we return for all the joy? &c.

To live with Chaiff To have communion and fellowship with the grace of Christ for newness of life, or with his glory, for eternal felicity. Rom.6.8. We hall live with him, 2 Tim.2.11. If we dye with him, we (hall live with him.

Which had the wound and did live, Rev. 13.14. or recovered, Ifa. 38.21. & 39.1. Though he were mortally wounded, verf. 12. yet this beaft maketh him live ftill, that men might think he had life and death in his power. Annot.

They lived and reigned with Christ, Rev. 20.4. The Christian Judges in the beginning of the vers, who were efteemed as dead men under the Heathen Emperors, or under Antichrift, now not only were feen to live, but reigned also to do justice to Gods people as Christs Deputies. Or, those beheaded ones lived in soul in heaven with Christ. Or, Such as they that were persecuted before, Thall live and reign after Antichrift's fall. So we fay, the Romans ruled the world from Julius Cafar, to Constantine and after, yet we mean not the same persons. So John is called Elias, because he came in the fhirit of Elias, Mat. 11.14. Luk. 1.17. So the two witnesses are raised again, chap. 11.11. They lived and reigned a thousand years, all the time Satan is chained like a mad dog, the

\*Live for ever A long-lasting life, a life for many years, as Daniel intruth wished unto the King, Dan. 6.22. Or an aye-lasting life without any end, as the Sooth-sayers in flattery did wish 'unto the King, Dan 2.4. & 3.9. & 5.10. attributing to a mortal man, that which is peculiar to God.

Church shall flourish. Annot.

"To live after the fleth To live after the evil defires of our corupt nature. Rom. 8.13. If ye live after the fleth, ye shall

'Mo live after the manner of the Gentiles In cating of meats to live amongst the Gentiles, not as a Jew, but as a Gentile, who eats of all meats without difference. Gal. 2.14. Liveft after the manner of the Gentiles.

2. To frame the course of ones life, as the wicked Gentiles did, in following abominable lufts, as they did before their conversion. Eph.4.17. That ye live not as other Gentiles walk. See 1 Pet. 4.2.3.

'Mo libe to (500) To confecrate and order our whole life af-

ter the willof God, and unto his glory, Rom. 14.8. To live unto God containeth these four duties:

'1. To acknowledg him to be our Lord, and that we are not our own, but his fervants.

e 2. To frame and order our thoughts, words and works, according to his Word in all things.

43. To referr and apply our whole life to his honor.

44. In all dangers and afflictions which happen in our life-time,

to depend upon him for protection.

To live by that which comes out of Coos mouth]
To live or maintain this bodily life, by Gods decree, appointment and bleffing (being depended on) and not onby by natural means, and fecondary causes. Mat.4.4. Man lives not by bread only, but by every word that proceedeth out of the mouth

"Mo live in these things In the perfect obedience of the precepts of the Law, to have right (as of debt, not of favour) unto life, both temporal and eternal. But this right is no where to be found amongft men, fave in the man Chrift Jefus; which fulfilling the whole Law, both touching the first and second Table, may claim eternal life, and all bleffings of this, as a debt due to him. Lev. 18. 5. Rom. 10. 5. ithoso do these things shall live by them. Whereupon conclude strongly against all Pharisees, Papists, Jesuites, and others; That seeing no meer man doth these things (in that rigor as the Law exacteth) therefore none can challenge eternal life as a reward in justice due unto his works; Therefore let all flesh glory in Christ, out of whom is nothing to be found but death and confusion.

" To live to ones felf ] In the government of life, to follow his own will alone, and nor the will of God for the rule of it, forgetting Gods glory. Also, without thinking of this, that he must render an account of his life unto God, unto whose power alone all men are subject. Rom. 14.7. None of us liveth to

But the rest of the dead lived not again, until the thousand years were finished, Rev. 20.5. Others did not openly profess Religion

 $\mathbf{L}$ in peace till Luther's time. See Dead. Annot.

As the Lozd lives and the foul lives | That thing which is affirmed and spoken to be so true as the Lord lives, or as that \* person liveth which is the speaker of it. Ruth 3-13. I will do the duty of a Kinsman, as the Lord lives. I Sim. 1.26. This is not an 6 Oath, but a vehement affeveration.

"As Pharaoh libeth | fignifieth, fwearing by the life of Pha. eraoh, which was a great Oath in Agypt, Gen. 42.15. It may be read, as a wish, or as an earnest affeveration.

"Lively] Spoken of the Word, Act.7.38. Hope, 1 Pet.1.3

Believers, I Pet.2.5. Of the enemies of Gods people, Pfal

\* Lively, or living fountains] All good things, (which the memory of former evils cannot diminification and to be led to these Fountains, fignifies to be partakers of all those good things; and that by the Lamb Christ his mediation only. Rev. 7.17. And \* shall lead them to the lively (or living) fountains. These words contain the cause of the selicity described in the former verses. See Joh. 7. 33, 39. what is meant by the waters of life. All spiritual good, or graces of the Spirit, abundantly shed up-on the thirsty souls which defire them, and feel an extream need of them.

"Libely | Exod. 1. 19. Quick, having no use or need of Mid-wives affiftance; which might be true of many of them, for those that are laborious (when they are with child) have quicker labour when their burden cometh to the birth, than others

Libely | Operative, effectually to pierce their hearts which hear the word, either to convert, or to convict and harden

6 them, Heb.4.12.

Liber 1 It hath its fituation on the one fide of the ftomach, which it touchethin a wonderful manner, with five branches, like as it were five fingers, wherewith it stretcheth also a little towards the left side. Its substance is compacted flesh, of a red colour, not much unlike to congealed blood, full of veins and arteries, and is of a warm and moist complexion, like as is also the blood. It is of it self without sense or feeling, like to half a circle, and in man (in regard of the whole body) is much bigger than in beafts. It is the beginning and the sear of all lufts, a fountain of all the veins, the kitchin of all the blood, which it afterward in most wonderful manner spreadeth abroad, and imparteth throughout the whole body, whereby all the members are nourished, sustained, and strengthened. General pract. of Physick, P.384,384. He looked in the liver, Ezek.21.21. This was a kind of Divina-

tion, by the shape, colour, posture, &c. of entrails of sacrificed

Beafts, and especially of the Liver. Annot.

My liver is poured upon the earth, Lam. 2. 11. My gall or choler is cast up; as with extremity of grief, mixt with indignation, is oft done: So Job 16.13. My gall is poured upon the the ground. Annot.

1. The foul by which a man liveth, 1 King. 3.22. 2. Mankind alive on earth, Job 30. 23. Pfal. 143. 2. Eccl.7.2.

3. Never dry, but alway springing and running, Cant.

4. 15. 4. God, Jer.2.13. who as he hath life in himfelf, Joh.1.4. fo giveth he life to others, Act. 17.28.

5. The godly departed this life, Mat.22.32. 6. Christ rifes from the dead, Luk.24.5.

7. The holy Ghoft, Joh.4.10. & 7.38,39.

8. Spiritual, Rom. 12.1. 9. Converting, Col.2.20.

10. Continuing, Tit.3.3.

11. That which procureth life, and bringeth to it, Heb.

12. Substance, possession, Luk. 15. vers. 12. or lively-hood,

"Living God Either God to be as the Well of living and ever-fpringing waters, abundantly refreshing those which come to him. Plal.42.2. Jer.17.13.

Or Living is opposed unto the Dead, that is, falle gods, Plal.

106.28. I Theff. 1.9. Ye are turned from Idols, to ferve the true and

Or Living fignifies powerful, lively, effectual. Pfal.38.19.
(Heb.10.31. Into the hands of the living God.

Living and true (Bod ] A God who is distinguished from dead Idols, by power of life, and from falle and feigned Gods, as Jupiter, &c. which sometimes lived, but are not true,

\*Aight of the living This common light wherein we live, while we are in this world. Pfal. 56.13. That I may walk before God in the light of the living.

Living foul] A foul endowing the body with life and ani-

mal power that it may vegetate, move, increase, ingender, and do other actions of life; as eating, drinking, refting, fleeping, walking, &c. Gen.1.20. common to beafts and men.

Note: Soul is named in Hebr. of breathing, and it is applyed to 'all creatures that live, and to the breath of them, Gen.1.20: Job <1.21.

22. A Soul, which befide vital power and life sensitive, is endowed with reason, having the Image of God ingraven in it, and immortality annexed. This is the excellency of Mans soul above Fowls, Fifthes, and Bealts, Gen. 2.

Libring from | Chrift the author of true and ipprical inc. 1 Pet.2.4. To whom coming as to a living flone.

"Every libring thing, or foul ] All the worshippers of the Beaft, as well the Clergy and Popiss Teachers, (fignified by the Sea) as the Laical Papiss (fignified by the carth) one and other shall be horribly flaughtered in the great carth) one and other shall be horribly flaughtered in the great day of Gods vengeance upon them (for which, God is praised in the next verse:) Even as Fishes died in the Sea turned into blood in Agypt, and men were driven to drink blood when the fresh waters were finitten. Rev. 16.3. And every living thing (or (oul) dyed in the Sea.

Living water ] Joh. 4. 10. The Hebrews express a foun-kind of the imitation or resemblance of life. This fountain or springing water being of all other the purest, is here set, to denote that great mercy and grace of God in the hands or difposal of Chrift, chap. 3-35. that gift of God, vers. 10. which he had to give her back again by way of reward for any kindness of hers to him. And thus Christ himself was promised in the Old Testament to be given in the notion of a fountain, Isa. 12.3. Pial. 68. 26. Dr. Ham. Annot.a.

"Libing waters ] Springing waters, fuch as fpring and tun are for their continual motion called living, Lev. 14.
5,50 & 15, 3. Numb. 19. 17. Cant. 4. 15. for life confifeeth in continual motion: In the New Testament living waters fignifie heavenly graces, Joh.4.10,11,14. & 7.38. Rev.21.6. &

28. T.

L O

Load ] who daily loadeth us, Pfal68.19. to wit, with his bleffings or gifts, or with affiictions, wherewith the Saints are burthened, and yet bless him for his comforts in them, 2 Cor.5-4. & 1.3,4,8.& 6.4,6. The Chald. understandeth it of such loading

8.1.3.4.8.8.6.4.6. The Chaid undertained in tor fuch loading as is by adding precepts upon precepts. Applic.

1.004] Exod. 29.22. or, great round-cake: For this, in Lev. 8.
26. Mofes faith one cake. So in 1 Chr. 16.3. that is called a loaf, which in 2 Sam. 6.19. is called a cake. Applic.

Loammi Hof. 1.9. that is, Not my people, marg.

Loan 1 Sam. 2.20. The Lord give thee feed of this woman for the Loan, or petition, which she asked. That is, in stead of the Son dedicated to God, who was obtained by prayer. Annot.

Loath] To abhor, detest, disdain, be wearied of. Spoken of the Agyptians loathing to drink of the water, Exod. 7.18. Of the life, Job 7.16. Of the full ftomach loathing an honey-comb, Prov. 27.7. Of Gods leathing Sion, Jer. 14.19. Loathing the Kings, Priests, and Prophets (which were the Leaders of his people) for their corruption and wickedness, Zech, 11.8. Of the Penitent loathing their fins, Ezek.6.9. & 20.43. & 36.31.

[Loath] Zech.11.8. My foul loathed them, Heb. was fraitned

To the loathing of the person | Ezek. 16.5. for the loathsomnesof the soul: For the heart of man is deceitful above all things, and corrupt. Jer. 17.9. his understanding is enmity against God. Rom. 8.7. and he wholly as a magget, and a worm, Job 25.6. yea lighter than vanity, Pfal.62.10. D. Transl. and Annot.

Loathform Numb. 1 1.20. Hebr. to loathformes or alienation ; which the Gr. translateth, to choler; the Chald. to offence, that is, offensive. Aynswe.

Job 7. 5. Become leathfom, or melted, 57. 7, 8. By reason of stinking matter which ran out of his fores, which made his body yield a noviom favour to himfelf and others, and confirme

Lock | That whereby a key shutteth or openeth a door, Neh. 3.3,6,12,14,15.

Lock ] To make fast a door, Judg. 3.23. And locked them. The door (as is probable) having a spring-lock, locked in the shatting.

Locks As the womans long hair is noted as a fign of her husbands power over her, and her subjection unto him, I Cor. 11. 5-10. So the Nazarites hair might be the like fign of their subiection to the Lord, under whose power they had by their vow in special manner committed themselves, for further sanctification in The Nazarites might, but the Priests were forbidden to suffer

their locks to grow long, Ezek.44.20. And (which concerneth all) even nature it self teacheth us, that if a man have long hair,

it is a shame unto him, 1 Cor. 11.14.

Locks Within thy locks, Cant. 4.1. or from within, or through try locks; which are named in the original of binding or reftraining, because a womans locks are modefily and seemingly tyed up and covered, so that it was a fign of forrow, misery, and captivity, to have such locks unconvered, Isa. 47. 2. But the Spouse of Christ freed by him from Satans bondage, is decently dressed and covered in fign of subjection, 1 Cor. 11.5. and of her chast affection to him, as vers. 2. and Cant. 6.7. Aprilo. Or, through thy Veil, having Doves eyes, which may be referred to her bashfulness and modefly. Annot.

"Locuffs" A certain vile creature fo called. There were dievers kinds of them; fome hurtful and venemous, others com-

" modious for meat. Mat. 3.4. His meat was locufts.

The original Arbeh, Exod. 10.4. hath the denomination of a multitude, because their nature is to be many together, Prov.30.27. and huge multitudes are therefore refembled to locusts, Neh. 2. 15. God hath used them often (though small creatures) as inftruments of his wrath, Exod. 10.14. Deut. 28. 28,42. 2 Chr.7.13. Pfal.78.49. Joel 1.4. Some Countreys are so troubled with them, that thrice every year the inhabitants fet themselves against them; at the first destroying the eggs, then the young ones, and thereafter by several ways them that are grown up. As whilest alive they have occasioned famine in many places, by devouring the fruits of the earth, so when dead, the peftilence arifing of their putrified bodies, hath destroyed many more. Though they have no King, yet being in unity, they go forth by bands, Prov. 30.27. and when they are thus gathered together, they foreshew (as it's said) a famine. They are of divers kinds, and of divers colours; whereof fome fing, fome are filent, fome are harmful, others profitable. They have no certain place of abode, but leap hither and thither, here and there, Ifa. 33.4. Pfal. 109.23. Of their feveral kinds, differences, use for meat and medicines, how harmful, how they may be de-Stroyed, orc. See Insectorum, sive minimorum Animalium Theatrum, chap.16. P.116,117, &c. 2. Deceivers, or authors of false Doctrines generally, and

more specially, the Popish Clergy, with their swarms of Monks, Friers, Priests and Jesuites. Rev. 9.3. There came locusts out of the

\*\* Locusts | And his meat was locusts, &c. Mat. 3.4. 'Aneides The thing I man as mean was usually, or a man-2-4. Amenes not improbably may fignific deeple for a mephones, i. e. min-rus in M Nirdy on rase mit, or resemi deeple noi, all fruits or trees, in Phavorinus, i. e. fruits of the wilder trees, or indeed beards or leaves. Accordingly another. The word which we render localls, fignifies not living creatures, as some have ignorantly conceived: no by no means, but the tops of hearbs and plants. And Burchardus, relateth that in the Monasteries of Palestine near Jordan, the Monks use a food of a fort of hearbs called Locusts. Dr. Hamm,

Locufts The falle Prophets, and all the worthippers of \*\*Mahomet in the Eaft, arifing out of groß errors and ignorance, flying (as it were) by companies, and feeding, not upon their own, but the things of others, like locufts, till they had in a manner devoured and miserably wasted both the East Regions of the world, and the West Countreys of Europe. Also by these locusts are meant especially the great swarms of Popish Friefts, Fryers, Monks, and Cardinals, even the whole Popilh Hierarchy, and Pontifical Clergy in the West. These are fitly likened unto Locusts, which are a little and vile vermine, fpringing (as some say) out of smoak; flying together by heaps and swarms, eating up and destroying green things and fruits of and (warms, eating up and deutroying green times and units of the earth, being a very floathful & idle creature; even fuch for all the world as the Popith Clergy men. They are bred out of the fmoak and darkness of hellish ignorance, they are flow-bellies, 'living upon the sweat of other mens brows: Whatsoever in any Region or Countrey is most pleasant, they draw it unto them, and eat it up, laying wafte all the green things in the Church, over-spreading the earth in great heaps and rabblements, flinging thousand thousands with their damnable devices, and devilish invention. Rev. 9.3. And there came out of the smoak, Locufts upon the earth, which have power as the scorpions of the earth bave power. The Popish Writers themselves do acknowledg by these Locusts to be meant the Masters of errors, heretical Tea-'ehers, fuch as should give heed to Spirits of error, and doctrine of devils, bringing in dangerous errors and denying the Lord;

'as Franciscus Claudius a Carmelite Fryer hath expounded this place. The Rhemists also upon this Text, confess thus much in their marginal notes.

[Lod ] Nativity, or generation. A City, 1 Chr. 8.12. A mans

Lough Raisery, or generation. A City, 1 Cir.8.12. A mans name, Ezr.2.33.

Loughar A place, 2 Sam.9.4.

Lough Ha.S.I. A Shed that a Gardiner or Keeper of a Garden fetter hup in it, there to repose or shelter himself in a storm, or from thence to watch the fruits or plants in it. Annot. on Ifa. 24.20. where the original word is rendred cottage, as in Lam. 2.6. abernacie

' Ho loog ] To abide for a night, Gen. 28.11. Exod. 23.18. 2. To continue, To dwell a good fpace: As in Pfal.49.12.
Zach. 5.5. in which places the word Englished, continue, or remain, in the Original is lodg.

3. To make a neft, Mar.4.32.
4. To be practifed and observed, Isa.1.21.

To lie, Josh. 2. 1. marg.

5. To lie, John.2.1. marp.

Lodg] Let us lodg in the villages, Cant.7.11. or flay, or fojourn, or reft all night in the villages, such is the condescension and
goodness of Christ, that he disdaineth not the simplest, meanest cottages; and such is the high priviledges of those that are dull, and poor and ignorant by nature, to be made in him, rich and wife, and bleffed. Annot.

Lodging They have taken up their lodging, Ifa. 10.29. Heb.

lodged a lodging. Annot.

Prepare me a lodging, Philem.v. 22. The original Esvia, fignifieth all things requifite for the well-ufing of a franger, as receiving to a house, food, lodging, and all other necessaries belonging thereunto. Leigh Crit. Sac.

Loe noteth 1. Matter of attention and confideration, Prov. 24.31. Ifa.25.9. Luk.13.16.

4.31. 114.25.9. Luk.13.10.
2. Readinefs, 2 Sam. 15. 26. Pfal.40.7. Luk.1.38. Heb.10.7.
3. Some new thing and wonderful, Ifa.7.15.

Some new tring and womering, 142-7-15.
 Certainty and affirmation, Gen. 1.29. & 12. 11. & 17. 20.
 Pfal. 132.6. Ezek. 30.9. Luk. 1.32.
 Demonfration of a thing prefent, Gen. 29.2. and fometime

ground, fer apart by the fews for their private Orations and Devotions, whereof the Apostiles made use in a Christian way. Gre-

yottons, whereon the Apontos made and a summan majority sorts, po.17. See upper rooms.

Loftie] Spoken of God, who is the high and lofty one, Ifa.

57.15. But when of men, it's taken for proud, arrogant, and is ap-57-15. Dat which of hier, it's taken for proud, arrogant, and is applied to the eyes, Pfal. 131-1. Prov. 30-13. Ifa. 5-15. Looks, Ifa. 2-11. City, Ifa. 26-5. Mountain, Ifa. 57-7.

\*\*Lofty looks\*\*] Eyes not fet on high by nature, but exalted

by pride and arrogancy, looking upon others from aloft, with contempt and difdain, as the Pharifec looked upon the Publican. Ifa.2.11. The lofty looks of man shall be humbled. Thus David, Pfal. 101.5. nameth a proud perfon, a man of an high look.

vid, Plal. 101.5. nameth a proud perion, a man or an nightook. See Pfal. 131.1. & Prov. 21.4. Ifa. 5.15.

Leftip] Pfal. 73. 8. They speak leftily, or from aloft; or, of the most bigh, that is, of God, as in the next verse; but the Chald. expoundeth it, of the highness of their beart.

Lofting[s] The exalting or lifting up of ones felf out of pride of heart, Ia.2.17. Jer.48.29.

Lon An Hebrew measure, containing fix Egg-shells. It was of the same quantity with the fourth part of a Kab, half a pint.

Goodwyn, p.322. The log of oyl, Lev. 14.10. figured the measure of grace and joy of the Spirit bestowed upon us in our fanctification, Pfal.45.8.

Ifa.61.1. 2 Cor.21,22. Lois Better. Grand-mother to Timothy, 2 Tim. 1.5.

To long 1, chuse, affect, and be much pleased with

2. To have a will, a liking, to, Deut. 12.20.

3. To thirft, 2 Sam.23.15.

4. Vehemently and earneftly to defire, Job 3.21. Rom.1.11. Phil. 1.8.

Long 2 Sam. 13.39. Longed or wae consumed, marg. Job 3.21. Hebr. wait, marg. Job 6.8. The thing that I long for, Hebr. my expectation, marg.

Long | Spoken of Days, Exod. 20. 12. of a Season, Josh. 24. Time, 1 Sam. 7. 2. War, 2 Sam. 2. 1. Life, 1 King.
11. Years, Pfal. 95. 10. Furrowes, Pfal. 129. 3. Death, Beck. 12-5. Captivity, Jer. 20.28. Prayers, Matt. 22.14. Cloathing, Mark. 12.38. Praching, Act. 20.9. Abfinence, Act. 27.21. Hair, 1 Cor. 11.14. Patience, Jam. 5-7. Wings, Ezek. 17.3-Journey, Prov. 7.19. It's spoken also of the Alear, hangings.

The words both prefixed, as day, how, so, and hereunto annexed,

as time, while, point out the meaning of the places.

Long Dan. 10. 1. Heb. great, marg. Hof. 13.13. Heb. a time.

Long life, I King. 2.11. Heb. many days. marg. Prov. 2. 2. Heb. years of life, marg.

Long [uffering] Spoken of God, Exod. 34.6. And long [uffering, or long ere he be angry, Heb. long of anger, or of nostrils. Ayns. Of man, Col. 2.12. Put on long-suffering. This is,

1. An unwearied firmness of heart, holding out under all crosfes, temptations, oppositions, &c.

2. A spiritual perseverance of hope, under the promise, with an expectation of the performance of it.

3. There's a long-inffering in our carriage towards others, in

regard of their reformation. Byfield on Col. 2.12. Look | Behold, fee, confider, view, mind, have regard to, take heed, provide for, perceive, mark, study, expect, wair for.

We must look Well, Prov. 27. 23. Narrowly, Isa. 14. 16. Earneftly, Act. 3. 12. Stedsaftly, Act. 7. 55. Diligently, Heb. 12.

15. Look | Heb.9.28. unto them that look for him, that love and look for his glorious appearance. Hall.

That look for him with faith and fervency.

Heb.12.2. looking unto Felus. The Original word, fignifieth an averting or drawing off the eye from one object to another. In our Christian rule we must take off our minds from every thing which might divert and discourage us, and we must fix them upon Christ for our imitation. Annot.

"In look into Not flenderly, and by the way, as minding another thing, but with bending the mind, to confider and throughly know the thing, as men bow their bodies when they

would look narrowly upon a thing, Jam. 1.25.

That we map look upon thee | Cant. 6. 13. or, let us see, (or view) thee, and properly it meaneth a looking upon with de-light. This cemeth to be spoken by her friends, desirous to see the Graces in this Shulamitels returned. See 1 Pet. 1. 12. Plal. 27. 4. Ifa. 52.8. Ayafw.

They befeech to take heed unto her felf, that if she had been

apt to be seduced and drawn aside from her first love and purity, now to return speedily and constantly, that they might with joy look upon her, might have more reason to admire her, and rejoyce

in her. Annot.

\*Look Jer. 39. 12. Look well to him, Heb. set thine eyes upon him, marg. Job 13.27. Lookest narrowly, Heb. observeth, marg. Gen. 40. 7. Look ye so sadiy? Heb. are your jaces evil? marg.
No man was able to look thereon, Rev. 5. 3. or therein; for John

looked on it, verf. 1. The fense is, No man was judged worthy to

know or publish these great mysteries. Annot.

Look | Look not upon me, Cant. 1,6. or behold me not, to wit, with contempt for my blackness, that is, despise me not, as in Joli. 41-34. He beholdetn all high things, that is, despiseth them; or. Look not upon me with delight and gladness for my affiction as in Obad, verf. 12. thou shouldest not have looked on the day of thy brother; or look not upon me with astonishment, as I Thest. 3.3. Aynsw.

Or do not consider me, with an evil eye, so as to censure me, nor with an offended angry eye, fo as to increase my blackness, nor with a legrating uncomfortable eye, so as to be dismayed or aftonished for my sake, nor with a partial eye, so as to behold my weakness only, as some do upon the corruptions and failings of their brethren, but pass over their graces. Annot.

He looked up, Mar. 5.28. or, recovered fight, Dr. Ham. Paraph. Whosever looketh on a woman, Mat. 8. 24. Βλέπειν here signifies not to see, but to behold, consider, look upon with some intention, or earnestness, or voluptuous design. Dr. Ham. Annot. a.

Look Prov. 6. 17. A proud look, Heb. haughty eyes, marg. Prov. 21.4. And high look, Heb. haughtinest of eyes, marg. Ila. 2.11. The lofty looks, Heb. the eyes of loftines, marg.

Looking-glass Exod. 38.8. or Brasen glasses, marg.

Loops or Latchets, used about the Curtains of the Tabernacle, Exod.26.4,3,10,11.

A.0012 Gen. 49. 21. Let loofe, and so light-stored, both to pursue enemies, and scape danger. Ayasw. Lev. 14. 7. Let loofe, or let go, and send away. Ayasw. Signifying that he that wasmade clean was set ar liberty, and restored to the company of others. Annot. Dan.3.25. Unbound.

"To toole To pronounce for giveness of fins, to truely humbled and repentant imners. Mat. 18. 18. Whofoever you shall loofe on earth, Sec.

'2. To give the fruit of forgiveness of fins in heavenly blesfedness, Mat. 18.18.

3. Tountie, Joh. 11.44.

4. To put off, Jofh.5.15. 5. To remit, Mat. 16.19.

6. To fer free, Luk.13.12.

7. To be raised up, Act.2.24. 8. To fet fail, Act.27.11.

9. To open, Rev. 4.2.

Loofe the four Angels, &c. Rev. 9. 14. All adversary power of the creature, even from the beaft to the Angel, is bound and loosed according to the will of God. Comper.

"Mo ioose ] To give liberty and power more fully to execute this rage and cruelty against the truth, and professors of it, to vex them by all the means he can. Revel. 20. 3. He must be

Loofed] - Judg. 15.14. Heb. were melted, marg.

Lop | Shall lop the bough. Ifa. 10.33. Heb. word for word, shall branch or bough, the branch or bough. To branch or bough, for to cut or lon off. Annor.

LO20 | A word of Reverence given to Prophets and publick Teachers and men of fort. Thus is Elias called Lord, and A-

braham of his Wife is called Lord, 1 Per.3 4.

'2 A title of honour given to great men, in respect of their 'rule and command over others. Gen 42.30,33. The man who is 'Lord of the Land, Gen.43.16. It fignifieth Tyrants, as Babylonians, in Ifa. 26.13.

'2. An absolute Ruler over the whole world, upholding all things in their beings, and disposing them to just ends. Thus God only is a Lord. Psal. 110.1. The Lord said to my Lord. The \*Hibrar word to often in Scripture translated Lord, is Jebruah, (of which see before) and Adonai, both which are expressed in the fore-mentioned place, Psal. 110. 1. This last Adonai, cometh of another word Adon, which fignifieth a base or pillar which fustaineth any thing. Our English word Lord, hath much such a force; for it cometh of an old Saxon word, which importeth to fuftain, uphold, refresh, or cherish.

Note, That the word Adonai, which fignifieth my stays, or pillars, implying in it a mystery of the holy Trinity, in Gen. 15.2. is fitly spoken of God (the Lord of heaven and earth, Mat. 11.25.) who as a base sustained Abram in all his infirmities. There it is written with long A in the end, and so is proper to God, having the vowels of A when it is written with a short A

it is applied to Creatures. Ayafworth on Gen. 15.2. '4. An under Ruler, which in flead of God, and for him, and under him, hath rule and dominion over all things, but more especially over his Church. Rom. 1.2. Concerning his Son Fesus Christ our Lord. Thus Christ only is a Lord. Compare Eph. 5.22.

"5. Any and every godly perfon ferving God, as under him,
and by him, and made also himself a Lord over Satan, the world and the flesh, Rom. 16. 20. & 6. 6, 12. 1 Cor. 9. 26. Gal. 6. 14. 1 Pet. 2.5. Rev. 1.6. Pfal. 45.16. Vir pius eft, 1. Domini vir, 2. "vir Dominus.

"6. Every man as he is by creations and condition of nature and gifts fet over the inferior creatures, Pfal. 8.5,9,8.

Note, In Scripture Lord is used Efficiently for Tehovah. Civilly, as Act. 16. in token of reverence. Possessively, as 1 Pet. 3.6. for an Owner. In all fenfes Christ is our Lord.

Lozd Exod-32.11. Heb. the face of the Lord, marg. Lozd of all Christ, who is Lord of all, Act. 10.2.36. By

1. Of Creation, all things being made by him, Joh. 1.2.
1. Of Creation, upholding all things, Heb. 1.3.
2. Prefervation, governing all things, Eph. 1.22.

Redemption, ranfoming all men by the price of himfelf,

1 Tim.2.5.
"God or Christ (which is God) is our Lord,

"I. By reasons or respects of him to us.

" I. He made us, and is,

" I. Lord of our life. " 2. Of our fafety.

"3. Of our fustenance.

"4. Of our dwelling on the earth and in heaven.

4 2. He recovered us from Satan and Hell.

" 3. He dwelleth in us by his holy Spirit-4. We shall dwell under him in Heaven.

"II. By reasons taken from us to our Lord. i. We owe our felves to him:

"I. By debt, for that we have received.

"2. By promise and profession of that he hath required.

"3. By hope of that we mall receive.

"Logo of glozy" A glorious renowned Lord, worthy of re-nown, and full of glory and majefty. 1 Cor. 2.8. They would not have crucified the Lord of glory. Plal. 247, Act. 7.2. making glori-

ous the poorest and meanest of his Saints, Jam. 1. 1.
\*\* Hoar of hearten and earth) The Maker, Commander; and disposer of all things in Heaven and Earth. See Posses

"ALDED OF hoffs The mighty and ftrong God, under whole power and disposition all Creatures be as an host of Souldiers under their Emperor to execute his judgments. Pfal. 24. 10. The Lord of bost is the King of glory.

T.O.

"Lozo of hoffs ] The mighty and ftrong God, under whose power and disposition all Creatures be as an host of Souldiers under their Emperor to execute his judgments. Pfal.24.10. The

Lord of hoft is the King of glory.

\* 1 020 of hofts, with the Word and Spirit] That God the Father, most mighty commander of all things, would afford his presence and aid unto his Church, with Christ our Saviour (the Word) and the holy Spirit. Hag. 2.5,6. The Lord of hosts will be with you, with the word and the Spirit, &c. This is the most evident place in all the cld Testament for proof of the holy Trienity: the Doctrine whereof being more sparingly and obscure-'ly fet down in the Old Testament, is in the New Testament more largely and clearly taught unto the Church of

"To enquire of the Lozo ] fignifies either to feek to some Prophet for knowledge of Godsmind, as to Abraham then living,

or by private prayer to go to God, Gen.25.22.

"In the Lozd The Lord God, to be author of subjection and duty from inferiours toward their lawfull superiours, Parents, Husbands, &c. and also the measure of this subjection, how far s inferiours must obey, that they do nothing to offend God; obe-dience must be yielded for his sake, and according to his will, Eph. 6. 1. Obey your parents in the Lord. Col. 3. 18.

2. In that concord, whose bond is the Lord, Philip. 4

'1, 2.
'Lozd of life] One who liveth of himself, and is author,
'giver, and preserver of life in all living creatures, having the lives of all creatures under his power; being the only procurer of eternal life unto the elect. Act. 3.18. Te have killed the Lord

\* flife. A Soveraign Lord, to whom belongs 'all power and dominion over all Emperors and Kings of the earth. Rev. 17. 14. For he is the Lord of Lords and King of

God having given him supreme power over all, it is fit that all should be willingly subject to him, or subdued under him, Psal.

inould be willingly inbject to him, or inbdued under him, Plal. 110. 7, 2, 3. Mat. 28. 18, 19, 20. 1 Cor. 15. 25. Annot.

"Lo20 of Lo20 of] The highest Ruler, far above all other Governors and Rulers what loever. Rev. 19. 19. Who bath his name written on his thigh [The Lord of Lords.]

"In the name of the Lo20] At the commandment of God, by his blessing, and to his only honour and glory. Col. 3. 17. Do

'all in the name of the Lord Jesus, infinite in power, which no earthly or hellish power is able to refist, therefore however it feem unpossible that Rome being propped up with the might and riches of many great friends and confederates, should be destroyed, yet it must be so, sithence he that executeth the judgment firong a Lord. Rev. 18.8. For he that is fo condemneth (or judgeth) ber is a firong Lord.

Left any should think the City too strong to be destroyed so quickly, he telleth of Gods power who undertaketh the work, Jer. 50.34. Annot.

\* As to the 1020 In doing duties to superiors, to be moved with the will of God, and with reverence of his authority, as if they were to do fervice to God himself. Eph.6.7. Doing fervice as to the Lord.

AS OF THE LOVA:

\*\*MODDLY IN a Lordly dish., Judg-5-25. i.e. In a rich and fair bowl, befiring a man of his honour and dignity; or else so large, that he might drink his fill out of it. Anaot

\*Mo be the Lord's To be the peculiar people and possession of Christ (who by right of redemption is our Lord) to be cared for, and saved by him in life and death; as in both we are to look to him, and to do his will, and commend our felves 6 to his fafe keeping. Rom. 14.8. We are the Lords. Believing Chri6 flians are in fuch wife the Lords, as themselves be more than Servants, even Christs friends, Gods children, heirs of Heaven, Kings and Priests to God, through the death of their Lord. Rev. 1.6. Therefore as a learned man hath wittily observed, the faithful are Domini, both in the Genitive and Nominative Cafe. They be so the Lords, as themselves be Lords and Princes. Psal. 45.16. Thou shalt have children, whom thou maist make Princes throughout all Lands. What falsehood then is there in Popish do-· Grine when they do teach us to doubt, whether in life and death we be the Lords? also, that after death, many faithful go unto · Purgatory, to fuffer torment there? whereas they which be the Lords, are parged by the Lords blood from their fins, and need ono Purgatory-fire to cleanle them.

\*Many Logos | Many which be like unto Lords, and re-pured to of the world, being not to indeed: For to us there is but one God, and one Lord. I Cor.8.5. As there be many Gods,

and many Lords.

¶o2 the Lo20s lake For the love and merit of Christ who
is made heir and Lords of all. Data 9, 27. For the Lords lake.
Thus the true Catholick Church of the Old and New Testa.

ment, concluded all their prayers, not in the name of Christ and

' Lozde Supper ] That Sacrament of the New Testament. which fealeth to us our spiritual feeding and growing in Christ, I Cor. 11.20. See more in the Supper of the Lord. Papists offend, which transform this Supper of spiritual refreshing, into a Sacrifice propitiatory for fin-

Lozoship | Mark 10. 42. Luk. 22. 25. Dominion, au-

Lo-ruhamah | without mercy, or not having obtained mercy.

Hol. 6.1. marg.

"Do lose] To suffer one to perish, and to go on to destru-Ction. Joh. 6.29. That of all which he hath given me, I should lofe

"Mo infe life To lay down our life willingly for Christ his Gospel Mat. 10.34. He that lofeth his life for my Sake.

. To destroy it, and cast it away for ever. Mat. 10.39. He that will find his life shall lose it.
3. To be flain and kill'd, Judg. 18.25.

4. To weary, affild with forrow, and to make fad to death, as ready to breath out the last, Job 31.39.

5. To be damned, Mar. 8.36.

Lofg] Harm, hurt, dammage, hinderance, Gen. 31.39. Hinderance from labour, Exod. 21.19. Things cast away out of a ship in the time of tempest, Act. 27.21. Leesing, Ibid. 22. Lack or want of things necessary, Phil.3.8.

Loff | Elect, which fee and feel themselves lost and quite undone, because of their fins. Such as are so far out of the way, that in mans judgment they are cast away. John 19.10. The Son of man is come to seek and save that which is lost. Mat. 18.11.

2. A person cast for ever out of heaven to perish in hell, Joh.

Loff | 1 King. 20.25. That thou haft loft, Heb. that was fallen,

Lot \ wrapped, joyned, recovered, or bound together. The Son of Haran, Gen. 11.27. See 2 Pet. 2.7.

Lot | Some square thing, as a Dye or other thing, cast into a pitcher or pot thence to be drawn out again (as a means to end strife) in case of doubt, as in division of Lands, choyce of officers, &c. Prov. 16.32. The lot is cast into the lap, but the disposition is of the Lord, Prov. 18. Act. 1.26.

Note, that the event of Lots cometh not from Stars, Fortune, Devil, nor Saints, but from God only, whose priviledg it is to

order the fuccess of them.

. That which falls out by Lot to be ones proper portion, or, inheritance, or part. Pfal. 16.8. The Lord is my lot, Deut. 32.6. Ifrael is the lot of his inheritance. The Apostle, I Pet. 5.2. calleth the Church by this name.

'3. That which is ones chiefest good and commodity. Pfal. 125.

3. The rod of the wicked shall not rest on the lot of the righteous; that is, upon themselves and their good things.

4. The inheritance of any person, either earthly or heavenly. Hence come those phrases in the Book of Johna. The Lot of Ephraim, of Zabulon, of Juda, &c. Also Act. 26.18. Col.1.12. That which is translated The inheritance of the Saints, in the Original is, The lot of the Saints.

'5. The reward and recompense which is rendered to any for their fins. Ifa. 17.14. This is the lot of them that were robbers

6. Fellowship, or participation in any good thing. Ad. 8.21. Thou bast neither part nor lot: For so the word is in the Original, that is, no fellowship.

The use of Lots, was I. Lawful. 1. To find out one from another, 1 Sam. 14-41. Jonah. 1.7.

2. To divide Lands, Numb 26.55,56. & 33.54.

3. To choose an Officer, Act. 1.26.

To order the courses of men in office, and to divide them, 4. To order un. ... Chr.24.5. Luk.1.9.

5. To decide a controversie, whose the thing should be, Pfal.

22.18. Joel 2.3. Mat. 27.35. Joh. 19.24. II. Unlawful, Eft.3.7. Lot] 1 Chr. 16.18. Heb. cord, marg. 1 Sam. 14.41. Give aper-

it lot, or fhew the innocent, marg. Lotan ] wrapped, joyned, covered, or bound together. The Son

Mo caff lots To divide a thing by Lot. Mar. 27.35. upon

my orflare did they caff lots. Prov. 1.14.

\*\* To raff lots for the speople, or Aribes of Alrael] To
distribute to every Tribe (except the Tribe of Lew) their sevetal inheritance by lot. See Joh. 14.1.5.16.17.18.

'2. To obtain an inheritance in heaven, not by our own merit, but by Gods free gift. Hence Peter calleth Christians Gods heritage, or the lot of his inheritance, 1 Pers. 3. bur more cleerly the believers are faid to receive an inheritance among them which are sanctified, &c. Act. 26.18.

· Ta

L O O

"Ho caff lots upon a penple 7 To challenge Lording and t power over a people, to dispose of them at their pleasure, as their portion. Joel 3. 3. And they cast lots upon my people, &c. 'Obad. 11.

Mono] Pfal. 33. 3. Triumphant. Aynsw. Pfal. 98. 4. Cheerful, Idem. Applied unto Instruments of Musick. 2 Chron. 30.21. hil, taem. Applied unto informents of aunifice, 2 c. 11001.30.21. Heb. Informents of strength, marg. Shout, Ezra 3. 13. Singers, Neh. 12.42. Streets fang loud, Heb. made toeir voyce to be beard, marg.) Cry, Est. 4.1. Rev. 14.18. Noyse, Psal. 33. 3. Cimbals, Psal. 150.5. an Harlot, Prov. 7.11. Voyce, Gen. 39. 14. Heb. great, maro.

With a lond voyce, Rev. 8. 13. That all men might hear, chap. 5.12. Or to flew the greatness of the Plagues to come, chap. 14.9. Annot.

\* Love, referred to God ] figuifieth,

1. His divine effence, infinitely delighting himself in his Son • 1. His divine enence, infinitely delighting matter in this sour energy of the control of the c 6 /0710-

'2. His purpose and decree to choose some unto salvation by \*Chrift. Rom.9.13. Jacob have I loved. This love is elsewhere called the good pleasure of his will, and foreknowledge of God, Rom. 8.29. Rom. 11.2. Eph. 1.4.

'3. The fruits and effects of that loving purpose.

'1. In the regeneration of the elect.
'2. Their fanctification.

3. In the grace of perfeverance.
4. In the hope of Giorification. Rom. 3. 6. He bath [bed a-broad his love in our hearts. Also it fignified the tokens of his love in earthly benefits, Mal. 1.2.

'4. The proceeding of these former fruits of grace, till they come to perfection of Glory. John 13. 1. Them he loved to the and. The love of God is used in Scripture, either actively, for that love wherewith he embraceth his elect in Christ unto life eternal, as in Joh.3.18. Rom. 5. 8. & 8.39. Eph.3.19. or paf-fively, for the love wherewith God is loved, 1 John 4.20.

45. Inordinate delight and contentment in some person or thing. 2 Sam. 13.1. And Ammon loved his sifter Thamar: here is

is taken in evil part.

66. To give one an amiable and lovely look, or to receive one \*courteously and friendly. Mar. 10. 21. Jesus bebeld him and toved him: with a common, but not with a special love, with the · love of an Inftructer and Doctor, and not with the love of a Sa-

Referred to man | fignifieth,

1. An affection of the heart, moving and flirring us to with well, and to do good unto fornething which we justly like, and find contenument in. 2 Sam. 1.26. Thy love to me was wonderful. · like to the love of women. This is natural love, such as a woman

beareth to her hybband, a mother to the child,  $\phi_c$ .

(2. An holy affection of the heart, caufing us to delight in God for his goodness take, and in our Neighbour for Gods take.

I Joh. 14. 19. We love him, because he loved us first, vers. 21. He
that loveth God, should love his Neighbour also. This is Christian
love, which is a fruit and fign of a justified person, but is not our 'inflice before God.

63. That affection which more nearly and straightly bindeth friend unto friend. I Sam. 18.1. And Jonathan loved him as his

fown foul. This is love of friends.

Love, as it's put for the affection of love, Gen. 29. 20. fo is it allo for, The effect of love, Ibid.32. Joh.15.13. for, to bear good will towards, 1 Sam.18.22. So also, for Luftful act, Prov. 5.18. The person beloved, Cant. 2.2,7. & 3.5. Embracement, Cant. 1.2.

There's I. a Natural love, lawful, Prov. 19.8. Pfal. 34-12. Rom.

13.9. Unlawful, Joh. 12.25. 2 Tim. 3.2.
II. Conjugal, Divine, Jet. 2.2. & 3. 14. Hof. 2.19.20, Humane, Gen. 24.67. Eph. 2.5. Idolarrous and diabolical, Jer. 2. 25. & 8.2. Ezek. 16.27. Hof. 9.1.

III. Parental and Filial, Gen. 22.2. & 25.28. & 37. 3. & 44.

IV. Spiritual, 1. Of Christ to his Church, Eph.3.19. & 5.2. Rev.3.19. and to some particular persons, Joh.11.3.5. & 13.23. & 20.2. Gal.2.20.

2. Of ours to Chrift, Cant. 1.4,7. & 3.2,4. Joh. 21.15. To one

another, Job 13.34,35. 1 Joh.4.7,11,12. 3. Of Paffors towards their people, 1 Cor. 16.24. 2 Cor. 12. 15. 1 Thess. 2.7,8. and people towards their Pastors, 2 Cor. 8.7, 8,24. Col.2.2. I Theff.5.13.

4. Of Gods love towards us, Joh. 14. 13. & 16. 17. & 17. 23. Rom. 5. 5, 8. and ours towards God, Plal. 116. 1. I John 4.

Mobe] Tit.3.4. or Pity, marg.

"Love] One most dear and affectionately desired, Cant. 5. 2.

\*\* Thought one most dear and affectionatery defined, or and of the my fifter my love.

What, had Chrift no love but his Sponfe? Did his love go out of his own heart, to her, as it were? It is ftrange, yet true, Chrifts love is fo great to his Church and Children and to continual to it, the first character of the proof of the pro that his Church and people, and every Chriftian foul, is the feat of his love. That love in his own breft being in them, they are bis love, became he himself is there and one with them. There is no saving the to any our of the Church, which is his love, when Churs said in love, he shews that as his love goes and planes and seas it self in the Church, so it is united to that, and is not scattered to other objects. Sibs.

This title given unto the Church even in her infirmity, flews what affection became unto the chirch her, and how he efteemed of her, notwithflanding er fins, which he imputed not, but looketh upon her graces which he had indued her with, as if she were perfect and undefiled. Aynsw.

His love, his eternal love, whom he loved by that early love which prevented all poffibility of hers to love him. Annot.

Thus he also termeth her, Cant. 1.9. I have compared thee, O my love, &c. (or my feller friend, my companion, familiar, fo named of feeding and converfing together, and so partaking each of others good or evil, so in vers. 15. and in chap. 2.2, 10, 13. & chap.

4.1,7. & 6.4. & 7. 6.) Ayn(w. Friend, companion, next to me, or what ever elfe that can express kindness and love is comprehended in this word, which is repeated nine times in this book, and denotes both the affluence and profusion of his love, and their happiness whom he loveth, who are his friends, and next to him, if they keep his commandments,

Luke2.2.30 Joh.17.21, Annot.
Luke2.30 Joh.17.21, Annot.
Lube J Cant. 1.2. Heb. loves, marg. By loves are meant graces and fruits of them here first from Christ to his Church, afterward from her unto Chrift. See Cant.4.10. Thy love is better than Wine, faith the Church to him: How much better is thy love than Wine, faith he to her. These she received from Christ, by the works of adoption, redemption, juffification and fancification through Christ and his Spirit, 1 Joh. 21,16. & 4.9,10. Joh. 15.13. Rom.

5.1.5. Eph. 5.25,26,27 at 19 m. The Gospel-Ordinances of Christ, which exceed the rites and tervices of the Tabernacle, whereof wine was a part, or else the compassions and kindness of Christ set forth in the acts of Adop-

tion, Redemption, &c. Annot.

1.002 Heb.6.10. Labour of love, I Theff. I. 3. because they manifested their love with much danger, and through many discouragements. Annot.

couragements. Annot.

1999 love] Cam. 3.5. & 2.7. meaning Christ her Beloved, who is called Love for excellency take, because God is love, I Joh. 4.8. most worthy to be loved, and loving his most dearly. Aynfw.

The Word for love is an abstract, which being here spoken of

Chrift, imports, not fo much Beloved, as all love it felf, the very effence of love, who is nothing elfe but love. Nor should any thing be loved by us, but as it either conveys love from him, or elfe draws up our affections unto him. Annot.

Thus, whatfoever Christ faith to the Church, the Church faith back again to Chrift, and he back again to the Church, fo there is

a mutual contentment and joy, one in another. Sibs.
Love better than wine That Christs love unto his belo-

ved Church in sweetness and wholesowness, doth excell any delicate banquet, noted by Wine, Cant. 1.1. & 4. 10. How much better is thy love than Wine? See Better.

A 10te Mala. 11. Which be broved, or ought to love, marg.

\* Not to love their lives To prefer the truth of the Gospel, and faith in Christ, before their own-lives, being prodigal to spend even their bloud, rather than by any torments to be removed from the Gospel. Rev. 12. 11. And they loved not their lives unto death; that is, not their lives more than Christ. A comparative speech, like that in I Cor. 1.17. Christ fent me not to baptize, but to preach; that is, rather and more sent to preach then to baptize.

Act. 20.24. 2 Cor. 11.23. & 4. 11. But exposed them to death.

Or, despised them, and set them low, in comparison of the conconflantine in the war against the perfecutors. Some understand this of the Martyrs who died for Religion before Constantines time. Annot.

If ye love me, keep my commandments, Joh. 14.15. The notion of loving God in Scripture, but especially in the New Testament, seems most fully to be taken from one most eminent act and expreffion of love amongst all men; viz. that of doing those things which are esteemed most grateful and acceptable to the beloved; either as tending most to his good, or any other way most defirable to him. For this indeed is the one expression of loving one anvther, all other being effects of love to our felves. But because God wants no contributions of ours to the advancing of his good, or

(indeed) of his glory; and our only way of doing grateful things to him, is our performing what he commands, therefore it is confequent, that our obedience to the will and commands of God in the highest and most perfect manner, is styled the loving of him, being indeed the prime, if not the only way of demonstrating our love to him. So here, If ye love me keep my commandments. If ye are so affected to me, as to desire to gratifie me, obedience to all my precepts is the way of doing it. So vers. 21. 23, 24. & 1 John 2. 5. & 5. 3. From whence it is, that as in some places compared together, love is equivalent or parallel with keeping the commandments of God, as Exocl 20.5. Settle 5.9. & Gal. 5.6. compared with 1 Cor. 7.19. (and disobedience to enmity, Rom. 8. 7. & Jam. 4, 4. So the whole condition available to our acceptation with God, and Salvation, is oft express by this ftyle of love. And because those duties that are to be performed to God immediately. are more acceptable and grateful to him; but especially that of confessing him, and in despight of dangers and death it felf, keeping close to him; therefore that is many times exprest by loving of Cirift, 1 Cor. 8.3. & 16.22. Eph. 6.24. Jam. 1.12. Rev. 2.4. Dr. Ham. Annor. 4.

'An love in truth | Sincerely, according to that precept,

mu tions in trutting officeren, according to that precept, (Rom.12.9.3. John.1. Whom Hove in truth.

Aouely 2 Sam.1.23. Amiable, worthy to be beloved, Ezek.

33.31. A lovely long, Heb. a long of loves, marg. Phil.4.8.

1.obely He is altogether lovely, Cant.5.16. lovely to God, to us, to the foul; as being fitted with all graces that might make him lovely. Yea, by how much the more he was abased for us, this makes him more lovely, that out of love he would abase himfelfio low. When greatness and goodness meet together, how goodly is it? Sibs. See Altogether.

Lover | 1 King. 5.1. Alover of David. Ready to do all good offices to him, 2 Sam. 5.11. Annot. Tit. 1.8. A lover of hofpitality, Φιλόξεν , one friendly to strangers, and ready to lodge and entertain them. Tit. 1.8. A love of good men. The Original order 00, may be rendred either a lover of good men, or a lover of good

things. Leigh. Crit. Sac.

Lovers mil despite tree, Jer. 4.13. or Paramours. For the word is never used but of wanton lascivious lusts rather than love. Annot. Jer. 22.22. Thy lovers shall go into captivity. Those that thou and thy Rulers relied upon for fuccour and support, shall become Captives and Exiles as well as thy felf; for of them also had the Chaldean King captives in Bablon, chap, 52:31.32. Annot.

Low Bale, poor, abject, nothing effected, of small repute

or credit. Pride bringeth into this condition, Job 40, 12. Prov. 29.23. Iniquity, Pial. 106.43. Opprefion, Pial. 107.39. Thus are Gods people in their own eyes, Luk. 1.48. and when thus, are hol-

pen, Pial. 116.6. & 136. 23.

Low | Brought low, Pial. 106.43. or impoverished, or weaken-

ed, marg. Lower, Heb. 2-7. or inferiour, marg.

\* Is made low) May be made poor. For at once to be

\* rich and poor, noble and vile, high and low, this cannot be:

\* but of rich and noble, to become in a fhort space needy and igof this verse expounds the former. Riches are as subject to poverty, as grass to withering.

Low parts of the earth] put for,

1. A bife condition and contemptible, Ezek. 26.20.

2. The place of the dead, Pfal.63.9. 3. The Mothers womb, Pfal. 129.15.

4. The incarnation of Chrift, or the grave, Eph.4.9.

5. The valleys, Ifa.44.23. Long Job 6. 5. To bellow as an Ox, or Cow. See i Sam.6.

Lowline [6] The humbleness of mind, and modefly of godly persons. Mat. 11.22. For I am lowly in heart, Phil. 2.3. 2. An abject and vile estate, subject to the contempt of the world. Luk. 1.52. And exalted them of low degree. Jam. 1. 9, 10. 4 Alfo Luk.1.48.

Lowlines Tamerogeoden, Eph.4.2. Phil.2.3. It fignifieth

an habit of the mind, contrary to arrogance.

The word plainly fignifieth base mindedness, when a man is low; vile, and abject in his own conceit. The Philosophers make it a contemptible vice, but the Apostle here commands it. Leigh-Crit.

Lowly] Humble, Prov. 3.34. compared with Jam. 4. 6. & 1 Pet.5.5. He is lowly, Zech.9.9. In outward effare, poor, mean, affildted, Ifa.52.14. In mind and heart, meck, humble, Mat. 12. 19. Annot-

Lowging Mat. 16.3. The skie is lowring, snyvalow, Sad, as

the word is rendred, Mar. 10.22. Lopns A part of the body, which (as a pillar) ftrongly up-

holds the whole body, Exod. 28.42. '2 The whole man, by a Synecdoche, Act. 2. 20. Out of the fruit of his loyns. &c. Deut.33.11.

'3. A readiness with all our might, to execute a charge or duty committed to us. Luk.12.35. And your loyns, &c. This readiness followeth mortification of our lusts, as an effect the

4. Sides. Jer. 20.6.

2. Middle, Mat.2.4.

Lopnes | Gen. 46.26. Heb. thigh, marg.

Let your loyns be girt, Luk. 12.35. that is, be readily prepared to fer forward.

Gird un the loins of your mind, I Pet. 1.13. that is, As he that would haften his journey, tucked up his long garments (which in those Countreys they used) to remove the inward impediments of the mind in your heavenly journey.

Tour loves girt about with truth, Ephel. 6. 14. that is, let the

Word moderate, rule, and govern your affections.

# u

Lubim | The heart of a man; or, heart of the fea. A Country, Nahum 3. 9. Whence Lubims, 2 Chr. 12.3.

Lucas | Arifing to him, Philem. vers.24. called also Luke. A

Physician, Col.4:14. See 2 Tim-4.11.

\*\*Lucifer] Bringing light. Properly, the Star arising before morning as mellenger of the day, the greatest of the stars, and to fuch brightness as a shadow is caused by the light of it: but figuratively, the King of Babylon, Nebuchadnezzar, Thining above others in worldly pomp and dignity, whereunto God threat-ned a doleful end, in Ifa. 14. 12. How art thou faller from Heaven. O Lucifer!

Lucius J Oflight. A Teacher, Act. 13. 1. Rom. 16. 21.
Lucius J Oflight. Lawful, Phil. 1. 21. Unlawful, 1 Sam. 8. 3. termed Filthy, and whereunto Gods Ministers must not give them-

felves, I Tim. 3. 3, 8. Tit. 1. 7, 11. 1 Pet. 5. 2.

Lut Nativity, or generation. The Son of Shem, Gen. 10.

22. The Nation descending of him, Isa. 66, 19.

Ludim ] The same. The Son of Misraim, Gen. to. 12. Lubith A floor made of boards; or, greenness. An hill, Ifa. 15. 5. & Jer. 48. 5.

Luke ] Col. 4. 14. 2 Tim. 3. 11. See Lucas.

Lukeboarm ] Rev. 3. 16. that is, neither hot nor cold, indifferent. Such as they who did halt between two thoughts, or

opinions, I King 10.21.

"Lukemarm ] One which is neither hot nor cold, being in-different, ready for all companies and religions without love or zeal to God: fuch are loathforn to the stomach of Christ, and shall be spewed forth of his mouth, as vomit is offensive to the ftomach, mouth, and man that speweth it. Rev. 2. 16. Because thou art lukewarm, and neither hot nor cold. It is an Allegorical speech borrowed from lukewarm things that provoke the stomach to vomit, and fignifies that Neuters and Time-servers shall at last be cast out with loathing and detestation.

'Aump] A piece of clay or earth, whereof pots and vef-fels be framed, after the will and pleasure of the Potter, Rom. 9.

62. Whole mankinde, or the Nature of man being unformed and unperfect, as some think; or as it stood in Adam uncorrupt and pure, as others more reasonably judge; or as it is corrupt by the fall of our first Parents, out of which set before the eye of God, he according to his good pleasure, mercifully chose fome to eternal life by Christ, and others he justly left in their corruption, appointing them to wrath. Thus Augustine and most Divines both old and new expound it, Rom. 9. 9, 21. Hath not the Potter power of the same lump, &c. Bucer taketh this lump to be the first original of mankind, out of which man was framed and made of God.

'3. The people of the Jews descending naturally of the holy Patriarchs, who were as the first fruits, which being confectated to God the reft of the crop or mais of fruits was holy to the Lord. Rom.11.16. If the fift fruits be boly, the lump is also boly.

See Numb. 15.20.

4. A clufter, Ifa.28.21. 5. All the fruit remaining after the first fruits taken out for God. Rom. 1 1.16.

Spiritually, the lump is the posterity of holy Fathers, the first fruits.

6. A Congregation or particular Church of Christ, 1 Cor. 5.6. Lunatick Mar. 4. 24. & 17. 15. Troubled with the falling fickness, oftentimes falling into the fire, and oft into the water. They are thus denominated, for that, (like the Moon) their difeafe at certain times waxeth new; or for that being born at the new Moon, they are subject to this disease, or at the change of the Moon are most troubled herewith. Lurk)

Lurk To lie hid, not to appear, 1 Sam. 23. 13. To lie in-

.. u

Muit, Prov.1.11,18. Pál. 17.12.

Luthing Pál. 17.12. Heb. fitting, marg.

\*Luff The defire of some lawful thing, tending to preservation of Nature: that is natural luft, in It self good, Pál. 106.

14. And Pial. 77.18. Requiring mest for their lufts.
Corruption of heart, covering things forbid. Rom. 7.7. Thou " (halt not luft; this is original luft, or birth-fin.

2. All evil defires and affections, whether without confent or with confent, 1 Pet. 2. 12. abstain from fleshly lusts. This is actual luft.

4. The defire of good things, according to Gods will; with a loathing of the contrary. Gal. 5. 7. The spirit lusteth against the spl. This is spiritual lust. See concupience. Here it is taken in good part.

5. Will and pleasure. Psal. 27. 14. Give me not to the lust of " mine adversary.

"This is taken two ways.

" 1. For natural things in man, viz. defire, affection, and fo " it is of God, and therefore good.

"2. For a moral thing: First, for the will or corruption of " nature and goodness, and therefore evil and forbidden.

" I. Ours towards other ...

" 2. Others towards us. "This is taken two ways.

" 1. Generally, for all forts of evil defires, or defires of evil, Rom. 7. 7. Jan. 4. 2.

"2. Specially, for concupifcence, or defires of carnal pleasure.
6. The pleasure, will, or defire, 1 Pet. 4.2.

To luft | Taken in a good part, Deut. 12. 20. Gal. 5. 17.

"Ho luft after Wantonly to defire things delicate and pleafant, Rev. 18. 14. That thy foul lufted after.

"Luft Deut. 12. 20. To defire. Answorth. Embuses, thus rendred in 1 Pet. 1. 12. is taken for a longing and earnest desire. So in Luk. 22. 15. Leigh Crit. Sac.
Jam. 4. 5. Lusteth to envy. The original & racose , fignifieth

fuch a delire as is impatient of delays. Idem. Ibid.

Numb. 11.4. Fell a lusting, Hebrew, lusted a lust, marg. Hutty] Judg. 3. 29. Hebr. fat, marg. Hutty] Judg. 3. 29. Hebr. fat, marg. Hut3] An almond, departing, or bunding. A City, called also Betbel, Gen. 28. 19. Judg. 1. 23, 26.

"Lyar A vain, deceitful, diffembling, unconftant person. fpeaking otherwise than he doth think, and doing otherwise than he speaks, and is very apt to broach and receive false opinions. Such an one is every man naturally. Rom. 3.4. Let God be true and every man a lyar.

'2. One who accultometh himself to lies. Rev. 21. And all

\*\*Ipars\* ] Jer. 50.36. or chief stays, Heb. bars, marg. Deut. 33.29. Shall be sound tyars, or shall be subdued, marg. \*\*Lybia ] Gross, or fat, A Country lying from \*\*Agypt to the West Ocean, Ezek. 30.5. Act. 2.10. Hence the inhabitants are termed Lybians, Jer. 46. 91.

Inned Lybrans, jer. 40. 91.

Lycaonia] A wolf. A Country of Asia, Act. 14. 6.

Lydda] A standing pond of water. A City. Act. 9. 32.

Lydda] The same. A Country. Ezek. 30. 5. Whence the

inhabitants are termed Lydians, Jer. 46. 9. The name of a religious woman, Act. 16. 14, 40.

Lpg Any untruth, or fallchood, though unwittingly spoken.

This is the largest fignification of a Lye, Rom. 9. 1.

'2. An untruth, conceived and uttered with a purpose to deceive, Eph. 4. 25. Lyz not one to another, Act. 5. 3. This is a most strict fignification, and containeth under it all the branches following.

2. Deceitful words and falsehood, in bargains, contracts, and

other affairs of this life. (Note. The Scripture fetteth down the blemishes of the Saints

to four purpoles: 1. For the faith of the Hiftory, which concealeth the faults of

cnone. 62. For inftruction to virtue, by feeing others faults taxed.63. Fear; for what shall shrubs do when the cedars fall?

4. For hope, that we may imitate their repentance, feeing

their pardon.)

Such was Abraham's Lye, Gen. 12.12. And the Lye of Gehe2, 2 King. 3.25. This is a Civil lye in mans matters; and it is
either sportful and in jest, or hurtful and dangerous, or officious, sbeing made in favour of others, for their help and benefit. This claft kind, howfoever it carry a flew of honesty and charity,

because it is beneficial to our neighbour, yet indeed and truth it is evil and damnable, because it is against the commandment which forbiddeth lying, and hath appearance of evil. Also cha-

rity rejoyceth in the truth, and not in iniquity. 'And lastly, because we may not tell a lye, no not in favour, and for the glory of God, much less for the benefit of man. Job 23.7. will you tell a lie, or talk deceitfully for God?

4. An untruth or falsehood in matter of Doctrine, when some opinion is held contrary to the Word of God. 1 John 2. 21. No

'by h of the truth. Rev. 22.15. Such as love and makes lyes. 2 Tim.

'22.18. This is an heretical lye in matter of Christian DoCtrine.

'5. A counterfeit profession of Religion, when faith and repentance be dissembled. I Joh. 1.6. If we lay we have fellowship with him, and walk in darkness, we lye. Rom. 3.4. Such a lyar was Judae, Demas, Ananias and Saphira, and all hypocrities. who profess and appear to be that they are not. This is an hypocritical Ive, in matter of Christian profession.

6. An Image, lyingly or fallely representing God. Rom. 1.25. Which turned the truth of God into a lye. Ifa.44.2c.

Lye] Job 11.3. Should thy lies, or devices, marg.

Lolpe] Tobe set, given, or addicted to lying, 1 Joh. 5.19.

Men lye, 1. To God, Pfal. 78.36. Act. 5.2,8.

2. Of God, Rom. 1.25. Jer. 5.12. i Joh. 5.10. 1 Joh. 1.10. Ifa.

2. U 000, NUMBER 25, Jan. 24.
3. Of men, Pfal. 78.36. Act. 5.2, 8.
4. For men, Exod. 1.18, 19. Jolh. 24. Job 13. 7.
5. For ones felf, Gen. 18.15. & 12.13. John, 3.

'had to do with God. Act. 5.4.
'Mo ipe to man] To deal fallely and decentfully, contrary to

the Covenant made between them, Gen. 21.23. Pial. 44.18. Lpeth | Numb.21.15. Heb. leaneth, marg.

Appured The Original DO is by Tremilius and Buxtorf. rendred Cyanus, which is the Saphire of a blew colour; by Mr. Aynfworth, Hyacinth, or Jacinth, being of a violet or purple colour: by Montanus, Lyncurius, faid to be a precious stone, engendered of the congealed urine of the beaft Lynx.

It's a kind of Amber, a gum hardned into a ftone, which ftone in some places is very precious, and of excellent quality and operation. Some call it a Turkous, or Tortous, a frome of a pale green, inclining to skie-colour, and of firange effects. Large Annot. on

" Lying Diracles | No true or real but deceitful and feem-"ing miracles, 2 Theff.2.

"These are so called, because they are so,

" I. Materially. Formally, they feem to be, and are not

"2. Originally, they come from the Father of Lies. "3. Intentionally, or finally, they are wrought to deceive men

and bring them into error. "So the Devil is a lyar, not only because he speaketh that which is false, but because he speaketh the truth to a false, and

"fraudulent purpose, Luke 4.34, 35. And this properly is to lye, to speak that we mind not. Mentire est contra mentem ire.

Lping fign | Such figns by which men are led to believe lies,

2 Theff. 2.9. either feigned miracles, or fuch as be wrought indeed, but to deceive and cozen by falfehood.

"Lying words Deceitful and false words which beguile our selves and others, Jer.7.8. Lylanias Diffolving, fadness. The Tetrarch of Abylene, Luk.

Lpfia A wolf. A Country, Ad. 27.5.
Lpfias Difforing. The chief Captain under Felix the Goernor, Act. 23.26. & 24.22.

Lustra The same. The name of a City in Lycaonia, Act.

LP3ard] Lev. 11.30. Its teeth are fharp, nor can be pulled forth of a wound, except by force. If its tail be broken or cut off, it groweth again. It loveth honey. Its biting is venomous. Its body is so brittle, that if at any time it chance to fall, its tail is broken: every year it caffeth its skin twice, which it greedily devoureth, envying the use of it to man; being a remedy against the Falling evil. On the back it hath shining spots as stars, and is found in the holes of very old or new houses, seedeth on Spiders and the dew. It's an enemy to Scorpions, faining as it were modefty, but meditating mischief.

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A,

### Α M

Macah, Spacha, or Machah] Preffed down, worn, or faftened. Born of Reunab, the Concubine of Nabor, Gen. 22. 24. The Mother of Absalom, 2 Sam. 3.3. A King, 2 Sam. 10. 6, 8. Of Gath, 1 King. 2.39. The Mother of Abijam, 1 King. 15.2. Caleb's Concubine, 1 Chron. 2. 48. The Wife of Machir, 1 Chr. 7.16. The Wife of Gibrons Father, 1 Chr. 8. 29. called Jehiel, Ibid. 9.35. The Mother of Hanaan, 1 Chr. 11.43. of Shaphatiah, I Chr. 27.16.

Daachathi] The same. The name of a place, Deut. 3. 14. Whence Maachathite, 2 Sam. 23.34. and Maachathites, Jofh. 12.5.

"Daadai] Yearly, pleasant, decked, testisging, passing over; or, after the Syrian, taking away. Of the Sons of Bani, Ezr.

Mani A belly, or heaping up. One of the Priefts Sons, Neh. 12.26.

Daslehearrabbim ] The going up or afcent to Arrabbim. The name of a place, Josh 15.3.

Abaarath A den; a making empty, apouring out of water; or

watching. A City, Jolh 15.59.

Dasseigh The work of the Lord. The Son of Pekah flain by Zichri, 2 Chron. 28.7. One that flood on Extra his right hand, Neh.8.4. which caused the people to understand the Law, Ib. 7. who fealed the Covenant, Ib.10.25. The Son of Baruch, Ib.11.5. The Son of thiel, blid. 7. A Priest, Ibid. 12. 41, 42. The Father of Zephaniah, Jer. 21.1. The Father of Zephaniah, Jer. 21.1. 29.21. The Father of Neriah, Jer. 32.12. The Son of Shallum,

Jer. 35.4.

SDanfigh, or SDanfig | The defence, strength, or sure trust of the Lord. The Son of Adiel. 1 Chr. 9.12. A Levite of the fecond degree, Ibid. 15.18. Another a Singer, Ibid. 20. The Son of Adajah, 2 Chr. 23.1. A Ruler, Ibid. 26.11. The Governor of Jerusalem, Ibid. 34.8. One of the Sons of the Priefts, Ezra. 10.18. Of the Sons of Harim, Ibid. 21. Of the Sons of Pashur, Ibid. 22. Of the Sons of Pahath moab, Ibid.30.

Matth wiping away, defacing, breaking; or fearing; or after the Syrian, a smitting. The Son of Matthatbias, Luk. 3.

Span; ] wood, or of wood. The Son of Ram. 1 Chron.

Maajiah] The firength or fuccour of the Lord. One to whom the 22 Lot befell, 1 Chr. 24.13. A Priest that sealed the Covenant, Neh. 10.8.

Macebonia] A burning, worshipping; or, crookeduess: but after the Greek, lofty, or excelling other. A Country in Greece, Act. 16.9,10,12. Rom.15.26. Hence Macedonian. One who was born or dwelt there, Act. 27.2.

Dach-benath, or Dachbanai Poverty, the smiting of his Son, the poverty of understanding, or the smiting of the builder. The Father of Gibea, 1 Chr.2.49. A Captain of the Gadites that holp David, I Chr. 12.11.

Dachi] Poor; or, a smiter. The Father of Gevel, Numb.

Dathier | Selling, or knowing. The Son of Manasseb, Gen. 40. 23. Of whom the family of the Machirites, Numb. 26. 29. The posterity of Machin, Judg-5.14. The Son of Ammiel, 2 Sam.

9. 4. 
30 actyra nebai] A smiter; or, a poor man vowing of his own accord. One of the Sons of Bani, who had married strange wives,

Dachpelah Double. The place where Abraham bought the cave for a place of burial, Gen. 23.9,17,19.

ADad 1. One furious with raging zeal in perfecuting, Act.

'2. Void of reason, without discretion, Act. 26. 24. & 12.

3. One carrying himfelf madly, 1 Sam. 21. 13, 14. Prov. 26.

4. One whose mind is much troubled and vexed, as not knowing what to do, at his wits end, Pfal. 107. 27. Eccl. 7. 7. Jer.

5. One who is immoderate in defire after vain things, Jer. 50.

6. A foolish false Teacher, Hos.9.7.

7. One that speaketh in the Congregation in an unedifying manner, 1 Cor.14:23.

ADad 1 Sam. 21.14. Is mad, or playeth the mad man, marg. Mad against me, Pfal. 102. 8. or rage, or vaunt against me, or would make a fool of me. The Greek faith, that praise me, meaning fainedly. The word fignifieth to lift up with praise and glory; and also ingloriously to vaunt, rage, and be mad. See Pfal. 5.6, & 75.5. An example of fuch raging madness. See Against Christ.

Luk.6. II. Aynfw. Madai | A measure-judging; or, a garment. The Son of Ja-

"Made ] A caufing fomething to be, which was not before. Act. 4. 24. Thou art God which made the heavens. Gen. 1.26. God made man, &c. Here it respects the work of Creati-

2. A caufing a thing to be fomething, which it was not before. Pfal. 101. 2. God hath made us, not we our felves. Revel. 1. 6. Here it respects the work of regeneration, whereby we become new creatures, being finners before, and ungodly.

2. A manifesting or making known to be, Joh. 14.8,4. To exalt and lift up by bleffings, Deut. 32.6. I Sam. 12.16.

4. Incarnate. Joh. 1.14. And the word was made flesh. Gal. 4.4. Made of a woman.

5. Ordifined and given. 1 Cor. 1.30. Who of God is made unto us wildom. &c.

By the words baste, manifest, peace, ready, speed, word, &c. annexed hereunto, the various acceptations of this word may be difcerned. See To make.

Dade | Gen. 2.22. & Ezek. 27.5. Heb. builded, marg. 2 Chr. 115. Heb. gave, marg. Joh 10. 8. Heb. took pains about me, marg. Pfal. 104.26. Heb. formed, marg. Ifa. 5. 2. Heb. bewed, marg. Ezek. 16.7. Caused. Comp. the text with the marg. Were made up, Neh. 4.7. Heb. ascended, marg.

There are several words annexed hereunto, as a covenant. an end, by fire, hafte, known, manifelt, peace, ready, speed, void, which in their feveral places are to be found.

Daviah] One that went up with Zerubbabel, Neh. 14.5. Dadian Judgment, chiding, or striving. A Country, Act. 7.

Man-man ] One that is either fo indeed, Prov. 26.18. or, one that faineth himfelf to be, I Sam.21.15.

Danmannah] A measure of ageift; the preparation of agar-ment; or a daughil. A City, Josh. 15.31. The Son of Shaaph, 1 Chr.2.49.

Madmen The same. A City, Jer. 48.2.

Madmenah The same. A City, Is. 10.31.

Madmens A Deut. 28. 28. Spiritual madness is in the heart, Eccl. 9.2. It's accompanied with foolish-ness, and in both there's wickedness, Eccl. 7.25. The end of a fools talk being mischievous madness, Eccl. 10. 13. The word avoia, translated madness, Luk. 6.11. cometh of a privat. & vé @the mind; implying, that they in whom it is are mithout wit, fools, 2 Tim. 3.9. It's used for that fury and rage wherewith the wicked are carryed against Gods children. See 2 Pet. 2.

Spadon A chiding; or, agarment; or, his measure. A City.

John 11.1. & 12.19.

Spagbiff) Excelling other; or, height. There returned of his Children from Captivity, Ezr.2.30.

Spagbala] A Tower, or greatness. A City, Mat.15.39.

Magnified, or exalted; or, a Tower. The furname of Martha her fifter, Mat. 27.56.

ABarroiel | Preaching, or declaring God; or, the apple or chofen

fruit of God. A Duke, Gen. 36.43.

Darrician One skilful in those mischievous and damnable arts, wherein the Chaldeans and Agyptians did excel, Dan.

'The art in general called Magick; whose foundation is a Covenant with Satan, either secret or express; the several and particular figns are foothfaying, or divination by flying of birds, Deut. 18.11. orby looking into beafts entrails, Ezek. 21.21. Or Necromancy, when the devil in form of some dead man is sought unto for counsel, I Sam. 28.11. Or by using immediately the help of an unclean spirit, wherewith they are possessed; Py-'thonism, Act. 16. 16. 16. 29. 4. Or enchantment and charm-ing; where men, children, beasts, are by Gods permission hurt, poysoned, &c. Eccl. 10. 11. Or Jugling, when by the devils conveyance divers strange things in shew are done, Exod. 17. 10, 11, 12. The teachers and practifers of these hellish sciences, were called Magicians; which also fignifies wife men, great and learned Philosophers, in the good sense, Mat. 2. 1, 2. In Gen. 41. 8. fuch as had skill in the nature of things, are called Maegicians; Pharaoh, Nebuchadnezzar, and Belthazzar, called for fuch to shew them their Dreams and Visions, Dan. 2. 2. & 5.

They are called Wife-men, Exod.7.11. Sooth-fayers, Dan.5. 7. Sorcerers, Astrologers, Dan. 2. 2. that is, Such as professed a curious art of telling of fecrets, and of foretelling future things, which they did by observation of the Stars, and other superstitious ways, wherein concurred the suggestion of Satan, either revealing the fecret fought after, or craftily concealing his ignorance, by giving answer in ambiguous and doubtful tearms, yet so often did he discover secret matters by such instruments, that it was believed by the greatest Kings, they could tell almost any thing, Dan. 2. 2, 5. Annot. on Genes.

Α

M

"Mariffrage A person greater than others, being above others in authority and power. Rev. 13.3. Magistrates are to be · feared.

Of Magistrates, some be chief, as the King; others be Goverors under him; all being fent for the punishment of evil doers, and for the praise of him that doth well, I Pet.2.14. Unto the chief Magistrate, who is called the King, all persons (without exception or exemption) are to submit themselves in all causes, · Rom.13.1.

A Magistrate is a publick person elected, and that of God, and that by his authority and he may defend the Law and Peace, also with the fword and punishment repress vices and evils in Religion, as well as in common manners, and by all manner of means

advance piery and honesty.

They are tearmed Rulers, Gen. 41.43. Exod. 18.21. Elders, Exod. 17. 5. Such as are instead of eyes, Numb. 10.31. Such as have the burthen of the people laid upon them, Numb. 11.11. Princes of the people, Pfal. 47.9. God, and children of the most High, Pfal. 82.6. High mountains and hills, Ifa-2.14. Antients of the people, Jer. 19.1. Governors, Captains, Judges, Treasurers, Sheriffs, Dan.3.2. Higher powers, Rom. 13.1. Such as are in authority, 1 Tim.2.2.

Magiffrate | Judg. 18. 7. Heb. poffeffour, or beir of restraint,

SDagnifical] 1 Chr. 22.5. Muft be exceeding Magnifical, Heb. to make great, to be above. Such an one, as may appear to be very great indeed, excelling all others. Annot.

Parmificence | Act. 19. 27. The Original μερολείδης is rendred in Luk. 9. 42. mighty power, and in 2 Pet. 1. 16. Maiefty.

"In magnifie Not to make great what before was little, but to declare and fet forth ones greatness, Luk. 1.46.

'2. To honour or make glorious. Rom. 11.13. I magnifie mine e office. The ministery of the Word is honoured and glorified · diverfly :

6 1. By faithfulness, when one ministereth well: So Grigen.

'2. By diligence in preaching: So Vatab.

3. When it is adorned by a good conversation: So Haymo. 4. By the good juccefs, when many are gained to Chrift and faved, the number of the Scholars is the honour of the Teacher: Thus Ambrose, Lyranus, Martyr, Paraus, do expound the former place of the Romans; whileft Paul by his preaching did win to God many Jews and Gentiles, by that means his Apostleship was " made more honourable amongst men.

3. To exalt, Josh. 3. 7. Encrease ones esteem, reputation, and authority, Josh. 4. 14. 1 Chron. 29. 25. And thus, as God magnifieth himself, Ezek. 38. 23. that is, maketh his greatness appear, and be known to men, and magnifieth such whom he is pleased to exalt, so this word is spoken of men, magnifying,

1. God, which is, to give him praile, and to fet forth his great-

ness, Pfal.34.3. Luk.1.46.

2. Men, greatly esteeming of them, Act.5.13.

3. Ones felf, boatting, Pfal. 35.26. Speaking proudly, Obad. 1. 12. Ezek.35.13. Vaunting or bragging, Pfal.38.16. Setting againft, Jer.4.26,42. Infulting over, Lam.1.0.

4. Ones office, making it shine forth, and getting honour to it.

Rom. 11.13.

Paging Covering, or melting. The Son of Japhet, Gen. 10.2.

A people, Rev. 20.8. A Country, Ezek. 39.6.

Magon | Rev. 20.8. See Gog.

Dago2=miffabib] Fear round about. A name which the Lord put upon Pashur, Gen.20.3. marg.

Manpiath] A body thrust hard together, or gathered together; or, the moth of the body, or of the garment. One that sealed the Covenant. Neb. 10 20.

Dataiati Infirmity or sickness, or, a company of dancers, or a barp; or, after the Syrian, pardon. The Son of Hammoleketh, 1 Chr.7.18.

Mahalaleel] (called Maleleel, Gen. 5.12. marg.) Praising God, or Gods illumination. The Son of Cainan, Gen. 5.12. The Father of Shephatiah, Neh. 11.4.

Manalath Of the fame figuification with Mahalah. The Wife of Efau, Gen. 28.9. of Rebabbam, 2 Chr. 11.18.

Dahalath, or Dachalath] Plal. 53. the Title. A wind-inftrument. Annot. Much like Nechiloth, Plal. 5.1. It may also be inter-

Preted schuss, or instinity. Ayriw.

Dahalath Leanoth Pal. 88. On a wind-instrument, to sing by courses, as Exod. 15.21. Ezr. 2.11. Or, of the distast afflicting.

Mahanaim] Tents, or a company of Souldiers, or two armies, or camps. The place where Gods Angels met Jacob, Gen. 32.2. A City, Josh 21.38.

Dahaneh Dan ] The tents of judgment. A place, Judg-

Paharai Hasting; or, a hill, or, from my hill. A Captain, Sam. 27.1 Dahath wiping away, breaking; or, fearing; or after the Sy-

ian, a smiting. The Son of Amisai, I Chr.6.35. Dahabite ] Declaring a miffage, blotting out; haveing; or, the marrow in bones. Eliel thus named, 2 Chron

Data; An end, or ending; irksomnes, watching, summer, or.

waxing hot. A place, I King.4.9.

Dazint!] Seeing a fign, or seeing a Letter. The Son of Heman,

Daher chalal shath sha ] In making speed to the spoil, he hastenth the prey, Ila.8.1. marg.

Dahlah The same with Mahalah. The Daughter of Zelophe-

Wahli Infirmity, &c. as Mahalah. The fon of Merari, Exod. 19. 1 Chr.6.29. The fon of Mulhi, Ib 47. & 22.12. Hence the Mahlitis, Numb. 2.22.

Dahlon | As Manli. The Husband of Ruth, Ruth 4.10. Sinahot The same. The Father of Darda, I King 4.21. Swaid, Maiden 1. A Maid - fervant, Genel. 16.2. Ifa.

2. A Virgin, Deut. 22. 14. Judg. 19. 24.

3. A young girl, 2 King. 5.4.

4. A young woman, Amos 2.7. marg.

5. Ones daughter, Mar. 19.24. 
Daid-child Lev. 12.5. A girl, or female.

Schaiden ] Genes. 30. 18. Hand - maid. Aynsworth. Sce

SPaid-fervant | Exod. 11.5. The Maid-fervant that is behind

the mill, or after the mill-stones; that is, in prison, grinding at the Mill, as is explained in Exod.12.29. Judg.16.21. Ifa.47. 1.2. and she is said to be behind, or after it, for thrusting it before them as they wrought. Aynfir. Some bought them, Exod. 21.7. Some had them of gift, Gen.20.14. 1 King.5.26. God in his Law gave charge concerning them that they should rest on the Law gave charge concerning them that they more left on the Sabbath, Exod.20. 10. Deut., 5.4. partake with others of the family of tithe of the Corn, &t. Deut., 12.18. keep the feaft of Weeks, Deut. 16. 10, 11. and rejoyce therein, verse 14. As also how they were to be righted, when wronged, Exod.21. 7,27, threatning that he would avenge the wrong done unto them, Jer.34.8,9,10,11,16,17. whose cause is not to be despited.

Dajetty The greatness of the earthly Princes. Est. 1.4 And the horour of his majesty.

'2. The incomprehensible greatness of God. Jude 25. To God only wife be glory and majefty.

Digh Dajeffy Supream and most soveraign greatness, such as is proper unto the God-head, Heb.1.3. or, of God the Fa-

Mat 15.30. The original 20220's is properly meant of those who have one of their hands cut off, (Mat. 18.8. Mar. 9. 43.) but such here are to be understood, whose members were weakened with the Palfie, or other diftemperature; and partly because they are opposed to the found; and partly because we never read that Christ restored any to their Feet, or Hands, or any other members (which were cut off) although he was able to have done it. Leich Cr. Sac.

Pain [ail] Act. 27.40. The chief or principal fail belonging

apaintain 1. Prove or argue, Job 13.15. marg.

2. Make, Pial. 9.4. marg.
3. Uphold and keep, Pial. 16.5. plead, Pial. 140.12.
4. Care for, perform, and do, Tit. 3.8. 5. Profes, Tit.3.14. marg. Spaintainance | Salt, Ezr. 4. 14. marg. Life, Prov. 26.27.

"Momake] in Joh.1.33. fignifies to say or affirm. 2. The calling of one to a new vocation, or giving of new gifts

and graces fit for the fame. '3. Or the fitting of one thereto, Mat.4.19.

4. The repairing of a thing decayed, healing of a perfon fick, or reforming of a thing deformed, John 7. 23.

s. The miraculous changing of one substance into another, with all his properties, Joh.2.9.

6. This word Make, whereas it fignifieth very often working, or causing something to exist and be: yet once it is used by way of supposition, as Mat. 12.33. Either make the tree good, by way of supportation, as called 3.5. Early support of the series first to be good which should bring forth good fruit, and that tree to be evil which should bring forth evil fruit. This to be the sense of the words, appeareth by the next vers. 34. How can you speak good things, when you your selves be evil? And also by Mat. 7.17,18. it is most manifest that the tree ought first to 6 be good, before good fruits can follow. Wherefore Origen in 6 vain laboured by the words of Christ in Mat.12.23. to prove Free-will, as if some men could make themselves good trees by bringing forth faith, vertuous, and good works, out of the power of their free-will; whereas Faith is meerly the gift of God, and is not the work of our natural strength, no man being able to make himself a believer, and so to make him a good

7. To choose, or to bring that to be which was not so before, 1 Sam. 12.22.

8. To enter into, Neh.9.28.

9. To turn, Pfal.41.3. marg.

10. To build, Ezr. 5.4. marg.

11. To cause, Isa.45.7.

12. To ordain or appoint, Act. 26.16.

SPake] 2 Tim.4.5. Makefull, or fulfil, marg. Ifa.1.15. Make many prayers, Hebr. multiply prayer, marg. Heb. 11.22. Make mention, or remember, marg. Job 11.19. Make suit, Heb. intreat thy face, marg.

"Homake the Image of the Beaff To have any Image in honour and great price, giving to it great glory and respect. Rev. 13.14. That they should make the Image of the Beast. What this 'Image fignifies, see before, Image.

Mo make a man moze pzecious than gold To bring the Babylonians, by the fword of the Medes and Persians (not speaking for any price) unto a great sewness. Isa. 13.12. I will make a " man more precious, &c. See vers.17.

" To make request | To cause the believers to make request, by ingendring prayers and other godly defires in them. Rom. 8.26. The Spirit it self maketh request for us. Gal.4.6. comp. with Rom. 8.15. doth give light to this interpretation; name-1y, that the Spirit his crying is to cause us to cry, the action of a faithful person being affirmed of God himself, from whom it cometh.

"Mo make ffreight ffeps"] To hold a right course, being al-ways careful to do that which is just and right, in such sort as others be not only not offended, or turned out of the way, but e may see before them, steps (as it were) of a godly life to follow.

Heb.12.13. Make streight steps to your jeet, &c.

\* To make the wicked Not to create malice in his heart, but of corrupt feed to frame him, and to dispose of him, Prov. 16.4.

\*Date: ] Job 32. 22. My maker. He that created me, or he that formed me. Annot. That trimmed me up, fet all my parts in order, and compleated mc. Annot. on chap. 10.8. my pates in other, and complicated the Adams. On the part of the Trinity of Perions; or fpeaking of God in the plural number, by way of honour. God may be called our Maker, as our Creator, Gen. 1.26,27. or as our Raiser to honour, as he is said to make Moses and Aaron, 1 Sam. 12.6. that is, to advance them, as it is there translated. Annot. Ifa. 1.31. The maker of it, or his work,

Bakheloth] Churches companies, as congregations. A mansion, Numb.33.15.

Bakkedah] Aburning worthipping; or crookedness. A City, Josh 15.41. Paktesh ] A place, Zeph.1.11.

Malachi My meffenger, or Angel. A Prophet, Malac.

Spaicham] Their King, or their Counsellour. The Son of Shabaraim by Hodelb his Wife, 1 Chr. 8.8,9. Also an Idol, called Milcom, or Molech, the abomination of the Ammonites, I King. 11.7. 2 King.23.10. Jer.49.3. So called likely, because they reputed him as their King, Melech fignifying a King, Large Annot. on

Zeph.1.5.
Some think Moloch and Baal to be one and the same Idol, Jer. 19.5. & 32.35. Some think that the planet Saturn was worshipped under the name of Moloch, for the form of their Images were agreeable, and unto both children were facrificed, burnt in the fire, or initiated and confecrated to Moloch, paffing in the midst of two fires in fign of their consecration. And by that of Amos 5.26. & Act. 7.43. it is probably thought that there was a certain flar painted in the forehead of Molech. Aynsworth on Lev. 18.21. Goodwyn Moses and Aaron lib.4.c.2.p.175. &c. By him his

Idolatrous worshippers sware, Zeph.1.5. (though to swear by Idols was expresly forbidden, Josh.23.7. Jer.5.7.) but with joyning God and him together, light and darkness, which was their

Balchiah] The Lord my King, or the Lord my Counfellour. Of the Sons of Parolh, Ezr. 10.25. Of the Sons of Harim, Ibid. 31. The Sons of Parolps, EZI.10.25. Ut the Sons of Harvin, 101d.31. The Son of Rechab, Neh. 3.14. The Goldsmiths Son, blid.31. One that flood on Exta's left hand, Neh.8.4. that fealed the Covenant, Ibid. 10.3. The Father of Pashur, Ibid. 11.12. Jer. 38.1. The Son of Hammelech, Jer. 28.6.

Dachiel God is my King, God is my Counsellour, or God is my (ingdom. The Son of Beriah, Gen. 46.17. Of whom came the Malchielites, Numb.26.45.

Palchifal), or Balchia The Father of Pa/bur, 1 Chron. 12. To him befel the first Lot. 1 Chr. 24.9. Of the Sons of Pahur, Ezra 10. 25. The Son of Harim, Neh.3.11. A Prieft. Neh. 12.42. Malchiram The Son of Jeconiah, or of Salathiel, 1 Chr.

2.17.18. Dalchishua My King the Saviour, or the King of health, or

the mighty King. The Son of Saul, 1 Sam. 31.2. Malchus My King, Kingdom, or my Counsellour. The Highpriests servant, Joh. 18.10.

Spale 1 Sam. 17.5. A coat of male, or after the fimilitude of

filh-skales, one lying upon another. Annot.

Dale Spoken of man, Gen. 1. 27. Of every living thing, of all flesh, Gen.6.19. As of Fowls, cattel, creeping things, Ib.20. The Paschal lamb was to be a male, Exod. 12.5. And firftlings of beafts, being males, were to be set apart for the Lord, Exod. 13.12. & 39.19. The burnt facrifice of the herd was to be a male, Lev.1.3. The number of people was to be taken by the males, Numb. 1.2. Every male that opened the womb, was to be presented unto the Lord, Luk.2.22,23. The males were to be circumcifed, Exod. 12.48, and three times in the year were to appear before the Lord God, Exod.23.17. And of the meatoffering, all the males among the Children of Aaron were to eat, Lev. 6.18. So all the males among the Priefts of the fin-offering,

There is neither male nor female, &c. Gal.3.28. that is, Countrey, fex, or Nation makes no difference; but if we are true believers, we are in equal esteem with God; or we are all one in Christ; that is, we make all one mystical body, communicating with Christ as our head, and one with another, as members. God makes no difference now, all are alike, yea. all are one with him in Christ; his acceptation doth not fingle out a male from a female, but his mercy is indifferently extended to them all, without all respect of persons.

Maleschilden The Sons, Josh 17.2. Maleschilden The Sons, John 18.30. an evil doer. So the word is rendred in 1 Pet. 2.14. & 3.16. & 4.15. It properly fignifieth one who hath as it were a certain habit of doing evil, one that harmeth others, as Thieves, and Robbers; but is in especial applyed unto Witches and Magicians. Leigh Crit. Sac. In Luk. 22. 32.33.39. the word zazzez in lead, which usually is meant of such an one as doth mischief in secret; and is taken also for ungracious, flagitious, naughty and notable Villains, as publick Thieves convicted and condemned to death. Leigh Cr.S. In 2 Tim. 2.9. it's rendred evil doer.

Dalice Col. 3.8. It is nothing else but anger inveterate. Byfield. It is an evil affection of the heart, which properly defireth the hurt of our neighbour, and rejoyceth in his fall. Taylor

Malicious 2 Joh. 10. Naughty, mischievous, evil, wicked. Baliciouineis] The whole pravity and naughtineis of fin. Jam. 1.21. Lay apart all superfluity of maliciousues. Rom. 1.29. L Cor. c.8.

'2. A particular vice, called Malice, or Hatred, which makes us wish to work evil to one person. I Pet.2.1. Laying aside truy, maliciousness.

The Original xaziz, is diverfly taken. Sometime for evil of punishment, or grief for crolles, Mat. 6.34. Sometimes for wick-edness in general, or the evil habit opposed to vertue, Act. 8.22. and sometimes for maliciousness, or malice, 1 Pet.2.1;16. It is an inward hatred, or grudge harboured in the Heart against others, in fhort, anger inveterate. Byfield on 1 Pet.2.1,23.

It is that kind of fin which is directly opposite to brotherly love or charity. That heart-devising evil, which anger produceth in spightful and mischievous spirits.

Balignity | 292060 Besa, Rom. 1.29. Such perveriness of mind, as delighteth in the overthrow and destruction of others; depraving words and deeds well done and spoken; sowing seeds of discord, stirring up harred and strife; doing nothing ingenuously and fincerely; interpreting all things in an evil part.

Dailothi] Fulness or Circumcision. The Son of Heman, 1 Chr.

ADailobes 1

Mailoboes An herb well known, and of good use, used for

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so that the state of the state went up with Zerubbabel, Ibid. 12.2

Bammon Mat. 6-24. Riches, Luk. 16.9. marg. Some derive it of the Hibrew 1727, which fignifieth, the abundance of wealth. Some of the Hibrew 1727, which fignifieth, naughtiness, dispraise, for that immoderate and unlawful gain is worthy to be blamed and reproved. Some of the was firm, or flablished, a contraction being made, for WINDED for that in riches (noted by this Syriack word) worldly men place the strength of their mind : Which derivation the Greek translation favoureth, Pfal.37.3. in which the Hebrew words Ty חוות, to feed in truth, and stableness, are translated א מונתן שלי ση επί τω πλέτω dutis, and shalt be fed in his riches. Glaff. Philol.

facr.pag.300. the cannot ferve God and Mammon. Matth. 9.24. that is, If ye be fervants and vaffals to your wealth, ye cannot be the fervants of God.

Make your selves friends of the Mammon of unrighteousness &c. Luk. 16.9. that is, Learn this wit of the unjust steward, so to order and dispose of these worldly riches (which are seldom other than unduly gotten by their Owners) as that ye may make to your felves many friends by them; that upon this charitable and advantagious improvement of them, ye may reap the comfort and benefit of them, at your departure hence, and may be received into everlafting habitations. Hall Paraph.

Mammon of unrighteousness, Luk. 16.9. So called, not that we thould give for alfas or holy uses, goods unjustly gotten: (for all fuch must be restored again to their right owners; nor are such acceptable to God, though alms be a facrifice wherewith God is pleased, Heb. 12.16. He hath no need of sacrifice out of other mens goods, but abominateth it, as him that offereth a dog, or buildeth up Sion with blood) but riches are so called, because commonly either in their getting, using, or keeping, they adminifler matter of fin, 1 Tim.6.9. Annot.

Mamre] A rebell, bitter, or changing; or, set with trees. A plain, Gen. 18.1. A City, called Hebron, Gen. 23.19. A mans name, Gen. 14.24.

" ADan A male-child grown to ripe age, and full stature; or a name of fex fet against woman, Act. 8.3.

'This word [Man] cometh of the Hebrew Ih, in respect of heat, valour, nobleness and dignity, whereby man excelleth: Al-'fo of Adm, which fignifieth earth. This latter is given to the bafer fort, and the former to the noble fort of people, Pfal.49.2. & 4.3. See Ifa.2.9.

Also note, that Man is sometime called Enoth, which is, a doleful forrowful man, a wretched one, to put us in mind of our mi-' fery, as Adam noteth our mortality, that we are earth, &c. Pfal. 6 8.4. & 9.20. where the Original word is Enosh, that is, filly or forry man.

2. Both man and woman; the better fex used for both sexes. Pial. I. I. Bleffed is the man.

'3. One compleat and full of true knowledg of God, and of holines, withour any the least want or defect. Eph. 4.13. To meet together to a perfect man. In 1 Cor. 13.11. it fignifieth one of a constant and perfect age in Christ. Also, Eph.4.13. where the Church is likened unto one man of a ripe age, to declare the unity thereof, and that every member of the Church feeling it felf unperfect, must strive to full perfection, which doctrine eve-' ry one should apply to himself.

4. One that is manly, firong, and valorous. 1 Cor. 16.13. Quit vour selves like men.

5. A Magiftrate. Gen. 9.16. By man his blood by shed.
6. A certainman whosoever, Jew, or Gentile, regenerate or nor, Gal.2.16. Mat. 16.26. What Shall it profit a man. &c.

'7. A particular person. Mat. 12.45. The end of that man. 8. The corruptions and errors of humane nature. Mat. 15. 9. Mens precepts. Rom. 3. 4. And very often Men doth fignific perverse and wicked men. Mat. 10.17,22. Hated of · all men.

69. The Church, gathered as it were into one body, out of ' Jews and Gentiles. Eph. 2.15. Make of twain one new man in himself. Alfo, every particular Christian, Rom. 10.10.

'10. The body which is but part of a man. 2 Cor.4.16.
'Though our outward man perib. one

'Also man is put for Soul, Exod. 12.16. marg. 11. Chrift Jesus, who is called Man, by an excellency. Mar.

15.39. This man is the Son of God. Alfo, it fignifies an Angel, appearing in form of a man. Gen.

32.24. A man wrestled with him. 12. A Son. Marth. 10.35. Icame to set a man at variance against his Father.

13. An husband. i Cor. 11. 3. The man is the womans

'14. Our equals, or fuch as be like our felves, Matth. 6. verl.14.

"15. This word Man, by Synecdoche partis, or Metonymia ad-' juncti, fignifieth the qualities of the man, either good or evil, " feeing the manners make the man, and the form denominateth the matter or subject. " So Chrysoftome understandeth the place, Eph.4.22,24. making

four forts of men; two in respect of substance, and two in respect of quality, Homil. 13. in Eph.

"If the Image of a man be called a Man, though the subject or matter be i ut wood or ftone, because of the form and figure:
The reason and holiness of Man, in man himself, may well be called Man.

"Vid: Old man, and New, and Eody.
"16. The Son of God, or Christ Jesus before his incarnation appearing like a man, Josh, 1:13. Dan. 3:25.

"17. An Angel appearing in the likeness of a man, Gen. 32:24.

10.5. Act. 1.10.

"18. God himself, Luk. 15.11. So calling himself,

" I. Because of his mildness, courtesie, &c. for (faith Theophy-(last) when he will shew his mercy he likeneth himself to a man; but to a Lion, irc. when he will shew his justice.

"2. Because God became man for mans sake, Philip.

"15. A frail thing, and weak creature, and not such as man thinketh himself to be, Psal. 9.20. "20. The Image or likeness of a man, Act. 16.9.

21. A valiant man, or a champion, 1 Sam. 17.8.

22. A fuccessor, Jer.33.17,18.

23. Of perfect or ripe age, 1 Cor. 14.10. marg.

24. Mortal man, 2 Chr. 14.11. marg.

Man may be confidered,

1. As common to good and bad, in respect of nature, mortal. natural, vain, finful, &c. in respect of outward condition of body, or state, old, young, poor, rich, weak, strong, &c.

2. As one to be praised, such as are the regenerate and religious; or dispraised, as the unregenerate and irreligious.

Dan Gen. 15. The man, or Adam, marg. Exod. 12.16. Heb. foul, marg. 2 Chr. 14.11. or mortal man, marg. Men, 1 Cor. 14.20. Gr. perfect, or of a ripe age, marg. For every man, Exod. 16.16. Heb.

by the poll, or head, mang.

"After man Such a Dostrine as man devieth, not God, having no grounds in Gods Word, but in mans brain, Gal. 1.11. Not after man; that is, not by authority, and in the same of any man, from whom it first came: Thus it is expounded verf. 12.

'After the manner of a man To use an example or fimilitude borrowed or taken from things common and familiar amongst men. Gal. 3.15. I speak after the manner of men, Rom 3.5. that is, as men are wont to do, and not in mine own

2. That which is not beyond the compass of a mans power to do. Rom.6.15. I freak after the manner of man; that is, I require you now as froutly and painfully to follow righteoutiness, as ye have followed fin before, when ye were fervants of fin, which is no more than a man may do or think reasonable to be done, that ye fhould ferve a good Lord, as carefully as ye ferved 'a bad. This exposition Mr. Beza misliked, because the thing required in this verse is more than the best man can do, therefore he followeth the first fignification,

'3 According to the counsel and wisdom of a man. 1 Cor. 15. 32. If I fire the maner of men fought with heafts, &c. viz.

If I lought glory and praise of men, as vain men do, then
my sufferings had been in vain, without profit to me: But I did cast mine eyes on God, and looked forward to the fruit of a bleffed refurrection, which made me ready to undergo, and constant to endure grievous dangers, like to the Saints, mentioned Heb. 11.35.

'Man of Belial A wicked man. 1 King. 21.13. And there came to him wicked men, or men of Belial.

Dan of blood That is, a blood-thirfty man, or murtherer,

Sam. 16.7. Pfal. 5.

Ban Chaift Jefus The man named or called Christ Jefus, 1 Tim. 2. 5. Yet we may not think that Christ as man only, or according to his humane nature, is a Mediator, but the humane Divinity, and divine humanity, as Augustine

"Dan of death ] One guilty or worthy of death. 1 King.2.26. For thou art a man of death.

" I man of the earth | Not a potent man, or one which is a Countrey man; but an Ausband-man, which tilleth and manureth the ground, as Noah did. Gen. 9.20. A man of the earth, may al-'so fignifie an unconscionable, vile, griping worldling, Psal-10-18.

· Man of God An interpreter of the will of God, as the ! • Minister of the Word is, 2 Tim.3.17. That the man of God may • he absolute. 1 Tim.6.11. One which serveth God in preaching of the Gospel.

Eberp man Heb. 2.9. Should tast death for every man, or every thing, or creature, who all these be, the context sheweth.

1. Sons that must be led unto glory, vers.10.

2. Christs brethren, vers. 11.

3. Such children as are given of God unto Christ, verse 13 3. Such Children as are given of God unto Christ, verte 13 come Protestant Divines urge this Scripture to thew that Christ dyed for all, though not equally for Judas as for Peter. Some distinguish thus, they say Christ is sufficient remedium, there is virtue enough in Christ, but not sufficiens medium, because beides the work of Chrift, there is required faith to apply it, Mark 16.16. Leigh's Annot. Dr. Hall hereby understandeth Gods saithful ones.

(Bood man) A man indued with spiritual good, ready to do

"good tomany. Act. 11.24. For he was a very good man.
"Inner man, and Rem man] The whole person, body
and soul, with all faculties, so far as they be regenerate by the Spirit. Rom. 7. 22. I delight in the Law of God, concerneing the Inner man. It is called the New man, Col. 2. 10. 1. bccause the quality of holyness, given by grace of regeneration, comes in after our old deformity and corruption; 2. because it makes us new creatures, begetting in us as it were another e new nature.

" 3. It is new in time, or is come but lately to every one of us "from heaven, in the 3,6,9. or eleventh hour of our life; but is not born or brought up with any of us, I Pet.2.2.

"4. It is new and strange to the world, Ich 3.4,9. I Per.4.4 " 5. Because the newest or first estate of men in holines (by "creation) is repaired in us by grace of regeneration.

"6. Because we pertain to a new master Christ, to the Church "a new company, and to heaven a new Kingdom, and are taught " by the holy Spirit a new teacher, a new lesson godliness, in a "new book Gods Word, 2 Cor.5.18.

' Measure of a man ] A description which shall be made by e godly Ministers, doing in all things (which concern the admini-firation of the Church) after the will of God, even as the Angels 'do continually respect Gods pleasure. Rev. 21.17. By the measure of a man, that is, of the Angel.

Or cubit of a man, in that shape the Angel appeared. Annot.

According to the measure of a man, that is, of the Angel. It is the measure of a man which the Angel uleth, whence it followeth that the measure of 12000 furlongs here named, must needs be understood of folia furlongs, there being no other manner of measuring folid figures either possible or usual among men. but only by folia measures. According to this interpretation the compass of this new Hierusalem doth in all probability, and for al that can be shewed to the contrary, exactly agree with the compass of the ancient and literal Hierusalem; and also with the compass of that city, which is by the Prophet Ezekiel in his last chapter measured and described. Potters Interpretation of the

" Ratural man | A person endued with no other light of foul than that which is natural. I Cor. 2.14. The natural man per

"ceives not the things of God. Jude 9.

#Rot of man, noz by man] St. Paul to be called to the function or office of an Apoftle, not from any meer man, as author (thus false Apostles were called) or as instrument, and means of his calling: (thus Evangelifts, Doctors, and Shepherds are called to their office by the Ministry of men, according to Gods ordinance) but was made an Apostle immediately from 6 Christ, God and man, the head of his Church, who infused into him an extraordinary gift as he placed him in an extraordinary calling. Gal. 1. 1. Paul an Apostle, neither of men, nor by men, but · Jestes Christ.

Rumber of a man] Not any particular individual Man, · living at fuch time as John wrote (as Peter, Thomas, James) but \*a Kingdom, whole name may be fought out by a Man; and being found out of the Letters numeral of that name, there will arise inf the number of fix hundred fixty fix. This name is Lateings, as shall be shewed in the word [Number] Rev. 13.18. It is

the number of a man.

It is not only known to be by revelation, but also may be found out by humane wildom, let wile men therefore feek to find it out.

It is called the number of a man; either because men do number, or because it is obvious and usual, as concurring more than once in Scripture, or because the name of the Beast containing this number is also the name of a man. Leighs Annot.

The number of the Beast being said to be the number of a man, if we adhere to the words, and confider them, they render

unto us these positions:

1. That the beaft whereof he hath spoken is not properly

M a beaft, but Metaphorically, and that it figureth a man.

2. The number of the beafts name is not the number of a time, nor the number of writings, nor any other work of a man, but it is the number of a man, to wit, that man, whom St. Paul calleth, The man of fin.

2. It is not the proper name of one particular man, but a collective name of a whole flate and fuccession of men, like that name of Facob or Ifrael, by which all they of the whole twelve Tribes in all ages fince, customably are expressed; for it is impossible that any one particular man in three years and an half (as the Papifts dream) should deceive the whole world. and do fuch other great works as here is faid this Beaft shall do.

SDID man The unregenerate part of our nature, as it is corrupt with fin. Rom.6.6. Knowing that your old man is crucified with him. This is called Old because it is ancient, even from and

fince the time of Adam.

2. Because it is in every elect person, before their new

And it is called Man, to fhew how near fin and corruption cleaves unto us, being even as the man himfelf. And alfo. cicaves unto us, penny even as the man nimetr. And allo, et at it is a thing fubfifting and forcible, even furong as a man. 6 Old and New do imply qualities, not fubfiance, as *lllyricus* 6 thought very falfly and corruptly, though he was found in other things.

"All mans pen ] Such a pen or ftyle as a man useth, and such as every rude and vulgar man may read, Isa.8.1.

'Heb. 2. 2.8.

'Diain man ] A man of religious, honest, simple apolatin main j A main of rengous, nonen, imple dipofition, without guie or wickedness: Therefore the Hebrew is perfect, which the Greek translateth unfaigned,

" A man of renown] A man that is very famous and renowned Gen.6.4. They were men of renown.

Ban of fin Antichrift, a man wholly compounded of finloving and ftriving mightily and cunningly how to commit and maintain fin in himself and others. 2 Thess. 2.3. And that man

of fin be disclosed. 'This is not to be understood of one certain man, or particular person, (for this man here spoken of, being conceived and born in the time of the Apostle, how could be continue so long till the end of the world?) but it defigneth a company of men, even the whole body of Ecclefiastical tyranny, as Be-74 writeth; A certain Antichristian Kingdom in the Christian Church; Church (thus Pifcaro.) The City profiture unto Idolary; (Thus Iritull.) The City of the Devil; (so said Ambrofe.) Babylon, Rome, yea, the Church of Rome; (thus Hieron.) The wicked City, the bedy of the wicked fighting against the Lamb Christ, after the mind of Augustine, who called this [Man of sin]
Rome, a second Babylon, an heretical Church, an unbelieving people, cloathed with the name of a Christian people. Gregory constructs it of the multitude of them which preach and fet forth Antichrist; and Thomas Aquinas (their own great Doctor) faith, it is a body, no one man: With whom agreeth their ordinary Glofs, that Antichrift is an whole head with his body entirely. All these testimonies do bewray the wisful biindness of the Papits, which teach Antichrift to be fome one special and fingular person that should come and reign a little space (some 3 years and a half) afore the latter day. They might have learned (but that their eyes are justly held that they cannot see because they despise the truth of God) that as many Kings are collectively in Daniel's Prophetie understood under the particular names of one Bear, Lyon, &c. So Paul the Apostle agreeably with Daniel, (being both led by one Spirit) hath comprised the whole body under the name of one Man, one Antichrift, one Son of perdition, one Beaft, one Woman, one great Whore, &c. See Mr. Philip of Mornay Lord of Duplels in his Hiftory of the Papacy, p.4.
In our common speech we say, the Emperour goes afore

the King, though there be many Emperours; and that the King never dyeth, meaning of a continual descent of Kings: And Papifts fay, the Pope is the head of the Church, the Popes he many

Like unto the fon of man Rev. 1.12. or, a fon of man, (as like a fon of the gods, Dan. 2.25.) that is, like a man. Dan. 7.
13. whether it were Christ in his humane nature, or the Angel mentioned verf. 1. representing Christ, or some other form, it is uncertain. Annot.

Like unto the son of man, Rev. 14.14. or like unto a son of man, Chap. 1.13. Some glorious Angel, verfe 15. like aman, for he is fet on work by another Angel, verf. 16. and an Angel gathered the grapes, vers. 19. which is all one judgment with this. Annot.

Napier, Comper, Mede, Bernard, and some others, understand hereby Jesus Christ, whence comper hath this note, Great comfort have we of this, that the Son of God, is become the Son of man. Ter-

rible it is to the adversaries, that they whom they once crucified, and dayly persecute in his members, shall be their Judges, and no less joyful to us, that all judgment is committed to him, who is our Saviour,

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Son of man ] One that is a very man, descended of man-' kind, being partaker truly of mans nature. Mat. 16.13. Whom do they fay that I the Son of Man am?

Tefus Christ thus nameth himself.

1. Because he assumed our nature truly, and was perfect man.

2. He had all humane infirmities common to all mankind.

3. He was equally affected to all forts of all mankind, to fave them.

4. Because he was not assumed of his low state of a servant, to do his fathers pleasure, for our good.

It's also taken for one subject to change, Numb. 23.19. For man, Jer. 49. 18, 33. 8 50. 40. 8 51. 43. Exekiel is thus flyled (as some reckon) 80 times, and upwards. So Daniel once, Dan. 8.17. which might ferve to put the Prophet in mind of himfelf, what he was, even man, earth, and alhes; of his original, and end, baseness, brittleness, worthlesness in himself, Gen. puft up with this heavenly glorious vision, and so his pride to blossom, 2 Cor. 12-1,7. but magnific Gods mercy in thus honouring him, Job 7.17. Pfal. 8.3, 4. & 144.3. Large Annot. on Ezek.

Spiritual man] One who being born anew by the Spirit 'is led and governed by the same. I Cor.2.15. He which is spiri-

tual discerneth all things.

The Son of man is Lord even of the Sabbath day, Matth. 12. 8. That by the phrase the Son of man, in this place, is not meant man in common, but peculiarly christ, is more than probable, not only by these words, a greater than the Temple is here, but also by the use of this phrase in Daniel, chap. 7. 13. and in every other of the 88 repetitions of it in the New Testament. And although by the words as they are in Saint Mark, chap.2. 27. the contrary seemeth not improbable, yet to that the answer is ready, that the case of which Christ here and there speaks, being for the neceffary use and good of man, plucking and eating for neceffity and prefervation of life, that may be very fitly referred to by Christ, when he faith, the Sabbath is made for man, so that the phrase for man, shall signific for the good of man, could not reasonably be conceiv'd to oblige him to any thing so contrary to that, as is starving or debilitating of nature, so as to render him unable to discharge the duty of their Calling. The only proper conclusion from this notion, of the Sabbath's being made for man, will be this; That therefore he that gave that positive Law, can dispense with the observance of it; and consequently Christ may do it, as here he doth in such cases as are for the good of man, as works of mercy, which being part of the Moral eternal Law, he prefers before the performance of these positive laws, which respect his own service, verse 7. Nay, that at the very making of it, it was dispensed with in some cases, as those vers. 5. of the necessary service of the Temple; and what was done here, was for the fervice of Christ, who is greater than the Temple. Dr. Ham. An-

A man of tongue ] An evil speaker, Psal 140. 11.
A man of words, is one eloquent, Exod 4.10. A man of lips, is one talkative, Job 11.2. A man of arms, is one mighty, Tob 22. 8.

Dan of war] A great and valiant warrior, subduing his enemies before him. Exod. 15. 3. The Lord is a man of war.

2. Persons apt and fit for war. Deut.2.14. Till the men of war · were wasted.

Danaen A comforter; or after the Syriack, Manail, a veffel or instrument of God. Also, their leader; or, the preparation of heat; or, a gift not registred. One which was brought up with Herod, Ad. 13.1.

Panahath | The ion of Shoval, Gen. 36.22. The name of a place, 1 Chr.8.6

Manathites My lady of reft, or my prince of reft. A people,

Manaffen Forgotten, or forgetfulnefs. The fon of Fofeph, Sentiatily Forgetta, of Jorget Januarys. The ton of Joseph, Gen.41.15. (of whom the Manafites, Deut. 4.43.) His poficiry, Jofh.7-8,17. Judg. 1.27. The Father of Gerlpom, Judg. 18.30. The fon of Hergekiab King of Judah, 2 King.20-21. Of the Sons of Pahath Mode, Ezr.10.30. Of the Sons of Hafham,

Man-child Gen. 17.10. Son, or male.

Dandzakes | Lovely, or amiable, so in the Hebrew : the Greek translateth them, apples of Mandragoras, or Mandrake apples; they were such things as gave a pleasant fmell, Gen.30.14. Cant.7.13. In these two places the word is found.

It is a kind of herb, whose root hath the likeness of a man. The fruit hereof hath been anciently conceived to be of an amorous operation, caufing love, conducing to coition and conception; it is faid to be of pleasant smell and colour, by some Writers; others say it is of a rank and unpleasant savour: Howsoever, the Mandrakes mentioned Gen. 30.14. are not like to be Mandrake apples, because at this time of the year, which was wheatharvest, and that was about the beginning of May, (in this Countrey) the Mandrake apples are not ripe, but rather that Dudain, here rendred Mandrakes, was some flowers of the field, (such as pleased little children chiefly with the colour, for Ruben that gathered them, was about five or fix years old ) and had withall a delightful fmell, Cant. 7. 12, 13. So that Rachel was taken with a special delight in them, and defire of them. Large Annot. on Gen. 30.14. See Drufus his learned Treatife on this subject, wherein the na-

ture of this herb is fet down.

Bandzakes All amiable flowers, which be fair and lovely. by Synecdoche, a part for the whole.

2. All holy vertues and fruits of faith. Cant. 7.13. The Mandrabes bave eiven a Smell.

It appears by Rachel's defire of them, and by the smell that here they are faid to give, that they were very lovely and pleasant, differing from the Mandrakes that grow in these parts.

If their nature and virtue be such as it is reported by the learned, and these are that powerful Mandragora, of which the Greek Herbalists and others write so much, whose great effects are love and fruitfulness, and sleep; then it is evident that they are most apt symbols and figures of grace, and all other divine and heavenly influences, which not only conciliare love and charity, where there were none before, but likewise make the barren heart fruitful in every good work, and quiet the troubled and perplexed heart with abundance of peace and joy. Annot.

Manell. Mina A pound. In gold it weighed one hundred fhekels, as appeareth by comparing 1 King. 10.17. with 2 Chr. 9.

16. Goodwyn, p.329.

The common pound weighed 15 shekels, that is, 1.1. 17.5.6.d. The Kings 20, that is, 2.1. 10.5. The Sanduaries 25, that is, 3.1. 2.5. 6.d. Large Annot. on Ezek.

Manger] A place prepared for cattle wherein to give them meat, Luk.2.7,12,16.

Manger ] And laid bim in a manger, Luk. 2. 7. odren fignifies a Stable where Cattle stand, and not only the place where their meat is put, the manger; and to this the flory best agrees, which gives the reason of their laying him in the qu'tvn, because there was no room (not in the Stable, but) in the Inn. Dr. Ham. Annot. c.

" Manifest | Easie to be known, being always open to every mans understanding. Gal. 5.19. The works of the flesh be

'2. Declared and made known, being fecret before in the counsell of God. 2 Tim. 1. 9. But now is made minifelt Danifest Open, bare, easie to be seen, as a sace uncover-

ed, Heb.4.13.

Danifestation ] Rom. 8. 19. Sweetav. 45. The word fignifieth the revelation or declaration of things hidden. Leigh Crit. Szc. 1 Cor. 12. 7. & 2 Chron. 4. 2. pariequots. It fignifieth such a manifestation as is permanent, which lasteth for ever, Idem.

waiteth for the manifestation of the Sons of God , Rom. 8. 19. The word fignifies, revelation, explaining or displaying somewhat that was before obscurce and covered; and so the manifestation of the Sons of God, will be the discovering who are truly such. This was to be done among the Jews, who all pretended to that title, by the Apostles preaching the Gospel to them, in the power of Christs resurrection; and they that did not now receive him so testified, it's evident they were Bastards and not Sons, though before they might have the excuse of Ignorance to extenuate their fact. Luk. 23. 34. 1 Cor. 2. 8. Now because by the Apostles preaching of Christ to the Jews, this discovery was to be made. and fo the Gospel preached unto them, before they went to the Gentiles; and upon the Jews rejecting Christ, the

Apostles were then to depart, and go to the Gentiles; therefore the creature or Gentile world are said earnestly to expect or wait this discovery, as a thing by which they were to receive this great advantage, in hope that they also, verse 20, 21. i.e. the Gentiles that shall receive the Gospel, as well as the believing Jews, shall be redeemed from their customes of fin, which made them flaves, and become partakers of that glorious title of Sons of God also. Dr. Hamm.

Manifeffly declared 2 Cor. 3.3. plainly and clearly ap-

Manifold Spoken of Gods mercies, as being both many and great, Neh.9.19,27. His works in mercy upon the same ground, Pfal. 104.24. His wisdom, Eph. 3.10. and grace, 1 Pet. 4.10. as being divers, and diversly appearing. Mans transgerisions, as being doth many, great and divers, Amos 5.12. So temptations, 1 Pet.1.6.

Spanifold wiftom The fundry forms which God used in the vocation of men, that whereas the thing or subflance was one and the fame, to wit, Christ the Lamb flain from the beginning of the world; yet the Jews before Chrift were called to him by many dark ceremonies and shadows, withwhich God instructed the Gentiles touching his Son, by the clear testimony of the Gospel, with few, and fignificant Sacraments. 6 Eph.2.10

Mankino | Men , Levit. 18. 22. & 20. 13. 1 Corinth. 6. 9. All flesh of man, Job 12. 10. marg. The nature of Men,

Jam. 3.7.

Bread given from heaven by the Ministry of Angels. Joh. 6. 32. Our Fathers eat Manna. Pfal. 71. 25. Man did eat the bread of Angels. This is corporal and 'rypical Manna.

2. Christ Jesus. Revel. 2.17. To him that overcometh will 'I give the bidden Manna. Christ is called Manna, because he is the bread that came down from heaven, the only foulfood. And he is called hidden Manna, because no man can have this bread by nature, and it is revealed to none but to Gods

It fignifieth, part, portion, gift, meat prepared, or, What

is this? Manner ] put for Rite , 1 King. 17.34. Cuftome , fashion , laws, or judgments, 1 Sam. 8, 9, 11. Ezek. 11. 12. Conditions, qualities, and deeds from thence, Act. 13.18. Behaviour and carriage in word and deed, 1 Cor. 15-33. Ways or means, Heb.1.1. Kind, Exod.12.16. Order or way, Josh, 6.15. Sort, I Sam 21.7. The way of fervice, or worship, 2 King. 17.26.27.

\*\*Manner ] Numb. chap. 15. verfe 24. or Ordinance, marg. 1 Sam. 17. 30. Hebr. word, marg. 2 Sam. 7. 19. Hebr. law,

"Manner of pour king ] The ulage, fashion, and cultome of their king, not by right and according to Laws, but out of his power and authority too much prefumed of. I Sam. 8. 9, 11. And he faid, this shall be the manner of your King. The same word is used to express the usurpation and wicked prefumption of Ely's two Sons, I Sam.

"After Divers manners] Not fully and all at once, in e perfect clearnets, but by little and little, till at laft the Son of righteouines, Chrift, did arise in the preaching of the Gospel, which brought a full Revelation, Heb.1.1. Thereby is meant those several different kinds or forts of revelation, whereby the Word of God was revealed, as fometimes by Angels, fometimes by Vifions in the day, fometimes by dreams in the night, &c. fometimes more plainly, fometimes more obscurely, Numb. 32.6. Annot.

Manoah Reft; or, a gift. The Father of Samson, Judg.

Span-ferbant | Exod.20.10. The same charge which the Lord gave touching the Maid-servant, was also given touching the Man-servant. Of which see in Maid-servant.

Manifons Joh. 14 verf. 2. Lorat, fo called 270 78 pierer, fable mansions. The whole speech being metaphorical, the meaning is, there is place in the Kingdom of heaven for all the elect, (which are many) according to their feveral degrees of glory affigned them. Large Annot. on Joh.

Man-flaper ] Willingly , 1 Tim. 1.9. Unwillingly, Numb.

Mantle ] A course or hairy rug, carpet, or covering, Judg. 4.18. A robe, or cloak, 1 Sam. 15.27. An upper garment hanging loose, covering or enwrapping the body, Isa.3.22.

Rent his mantle, Job 1. 20. that is, Tore his upper

garment, which men used to do in times of great heavymess. This Job did, to shew that his heart was rent within him with grief. The like men did at funerals, 2 Sam. 3. 31. or upon any fudden news of evil to themeleves, Gen. 37. 34. or fight of great calamity fallen on their friends, Job 2. 12. 2 Sam. 1.11. Josh. 7.6. or in sign of sorrow for their own sins, or the sins of others, 2 Chr. 24. 19. Ezr. 9 3, 5. Joel 2. 13. or in deterlation of blasphemy, as if their hearts were rent within them, by hearing God so dishonour ed, 2 King 18 37. & 18.1. Ifa.35.22. or in the fight of any other great dishonour done to God, Jer. 36.24. Act. 14-13, 14: Annot. on Job 1.20.

Or thus: This was used, 1. In case of extream forrow, whether in the forrows of afflictions, Gen. 37.34. 2 Sam. 1.11. or in the forrows of repentance,

2. In case of extream indignation, 1 King-19.1. Isa-37.1. Ca-

ryl on Job 1.20. p.179,180,181. Many All men, and every man which comes of Adam. Rom. 5. 19. By the disobedience of one, many shall be made sinners. Dan. 12.9. Many, put for all the Jews, both wick-

'2. Not a few, but a great number, or all believers on-'ly. Rom. 5. 19. By the obedience of one, many shall be made righteous. Matth. 26. 27. Which is shed for many. These many are all believers, which are not a few, but many, being fimply confidered, and uncomparatively. See Revel-

2. Religion, Luk.8.30.

4. Great, Pfal. 18.16. marg. & 29.3. marg.

5. A multitude, 2 Chr.11.23. marg.
6. A very great number, all the wicked that perifh, Matthe

Very often, Pial.78.38.

8. Life-time, Hol.3.3. 9. Long time, Hof. 3.4.

Dany Days | Three hundred years and more, even from the time that the Persians began to reign in Babylon, until the death of Antiochus Epiphanes, the last of the Seleucians, who was broken without hand, for he dyed of very grief, Dar. 68.25,26.

Dany maters 7 Many people, Nations, Languages, over which the great Whore reigneth. Rev. 17. 1. The great Whore fitteth spon many waters. These waters are here exfounded Verf. 15. The waters are peoples, multitudes, na-tions and tongues. This proves Rome to be the great Whore, and throne of the Beaft; for doth not that City fit upon many waters? Are not now many Countreys and Kingdoms subject to the Bishop of Rome? And many more have been subject to him heretofore.

' Daoch ] Holden hard together. King of Gath, 1 Sam.

Sipson A dwelling place, or a place of offence, or of sin. City, Josh. 15.55. The son of Shammai, 1 Chron. 2.45. Of him or the City, the Maonites took their denomination, Judg.

Spara Better or bitterness. The name by which Naomi would

Marah ] The same, The name of a place, where the Israelites abode for a time, Exod. 15. vers. 23. Numb. 33.

ABaralah Sleep, drunkenness, the bitterness of ascending of a Sacrifice, killed, a Sacrifice of Myrrhe, a leaf of myrrhe, teaching Sacrifice or ascension. A City, Josh 19.11.

Paranatha] 1 Cor. 16. 22. This word is by some thought to be one with the Hibrew , under which a general course is noted. Others think it should be read חרב אחם, Maharem attha, Be thou accursed : But and doth not fignifie curfed, but curfing. It's more fit to take it as compounded of two Syriack words, NIN ITA, Our Lord cometh; for it's faid that this was the form of the greater Excommunication, as is expressed in Jude vers. 14. as if the sense were, The Church despaireth of such a one, therefore leaveth him to the judgment of the Lord Christ, who is quickly to come: Or, Let the Lord come, namely as a revenger, let his divine vengeance and curse break out upon him, Gloff. Phil. fac. D. 201.

It is a Syriack word, fignifying, Our Lord cometh; for Maran is our Lord and atha cometh. It is a word used in the greatest excommunication among the Christians, implying that they summoned the excommunicated before the dreadful Tribunal at the last coming of the Son of God, Jude V.14,15.

Others

Others expound it thus: Let bim be accursed, even till the coming of the Lord, to his deaths-day, even for ever. Annot. on 1 Cor.

M

Parble A kind of stone, whereof David prepared in abundance for the building of the Temple, 1 Chron. 29. 1. Whereof also vessels are made, Rev. 18.12. Used for pillars, and for pavements, being red, white, black, Eft. 1.6. The ftrength of Christ in his ways and government, is resembled by marble pillars, and the uprightness and purity thereos, by the colour of White marble, or Alabaster, Cant. 5.15. Aynsw. on Cant.

Marble His legs are as pillars of Marble fet upon fockets of fine gola, Cant. 4.15. that is, all his passages and ways are conflant and sirm, even as pillars of Marble. He is yesterday, to day and the same for ever. In regard of his enemies he is set out in another manner of fimilitude, as having legs of braß to trample them all in pieces, Rev. 1 15. but in respect of his constant truth and ways of goodness to his Church, his legs are as piliars of

All his proceedings are firm and stable; and withal as pillars of marble fet in fosk its of tried gold; fo as they are neither subject to wavering, nor to any danger of infirmity and corruption.

This sheweth his power and Majesty, being able to tread all his enemies, and whatfoever fetteth it felf against him, in pieces under his feet, and to make the rage of men to turn to his glory,

To march | Spoken of God, Pfal. 68 7. Hab. 3.12. Of the cnemies of Egypt, Jer 46.22. Of the enemies of Zion, Joel 2.7. Of

the Chaldrans, Hab. 1.6.

Parcus | Field, or made fine, or mired from the rufliness; or so called, as being born in the moneth-March. Beth 5, 15, in whose Mothers house the Church was assembled, praying for Peter's deliverance, Act. 12. 12. about whom there was sharp contention between Faul and Barnabas,

Sparethah] From the head, or beginning an inheritance; or, the hitterness of the sield. A City, Josh. 15.44. The Father of Hebron, 1 Chron. 2.42. The Son of Landah, 1 Chr.

Marithes Fenny, marith ground, Ezek. 47.11.

Wark A vifible fign or character, whether the letter Ti the first in r = W : Tiphaba , which significth repentance, See Mr. Grigori's Notes on Gen. 4. 15. p. 66, 67, &c. A but, end or bound to shoot at, 1 Sam. 20. 20. An object of wrath. Job 7-20. & 16. 12. A discernable fign, whereby the Mournners of Ifrael were diffinguished from others, Ezek.9.4.6. The fcope whereat a Christian aimeth, Phil.3.14. A visible note of distinction which Antichrist imposeth on his, Rev.13.16,17. &

Mark of the Beaff ] Some publick fign of token whereby men were known to others, and did profess themfelves to be the servants of the Beast; as the Jews were severed from other people by the mark of circumcifion, and Christians are marked by the fign of Baptim, whereby they are sealed to Christ. So the followers of Antichrift are remarkable and known by fome external fign and ceremony: But what this mark is, Divines do not all agree. Some will have the mark to be, the profession to be a member of the Latin Church , or Romane Church. Some, the Chrism in their Sacrament of Confirmation. Some fay the Mark to be all one with the Name of the Beaft. But I like best of them which think that the Beast had fundry marks, wherewith he branded his worshippers, because we see in the Text, the Mark, the Name of the Beast, and the Number of his Name, diftinguished by the Holy Ghoft. And it is known by experience, that some were more nearly marked to the Pope, and with a more special brand than other were. For Emperors, Kings, and other great men of the earth were obliged to the Pope, by the or mark of a folenn oath promising and binding themselves to be Desenders and Protectors of the chief Bishop and holy Church of Rome, as did the Emperor Otho, the first of that name, in the year of our Lord, 2442. fwear to Pope · John the twelfth, that to his utmost power he would extol him and the holy Church. Now the Popes Clergy of all forts, as Cardinals, Fryers, Monks, Nuns, &c. they had their peculiar mark, even the ceremony of Popish Orders, their peculiar mark; even the ecremony of Popith Orders, called amongft themselves, an indulvive-baratier. Futher-more, the Lay-papiths profess themselves to be the Popes of their bard or cognizance.) This Character is not their bard or cognizance. This Character is not the mark of the person of Antichrist, the second Ecasts.

calling themselves after his name [Catholick Papists] as their High Priest, the Bishop of Rome doth intitle himself [the Catholick Bishop. ] Finally the Greek Church, which a great while withstood the power of the Pope, at the length took upon them the number of his Name, when Michael Patook upon them the number of this Name, when betchall Pa-bellangus the Greeian Emperor, promifed for himself and all his Subjects, to submit himself, and yield the Primacy to the Latin Bishop, to be subject unto the Mother-Church of Rome. Thus of these 3 signs, the Character or Mark of the Beast, belongs to the Princes and Clergy, as unto Sons; his name unto the people and vulgar fort, as unto his Slaves and the number of his name unto the Grecians, as unto Strangers. Rev. 12.17. That no man might buy or fell, faue he that had the mark, or the name of the Beaft, or the number of his

"To receive a mark in the right hand, and in the foreign To witness the submittion unto Antichrist, the Romib Beast, by reserving unto him and his Sea (the Church of Rome) the Prerogative in all their actions, advancing and preferring it with their best might and force; which is to receive the mark in the hand (the infirument of ftrength and action: also publickly every where, professing their homage and subjection unto the holy Apostelick Catholick Sea of Rome (as they call it) which is to have the mark of the Beast imprinted in the forchead. Rev. 12.16. and he made all to receive a mark in the right hand, and in the forehead. Some understand this of having their forehead and hand figured with Chrism in Confirmation, or with their greafie oyntment. Others interpret it of maintaining Papifin, both fecretly and openly. But the first interpretation

He alludeth to the old custom by which Servants were wont to be marked with the names of their Master's, Souldiers with the names of their Commanders; the first especially in their forehead, the other in their hands. And therefore by like reason, the followers of the Lamb also, in the Chapter following, that they may be contrary to the followers of the Beaft, are written in their forehead with the names of the Lamb and of his Father ( with the same meaning of the type in both ) to fhew who is his Lord, and for whom each company fighteth; those professing themselves servants of the Beast and his Image; these, of Christ and his Father.

Mark in the hand, is the oath of fidelity, and subscribing to his Supremacy; in the forehead, profession of his Decrees. Broughton.

Their hand is put for their actions, and the forthead for their open profession, and in one of them at the least, every man must openly declare that he acknowledgeth the Pope of Kome, to be

the Lord over his faith. Gifford. Dext. The mark and the Beaft, is that whereby they of the Romillo or Latin Religion (whom we call Papifls) are diffinguished for others, that is, their subjection unto the Pope as their head, and acknowledgment of the See of Rome. This inwardly in the foul is their implicite faith, whereby every Papilt is bound hand over head to believe whatfoever the Pope or Church of Rome believeth: And and the rather, because they are to be perswaded, that neither of both can err. That which outwardly is expressed is either by consession of the mouth, or operation of the hands; so that the profession of the Ramille Religion, and certain manner of living, according to the Laws and Customes of the Pope and Church of Rome, may also be said to be the mark of Antichristians; even as the observation of the Heathenish Rites, is called , 2 Mac. 4. 10. the Character of the Grecians. Whosoever therefore in heart believeth whatsoever the Pope and Church of Rome, do, or shall believe, and outwardly profess the Romane Religion, and frameth his life according to the laws and customes of the Church of Rome; as for example, to fall down before images, to adore the Eucharift, to frequent the Mass, &c. he may be truly said to have the mark of the Beast, Downham of Anticorift, Chap. 8 lib.1 Sect.5.

The mark of the Roman Beaft, is that invisible profession of fervitude and obedience, that his Subjects have professed to his Empire fince the first beginning thereof, noted afterward by the Pope, with divers visible marks, namely, the abfurd Characters of e.g., and Crosses of all kinds, taken out of the number of the first Beasts name. Napier propos. 20.

M

but of his Kingdome and State, the first Beast. Ber-

The publick profession of the universal Papal Headship in the fociety of men, is the mark of the Beaft; faith Mr. Stephens in his forementioned Book, p.181.

(Bark ) The same with Marcus the Son of Mary, whose name

was John, his furname Mark, Act. 12.12.

To mark To take notice of, Ruth 3. verf. 4. Observe, take heed, 2 Sam 13. verf. 28. Weigh, confider throughly, 1 King. 20.7. Understand, Job 18. 2. Look, Job 21. verf. 5. marg. Give ear, or attend, Job 33. 31. Know exactly, Job 39. 1. Set the heart, Ezek. 34. verf. s. marg. Look on with a diligent eye, as unto the mark whereat we shoot, Rom. 6. 17.

The word fignifieth such a marking as a Watch-man useth that standeth on a Tower to descry enemies; he marketh diligently all comers, and giveth notice accordingly for the

faving of the City.

Dark me ] Job 21. 5. Heb. look unto me, marg.

SWALK ME 1 JOD 21. 5. HCD. 1000 unto me, marg. Mark well, Ezek. 44. 5. Hebr. let thin heart, marg. Warket 1 Ezek. 27. 13. or Merchandise, marg. And when they come from the Market, Mar. 7. 4. Apped signifies any promissous or popular assembly being (setting assemblies, which are otherwise express) of two sorts;

 To buy and fell: or,
 To refort for justice, and the word here used commonly fignifies both or either of these:

1. A Fair, or Market.

2. A place of Judicature, an Hall or Court of Judgement. Dr. Ham. Annot. b.

Parkets | Places wherein People meet together, and buy wares one of another. The Court, Ad. 16.19 marg. The original appea. Ad. 17. 17. fometimes is taken for the place into which the People are gathered; fometime it figuifieth the People gathered together, and fometime the Oration which is made unto them. Leigh Crit. Sac.

Sparoth | Bitternefs. A City, Mic. 1. 12.

Sparoth | Bitternefs. A City, Mic. 1. 12.

Sparoth | Corrupt, Lev. 19. verf. 27. Spoyl, undo, defiroy, Ruth 4. verf. 6. Plague, 1 Sam. 6. verf. 4, 5. Grieve, 2 King. 3. verf. 19. marg. Hinder, overthrow, Job 30. verf. 12. Purific row. Lev. verf. 7. Spil. Ibid 6. Make. 13. Putrific, rot, Jer. 13. verf. 7. Spil, Ibid. 9. Make good for nothing, Nah. 2. 2. Mar. 2. 22.

Mariner A Seafaring man, one that goeth down to the Sea in Ships, and doth bufiness in great waters, Pfal. 107. 23, 26. Ifa. 42. 10. Ezek. 26. 17. & 27. 8, 9, 27, 29. These are Calkers, Pilates, Rowers, Governours of the Ship,

"Aparriage A lawful knitting or joyning together of one man and one woman in undividual fellowship, for remedy of luft, comfort of life, and bringing forth of Children. Heb. 13. vers. 4. Marriage is bonourable. Matt. 19. vers. 3, 44, 5. This is civil marriage, and worldly, which by the Word of Godis allowed to all orders and forts of men, without exception.

'2. The uniting of every elect Soul to Christ, by the Spirit and Faith, which is done now in part only, but per-fectly shall be done at the last ludgment, Hos. 2. vers. 20. 'I will even marry thee to my self in faithfulness, Rev. 19. vers.
7. The marriage of the Lamb is come. This is Spiritual

' marriage. '3. The conjunction of God and the visible Church upon certh, by the band of his holy worship. See Ezek. Chap. 16. throughout, and Jer. 3. 1, 2. Hence is God called a 'jealous God : and the Church observing his worthip, is cal-led his Spoule, or Wife; but swerving from his worship to Idols, she is tearmed an Harlot, an Whore and charged with Fornications and Whoredomes; and fie nally is threatned and plagued with divorce and separation from God her husband; as Ifrael was first, and fudah

'The lawful joyning of man and wife, is undividable, according to the inftitution of God. Yet it hath two exceptions; one of adultery, by Christ, Mat. 19.5. The other of wilful desertion

by Paul, 1 Cor.7.15.
Darriage of the Lamb Most near and straight conjunction between Christ and his Church, to be gathered out of be-'lieving Jews and Gentiles; not Gentiles alone. Rev. 19.7. The

· marriage of the Lamb is come.

Mat.22.2. The Church is now called as a Bride, to dwell with her husband, after the whore is burned. Before she was but as it were espoused to him. Glorious times will follow Romes fall. This cause was not mentioned vers. 1,4. but these converts as they looked forward to the destruction of Rome, so they look

backward to the conversion of the Tems and marriage of the Lamb. Annot.

Darriage | Betrothing, the first degree of Marriage. Cant. 2. verl. 11. Behold King Sclamon with the Crown wherewith his Mother crowned him in the day of his marriage. See Elboufals.

Darriage | Which made a marriage for his Son, Matth. 22. vert. 2. Γαμ & Γαμοι fignifie both in this place, and Joh. 2. 1. a Marriage-feaft, and that here the ένδυμα χάμε fignifies the garment that was customary at such fealts, i. e. a better fort of array than those that were used upon ordinary days, will be obvious to any man that is conversant in ancient customes. And this it seems so necessary (as repentance and reformation of life, the new garment or array of the foul, which is here parabolically exprest by it) that without it, even they that were invited to come, were not yet permitted to taffe of the feaft, or remain among the guefts. Doctor Ham. Annot. a.

' Parriage fupper | See Supper.

Marrie Numb. 36.6. Heb. be Wives, marg. Married, Numb. 12.1. Heb. taken, marg. Neh. 13.23. Heb. made to dwell with,

Forbidden to marry, I Tim. 4.3. Many Hereticks there were in the ancient Church, which prohibited Marriage, and taught Abstinence from Meats as necessary, having much of their doctrine from the Pythagorean Philosophers. Such were the Encratita, Montanists, and Marcionites. But these came after the Apostles times, and are not so probably spoken of here, as those which were present then in the Church. And fuch (faith Ignatius) there were in the Apostles times, and such (faith Ireneus) was Saturninus, who with Simon Magus, was the Father of the Gnofticks. He was the first that among Christians affirmed Marriage to be the work of the Devil, and commanded to abstain from the flesh of Beasts. And this was generally the doctrine of the Gnoflicks, who under a pretence of continence, committed all villary against the Creation and the Creator; teaching that men ought not to receive Marriage, nor get children, nor bring into the world such as would be miserable. nor furnish death with food or nourishment, i. e. people, the world with men, whom death will consequently feed on. Dr. Hair Annor h.

marks Stripes, and thereby scars made in his body for Christs fake. Gal.6.17. I bear in my body the marks of the Lord

Marrow That which moisteneth the bones, Job 21.24. or watereth them, Prov. 3.8. marg. being the strength thereof, fatness, Psal.63.5. marg.

Put for fatiety of pleafure, Ifa. 25.6. and that which is most feret and hidden, Heb.4.12.

Dars | hill Ad. 17. 22. or, Court of the Areopagites, marg. which was the highest Court in Athens, the authority whereof was exceeding great. The Romane Deputies of Asia committed their weightiest causes to be determined by this Court. The King himself when he had any business here, was to lay down his Crown. And as the Oracles were famous for the prediction of things to come, fo was this Court for the execution of

Somethink it was thus named, for that Mars was there condemned; or for that fuch as killed any out of a cruel and bloody mind, were there called into question for the murther; or for that this martial people dedicated the same to Mars, their supposed god of battle.

Datiena] The bitterness of a bramble, mirth of the enemy, or twing the bramble or enemy. One of the seven Princes of Persia,

Apart] She is a Mart of Nations, Ifa. 23.3. or, fhe was a Trader with Nations. The word translated Mart, fignifies properly not a Mart or market, that is a place of trade, but trade, or traffick , or merchandife it felf, verf.18. Prov.3.14. & 31.18. & 45.14.

Martha]

Apartha] Stirring up, bitter, provoking; or after the Syrian, the name of some particular Harmony, ro which this Plains a Lady. The Sifter of Mary and Lagarus, Joh. 11. 1.

Annot.

Annot.

Annot.

Annot.

eth any truth.

2. Such a Witness as giveth his life unto death for the name of Jesus, to testisse the truth of his Doctrine by his blood. Rev. 2. 13. My faithful Martyr Antipus.

There is a Martyr of two forts: one is Mental, who pur poseth and is ready to be bound, and to dve for the Lord lefus: as Paul speaks in Act. 21. 13. Thus ought all Chriflians to be Martyrs, for readiness of mind and affection to fuffer for the Doctrine of Christ, according to that which is written, Mat. 10, 37. Luk. 14. 26. 1. Cor. 15. 31. The other Marryr is actual, who suffereth both in affection and in effect. Here two degrees are to be confidered: first, when imprisonment, Act. 4. 3, or stripes, Act. 5. 40. or clos of goods or Countrey, Act. 13. 50. or else death it self, with torments too, are suffered for any moral or evangelical truth to bear witness to the same, as Act. 7. 59.

239 artpt feithful A constant witness-bearer to the truth

of God, which he is ready to give testimony unto, with loss of his life, and doth it indeed when need is, Rev. 2. 13.

Antipas my faithful Martyr mas Cain.

Rev. 17. 6. With the blood of the Martyrs of Jis. It was a great Transgression to kill men; greater to kill holy men; greatest of all, to kill them for bearing witness to Christ.

Marbel | To be offended at, Eccl. 5. 8. To be affonied, amazed, wonder, Gen. 43. 33. Pfal. 48. 5.

Daugid, significth, 1. Very earnefily and intentively, both with outward and inward senses, to mark and observe a thing, Mat. 8. 27.

2. To honour, reverence, and fear the person or thing wherein we discern any strangeness, and the more strangeness the more reverence and fear : fo the learned Septuagint tranflate those places of respecting and regarding the mighty and aged, in this word, Savuale originary, Deut. 10. 17.

2 Chr. 19. 7, 28, 50. 2 King. 5. 1. See Jude v. 19.

Apartets Exod. 34. 10. are all those things which God did in the way, and in the Promised Land, in favor of his People, to bring them thither, and to fettle them therein.

martiela | Exod. 34. 10. In Gr. Glorious things; and so the Evangelist useth the word, Luk. 13. 17. where the Syr.

hath marvellous things. Aynfw.

aparbelious ] Job 5. 9. Marvellous things. Such things as we cannot understand the cause of, because it goes above the capacity of our natural reason. The word fignifies not onely things that we admire, as not knowing the causes of them, but also any thing hidden, or above the reach of our understanding, Judg. 13. 18. Psal. 130. 1. It is derived from a word that fignifies dividing, or feparating, Exod. 33. 16. It imports things divided from our understanding. flanding, as miracles are which are above the course of Nature, and many things also in the course of Gods ordinary Providence. Annet.

Great and Marvellous, Rev. 15, 3. In regard of the great changes and things it would bring to pass; or, in comparison of the former. In these respects the whole

Church confesseth it to be fo. verf. 3. Annot.

Spattelloudip belped 3 2 Chron. 26. 15. Namely, from God, verf. 7. Annot. Job. 37. 5. God thundered marvelloufly. So as no creature can make such a noise. Others read it, God thunders out marvellous things with his voice; and refer it to those strange things which are wrought by the thunders, as melting the money without hurting of the Purfe, breaking the fword within the scabbard, exhausting the wine within the barrel, breaking the bones within the flesh; which are things above our reach. Annot.

Detp Exalted; the Sea of bitterneß, a drop of the Sea: or after the Syrian and Hebrew, the Lady of the Sea.

1. The Sifter of Moses called Miriam, Exod. 15, 20.

2. Another Miriam, 1 Chron. 4. 17.
3. The Mother of Jesus Christ, Mat. 1. 16.

4. The Sifter of Martha and Lazarus, Joh. 11. 1, 2.

5. Mary Magdalen, Mat. 16. 9.
6. The Mother of James the less, and Joses, Mat. 27. 56. 7. The Wife or Daughter of cleophas, Joh. 19. 25.

8. The Mother of John surnamed Mark, Ad. 12. 12. 9. One who bestowed much labor on Paul, Rom. 16. 6.

29 act bil Pial. 32, 42, 44, 45, 52, 54, 74, 78, 88, \$9, 142. the Title. An infiniting, or, a Pialm that maketh prudent, or, Laufeth Understanding, Appin.

Instructer, that giveth understanding, or maketh under-

standing; i. e. A Pialm of Instruction or Doctrine, or a teaching Psalm: called thus by reason of the necessary and weighty Doctrine therein comprehended. Dutch Annot.

It is the opinion of some others that this word Maschil is I

all allo delhech. The Son of Arim, Gen. 10. 23.

Dalpai A Parable governing, or ruling. A City, 1 Chr.

74Dashunannah] His satness, Oyl, or touching; or taking away
Gift, or Number. One of Davids Helpers, 1 Chr. 12. 10. Dafen One employed in hewing Stones, and building

mairy, or a Vine. A City, Gen. 36, 35.

and a Botton, a taking anto, sometimes; or Prophesic.
The Son of Ismael, Gen. 25, 14,

Apalia Pentainon. A Place, Exod. 17, 7,

Apalia Populo, Neither this word, nor the subject mar-

ter and thing fignified by it, is to be found in all the Old or New Testament: and in truth, it is a Mass of most horrible Sins; as Invocation of Saints, Intercession of Saints, Adoration of Creatures, prophanation of Scriptures, and of the Lords Supper, deluding and mocking the People with idle and superfittious Shews, and innumerable other Wickednesses to be abhorred.

"The Mass is a Mass of Abuses, or a heap of Corruptions, "inferted and put into the Sacrament of the Lords Supper, but it is not properly the Sacrament it felf. The Cor-

ruptions are chiefly thefe:

"I. Mingling the materials of the Sacrament with other

"2. The denial of one kind to the Lairy.

"2. The adding to, detracting from and altering of the words of Confecration.

"4. The confectation of it in a Tongue unknown to the people.

"5. The privateness of it, without company to receive it,

which is contrary to a Communion.

'Maß (according to the Doctrine of Rome) is a proper, real Sacrifice of the very natural body and blood of Chrift, offered by a Prieft (having intention to confecrate) unto God the Father for the expiation of the fin of the quick and

'The substance of this Sacrifice is Christ; the parts three,

'1. Confectation.

'2. Oblation.

'a. Confumption. 'The pretended antiquity is from the time of Christ his last Supper, where Christ Sacrificed himself, and instituted this Sacrifice with commandment to his Apostles and their Suc-Sacrince with commandance to us repoints and then our ceffors for ever to continue it, by faying  $[D_0 \ th\dot{u}, \phi_c]$ . Whereas in truth Christ ordained a Sacrament, and therefore offered no Sacrifice, (for these are far differing) and it is an hard exposition to interpret [Doing] to be [Sacrince]. ficing | and the Text speaketh of giving bread and breaking it, of eating and drinking, not one word of offering; yea, their own men (as Jefuite Azorius faith) deny Christ to have offered up himself under the forms of Bread and Wine. Aquinas teacheth, Christ to be no otherwise sacrificed in the Mass, but as it representeth the Passion of our Lord, and as thereby men are made Partakers of the Fruit of his Pasfion. Lastly, Cornelius Masso a Popish Bishop, desended, that Christ in his Sacrament offered no Sacrifice at all, becaufe then St. Pal had not written truly, that Christ had fandified and made believers perfect, and that he dyed but once, &. Heb. 9, 25, 26, 29, & 10. 10. For by the Romith Doctrine he offered a double Oblation twice made; once at the last Supper, and once upon the Cross. That flift of bloody and unbloody Sacrifice will not here help them, because it is written, that without shedding of blood there is no remiffion of Sin, Heb. 5, 22. Let them therefore either grant that Christ at his last Supper suffered death, and shed his blood the night afore he shed it: or else let them say that he offered up no Expiatory or Propitiatory Sacrifice.

Whereas some of the Fathers call the I ords Supper a Sacrifice, it is not properly and fimply, but figuratively, and in some respects. First, because all sacred Rives may be called Sacrifices, (à faciendo sacra) from doing holy and sacra) cred Actions.

'Secondly, in rogard that in the Supper there is a commemoration of that onely and true Sacrifice of Christ, and a participation through faith of the benefits of that Sacrifice.

'Thirdly, in respect of divers prayers and thanksgivings poured out, and gifts offered to the poor, which in Scripture be termed Sacrifices.

Laftly, because the spiritual Sacrifices of our Souls, as Faith, Hope and Charity, be there exercised and stirred up by the use of the Supper.

But they will never prove that any ancient Writer for

Gofpel. Apaff] Ifa. 33, 23, made of the Cedars from Libanon, Ezek. 27, 3, without which no Ship could fail, as whereunto the Sails are fastened. It divided into three parts: The

uppermost is termed Carchessum; the middle, Trachelus; the lowest. Pterna. Minibem's Guide into the Tongues.

'Daffer | One that hath rule over Servants, Eph. 6. 5. Col. 4. 1. Ye Mafters, do unto your Servants that which is just A Mafter after the flesh, is he who ruleth but over the body, and in outward things onely.

2. Any Teacher or Minister of the Word, who for Reverence sake is called Master. Mat. 8. 19. Master, I will follow

thee where ever thou goeft.

3. Such as ambitiously affect Rule and Superiority over others, or be busie Censurers in private. Jam. 3. 1. Be not emany Mafters. Mat. 23. 8, 16. Mat. 7. 1. Luk. 6. 37. Rom.

4. One that is the original and supream Master, in com parison of whom all other Masters must leave their Title, and become Disciples or Scholars. This one is Christ onely Mat. 23, 8, 10. .

'5. One that hath Scholars and Disciples, Mal. 2, 12

Luk. 6. 40.

Mafter of the Assemblies, Eccl. 12. 1. that is, Ministers, Teachers of the Congregations assembled, over whom they are under Christ the one Shepherd, as Masters to their Scho lars; and of Christs Council, to teach the Secrets of his Kingdom to his people.

Mafter-buttler J I Cor. 3. 10. The chief Workman, or Carpenter, to whose Trust and Care the Building is com-

' maffer of Derame] A Captain Dreamer, one that hath great Skill in Dreams, Gen. 38. 19. This they faid in mocking of Foleph.

To his own Master, he standeth or falleth, Rom. 14. 1. that is it appertaineth to God to approve his ftanding, that is, his fact, as lawful for him; or to disallow his falling, that

is, his fact, whether he doth not well therein.

30 uttra Be not many Musters, Jam. 3. 1. One great fault of the Judaizing Civistians, and Gnosticks, frequently taken on the Jackey thriptons, and only the orthodox Christians, and separating from them. These are in Rom. 2, 18, 19, 20. farther described, as those that take upon them to know the will of God most perfectly (and are thence called Gnosticks) to be guides of the blind, lights of them that are in darkness, instructions of fools, Additionand unition, Teachers or Masters of bibes, &c. where their assuming those Titles of Guides, Lights, Instructers, Masters, is joyned with the judging of others, as blind, ignorant fools and babes. And as there AidionanG. Teacher or Master, (the same as here ) is one of the Titles they assumed, so vers. 21. Thou that teachest another; in this fense again, thou that assumes to know more than all others, and to be able to instruct and teach others, as if no man knew his duty but they These are again described Rom. 14-4. by the he that judgeth another Mans Servant, that (when Christ hath given Christians Liberty in the matter of Circumcifion, and other Judaical performances) require all those performances of their fellow-Christians, as if they, not Christ were their Lords and Masters of their Faith. So Col. 2. 16. A spice of this humour it was that Christ noted in the Pharifees, Mat. 23. when he tells them, they loved to be called Rabbi, Rabbi, verl. 7. i. e. my Mafter, my Mafter, my Guide, my Instruction; which Christ forbidding his Disciples to imitate, gives this reason, for one is your Guide, or Mafter, Chrift; and again vers. 10. Be not ye called Guides, or Mafters, for one is your Mafters, Christ. And this is the notion of  $\Delta I d \omega \sigma_{ij} \Delta \lambda_{0i}$ , Mafters here. As for the putting in the word mondoi, many, Be ye not many Masters, I suppose it is in opposition to the es Adisman G, or recommis, the one Master, or Guide, Mat. 23. or the eis rouns nms, the one Law-giver or Judg, here Jam. 4. 12. for it being Christs office onely to give Laws to the Church, these Junaizers do clearly intrench upon his office, and so are monais

Sidzozahoi, many, instead of the one Master. Dr. Hammon. Dafter That (hout for Mastery , Exod. 32. 18, of strong men which overcome in the War. Aynfw.

Had the mastery of them , Dan. 6. 24. Did exercise their rule or power over them.

That striveth for the Mastery, 1. Cor. 9. that runneth, wraftleth, &c. that he may be Villor, get the Prize.

Bare | Every one with her Mate, Is. 34. 15. Hebr. a

woman and, or with, her friend or familiar. Annot.

Matted | A wand descending, the wand of government; or after the Syrian, labour. The Mother of Mehetabel, Gen. 36.

M

Matri Rain, heaping, custody, or a prison. a Family of the Tribe of Benjamin, I Sam. 10. 21.

Marrie The place of conception in any female, Exod. 12. 12. rendred by some the Womb, Numb. 2. 12. and

Dattan His gift, the loins, the death of them; or after the Swian, expelitation, or hope. The Priest of Baal, 2 King 11. 18. The Father of Shephatiah, Jer. 38. 1.

Mattanat | His gift, &c. as the former. A City, Numb.

Martaniah The gift of the Lord, or the Lord of the loins, Spartantal) The gift of the Lord, or the Lord of the loins, or after the Syrian and Hebrew, the hope of the Lord. The Brother of Hebotachin's Father, whose name was changed to Zedekiah, 2 King. 24, 17. The Son of Micah, 1 Chr. 19. 15. The Son of Heman, 1 Chr. 25. 4. The Father of Jubiel, 2 Chr. 27. 14. Of the Sons of Alaph, Ibid. 29. 13. Of the Sons of Elam, EZT. 10. 26. Of the Sons of Zattu, Ibid. 27. Of the Sons of Pahith Modh, Ibid. 20. Of the Sons of Bani, Ibid. 27. A Levire. Neh. 12. 8. 25. The Son of Micaids. Ibid. 35. A Levite, Neh. 12. 8, 25. The Son of Micaiah, Ibid. 35. The Father of Zaccur, Neh. 13. 13.

Mattatha] His gift, Of the Sons of Halham, Ezr. 10.33.

The Son of Nathan, Luk. 3. 31.

Mattathiah] The gift of the Lord. A Singer, 1 Chr. 15.21. Mattenai] His gift, Of the Sons of Hashum, Ezr. 10.33. Of the Sons of Bani, Ibid. 37. Of Joarib, Neh. 12. 19.

Datter or fpeech , 1 Sam. 16. 18. marg. So Pfal. 64. 5.

marg. Matters, Dan. 7. 1. or words, marg. determined without counsel from God, Exod, 18.19. Num. 15. 22, 24, 25, & 27. 5, 6.

Conceive matter or matters, as general words, for a thing, word, bufiness, act, deed, question, controversie, whereof for the most part the context sheweth the meaning.

Matthan | As Mattan. The Son of Eleager, Mat. 1. 15. Marthat A gift, or giving. The Son of Levi, Luk. 3. 24. The Father of Forim, Ibid. 29.

Matthathias | The gift of the Lord. The Son of Amos. Luk. 3. 25.

Matthew Given, or a reward. An Apostle and Evange-

lift, named also Levi, Mat. 9. 9, 10. Mar. 2. 14.

Darthias The gift of the Lord. One chosen in the room of Judas, Act. 1. 26.

man, rect. 1. 20.

man, rett. 1. Of the Sons of Nebo, Ezr. 10. 43. One that flood on the right hand of Egra, Neh. 8. 4.

Matrots An Infrument of Iron, wherewith to dig up flones, roots, fand, &c. Which being forced into a Wall, is a means of breaking it down, 1 Sam. 13. 20, 21. 2 Chr. 34.6.

Mattecks or Mawls, 2 Chr. 34. 6. marg. Mam Deut. 18. 3. or the Breaft, as Exod. 29. 27. Lev. 7. 31. or the Maw with the Breaft. Annot.

Mawi | Prov. 25. 18. A Copper-fmith's, Brafier's, or Tinkers hammer.

@ap] 1 Cor. 2. 16. Gr. shall, marg. Heb. 12. 27. Annot. Comp. the text with the marg.

Mazzatotb Job 38. 32. The twelve Signs, according to some; the Southern Stars, which are called the Chambers of the South, Ibid. 9. 9. according to others. Others take them for Northern Stars, as the word in the Masculine is used, Ibid. 37. 9. Annot. on Job 38. 32.

One understandeth hereby the morning-star.

Spoken by one, of him or her felf, Gen. 3. 13. & 41. 10, 13. & 42. 35. 0f me, Gen, 32. 20. Hebr. my face, marg. Let me, Judg. 16. 30. Heb. my foul, marg. Me. Job

29. 6. Hebr. with me, marg. 20. 33. Passure-ground, whereof the grass is usually mown, thereof to make Hay; or wherein Beasts are fatted for the saughter.

Meab] A hundred Cubits. A Tower, Neh. 2. 1.

Meal] Of flower; that is, fine meal, Gen. 18. 6. Of barley, Numb. 5. 15. On a little meal in a barrel, and a barrey, Numo, 5, 15, On a little meal in a parret; and a little oyl in a cruse, Elijab, the Widow of Zerephatb, and her house did eat a full year, I King. 17, 15, marg. By pouring in Meal Elisha made that there was no harm in the pot of pottage, 2 King. 4. 41. Vittail of Meal, was brought for the provision of them that were with David, 1 Chr. 12.

The bad fhall yield no meal, Hof. 8. 7. that is, the grain

M E

that they have fown, shall yield no stalk; or if it have a flalk, yet that shall yield no Ear; or if an Ear, yet that Ear shall yield no substance of Meal : or, their counsels shall bring forth no Commodity or Profit.

Grind Meal, Ifa. 47. 2. that is, Prepare and fit thy felf for all fervile offices, of which the turning of, or grinding at

the Mill, was accounted one of the meanest.

Grind Meal; that is, Grain or Corn, whereof to make Meal,

or by grinding make Meal.

Speal-time Ruth 2. 14. Breakfast, Dinner, or Suppertime, when they refreshed themselves with Food after their Labor

Dean Obscure, that live as it were in the dark, and obferred but by few, Prov. 22. 29. marg.

Dean The mean man boweth down, Ifa. 2. 9. Heb. Adam.

There are four names given to Man in Scripture, two of Honor, two of Difgrace.

1. Geber, a man of strength, a mighty man, chap. 22. 17. Ter. 30. 6.

2. Ish, a man of worth, of Value and Valor, an eminent man; and it is used therefore to distinguish the Sex, Gen. 2. 23. and the Age, Judg. 8. 20, 21. & 1 Cor. 13. 11.

3. Adam, a man of clay, an earthly min, 1 Cor. 15. 47. 4. Enosh, a sick, forrowful, corruptible, mortal man, Psal. 8.4. & 9. 19, 20. For so fignifies the word whence it is derived, 2 Sam. 12. 15. Psal. 69. 20. Jer. 30. 12. Mic. 1.9. The word Adam commonly imports man in general, without distinction of place, or state; and so Adam and Ish are all one, Prov. 3. vers. 13, 30. But where these two are sound together, as counter-distinguishing either mankind in general, as Pfal. 49. 2. & 62. 9. or fome special Persons, or number of People, as here the main Body of the Tewih State; there is by Adam understood, a mean man, a man of low degree, alluding to his first original, from the dust, Gen. 2. 7. & 3. 19. which, as it is the lowest and basest of the E-Iements, so in Scripture-language it notes lownes, and baseneß, Gen. 18. 27. Pfal. 113. 7. chap. 47. 1. Jer. 17. 13. whence that speech, Job 30. 8. Sons of base men, more vile than earth. Annet.

Mean To fignifie, Gen. 21. 29. Josh. 4. 6. Ezek. 17. 12. Mar. 9. 10. Act. 10. 17, To intend, Isa. 3. 15. & 10. 7. Cor. 8. 13. Act. 27. 2.

Meaning Dan. 8. 15. The understanding of a thing, Ibid. vers. 16. 1. Cor. 14. 11. Gr. power, Annot.

Deans] By their means, 1 King. 10. 29. Heb. by their band, marg. So Mul. 1. 9. marg.

Dean-ime | Luk. 12. 1. Mean-while, or feafon. Bean-while | Rom. z. 15. or, between themselves, marg.

Speatal ] A Den, Cave, making empty, pouring out of water; or, watching. A Place, Josh. 13. 4.

Deniare | Some kind of Vessel appointed by common

consent, to mete and deliver out a certain rate and proportion of Corn, Wine, Oyl, or the like, at a certain price. Lev. 19. 35. Do not unjuftly in measure.

Which must not be diverse, Deut. 25. 14. Prov. 20. 10. nor scant, Mich. 6. 10. but perfect and just, Deut. 25. 15. good or full, Luk. 6. 28.

2. Moderation, Ifa. 27. 8. Jer. 30. 11.

'3. Some indefinite or uncertain quantity, either in magnitude or multirude.

4. Some definite or determinate and certain quantity, Ezek. 24. 11, 16. Rev. 6.6.

"( The difference between Measure and Proportion, see in "Faith, according to the proportion of Faith)

5. The space of life determined, Psal. 39. 4. 6. The time and period of a thing, Jer. 51. 13.

7. The height and breadth of a thing measured, Ezek. 40. 10. & 45. 11.

8. Iniquity, which yet is by God restrained and stinted, Mat. 23. 32.

9. Dealing, Mat. 7. 2.

10. Limit or boundary, 2 Cor. 10. 13, 14. Job 38. 5. 11. Maturity, which yet is in degrees and by measure. Eph. 4. 12.

12. A just and set portion, Eph. 4. 16.

13. ANO in a King. 7. i. translated a measure, contained a coording to some, six kabs, that is, a gallon and half. Good- & 22.27. I. Cor. 8. Io. myn, p. 321. But according to others, a peck and a pottle, and fomewhat more. Large Annot.

14. 713 in Ezr. 7. 22. translated measure, containeth the same with the Omer, Ezek. 45. 14. Namely according to Mr. Goodwyn, p. 321. ten Ephahs, Ezek. 45. 11. that is forty five Gallons, or five Bulhels and five Gallons; but according to the Large Annot. on the place, about ten Bufhels.

nine Gallons three quarts, marg.

16. Koe , in Luk. 16. 7. rendered measure, contained about fourteen Bushels and a pottle, marg.

" To fulfit the measure of pour faibire? To follow the fins of their Ancestors, going on to do Evil as they did, till at length their Wickedness comes to the full. Mar. 23. 32. Fulfil ye also the measure of your Fathers.

fuil mealure preff bown, oc. Plentifully, richly, exceeding abundantly shall God deal with such as give li-berally to his Children, Luk. 6. 38. Give, and it shall be eiven unto you, full measure preffed down.

"Gifts of the World in good measure, gifts of Nature preffed down, gifts of Grace shaken together, gifts of Glory running over, See D. Boys.

" Dediure of a man | See Man.

'3 perfect measure | An equal measure, free from deceit and wrong. Deut. 25. 15. A perfett and just measure shalt

'atith what measure thou mete, &c. ] Such dealing shall be required to us, as we use towards others. Mat. 7. 2.

with what messare you mee, it shall be measured to you again.

3 Measure of altheat] An ordinary portion and small quantity of Wheat, used to be given as a stint for one day.

Rev. 6.6. A measure of wheat for a penny.

3 Measure of Elbrat Such a portion of Bread as would serve a man for a day, if he eat wheat; and three Measures of Barley, fignifies three mens Bread-corn, if they would eat Barley-bread. This great scarcity of victuals is threatened as a plague for contempt of the Word. Rev. 6.6. A measure of wheat for a Penny.

Gr. A chanix. The word fignifieth a measure, containing one wine quart, and the twelfth part of a quart, and the Roman penvy was about seven pence, or seven pence haif penny of our

money. Annot.

The chanix in the judgment of all Interpreters, is such a measure of dry Corn, as might serve to be Bread for a day unto any man; The penny again was the ordinary wages for a common Laborer for a day, Mat. 20. 10. 13. So great then shall the Dearth be, that a man laboring all the day long, shall be able to gain no more bread, than may suffice for his own Belly. Comper.

Or, understanding Justice not Dearth, the meaning may be this, A Chanix of Wheat for a Penny, that is, let the daily Pittance of wheat be fold for the price, or wages, or Revenue of a days labor: to wit, that none should have need to spend more a day in victuals, than what is allowed him to be fpent for a day. And that also, three Chanices of Barley for a penny, may feem to belong to the equalizing of the price, according to the qualities of the Wares. Mede.

Dealure 1. To mete or fet out, Lands, Grounds, Cities. Buildings, &c. in length, breadth, &c. Numb. 35. 5. Deut. 21. 2. Ezek. 45.3. Herein use was made of a Line, 2 Sam. 8. 2. or of a Reed, Rev. 21. 16.

2. To repay, recompence, reward, Ifa. 65. 7. Mar. 4. 24. "To measure the City To describe accurately the Church of Christ, Rev. 21. 15. He had a golden Reed to meajure the

City mithal. Maiure the Temple of Got | Rev. 11. 1. An allufion to Ezek. 40. 1, &c. where the Temple with all in it, was to be measured by Gods appointment, to shew that that Building was of God. So must the patern of his Church in the Wilderness, to inform that God would keep them safe in

despight of men. Annot. ' & too Beafures A fmall and a great Meafure, one for Friends and Neighbors, another for Enemies and Strangers. One to buy withal, and another to fell withal, Deut. 25.4. Thou first not have divers Measures, &c.

"Dear | Something prepared to eat for bodily Nourish-

ment. Luk 24 41. Have you here any Meat?

'2. Christ his stesh crucified. Joh. 6. 55. My stesh is Meat indeed; that is, the true and estestual Food to the faithful Soul, Joh. 6. 27. What meat is to the Eody, that is Christ to our Soul.

'3. Something, which is as pleasant, dear, and delightful to us, as our meat is, Joh. 4. 32, 34. My Meat is, that I may do the Will of him that fent me.

4. The Table where Meat is fet to be eaten, Luk, 14, 10,

5. That which is in the Field should be for Meat, Joel 1.16.

Hab. 3. 17.

6. A ceremonial Ordinance, Heb. 13. 9.

7. Morfel, 2 Sam. 12. 3. marg. 8. Vitail, 1 Chr. 12. 40. marg.

9. Prey, Pfal. 111. 5. marg.
Meat is either corporal, which relieveth mans life, Lam. 1. 1. 19. and God hath created to be received with thankf-15. Bár , rendred in Luk. 16. 6. mesfure, containing giving, 1 Tim 4. 3, 4. or fibritual, 1 Cor. 10. 3. Which endureth to cternal life, Joh. 6. 27. Gods Word, 1 Cor. 3. dureth to cternal life, Joh. 6. 27. Gods Word, 1 Cor. 3.

Aaaa

The will of the Father, Job. 4- 33, 34. The flesh of Chrift, Ibid. 6.55.

10 eat \ In Meat or in Drink, Col. 2. 16. or, for eating and drinking, marg. Mar. 16. 14. At Meat, or together, marg.

'Same West] Chrift crucified, true Soul-food, which was one and the same Meat both to the Jews among themfelves, and together with the believing Christians, both being one Body and People, having one God, and one Faith, and the same Sacraments for signification and efficacy, though differing in outward Signs, 1 Cor. 10. 3. They eat the same spiritual meat. Papists which will have this meat of Manna, as a bare figure of our Sacrament, and to be the fame with the Jews themselves apart from us, consider not the drift of the Apoltle, nor his Phrase in yest. 2, & 4. nor the judgment of learned Fathers.

\*Borrong Meat] More perfect Doctrine, set down exactly and at large, to feed strong Christians withal, Heb. 5, 12.

'Meats pure Meats created of God, and granted to mans

Dring Beats] The Doctrine of the Word, deeply, exactly, and largely taught and entreated of, Heb. 3213. Strong

meat belongs to them that are of age.

The substitute Mecherathite | Selling, or knowledg. Hepher, one of David's

Worthies, thus named, 1 Chr. 11. 36. Bedau ] Measuring; or, the waters of the Beloved. One that

prophefied in the Camp, Numb. 11. 26, 27. Benan | Strife, judging, a Measure; or, a Garment. The Son

myeuani 5111915, puce 15, a manner, to, a damage of Abraham by Keturah, Gen. 25, 2.

Menute To provoke, War, Fight, Deut. 2. 5, 19. 2 King.

14. 10. To affociate, be a Companion of, be familiar with,

Prov. 20. 19. To intermeddle, Prov. 26. 16.

Medeba ] The waters of Grief, or waters springing up. A City,

Numb. 20. 30. Jolh. 13. 9, 16. Spedes Measure, abounding; or, a Garment. A People, 2 King. 17. 6. Ezr. 6. 2.

ABedia A Countrey of Asia, inhabited by the Medes, fo named of Madai the Son of Japhet, Gen. 10. 2. See Est. 1. 3, 14, 18. Ifa. 21. 2.

Debian Darius, as in Deut. 11. 1. termed the Mede, fo in Dan. 5. 31. the Melian, both upon one ground, for that he was king of Media, if not there born.

'mpentator] A middle person that cometh between two other persons that be at variance, to be a mean of Attonement and Peace. Gal. 3. 20. A Mediator is not a Mediator

Unto a sufficient Mediator between God and us, three ' things are required:

'I. That he be appointed to us of God, and be nominated and commended to us by the witness of his Word.

. 2. That the same be perfectly righteous and holy. 12. That he know the afflictions and Affections of him for whom he meaneth to mediate: All these agree to Christ,

but not to the Saints. . 2. One that came between the Lord and his people, to declare unto them the Word of the Lord. Thus was Mofes a Mediator at the giving of the Law, Gal. 3.19. And it was

ordained by Angels in the hand of a Mediator. '3. A Reconciler or Peace-maker between God and elect finners. 1 Tim. 2. 4. There is one Mediator between God and man. Col. 1. 20. Peace being made by the blood of his

Thus is Christ alone our Mediator, both of Redemption

and Intercession; for he alone both made Peace for us, and doth maintain it perpetually.

One Mediate. One alone, or one only, and no more, by whole Intercession our Prayers please God. 1 Tim. 2.5. There is one God, and one Mediator. What becomes of the many Mediators fet up by the Romifs Synagogue, by a rotten distinction, of Mediator, of Redemption, and

Meditine] Is of a healing nature, Jer. 30. 13. Good for Bruiles and Sores, Ezek. 47. 12. marg. Which must be taken with a merry heart, Prov. 17. 22. marg. Doth good, Ibid. Put for humane help, Jer. 46. 11.

· Debitetion \ Is an Action or Work of the Soul, bending it felf often, earneftly and orderly, to think upon a thing; and it is either of Gods Word or Works.

Meditation of Gods word, is a frequent, earnest, and orderly thinking upon that which we read or hear, to fearch it out.

. Whether we understand the meaning of it.

62. Whether we have found proofs of it.

'3. How we may remember that we do understand it. 4. How we may make use of it for Comfort, in Instruction,

' Meditation of Gads works, Is a stirring up of our Souls to trust and love, to fear and obey God, at the fight or hearing of some Work, either of his Mercy or Justice, Act. s. 11 And great fear came on all them that heard thefe things.

Meditation on the Duties of our Calling, Is frequent, earnest. and orderly thinking upon, and preparing our felves to the must Ministers in their Places, 1 Tim. 4. 5. Others in theirs.

matter which we defire to know throughly, or to gather all our thoughts together.

'This word importerh fludy and exercise of the mind. which often burfteth into voice. In Ifa. 33. 18. & 24. 2. 'It is used for musing in their mind or heart. But in Pial. 2.

1. & 37. 30. Prov. 8. 7. I(a. 59. 3. It is put for muttering with the mouth that which the mind thinketh on but with 'a low unperfect voice; Isa. 8. 19.
'2. To ponder and seriously think upon, either the Word of

God, that we may understand and practise it, or upon the just and merciful Works of God, to be humbled or comforted by them. Pfal. 1. 2. And in his Law doth he meditate day and night. Pfal. 77. 12. I will meditate of all thy Works, Pfal. 119. 96, 97.

3. It fignifies to exercise ones self in Meditation and Prayer, Gen. 24. 63. Pial. 77. 4, 7, 13. & 119. 15.&

" Dech ] Such persons as are not easily provoked by Injuries, but rather fuffer Wrongs peaceably, fludying how to overcome Evil with Good, Mat. 5. 5. Bleffed are the meek. Rom. 12. 19, 20, 21. Numb. 12. 3. But Mofes was a meel-

2. Godly persons, which quietly yield their Reason and Will, to be obedient to the Direction and Wildom of the Word. Pfalm 25. 8. He will teach the humble and meek.

The Septuagint have rendred an Hebrew word, that fignifieth afflicted, by this, Pfal. 36. 11. and that because of the small difference there is betwixt 130 poor or afflitted and IJU mild; or, for that Affiictions make a man mild, and true Meekness is in the time of Adversity, both discerned and tryed.

Sperknels] A Gift of God enabling us to fuffer Abuses and Injuries from men, without defire of Revenge, Col. 3. 12, 12. Put on meebneß.

'2. A quiet and willing Submiffion of our judgment and affections to the Rules of the Word. Jam. 1. 21. And receive with meekneß the word, &c.

It hath in it these things:

1. A quietness of the heart in the freedom from passion, by which one is flow to Anger, and not eafily provoked.
2. A teachableness, or tractableness, or being easie to be perswaded.

3. A Child-like Confidence in Gods Care and Providence, becoming in that refpect as a little Child.

It is not (welled with Profperity.

It thinks not much of the yoke of Christ.

6. In converfing it hath two principal Properties.

The first is Fear, as it is opposed unto Boldness, Conceitdues, Rough-heartedness.

The second is an Evangelical Harmlesness, or Simplicity. Byfield on Col. 3. 12. p. 81.

Dest One that should be as his second felf, like him in Nature, knit unto him in Love, needful for Procreation of Seed, helpful in all Duties, present always with him, and fo very commodious for him, Gen. 2, 18. Right, or fo appointed of God, Exod. 8, 26. Able, Valiant, Valorous, Powerful, Deut. 3, 18. marg. Fitting, or fit for, Judg. 5, 30. Reafonable, equal, Ezr. 4. 14. Fit and worthy, Est. 2. 9. Convenient, agreeable to Reason, Job 34. 31. Right, Jer. 26. 14. marg. Proper, made fit, Ezck. 15. 4, 5. marg. Answerable, Mat. 3. 8. marg. Good, honest, seemly, Mat. 15. 26. Due, Rom. 1. 27. Sufficient, worthy, 1 Co. 15. 9. Juft, Phil. 1. 7. 2 Pet. 1. 13. Made fit or worthy, Col. 1. 12. Requifice, Thefi. 1. 3. Uteful, 2 Tim. 2. 21.

Co Deet ] Fall upon, Ruth, 2. 22, marg. Be before, 1 Chr.

12. 17. marg. Run into, Job 5. 14. marg.

\*\*Diget\* To appear, or come unto, Numb. 23. 4. Ayriw. The going to meet others, was,

I. To honor and entertain them, Gen. 18. 2. & 19. 1. & 24. 20. & 29. 12. & 46. 29.

2. To congratulate their Victory and fafe return, Gen. 14. 17. Judg. 11.34. 1 Sam. 18.6.

3. To promife and proffer them all civil Courtefies, Judg. 4. 18. 2 Sam. 15. 32. & 16. 1. 4. To acquaint them with Bufineffes that concern them, Gen.

30. 16. 2 Sam. 10. 5. 2 King. 1. 3, 6. 5. To enquire, and be refolved, 1 Sam. 16. 4. & 21. 1. 2 King. 4. 26.

1 King. 2. 8.

7. To reprove them, or fhew our diflike, 2 Sam. 6. 20 1 King, 21. 18. 2 King, 1. 3, 6. The going to met Enemies, was either to fight with them, 1 Sam. 17. 48. Luk, 14. 21. or to yield unto their power, John 18. 4. So in effect, Transatol.

Megistic] A declaring of a Message; an Apple, or the chosen

fruit. A City, 1 Chr. 7. 29.

Degiddon The same. A Valley, Zech. 12. 11. Debetabel How good is God? or, God doing well. The

Wife of King Hadar, Gen. 36. 39. The Father of Delaiah, Neh. 6 10.

apetita] A Riddle, sharpness of mit, shaving the hand; or after the Syrian, the hand smitten. His Children returned from the Captivity, Neh. 7. 54.

19 ebit ] A Reward. The Son of Chelub, 1 Chr. 4. 11.

Debolarbire | Adriel thus named, 2 Sam. 18. 9 & 21. 8.

Debujael Teaching , declaring God , God blotting out ; or after the Syrian and Hebrew, smitten of God. The Son of Irad, Gen. 4. 18.

"Bebuman Troubled, making an uproar, or a multitude. One of Abasuerus his Chamberlains, Est. 1, 10.

SB sbunim | His Children returned from the Captivity, Ezr

Mahunime, or Maimonime] Ammonites, who on the East bordered on Judah, 2 Chr. 26. 7.

ABejarton ] A City, Josh. 19. 46. Bekonah A City, Neh. 11. 28.

Delatian Deliverance of the Lord. A Gibeonite, Neh

3. 7. Supelchi My King, or my Counfel. The Son of Janna, Luk 3. 24. The Son of Abdi, Ibid. 28.

Delchtah] The Father of Baassak, 1 Chr. 6. 40. The Fa

\* this Seat was Shalem, afterwards Jenfalem, his Name foundeth King of Peace. Gen. 14. 18. Heb. 7. 2. He was both King and Prieft; as King he brought forth Bread and Wine to refresh Abraham and his Soldiers after their "Victory; and as Priest he blessed Abraham, bearing in him both a Type of Christ the Soveraign King and High-priest of his Church: See Heb. 7. Pfal. 110. In that these two Offices met in Melchizedech, it was extraordinary, and for fome special Use, and cannot prove (now that Ecclessaftical and Civil Order are by God himself diftinguished) the conjunction of these two Estates in one Person to be lawful. That Sem ( Noah's Son ) should be this Melchizedech, the Hebrews think against reason, for 1. Canaan fell to cham. 2. The Father and Mother of Shem be known and expressed. 3. Very likely he would have visited Abraham and unlikely the Nephew should give Tithes to the Grand-Gather.

Dr. Williams in his Treatife of the Incarnation of the Word layeth also down his Reasons to prove that Sem was not Melchizedech, and that he was no other than Felus Christ

the Son of God, p. 807, 808, 809, 810, 811, 812.

Cunaus de Repub. Heb. is of the same Opinion, as others

take him to be the Holy Ghoft. Mr. Gregory in his Epiftle to the Reader, before his Notes and Observations, alledgeth out of the Arabick Catena, that Melchizedech was the Son of Heraclim, the Son of Phaleg, the Son of Eber, and his Mothers Name was Salathiel, the

Daughter of Gomer, the Son of Japhet, the Son of Noah. Mr. Hugh Broughton in his Treatife of Melchizedech; endeaworeth to prove that he was Sem, and by the general confent of his own Sons, by the continual judgment of Ages, and by plentiful Arguments of Scripture.

Unto these the Reader may have recourse for resolution. melchizeber A man fo called, who was both Prieft of the high God, and the King of Salem, which was afterwards

ferufalem, Heb. 7, 10, 11. Heb. 7, 1, 2, Heb. 7, 1. This Melebisedee, &c. The things spoken of him, vers. 3. are not to be understood simply and absolutely, but by a Figure.

1. Because the Scriptures mention no more who were Jobs, or the three Childrens, then it doth who were his Parents.

2. Because he being a Type of Christ, hath eternity ascribed unto him by reason of Christ, who as he is man hath no Father; and as he is God, hath no Mother; and as he is the eternal God, hath no beginning of days. Some think that this Melchisedec was Sem the Son of Noah, for he was living when Heat was fifty years old. He was without beginning in the new World, for he was born in the old; and without end in the old World, because he continued in the new after the Flood, Leigh's Annot. See Mr. Broughton's Treatife of Mel-

6. To require their Help and Affiftance, 2 King. 8. 8, 9. or, | childer, proving him to be Sem, wherein divers Opinions pacific them being angry, 1 Sam. 25. 22 Sam. 19. 18, 20. touching him, are mentioned and confined and conf touching him, are mentioned and confuted: and he is found to have outlived Abraham, his Nephew in the 10. degree, thirty and five years. See also Mr. Gregory his Notes and Obfervations upon fome paffages of Scripture, Epiftle to the Reader, where he quoteth an Arabick Author feeting down his Genealogy thus, Melchisedec Son of Heraclim, which was the Son of Phaleg, which was the Son of Eber, which was the Son of Arphaxat, &c. And another that maketh him directly to be the Son of Phaleg, interpreting the appreciation of the son of Phaleg, interpreting the appreciation of the interpreting the interpreting the interpreting the interpreting the appreciation of the interpreting the interpr therefore faid (faith he) to be without Father or Mother, as he had none, or no known ones, but because he bath no Father or Mother put down among the rest of the Genealogies. If any alledg that the Genealogy of Sem is described, as that he was the Son of Noah, &c. It may be answered, that his Genealogy is not set down under the Name of Melchisedec. Melen] A Queen , the Counfellor ; or , after the Heb. full,

bundant, supplying or supplyed. The Son of Menan, Luk.

Meleth A King, or Counsellor. The Son of Micah, 1 Chr.

melicu] His Kingdom or Counsel, Neh. 12. 14.

Delita | Flowing with Honey. An Isle, now called Malta, ying between Africa and Sicilia. There is another of the same Name in the Adriatick Bay , between Italy and Epidanrus. Annot. on Act. 28. 1.

Which of the two it was wherein Paul was so kindly entertained, is questionable.

apelobp Made both by Voice, Ifa. 51. 3. and Musical Infruments, Amos 5. 23. Must be with the Heart, and to the

Lord, Eph. 5. 19. Col. 3. 16.

Speions A kind of Pompion which is of a good finell, but neither engendreth good Blood, nor is eafly digefted.
Those with other groß Mears, Cucumbers, Leeks, Onyons, Garlick, used to be eaten by the poorer fort in Agypt, and by the Ifraelites when they were Slaves there, they remembred them, Numb. 11.5. (forgetting their Slavery) and did prefer before the Manna which God gave them from Heaven,

which was both pleasant and wholsome. Melt Faint with Fear, Exod. 15. 15. Josh. 2. 11. Difmarg. Flow, Judg. 5. 5. marg. Wax feeble, faint, weak, Ezek 21. 7. 'Be stricken with extream fear and sorrow, Ifa. 19. 1.

It's also put for, To wast and be diminished, 1 Sam. 14. 16. To faint and be discouraged, Psal. 22. 14. To consume, Psal. 147- 18.

It's spoken of Manna, Exod. 16. 21. The heart, Josh. s. r. Water, Pfal. 58. 7. A Snail, Ibid. 8. Wax, Pfal. 68. 2. The Elements, 2 Pet. 3. 12.

Delgar The circumcifion of a narrow place; or, of a Bond, or a Steward. One fet over Daniel and his fellows by the Prince of the Eunuchs, Dan. 1. 11.

"Member] Any part of a natural Body. 1 Cor. 12, 26. If one Member Suffer, &c.

2. Every Faculty of Soul and Body. Rom. 6, 12. Give your Members. Rom. 7, 23, Jam. 4, 1. These be the Instruments by which the most of the soul and by which the motions of Sin be executed.

'3. Every finful Lust annexed to our corrupt Nature, as a Member to a Body. Col. 2. 5. Mortifie your Members on

4. Every Christian, faithful Man or Woman, knit to Christ their Head, by a lively Faith, as his Members. 1 Cor. 12.17. Now ye are the Body of Fesus Christ, and Members for your part.

'5. The unregenerate part of man, Rom. 7. 23. which is called field in verf. 18.

6. That which is joyned to another in Communion.

7. Thoughts, Job 17. 7. marg.
Gembers on Carib | Earthly, fenfual, and corrupt Affections, which are the Members of our finful Nature, to ferve it, and flew forth their force, in the Members of our

Bodies, &c. Col. 3. 5.

"Eo gibe out Members To present all our Powers and Faculties of Mind and Body (as a Servant prefents himself before his Lord) ready to take Command and Charge. Rom. 6. 10. As you have given your Members Servants to Sin, fo give your Members Servants to righteoufnes.

Whereas the Members of Aaron and his Sons, at their Confecration, at the Tip of the right Ear, and the Thumb, great Toe, &c. were to be wet with the Blood of a Ram facrificed: this fignifieth two things.

'1. That all the Hands, Feet, and Actions of Christ our High-prieft, be red with his Blood and Passion. See Plat. 22. 17. Zech. 12. 10. Rev. 1. 7.

2. That all our Parts and Actions are to be purged and

washed with the blood of Christ, that we may be wholly clean, as it is taught by Christ by the washing of his Apostles

feet, Joh. 13. 5,6,7,8,9,5%.
feet, Joh. 13. 5,6,7,8,9,5%.
Spemotal Somewhat to be remembred, or fomething whereby it may be remembred, Exod. 3. 15. & 12. 14. & 13.

9. & 17. 14. & 28. 12. ber and call to mind things past, or keep in mind things against time to come, Eccl. 9. 5. 1 Cor. 15. 2.

2. Memorial, name, or report, which causeth one to be had in memory. Prov. 10. 7. The memory of the just shall be bliffed, Pall. 34. 16. Io cut off their memory from the earth. See Mar. 26. 13. Act. 10. 4.

Spemphin From the Month; or after the Syrian, a Coverer,

or Overwheimer. A Countrey or City in Agypt, called of old

Noph, Hof. 9. 6.

Demuran | Prepared, fure, made poor, or smitten. One of

the Princes of Perfiz, Eft.

men] Judg. 18. 2. Heb. Sons. marg. Jer. 44. 19. or Husapp 111 Jung: 10. 2. 11. 3013. Hangs Jet. 44. 19. 01 Hus-bands, marg. 1 Cor. 14. 20. Gr. prifets, or of a ripe age, marg. Tit. 1. 8. or Things, marg. Rev. 11. 13. Gr. names of men,

able apen Men of a couragious heart, to deliver the

oppressed from the Oppressors, Exod. 18.21.

Super of Astroity) Men of ability, power, prowess, it implyeth as well fitness of mind as of body; and so pru-

dence, diligence, valor, Gen. 47. 6.

dence, diligence, valor, Gen. 47. 6.

Men Auft and Derfett True Believers, and godly

persons, Heb. 12. 23. 7. 9. Judgment of Truth, fignifies just Judgment.

E wo My n Two forts of men, Luk. 18. 10. " Den a reatons ble | Men which do things not convenient to be done: and wicked men be fuch as make forrow, and cause trouble to the Good, 2 Thess. 2. 3.

Denabem A Comforter. The Son of Gadi, 2 King. 15. 17. Mettam | Prepared. The Son of Mattatha, Luk. 3. 31. Dend Is all one with repair, 2 Chr. 24. 12. & 34. 10.

Mat. 4. 21. Mar. 1. 19. Dene | God bath numbred and fet the time, Dan. 5. 26.

Men-piralers] 'Ar Sewnages xot, Eph. 6. 6. Such as look after popular Applause, as propound unto themselves this end, that they may please men, and be praised of

Now Servants are thus:

1. When they are so careful to please men, as that they take no care to please God.

2. When they feek by all means to please their Masters, but not to profit them.

3. When by displeasing God, they please their Masters.

Eben-frealers] i Tim. 1. 10. that is , such as bought men

for Slaves, knowing them to be free.

Denfitious 11a. 30. 22. that is, One fick of her Infirmity, Lev. 12. 2. & 15. 33. As a minstruous woman, Lam. 1. 17. that is, As an Abomination, as a person severed from the fociety or accels of any; fuch an one as every one shunneth, that none can abide to come near; or as some abominable thing fo vile and foul, that none can endure once to touch, for being polluted and defiled therewith. Large Annot. on Tam. 1, 17.

Ben't n It fignifieth both the memory or remembrance which one hath of a person or thing, and likewise the speak-

ing thereof, declaring the fame. Make mention of me, Gen. 40. 14. that is, Intercede for me,

fpeak on my behalf. Male mention of one in prayer, Rom. 1. 9. Eph. 1. 16. 7 Theff. 1. 2. Philem. v. 4. That is, pray unto God on their behalf.

Make mention of the God of Ifrael, but not in truth, Ifa. 48. 1. that is, Profess to worship God, and be a Member of his Church, and yet to be an Hypocrite.

Make no mention of other gods, Exod. 23. 13. Namely, by way of liking or approbation, for otherwise they were and might be named by way of historical Report and Reproof.

Make mention of thy righteounes, Pial. 71. 16. That is, Record it, publish, declare, make it known.

© n nention Come, 1 Chron. 4. 38. marg. Make to afcend, 2 Chron. 20. 34. marg. Call, Jofh. 21. 9. marg. Report or hear, Ezek. 16. 56. marg. Remember, Heb. 11. 22. marg.

Dionenem | Chambers. A place, Judg. 9. 37.

Dephanth | An appearance of waters, or the force of Wa-

tors. A City, John 21. 37.

Dephibological Shame of mouth. The Son of Jonathan, 2 Sam. 9. 6. The Son of Sant, Ibid. 21. 8.

ABerab ] Fighting, Chiding, multiplying; or after the Syrian, the office of a Master. The Daughter of Saul, I Sam. 14. 49. & 18. 17. 10.

Merajah | Of Serajah, Neh. 12. 12.

Merajoth Bitternes, Rebellious, or Changings. The Son of Zerabiah, 1 Chr. 6. 6. The Father of Zadok 1 Chr. 9, 11.

The Father of Agariah, Ezr. 7. 3.

Bitter, firred up, or provoked. The Son of Levi, Gen. 46. 11. Of whom the Family of the Merarites,

rebellious ores. A Countrey, Jer. 50. 21.

Specthandize Taken properly for trading in buying and

Figuratively, For Wares, Rev. 18. 11. Gain and Profit,

Go mans Merchandize To use them like Cattel brought to a Market to be fold; or, as evil Physicians deal with mens

Bodies, which they deftroy, 2 Pet. 2. 3.

Merchant | One that tradeth in buying and selling, in and about worldly things: whether by Sea, Prov. 31. 14. or Land, Gen. 37. 28. as in Spicery, Balm, Myrrh, Gen. 37. 25. Gold, 1 King. 10. 14, 15. Linnen-yarn, Ibid. 28. Girdles, Prov. 31. 24. Powders, Cant. 3. 6. Silver, Iron, Tin, &c. Ezek. 27. 12, &c. Of whom some have been Princes, the honorable of the Earth, Ifa. 23. 8. Some Deceivers, Hof. 12. 7.

'Downer of Duff of the Merchant, or Spices] Thofe heavenly Graces of the Spirit, wherewith the Members of the Church be perfumed, Cant. 2. 6. Spices of the Merchants; Or, of the Spice-Merchant, as the Word is Englished in I King. 10. 15. but the Greek interpreteth it, Apothecary, or Ointmentmaker. Such were the Priests under the Law, 1 Chr. 9. 30. Word and Graces of the Spirit, Aynsw. Merchants of the Earth, Rev. 18. 3. Either worldly Merchants,

that fold her delicate things for her Luft; or Spiritual ones, as Friers, Monks, Pardon-sellers, and such like, 2 Pet. 2. 2. Annot. on Rev. 18. 3.

' 90 arthants of the Garth | Such as transport and import for Money, Wares, and Commodities by Shipping, thereby to enrich themselves.

2. Such as make Merchandise and Sale (for filthy Gain) of mens Souls, through false Doctrine and Idolatry, and by this kind of Ware, gain great Glory and Wealth to them-felves, therefore are called the great Men of the Earth, vers. 23. See vers. 13. Such were the rich Cardinals, and other Popish Prelates, Rev. 18. 3. And the Merchants of the Earth waxed rich by the abundance of her Pleasures.

Either worldly Merchants, that fold her delicate things for her Luft; or spiritual ones, as Fryers, Monks, Pardon-sellers, and fuch like, 2 Pet. 2. 3. Annot.

Rev. 18. 11. The Merchants of the Earth shall weer, &c. These weep not for Love, as the King did; but for loss of their Gain which they got by felling her dainty things, to fatisfie the Luft of her Prelats. Or, fine things for their Idolatrous Worship; as, for Altars, Images, Vestments. It may be meant spiritually, of those that made Gain of their spiritual Merchandize. Annot.

" Decr., as it is referred to God ] I. The divine Effence, inclining it felf to pity, and relieve the miferies of all his Creatures: but more peculiarly of his elect Children, with-out respect of Merit. Psal. 100. 5. His mercy is everlasting.

Pfal. 145. 9. His mercies are over all his works. 2. Grace. Jude v. 2. Mercy and Peace be multiplied unto you.

Pfal. 4. 1. marg. . 3. All the Benefits of God, both bodily and spiritual; which be called Mercies, because they come from his Mercy and good will, Rom. 9. 18. He hath mercy on whom he will. I Tim. 1. 13. I found mercy because I did it ignorantly. In both these places Mercy is put for a Calling to Christ, and all Graces which follow Calling, Rom. 12. 1. Also Plal. 136. throughout, by Mercy is figuified the Bleffings which proceed from his Mercies. See Rom. 11. 31. Mercy is put for Faith flowing from Gods Merry, See 1 Pet. 2. 10. Gen. 24. 12. for a benefit of a good Wife out of his Mercy. In 1 King. 2.6. marg. Bounty.

4. Eternal Blis in Heaven, as the chief fruit of Mercy. 2 Tim. 1. 18. That he may find Mercy at that day. Mercy as it is referred to God, it is either eternal, to wit, the Nature of God, infinitely inclined from everlasting, to pity and succour his Children: or temporal, in the Acts and Works of his Mercy, shewed in time, upon and toward his Children. These Works because they be many and sundry, concerning partly this natural worldly life; as health elife, riches, peace, good Magifrates and laws, & And partly, that life which is spiritual and eternal, as faith,

bone, love, &c. wrought within us; predeffination, vocation, forgiveness of fins, imputation of Christ his perfect justice, fanctification, glorification, wrought without us: Hence it is that though mercy be fingle and one in God, yet Scripture often speaks of it in the plural number: as Gen. 432. 10. 2 Cor. 1.3. and Rom. 12. 1. Now because we do owe all we are or have to these mercies; therefore in that text of Rom. 12. 1. Paul befeecheth us by these mercies, to mortifie our evil affections, and to live godlily. And indeed there is no more forcible arguments in the world, than to " move Gods children to duty and obedience, by fuch mercies as by which they are elected, called, justified and glorified. Hence springeth a readiness to do the will of their God with chearfulness, without grudging, or compulsion and servile e fear. 6 In the Mercy of God, confider,

M

I. The Decree.

2. The Ast according to the Decree. A decreed Mercy,

and an executed or exercised Mercy, Rom. 9.15.
Sepecte, as it is reserved to men Grief and sorrow of our hearts for other mens fins and miteries whereby we are \* moved to help and pity them, if we may. Luk. 10. 37-"He that had mercy on him. In Mercy, there is the affection of pity, and effect of help and fucour.

2. That clemency and favour, which Kings and other Maegistrates shew unto good Subjects, for their incourageement in well-doing. Pfal. 10. 1. I will fing of mercy and iudgment. Prov. 20. 28. By mercy and truth is the Kings Throne eftablibed.

4. All duties of Charity towards our Neighbor, by Synecdoche. Mat. 6. 15. I will have mercy and not Sacrifice.

4. Kindness and Benefits bestowed to the hurt of others

Prov. 12. 10. But the mercies of the Wicked are cruel.

Mercp I King. 3. 6. or Bounty, marg. Have mercy upon me, Pfal. 4. 1. or, be gracious unto me, marg. Shewed him me, Plal. 4. I. of, be gracious unto me, marg. Shrwed him mercy, Genel. 39. 21. Hebr. extended befantly unto him, marg. Tender mercies, Plal. 25. 6. Heb. Bowels, marg. Sure mercies, Act. 13. 34. Holy or just things, marg. Jusquent, Mercy and Faith, Matth. 23. 23. These three (faith Maimonides) are most accurately distinguish among

the Hebrews, חבר, לי דכח, לי משפט, all to be met with together, Hof. 2. 19. Judgment, and Mercy, and Righteouf-

The first fignifies Justice, or equity in judging; whether

it belong to Reward or Punishment.

The fecond to the highest degree of Mercy or Bounty, that which is in Hofea farther exprest by the addition of בחמים, Bowels, or tenderness of Mercy, and is the same which is figmified by anasorns, goodness.

The third denotes that virtue of bonesty in all kinds, which by the law of God is due from us to our brethren, whether by way of friet justice, or of charity, which is also commanded us, and is part of our righteoufness toward our brethren. Dr. Ham. Annot, f.

Abundant wort p] 1 Pet. 1. 3. Gods Mercy is abundant.
1. In the Fountain, in himfelf. There is an Ocean of Mercy in God. It is infinite in him as his Nature is; yea, it is his nature it felf fo to be.

2 In the streams; and that either generally considered, and so it flows to all the Creatures, reasonable and unreasonable, good and bad, Pfal. 33. 5. Mat. 5. 45. Or more specially, as it flows to the faithful.

Now Gods Mercy is abundant to the faithful.

1. In the kinds of Mercy, as whom it compasseth about, Psal. 32, 10.

2. In the extent of Mercy, as being referved for them all, Exod. 20. 6.

3. In the continuance thereof, Plal. 86. 5. & 100. 4. Ila.

55. 3. Byfield on 1 Pet. 1. 3. It's also manifold, tender, great, sure, good, &c.

16 meis of Derry | Most inward and tender affections ; or most near touch and feeling of the Miseries of others, Luk. 1. 78. Through the Bowels of the mercy of our God. Col. '3. 12. Put on the bowels of Mercy.

Gontle Detcp The merciful sparing of God from de-

ferved punishment, Gen. 19.6. Ila. 63. 1.

"Merce glozieth againft Jubgment | Such Perfons as out of Christian Mercy are favorable and helpful to the poor Saints, shewing therein by these Works their Faith, which hath laid hold on the Mercy of God in Christ, shall have cause to glory, not against God their Judge, unto whom they owe all Thanks for their free Salvation, Mar. 25. 27. but against Judgment, Damnation, Death, Sin, Hell, and the Devil, Jam. 2. 13. Mercy glorieth against Judgment. See more of this glorying in Rom. 8. 31, 33, 34. 1 Cor. 15. rule. The

fhineth before God and Men, by the Duties of Chari-

To have Mette | To execute and perform the whole counsel of election upon the vessels of Mercy, by bringing them into the world, by calling, inwardly and outwardly; by justifying, fanctifying, Gr. Rom. 9. 18. He bath mercy,

The opposition and setting of Mercy in this sentence aagainft hardning, plainly proverh this Exposition which I have given. For, as under Hardness, the whole work and proceeding of Gods counsel, is the just destruction of the Reprobate, fo by the Law of Contraries, Mercy must fignific the whole execution of Gods purpose, for the free salvation of all the Elect.

A covering Mercy-feat, Exod 25. 17. is commonly used for the merciful covering and propination of fins, Pfal. 65.4.

It is a figure of Christ, Rom. 3. 25. 1 John 2. 12.

To we where J To do and express either the common works of Mercy, of forgiving, giving, &c. which belong to all Christians, Jam. 2: 13. Or elle such special works of Mercy as belonged to Widows, described in 1 Tim. 5. 9. Rom. 12. 8.

and faithful, Gen. 24. 49. These two words are often spoken of God towards men, Gen. 24. 27, & 32. 10. 2 Sam. 2. 6. Pfal. 25. 10. & 57. 4. & 61. 8. & 89. 15. & 98. 3. & 138. 1 fo it was spoken of men towards men, Gen. 47. 29. Josh. 2.

14. The first word signifies a gracious, kind, and merciful affection; the last figuifies saithfulness constantly to perform what is spoken.

"Melleie of Berep | The Elect. Rom. 9. 23. upon the veffels of Mercy; that is, such upon whom God hath decreed to shew mercy, unto eternal Salvation.

"Clithout Merep | Without sparing or pardon at mans hands, Heb. 10. 28.

creful A piciful person, eatily moved to grieve at the miseries of others, and to succour them, Luk. 6. 36. Be ye merciful as your heavenly father is merciful.

It's spoken both of God, Gen. 19. 16. Deut. 4. 31. and of man, Prov. 11. 17 & Luk. 6. 56.

father of Dercies One, who is in himself most pitiful, and Author of all mercy in all men, 2 Cor. 1.3. Father of mercies.

Ge for alse the roton Merries To ftop and dam up the passage of Gods kindness, that it come not to them (but Curies rather than Elessings) by attributing all their good things to lying Idols, not to the living God. Jonas 2. 8. They that wait upon lying vanities for the their own mercies-Lefs than the Beicies Inferior in worth; or, I am

unworthy of all or any thy mercies, Gen. 32. 10.

Derep feat | Chrift , by whom love God his Father is propitions and merciful to believing Sinners. And whereas it had two Cherubims, at each end one, from between which God did talk with Moses, and by him to the Children of Israel; this fignified, that God through Christ did teach and govern his people by the Ministery of his holy Angels, (represented by those Cherubins) Exod. 25. 17, 18, 19, 50. To express this succor and ready help of the Angels, tendeth Ezekiel's vision, chap. 10. And David by the meditation hereof confirmeth his trust in God. See Psal. 80. 12. & 93. 1. & 18. 11. 2 Sam. 22. 11.

Also, the covering Mercy-seat was a figure of Christ, in whole heart was Gods Law, by whom our transgressions of the Law are covered, and the Word of Grace from God cometh unto us.

Mercp-fear] Exod. 25. 17. This was the covering of the Ark, made of pure gold, and not diffind from the Ark, but placed close unto it; as God fitting as it were upon the wings of the Cherubims ( which made the representation of a Seat) on the Ark below it. .

This narrow Seat was a figure of Christ; the word fignifieth a covering; the meaning is Mans Iniquity being covered by Christs merits, God is merciful to him, Pfal. 32. 1. And therefore it is called the Propitiatory, and Christ a Propitiation for mans fins, 1 Joh. 2. 2. because of the favor and mercy communicated to men, through his merits; and this was placed between the Tables of the Law, and the Majefty of God appearing between the Cherubins, verf. 221 to note; that Christ flands between God and the Rigor of the Law, in our stead, and for our sakes, that God might look upon the Law, through him, as fulfilled by him, for our fakes, and on our behalf. Annot. on Exod. 25. 17.

Mercurius of Merchandize. One of the Heathen Gods, to whom Paul was likened, Act. 14. 12.

Mered A Rebel, or rebellious, going down, or bearing rule. The Son of Ena, 1 Chr. 4. 17. The Father of Geder,

29 eremoth

Metemoth] Bitterneß, or Myrrh of Death. Of the Sons of Bani, Ezr. 10. 26.

Meter A diffilling down from the Head; or after the Syrian, an Impostume. One of the seven Princes of Persia and Media, Est. 1. 14.

Deribab] Strife or Contention. A place, Exod. 17. 7. meribbial] Rebellien, or fighting against Baal. The Father

of Micah, 1 Chr. 8. 34.

Metimoth] Bitterneß, or myrrh of death. The Son of uriah Ezr. 8. 33. One who fealed the Covenant, Neh. 10. 5. who went up with Zerubbabel, Neh. 12. 3.

· Co Metit] To make something due to us which was not

due, or of lefs due, to be more due.

'2. To deferve fomething of Almighty God, by the worthings of the thing done. Thus Jefus Christ alone meriteth. because there is an equal proportion between his perfect Righteousness, and the merit of it, which is eternal Glory, c Rev. 5. 12.

3. To obtain and get a thing. Thus the Fathers often use this word in their Writings; and thus all Christians in a good sense, may be said to merit, because good Works at last obtain heavenly Blis, although they cannot merit it by defert.

This word [Merit] is not found in Scripture, but the matter fignified by it, both for the fectord and third fignification, is found there, Act. 20. 28. Eph. 1. 14. Mat. 25.

\*30, 31, 32.

Papifts diftinguish Merits into two kinds.

As 1. Merit of Congruity, which they call a Work preparatory unto Grace in persons unregenerate.

2. Of Condignity, which is in the regenerate a Work of

preparation to Glory.

In general, a Merit is an undue Work, making a Reward due to us, which otherwise was not due. Such is no Work of a meer man, done either before or after Grace, because they be 1. not Nostra, ours. 2. Debita, a debt. 3. Vitiofa, polluted. 4. Manca, unperfect. 5. Inaqualia mirceal, un-equal to the recompence, Luk. 17. 10. 1 Cor. 4. 7. Rom. 11. 35. Rom. 8. 18. Though good men be not laved by merits, yet evil men be damned by merit. August.

Merodath] Bitter Contention. A King of Babel, Ifa. 39. 1. Perom | Heights. A River, Josh. 11. 5, 7.

Meronothite] My finging, rejoycing, crying out; or in the Syrian, bearing rule. Jehdeian thus named, 1 Chr. 27. 30. and Fadon, Neh. 2. 7.

Meto3 | Secret or leanness. A City, Judg. 5. 23. Derry Maketh merry, Eccl. 10. 19. Hebr. maketh glad the

Ufe, marg.

10 ferrito] Est. 5. 14. Joysully, pleasantly.

10 ferry] One whose mind is right, in a right temper. For all true mirth must come from the rectitude or right frame and temper of the mind, Jani. 5. 13. One who Epicure-like placeth his happiness in eating, drinking, &c. Luk. 12. 19. One who is frolick and chearful, whether lawfully, as in riendly welcome, Gen. 43. 34. Judg. 19.6, 9, 22. Luk. 15. 22, 24. In thankfulnefs to God, Jer. 30. 19. & 31. 4. In the lawful and plentiful enjoyment of Gods bleffings, Ruth. 3. 7 T King. 4. 20. Eccl. 8. 15. In days of freedom from evil, Jam. 5. 13. or unlawfully, when men are merry finfully, Judg. 9. 27. & 16. 25. 1 Sam. 25. 36. 2 Sam. 13. 28. Rev. 11. 10.

The word is also put for Songs, Judg. 9. 27. marg. and for glad, Eccl. 10. 19. Laughter and Wine make merry, Eccl. 10. 19. but above all the heart, Prov. 15. 13, 15. &

Shall rejoyce over them and make merry, Rev. 11. 10. They that dwell out of the true Church in Antichrifts Kingdom, fhall rejoyce when they think of them, or go daily to fee their dead Carcases with Joy, making Feaths in token thereof, as Neh. 8, 10. 12. Luk. 15, 23, 24. If they did not this literally here, yet were they as joyful as they that did To. Annot.

Beipa | A Burden , taking ; or , salvation. A City, Gen. 10. 30. A King of Modb, 2 King, 3. 4. The Son of Caleb, 1 Chr. 2. 42. The Son of Shabaraim, by Hodesh his Wife,

Thid. 8. 8, 9.

Prolonging, or drawing or bedging in Waters. Mi-Bael, thus named, Dan. 1. 7.

Method The fame. The Son of Japhet, Gen. 10. 2. Ezek. 27. 13. & 32. 26.

AD (thetemiah) The place, perfection, or recompensing of the

Lord. The Father of Zechariah, 1 Chr. 9. 21.

My effectived God taking away, flowing; or after the Syrian and Hibrem, the Salvation of God. The Father of Berachiah, Neh. 3. 4. One who lealed the Covenant, Ibid. 12. 21.

AB effecabet The fame. The Father of Pethabiah, Neh.

Methilemith Peaceable, perfett, giving again; or the Parables of death. The Son of Immer, 1 Chr. 9. 12.

Mon. tlemoth A making peace,, perfection, a giving again, or, the parables of death. The Father of Berachiah, 2 Chr. 28. 12. The Son of Inner, Neh. 11. 13.

Demobab A Prince in his Family, 1 Chr. 4.34, 38.

Metouliam] A Peace-maker, or peaceable, perfett, giving again, their parables, or their power. The Father of Azaliah, 2 King. 22. 3. The Son of Zerubbabel, 1 Chr. 3. 19. One of Gad. ring, 22.5. Inc Son of Elpad, 3 Chr. 3. 19. One of Gad, 1 Chr. 5. 13. The Son of Elpad, 3 Chr. 8. 17. The Son of Hodaviab, 1 Chr. 9. 7. The Son of Shephatiab, 1 bid. 8. The Son of Zadob, Ibid. 11. The Son of Mishillemith, Ibid. 12. Of the Sons of the Kohathites, 1 Chr. 34. 12. A Chief man, Ezr. 8. 16. Of the Sons of Bani, Ib. 10. 29. The Son of Berechiah. Neh. 3, 4. The Son of Bsfields, Ibid. 6. One who frood on Exra's left hand, Neh. 8. 4. The Son of fold, Neh. 11. 7. Of Exra, Ibid. 12. 13. Of Ginnethon, Ibid. 16. A Porter keeping the Ward, Ibid. 25.

19 : [buliameth] The Mother of Aron, 2 King. 21. 19.

melobaite The ftanding place of the Lord, the Lords ftanding or, a little Do. Fasiel thus named, 1 Chr. 11.47.

Delopotamia | Midle of waters. A Countrey fo called of waters, because it is fituate between two Rivers, Euphrates, and Tygris, Act. 2. 9. & 7. 2.

Medage | From God, Judg. 3. 20. the Lord, Hag. 1. 13. Chrift, 1 Joh. 1. 5. &. 3. 11. There rendred Commandment

in the marg.

It's put for Word, 1 King. 20. 12. marg. A Fool unfit by whom to fend a Message, Prov. 26. 6.

20 . 12] Gen. 43. 34. 2 Sam. 11. 8. A part, portion, Difh,

or Present of Meat.

B. ffenger \ 1. Of God, whether Prophets, Hag. 1. 12. Priests, Mal. 2. 7. Others endued with Gifts to shew to another his fpiritual State, Job 33.22, as John the Eaptift, Mat. 3.1. Mar. 11.1c. Chrift, himfelf, Mal. 3.1. the Apofiles 2. Chr. 8. 23.

2. Of Chrift, Luk. 9. 52. 3. Of the Church in Church Affairs, Phil. 2. 15.

4. Of others, whether Prophets, 2 King. 5. 10. Luk. 7. 24. Kings and great Persons, Deut. 2. 26. Josh. 6. 17. 2 Chr. 26. 15. or others, as of Jacob to Efau, Genel. 32. 3,6.

5. Of Satan, 2 Chr. 12. 7. 6. Of Death, Prov. 16. 4.

There's a wicked, Prov. 13. 17. a cruel, Ibid. 17. 11. 2 faithful, Ibid. 25. 13. a deaf Messenger, Isa. 42. 19.

It's put, 1. For one that bringeth word to another, Gen. 32. 3, 6. Job 1. 14. Whose Message or Tidings are some-time evil, sometime good, being for Information, Consolation, Commination.

2. An Interpreter, shewing to another his state spiritual, Job 33. 23.

3. An Executioner, Prov. 17. 11.

4. An Ambassador, 2 King. 16.7. & 17.4.

5. A Spy, Josh. 6. 17. Jam. 2. 25.

6. Teachers, 2 Cor. 8. 23.

90 ellengers Persons sent by Commission to execute Gods Decrees in comforting the Godly, and punishing the Wicked, such are the Angels, Heb. 1.7. The word is Angels in our last Translation.

Meffiah or Deffias] Anointed. This Title is by an excellency given to the Saviour of the World (as being anoin-

ted our King, Priest, and Prophet) Joh. 1. 41. & 4. 25. Bet together Josh. 11. 5. Heb. affembled by appointment,

(Lo Metz To measure, Exod. 16. 18. subdue or receive into ones full possession, Pfal. 60. 6.

A Nation meted out, Ifa. 18. 2. that is, taking the words actively, a Nation that mereth out other people to deftroy them; or passively, a Nation meted out, or shortly to be meted out to Conculcation or Destruction. The words are rendred in the marg. A Nation that meteth out. Heb. A Nation of line, alluding to a Measuring-line, implying (as some think ) the cause of their Destruction, as in way of Retribution; measure by measure, the evil of Punishment being mered out unto them, according to the measure of the evil of their fin.

with what measure ye mete, it (ball be measured to you again, The Son of Shem, 1 Chr. 1. 17. A Countrey, Pfal. 120. 5. Mat. 7. 2. A proverbial Sentence. It is very equal, that a man should buy by the same measure by which he sells: you would be loth to be hardly centured by others; do not that to others, which you would not fuffer at their hands. Large

Mete-pard Lev. 19. 35. The Gr. translateth it, in measures. The Heb. Middah, is properly such measure or di-Annot. on the place. mention as concerneth the greatness of things, or length of

them . by the Yard , Ell , Inch , Rod , or the like. Ayriw. all etbeg- ammab ] The Bridle of Bondage. A City , 2 Sam. 8. 1. namely Gath, as appears, 1 Chr. 18 1. Which was thus called, because it was situate on a Hill, or a mountainous tract of Ground; and a Bridle, because by its great strength it restrained Enemies from invading it, and the Countrey adjoyning to it, and also ruled and gave Laws to all the lesser Towns and Parts adjacent. Annot. on 2 Sam. 8. 1.

spethzebath, or spiritzebath] Assaying, or beholding the Law, or breaking the Law; or the going down of Death. Cyrus his Treasure, Ezr. 2. 8. One that wrot unto Artaxerxes, against the Jews, Ezr. 4. 7.

Derbutael] Asking death, or his death, or a Grave. The Fa-

ther of Lamech, Gen. 4. 18.

Dethusaiab | Called, Luk. 3. 37. Mathusala. He sent bis death, or the weapons of his death; or after the Hebrew and Syrian, spoiling his death, or the spoil of Death. The Son of Enoch, Gen. 5. 21.

Speinting Dwelling places, afflicited, offending, or answering. His Children returned from Babylon, Neh. 7, 52.

My ezatab | Gilded, or the Waters of gold, or what gold. The Father of Matred, Gen. 36. 39.

## M I

Miamin The right hand; or, preparing waters. Of the Sons of Parosh, Ezr. 10. 25. A Priest, Neh. 12. 5. Dibbat ] Chofen ; or, youth. The Son of Haggeri, I Chron,

Mitsam] Smelling sweet, or confounding them. The Son of

imael, Gen. 25. 13. The Son of Shallum, 1 Chr. 4. 25.

10 ibyar] Defended, walled, forbidding, taking away; or ga-

thering Grapes. A Duke, Gen. 39. 42.

Micah] Poor, lowly, smiling, or smitten; or, who is here in this place? or waters here. A man of Mount Ephraim, Judg. 17. 1. The Son of Shimei, 1 Chr. 5. 5. The Son of Meribbaal, Ibib. 8. 34. The Father of Mattaniah, Ibid. 9. 15. The Father of Abdon, 2 Chr. 34. 20. A Levite, Neh. 10. 11. A Prophet, the Morasthite, Jer. 26. 18. Mic. 1. 1.

Micatab] Who as the Lord, or who like the Lord? or the lowlines or poverty of the Lord, or the (miling of the Lord, or the Lord smiling. The Son of Imlah, 1 King. 22, 8.

Dicatab] The same. The Daughter of wriel, 2 Chr 13.2. One appointed by Jehofaphat to teach in the Cities of Judah, Ibid. 17. 7. The Son of Zaccur, Neh. 12. 35. A Prieft, Ibid.

41. The Son of Gemariah, Jer. 36. 11.

(Spithab, as Aptab] The Son of Mephibo [beth, 2 Sam. 9. 12. The Son of Zabdi, Neh. 11. 17. The Father of Mattaniah,

Mothael ] Who is God? Or who is like God? or the lowlines of God, the poverty of God, or the smiting of God; or, God smitten. The Father of Sethur, Numb. 13. 13. A Gadite, 1 Chr. 116. The Son of Jeshishai, Ibid. 14. The Son of Baasiah, Ibid. 6. 40. The Son of Izzahiah, Ibid. 7. 3. The Son of Bariah, Ibid. 8. 16. A Captain of Manasseb, Ibid. 12. 20. The Father of Omri, Ibid. 27. 18. The Son of febofapbat, 2 Chr. 21. 2. The Father of Zebadiab, Ezr. 8. 8. cambyles the Son of Cyrus, who in his Fathers absence stopt the Execution of his Fathers Decree, and forbad the Building of the Temple, Dan. 10. 13. Christ who alone stands for his Church against all the world, that neither Men nor Devils shall prevail against it, Ibid. 21. Jude vers. 9. Constantine and his Soldiers, as some

think, Christ, as others, Rev. 12.7.
'Michael with his Angels | Christ Jesus that great and ftrong Prince and Captain of the Host of God, Head of the Angels, and of his Church. Rev. 12.7. Michael and his Anegels fought, &c. Some by Michael understand the faithful. who profess the mighty God, and are affished with the Anegels in the Battel against Satan. Others think Constantine the Great to be noted out by Michael, because of the great Rrength wherewith he was endowed of Christ (who therefore lent his own Name ) to fight his Battels against Maxentins and other cruel Enemies of the Christian Church. We e may well understand both him as an Instrument, and Christ as Captain and chief Commander, in this Battel,

as captain and enter commander, in this baute.

But thou wilt demand (faith Mede) who is this Michael?

Not, I suppose (faith he) Christ himself, but as in Daniel, unless I be deceived, is manifest, one, yea even the chiefest of the chief Princes, or seven Arch-angels, Chap. 10. 13. to wit, that great Angel, who in the same Daniel is said, to stand for the Children of God, Chap. 12. 1. and whom Christ that great chief General, and confequently King of Angels and men, hath so opposed against Satan, and his black Guard raging against his Saines.

Napier understandeth hereby the Holy Spirit, and not

except that Michael be taken for the Holy Spirit? Dichat | Poor, lowly, &c. as Micah, of the Sons of uzziels Chr. 23, 20. & 24. 24.

Michael who is perfett? The Daughter of Saul, and Wife of David, I Sam. 18. 27. Put for the Sifter of Michal, 2 Sam. 21. 8. marg.

Dichmato A Smiter, the poor man taken away, the Smiter froaking, or a poor man touching, or taken away. A City, Neh. 11. 31. Ifa. 10. 28.

AB itsmethan | The Gift of a Smiter, or poor man; or, the death of a Smiter. A City, Josh. 16.6.

Mithet A felling, or knowledg. The Father of uzzi, I Chr.

Mithtam] Pfal. 16. 56, 57, 58, 59,60. Some render A golden Pfalm. Others take it for an Instrument of Musick. Others for a certain Tune. Annot. David's freel, or notable Song. Cethem is fine gliftering Gold, Pfal. 45. 10. Of that this Michtam may be derived, for a golden Jewel, and so note the ex-

tam may be derived, for a gonarh jewer, and to hold cellency of this Palm. Aynin.

19960-bap] Noon-tide. The time when Paul was converted, Act. 26. 13. which he mentioneth to declare, than what he related was no Dream, Fantasie, or Vision of the Night, but the certain knowledg of waking and attentive Minds.

Neh 8. 3. until mid-day, Heb, from the light, marg. From the morning Erra read in the Book of the Law of Moses; to that they spent five or fix hours in these holy Duties. Annot.

Midding Judgment, striving , or chiding. A City, Josh. 15. 61. Middle | Put for Navil, Judg. 9. 37. Ezek. 38. 12. marg.

Midst, 1 Sam. 25. 29. marg.

Dico: Spoken of, and applyed unto a Bar, Exod. 16. 18. Chamber, 1 King. 6, 6,8. Court, blod. 8. 64. Garnent, 2 Sam.
10. 4. Gatte, Jer. 39. 3. Land, Judg. 9. 37. Pillar, Judg. 16. 29. River, Josh. 12. 2. Sling, 1 Sam. 25. 29. Wall, Eph. 6. 14. Watch, Judg. 7. 19. Wheel, Ezek, 1. 16.

Modemoff The middle, Ezek. 42. 5, 6. braham by Keturah, Gen. 2. 2. A Countrey to named of him, Gen. 2. 15 as also the Inhabitants thereof, Judg. 8. 28. whence Midianite, Numb. 10. 29. Midianites, Gen. 37. 8. Midianitish, Numb. 25.6.

Apid-night] The time of mens most secure Rest, Exod. 12. 29. When they fay, Peace and Safety, then cometh sudden destruction, 1 Thess. 5. 2. 3. So, at midnight was a Cry made, when

all flumbered and flept, Mar. 25, 5, 6. Ayrfw.

10101 Put for very high, Deut. 4, 11. The most open place, Deut. 13. 16. Among, Ibid 18.15. Most convenient, Ibid. 19. 2. The Channel or Bottom, Josh. 3. 17. The heart, 2 Sam. 18. 14. marg. The Bosom, 1 King. 22. 35. marg. The thickeft of a throng, Luk. 4.20. Joh. 8. 59. That which we call the midft, indifferent, between two fides, Luk. 32. 42. or in a circumference, Numb. 35.5. Rev. 4.6. Within, Dan. 3. 6, 25. The Belly, Act. 1. 18.

and infil 1. That part which is equally diffant from the Extreams; as, midft of the feast, Joh. 7. 14. Mid-day, Act. 26. 13. Midnight, Act. 16. 25.

2. That part which is most deep or inward, Exod, 14. 23. Gen. 2. 9. &. 3. 3.

3. That part which is inclosed by the two extreams, though it be neither exactly in the midst, nor the most inward part, Joh. 19. 18. Act. 1. 18. This is exprest by among, Gen. 23. 6. & 42.5. In the midst of him, a Member of the Church, or converted to the Faith and Worship of God, Isa. 29. 23. They shall be desolate in the midst of the Countreys that are desolate, Ezek. 30. 7. They shall be like unto them. So Ravanel. In the midst of them, Jer. 51. 1. Heb. heart, marg. Into the midst of the Cha-

of them, jet. 13.1. Hech. heart, marg. 1110 to means of the Court will I fing praises unto thee, that is, in the midst of the Courte will I fing the Saints, as out of them, and by them as my Members will

I praise thee. Titleman.

Ditti of the four Beaffe] The Company of the Saints, the Church of Christ, which only knoweth the Counsel of God in his Plagues, which he sendeth upon the unsaithful World, for what Causes they are sent, and what use to be ' made of them. Rev. 6. 6. And I heard a Voice in the midst of the four Beafts, fay

"29 ioff of Beaben See Heaven. Rev. 8. 13. & 14. 6. & 19. 17. All these places have one meaning, to wit, of such as have avoided gross Superstition, but not attained such purity as is meet, and therefore hang in the middle, as ye would say between Heaven and Earth, Purity and Im-

"Cobe in the mioff of the Chrone of four Beafis and the person of Christ, as in Dan. 10. 13. How can it be the estimes the equality of Jesus Christ (that Lamb) with the Father in the Essence and Glory of the Godhead. B b 5

Also his special and gracious presence in the Assembly of by this one Angel. Rev. 18. 2. And he cryed out mightily, faithful ones in the midst of his Church. Rev. 5. 6. And lo, in the midft of the Throne, and of the four Beafts, &c. ftood a

Mindel The inward parts of the Chariot, which were paved with Love; that is wrought with Love, and most excellent Works, Cant. 3. 10. whose midst was paved with the Love of the Daughters of ferufalem. Or, the immolf parts were fet with for Elections of the Daughters, which typified the precious flames of Love and Charity, and like the fiery Chariot of Elijah, carry us up to Heaven; or the two Tables of the Law may perhaps be intended, which were written by the Finger of God, and laid up in the midft of the Ark, Exod. 25. 16, 21. the end or completion whereof, is Love, or the Gopel, which is the Law of Love, Mat. 22, 37. and like that  $\lambda > 5$ . ons Treasures of Grace and Wisdom, as Floors and Pavements are chequer'd with many coloured Marbles. Annot.

This in respect of Christ signifieth his inmost and servent Love toward us, even giving his Life for us and having us, as it were, written in his heart. In respect of his people it fignifieth the sense and feeling of Christs Love towards them, as also their Love unto Christ, and one to another. So the Seat, the Covering, and the Pavement (of this Chariot) are answerable to those three Graces. Faith, Hope, and Love, spo-

ken of, 1 Cor. 13. 13. Aprile.

19 internal one that doth the Office unto Women in the Birth of Children, Gen. 35. 17. & 38. 28. whose Work the 1 ord prospered in the Preservation and Increase of the Children of Ifrael, Exod. 1.21.

Digated The Tower of God, or the greatnes of God. A City,

Dundal-gad A happy Tower, or a Tower compaffed about, or the greatnes of Happines, or the Greatnes compaffed about, A City, Josh. 15. 37.

apigto!] Spoken 1. of God, whose are Wisdom and Might, Dan. 2. 20. and giveth Strength and Power to whom he will, 1 Chron. 29. 12. In whose Hand is Power and Might, 2 Chron. 20. 6. The manifestation whereof in taking Vengeance on his Adversaries, is sometime so notorious, that it is talked of far and near, Ifa. 32. 13. by reason whereof his heaventy Hoft appear each one conftantly in his Place, ready preft to do Service to God his General, in whatfoever he shall please o affign hira unto, Ifa. 40. 26. Whose Name is great in Might, Jer. 10.6. and unto whom is Might for ever. Rev. 7. 12.

2. Of christ the Messah, on whom the Spirit of Might resteth, Ifa. 11. 2. That Courage whereby he was enabled refolutely to undertake, and undauntedly to go through with, whatfoever his place of Office necessarily required of him, though never so hazardous; who is now far above all principality and Power, and Might, &c. Eph. 1, 21. that is, exalted even as man, not only above all States and Potentates upon Earth, but also all Angels in Heaven.

3. Of the Sun, Judg. 5. 31. Let then that love thee be as the Sun when he goeth forth in his Might; that is, as the Sun when it riseth in Glory and Brightness, and from the Morning to high Noon, therein increaseth more and more: fo let them that love the Lord increase daily in Glory and Happiness.

4. Of Man, fignifying,
1. That lively Vigor, Nature, and Moisture, whereby men 'are frong and lufty, Gen. 49. 3.
2. All whatfoever is in us, and in our Power, Deut. 6. 5.

3. Strength and Endeavor, Deut. 8. 17.

4. Ability or Power to deliver, Deut. chap. 28. vers. 32.

5. Power, Greatness, 1 King. 15. 23. & 22. 45.

6. Arm, Power, Ezek. 4. 6. Mar. 9.

All Might, Col. 1. 11. A Might that extends to the strength ming of all the Faculties of the Soul, Powers of the Body, and Dutics of the Life. A Might that is gotten from the use of all means. A Might shewed in the use of all the Armor of God. A Might extended to all possible Degrees and Power of every Grace and Duty. Byfield on Col. 1. 11. pag. 91, 92. Dight | Zeph. 4.6. or Army, marg.

apign tip Very much, greatly, Deut. 6. 3. Judg. 4.3. Powerfully, Judg. 14. 6. He will mightily roar; Jer. 25. 30. Heb. He will roaring roar; that is, roar exceeding loud; for these Ingiminations imply, as a certainty sometimes, ver-28. so otherwhile, a vehemency, or excess, as Isa. 24. 16. Annot. Vehemently, forcibly, earneftly, couragiously, Act. 18. 23.

'apightifp] Forcibly, with a firong voice, and great sefficiery and unchangeable certainty of the things denounced pacity of fuch as be Children in understanding. Heb. 5. 12.

Mightp It's fpoken,

1. Of God, Deut. 10. 17. Pfal. 24. 8. Zeph. 3. 17. Who is 6 in Power, Deut. 4. 37. & 9. 29. in firength and wisdom, Ibid. 26. 5. In battle, Pfal. 24. 8. Voice, Píal. 68. 33. Arm, Píal. 89. 13. Acts, Píal. 106. 2. In pleading the Cause of the Fatherles, Prov. 22. 11. Wonders, Dan. 4. 2. In Ifa. 30. 29. he is termed mighty, that is,

2. Of Christ, Psal. 43. 3. Who is mighty to save, Isa. 63. 1. Mighty in Works, Mat. 11. 20. In Word and Deed, Luk. 24. 19. In his People, 2 Cor. 13. 3. and Ministers, Gal.

3. Of the holy Ghost, Act. 2. 2.

4. Of holy Men, mighty in Words and Deeds, Act. 7. 22. 2 Cor. 12. 12. In the Scriptures, Act. 18. 24. In the Wea-

2 Cot. 12.12. In the Scriptures, Act. 18.24. In the Weapons of their foiritual Warfare, 2 Cot. 10.4.

5. Of Angels, who are termed mighty, 2 Theff. 1.7. that is, Angels of his Power, marg. Rev. 10.1.

6. Of Men, moft, mighty, Dan. 3. 20. that is, mighty of strength, marg. Zech. 11.2. The mighty are spoiled, that is, Gallants, marg. Job. 22. 8. The mighty man, that is, The man of Arm, marg. Gen. 23. 6. A mighty prince, that is, A Prince of God, marg. Pfal. 29, 1. O ye the mighty, that is,

O ye Sons of the mighty, marg. Men may be faid to be mighty in Valor, in Authority, Gen. 23.6. multitude and Power, Gen. 18. 18. Numb 22. 6. Cruelty, Gen. 10. 9. Wealth, Ruth 2. 1. Valor, 1 Chr. 12. 28. Strength, Job 5. 21. in Drinking, Isa. 5. 22. in War, Isa.

3. 2, 25. in Work or doing, Jer. 32. 16. marg.
7. Of *Things*, Jer. 33. 3. Mighry things, that is, Hidden, marg. IIa. 17. 12. Mighry Waters, or many, marg.

It's spoken also of Thundrings, Exod. 9. 28. Waters, Ibid. 5. 10. Destruction, Deut. 7. 23. Nation, Ibid. 26. 5. Rivers, Pfal. 74. 15. Waves, Pfal. 93. 4. Kings, Pfal. 135. 10. Captivity, a mighty Captivity, Ifa. 22. 17. that is, The Captivity of a man, marg. Army, Dan. 11. 25. Sins, Amos 5. 12. Stream, Ibid. 24. Tempest, Jonah 1. 4. Famine, Luk. 15. 14. Signs, Rom. 15. 19. Wind, Rev. 6. 12.

Another Mighty Angel, Rev. 10. 1. Some take it of Christ, pecause of his glorious Apparition. Others of some Angel employed by him, because he is commanded by another Angel. Chap. 14. 14, 15. He is called another mighty Angel, to diffinguish him from that mighty One mentioned before. Chap. 5. 2. His might is spoken of to terrifie those that would

not repent after so many Plagues. Annot.
'Dighty One Either the most strong God, or the Augel his Minister, endowed and armed with the Power of God, whence Angels are called mighty ones. Pfal. 78. 25. And Powers, &c. Eph. 1. 21. Col. 1. 16. Libanon (that is, the floureft and highest of them) shall fall by a migh-

Apogron Fear, a Barn, or from the Throat. A City, 1 Sam.

Bijamin The right hand, or Preparing waters. To him came the fifth Lot, 1 Chr. 24. 9. See Neh. 12. 7.

Ditiorb Little Wands, Staves, Voices; or, looking down-

vard. The Father of Shimeah, 1 Chr. 8. 32. An Affistant unto Dodai in his Course, 1 Chr. 27.4.

Bibniab | The poffession of the Lord; or, the buying the cattel, or Herd of the Lord. A Levite, 1 Chr. 15. 18.

Dilalar | Circumcifion, or my talk. One of the Priefts Sons,

AB ilchan A Queen, or a Woman of Counsel, the Daughter of Haran, Gen. 11. 29. The Daughter of Zelophehad, Numb.

Milth Spoken of Camels. Gen. 32. 15. Kine, 1 Sam. 6. 7.

who gave such to their Colts and Calves.

99 [tom] Their King, or their Counsellor. An Idol of the Annonites, I King. 11.5. the same with Molech.

99:10200] Deut. 28. 22. It hath the Name in Heb. of paleεβ, as Jer. 30.6. and so is here translated in Greek, and is a Plague upon Corn, through too much Moistness, (as blafting s with Driness) whereby the natural Greenness is gone before t be Ripe, and the Colour faded. So in 2 Chr. 6. 28. Amos 4. 9. Hag. 2. 17. Aynsw.

ite Mat. 5. 4. The space of a thousand Paces.

Dietum] 2 Tim. 4. 20. or Miletus, Act. 20.15, 17. A City of Afia. Red Kernels, of scarlet or crimson Colour.

'ABIB A kind of Food which we have from Kine and Sheep, to nourish Babes and Children withal, Deuteron.

It was also mens Food, Gen. 18. 18. and used for Drink,

Judg. 4. 19. & 5. 15.
'2. The Doctrine of the Gospel, easily taught unto the ca-

Te have need of Milk; that is, of the Catechisms or Begin-

M

3. The Doctrine of the Word delivered, howfoever, either exactly or easily, profoundly or plainly. 1 Pet. 2. 1. Defire the fincere Milk of the word.

4. The Graces of the holy Spirit, which are as necessary to

'a heavenly Life, as Milk is to this natural Life. Isa. 55. 1.

Come buy of me wine and Milk. Metaphors.

5. The abundance of things for the sustentation of Life.

5. The abundance of things for the internation of Line, Lev. 20. 24. John. 5. 6. Ifa. 3. 8, 17. Joel 3. 18.
6. Profitable speech, Cant. 4. 11. and Doftrine for nourishment of the Soul, Cant. 5. 1.
6. Booney and spits. 4. 1. The Speech or Instruction of the Character Honey, but also wholsom and non-

Church, not only sweet as Hony, but also wholsom and nou-rishing, as Milk, Cant. 4. 11. Honey and Milk are under thy

Both of them mean the sweet, easie, comfortable and nourishing words of Faith, Love, Holiness, &c. the sincere milk of the Word, whereby the Babes in Christ may grow, I Pet. 2. 2. and plenty of Grace is promifed in Emmanuels days, under the fimile of abundance of Milk, Ifa. 7. 22. Avnfm.

These two were the Elessings of Canaan, Numb. 16. 14. and are the Bleifings of every fanctified Mouth and Tongue, which breath nothing that is corrupt, but all to the use of edifying, feafoned with Salt, Col. 4. 6. and filled both with Nourishment and Pleafure. Annot.

Catabed with Shik | Cant. 5. 12. as Doves washing themselves in milk-white water are cleansed from Dust and Soyl so the Eyes of Christ are pure and clean, beholding his People in Grace. Aynfm.

Bits | Easie Doctrine, shortly and familiarly taught, Heb.

19th Define the sincere Milk of the Word, I Pet. 2. 2. Δομιών γάλα, rational Milk, not that Milk of Cattle, which
mens Bodies are wont to be sed with; but this rational milk, by which mens Souls are improved, to wit, Instruction, or Christian Doctrine. Dr. Hammond on Rom. 12. Annot. a.

Such figurative Speeches as these are very ordinary, and have no more strangeness in them, than vonth, or avenua मामे रहाको, intellectual, or spiritual Food, i. e. Food to the understanding, or to the Spirit; ves, & 26,9,& aveuua, the understanding, and Resions, and Spirit, being in effect all one, and Mile being every where used for that Instruction that is fit for those of younger years, Heb. 5. 12. Idem on 1 Pet. 2.

Dits out ] Ifa. 66. 11. or wring out, as chap. 16. 4. Prov.

spitt] The Mills mentioned in Scripture, were neither water-mills nor wind-mills, but either Hand-mills, about which Maid-fervants were employed for the Grinding of the Corn, Exod. 11. 5. or Captives, Judg. 16. 21. or fuch about which Asses were employed. Mat. 18. 6. Luk. 17. 1. Ra-

Willet A small Grain, whereof ( for want of other Corn) Bread may be made, but it nourisheth little, and is very lean or slender, Ezek. 4. 9.

In itiens | Thousands of millions , Gen. 4. 60. Thousands of ten thousands; that is, a Mother of innumerable People. The Chald. translateth, thousands and ten thousands, whereby an infinite number is meant, as in Dan. 7. 10. Ayrib. Sibilio | Fulnes, or a filling. A place, 1 King. o. 14.

" Aptifiene | Either a Stone in a Mill to grind Corn withal : or any thing whereby a man gets his living, by a Synecdoche. Deut. 24. 6. No man inall take the upper Mill-stone to pledg.

'2. Some severe Punishment for a notable Crime. Mat. \*18. 6. Better a Mill-stone were hanged about his Neck, &c.

\*2. A man, or the Heart of a man hardened in Wickedness. Whose Heart is barder than the neather Mill-stone, Job

"41. 24.

Took up a Stone like a great Mill-ftone, Rev. 18. 21. An allusion to Jer. 51. 63. Shewing by a sure Token, that the Fall of Rome should be greater than the Fall of Babylan. There, a meak man, here a mighty Angel; there, takith an ordinary Stone; here, a great hill-stone; there, casseth it into Euphrates; here, into the Sea; there, Babylon shall sink; here, it (hall be thrown down with Violence; there, it (hall not rife. here, it shall be found no more at al ; vers. 14. chap. 12.8. Ifa. 13. 20. Jer. 51. 63. A great Mill-stone will fall apace with its own Weight; faster, if it be cast down; fastest of all, if by a firong Hand; neither can it then rife any more, or be raifed out of the Bottom of the Sea. This sheweth the violent and everlasting Destruction of Rome.

Min sing ] Ifa. 3. 16. or tripping nicely, marg.

' Mind That part of the Soul, whereby we understand and conceive things, called the understanding. Tit. 1. 15. Even their minds are defiled. Col. 1. 21. Your minds were fet on evil works.

2. The whole Faculties of the Soul, both Understanding, Reason, Will, and Affections, as they are renewed by Grace. Rom. 7. 25. With my Mind I my self serve the Law of God, but with the flesh the Law of Sin: and flesh here fignifies all that is unregenerate.

3. A Thought, Cogitation, or Purpose. Mar. 22. 27. Love the Lord with all thy mind.

'4. Sentence or Judgment, Rom. 14.5.

5. The Heart, Gen. 26. 35. Act. 20. 19. 6. The Memory, Plal. 31. 12. Ila. 46. 8.

7. Intention, Prov. 21. 27.

8. Wit, Mar. 5. 15.
9. Affection, Act. 17. 11.

10. Affect, Rom. 8. 5. 11. The whole Soul, Rom. 7. 25.

12. The Judgment, Tit. 1.15.
13. The Will, 1 Pet. 5.2.

13. The Will, 1 Pet. 5.2.

130 into ] Isa 26. 3. or Thought, or Imagination, marg.

130 into of Chilli ] The whole truth of the Word concerning Christ. 2 Col. 2. 16. We have the mind of Christ.

14 Christs mind being otherwise unsearchable (as our mind

15 Thought ) is made because to us but the Scripping. and Thought ) is made known to us by the Scriptures, through the Holy Ghost opening our Wits to understand rhem.

' Mind of the Lord ] The part of Gods Will secret and not revealed, Rom. 11.34. or his Counsel in the Mystery of our Redemption, 1 Cor. 2. 16.

These have one mind, Rev. 17. 13. They shall labor with one confent, to uphold the Pope, or, the Koman Empire. Before, Nations submitted, now Kings. Annot.

sifind Heb. 8. 10. I will put (Gr. give) my Laws inte their Mind, &c.

1. The Law is not in any mans Heart by Nature; there is not a Principle and Rule of Conformity within, Rom.

2. The Spirit of God makes ale of the Law, to put a sutable Disposition into the Heart, to what the Law requi-

3. In Conversion the Lord puts the whole Law into the Heart: there is a conformity to the Law in all things.

4. The Lord so puts it here, that he writes it; by which Expression he signifies, that it shall for ever abide there. It is 30. 33. for the proper notion is the same, though the forms an allusion (saith Estims) unto the two Tables of the Law. They were first written by the Finger of God, and then put self is no where else sound. Annot. into the Aik; fo God first writes the Law in our Hearts, and then puts it into our minds. Leigh's Annot.

'calcit of the signed Evil Reasonings, Thoughts, and Defires, which arise from our Minds, being corrupted with

Sin. Eph. 2. 3. In fulfilling the will of the mind.

"Month babing coldoon The most wife Interpretation." on of that Secret, touching the feven Heads here mentioned; or a mind endued with understanding from God, wisely to know and mark this Secret. Rev. 17. 19. Here is the mind that bath wisdom. It is a Preface to prepare Attention, like to that. Rev. chap. 2. He that bath Ears to hear, &c. So here, Attend to the Interpretation of these things, in the understanding whereof there is Wis-

Here a wife Heart may exercise it self to find out this

Mystery, Chap. 13. 18. Annot.
sisted Mind the things of the flesh, Rom. 8. 5. Savour. The Original perseas is a general word, comprehending the Aditions and Operations both of the Understanding and Will, and is in Scripture applyed to both, but most commonly to the Actions of the Will, and Affections, which are particular Notions of the Will. Leigh. Crit. Sac.

Let us mind the same thing, Phil. 3. 16. fignifieth to be of one mind, of one Judgment, of one Affection, one towards another. Id. Ib. To refolve, Ruth 1. 18. Intend, 2 Chic.

Minded | Carnally minded, Rom. 8. 6. Gr. The minding of the fish, marg. Like minded, Phil. 2. 20. or, so dear unto me, marg. Spiritually minded, Rom. 8. 6. Gr. the minding of the Spirit, Marg.

"To be tike-minded To have Confent or Agreement in Faith and Charity, to believe the same truth of God, and to have the same Love in respect of Conversation without Diffentions, Rom. 15. 5. Not every Consent is commendable. but that which is according to Christ; that is, which is founded upon the wholfome Doftrine of Christ, and tendeth to the Glory of Christ. For agreement in Herefie, or in Maliciousness, is not Christian Concord, but wicked Conspi-'racy, as Origen.

Bbbs

Miubful]

mind, or memory, 1. Chr. 16. 15. Pfal. 8. 4.

"Mine] That is, my next Children, and not my Childs \* Children, Gen. 48. 5. So these two Sons of Joseph are made . Heirs with Jacobs Children.

Mine | 2 King. 10.6. Heb. for me, marg. Jer. 44. 28. Heb.

Mine] I am my Beloveds, and my Beloved is mine, Cant. 6. 3. & 2. 16. Christ is ours when by Faith we apply him and all his Graces, his Death, Refurrection, Ascension, Intercession, ov. unto our felves, as our own, 2 Cor. 5.14, Gal. 2.20. 1 Joh. 4.16. And we are his by the Covenant of his Grace, Ezek. 16. 8. Or, as the former Branch fignified her Faith to Juftification,

fo this latter, her Sanctification, whiles by Holiness of Life fhe giveth her self to Christ in all Obedience to do his Will

Rom. 6. 19. 1 Joh. 4. 13. Aynfw.

They are both very high and magnanimous Sayings, but fuch as Faith useth and Love prompteth, which gives away it felf, and referring no propriety, yet enjoys more than All, in Chriff. By Faith (as by Marriage) two are made one, and there is nothing in either, that is not common to both. Christ gives all to her, and what can she deny to such Bounty First, she is chosen to be his, and then this cherisheth and strengthens her Faith and Love towards him; so that being joyned to him, she becomes one Spirit with him, 1 Cor. 6. 17. and boasteth her self to be onely his, Psal. 119.94. which is a rare and ingular Priviledg of the Saints of God, and though it appear a common and easie thing to say, yet can truly be spoken by none, but those that have the Spirit of God.

There is a mutual intercourse and vicissitude of claiming Interest between Christ and his Church. The words imply: 1. A mutual propriety, Christ hath a propriety in me, and I

in Christ; a propriety with peculiarity.

2. Murual love, affection and love to the uttermost.

3. Mutual familiarity. Christ discovers himself to her in the secret of his Love, and she discovers her self to him in Prayer and Meditation, opening her Soul unto him upon all occations.

4. Mutual likeness. The one is a Glass to the other, Christ fees himself in me, I see my self in him, Love frameth the Soul to the likeness of the party loved.

5. Mutual care of one anothers good.
6. Mutual complacency, a refling, contenting Love.
7. Courage in owning Christs Cause with Resolution. Christ is mine, faith the resolved Soul, I will be Christs. Now as Christ comes to be ours,

1. By his own and Fathers Gift.

And 2. By his Spirit, fo we come to be his,

1. By his Fathers Gift.

2. By Redemption.

3. By Marriage.

4. By Confent. Sibs.

Bunannn | The right hand, or preparing waters. One fet in Office by Herefeish, 2 Chr. 31. 15. A Frieft, Neh. 12.41.

apingte To mix, temper. Hail mitgled with fire, Exod. 9

24. or, and free catching it felf among the half; that is, one faith of Lightening taking hold of another, and to the flames infolding themselves, did increase and burn more terribly. This word is onely used here, and in Ezek. 1.4. The Gr. translateth it inflaming (or setting on spre; which word the Apostle weth, Jam. 3.6.) and so the Chald. saith, inflaming it sits, and David calleth it, a five of stames, Pial. 105. 32.

Ayn(w-Mingle blood with their Sacrifices, Luk. 13. 1. that is, Kill them at the Altar whilft they were Sacrificing.

Mingle Drink with weeping, Pfal. 102. 9. that is, undergo grievous Afflictions.

Mingle firong Drink, Ifa. 5. 22. that is , fill themselves with strong-drink, give themselves over unto Drunkenness.

Dingled with fire The doctrine of heavenly truth clear as Crystal, coloured with hot Contentions and Strife, (as it were with fire:) or as others expound it, accompanied with bitter Persecutions, as sharp as fire. For it is usual in Scripture, by the term of fire, to understand both fervent con-tention, as Mat. 10. Luk. 12. and also fierce Tribulation, cas in Job I. 1 Pet, 4. 12. Rev. 15. 2. I faw a Sea of Glass mingled with fire. Junius by mingling of fire, understands the Treasures of Gods Judgments to be dispensed at his

Drink mingled with Gall, Mat. 27. 34. Wine mingled with Mayrth, Mar. 15. 23. Such drink was wont to be given those who were to be executed, some say to stupisie them; it may be, to keep those from fainting whom they would longer rorment. The Souldiers gave it Christ instead of Drink, out of barbarous inhumanity and impiery mocking him.

Mingled themselves with the People of the Lands , Ezr. 9. 2.

19 motal] Remembring, that remembreth, keepeth in that is, joyned themselves in Marriage with Idolaters and Hea-

M

Mingled a perverse Spirit in the midst of them, Isa. 19. 14. that is, poured out, or given them to drink, a Spirit of Error, Seducement, Giddiness, diffurbing all their Counsels and Courfes.

Mingled her wine, Prov. 9. 2. In those hot Countreys, they mingled their Wine with Water to allay the heat of it. So doth Christ fit his Heavenly Instruction for our earthly Ca-

Dintib To abate, lessen, diminish, Exod. 5. 19. Pfal. 107.

Minister A person appointed to serve the Commonwealth in ministring Justice for the punishment of Vice, and praise of well-doers. Rom. 13. 2. He is a Minister of God for thy melfare. 1. A Ruler ordained of God; 2. Set up by God; 3. In his stead.

'2. A person ordained to serve the Church in administring the holy things thereof. I Cor. 4. 1. We are the Ministers of

· Christ.

3. A Servant which attendeth and waiteth at a Table, or doth other Duties of Charity and Mercy, Joh. 2. 5. Rom. 16. 1. Phabe, a Minister ( or Servant ) of the Church, &c. The Title of Minister or Servant is here given unto Phabe, because she being a rich Woman, did minister Relief to such poor Christians as were converted to the Faith; namely, to the Apostles and others that were Ministers of the Church, as before her, the like did Joanna the Wife of Chuza, and Susanna, Luk. 8. 1, 2. Thus Pareus and Haimo, Vatablus also

' And furely it is not unlike to be thus, because she had taken a long journey from Cenchrea to Rome, which old Widows were unfit do do; neither could she have been so long absent from her Charge, if the had been a Deaconeis. But Theodoret, Tolet, Mr. Calvin, Mr. Beza, Mr. Piscator, do think that she was one of the Widows defcribed in 1 lim, 5, 5,6 oc. and did attend on Strangers, cherishing and lodging them, ministring to the Sick, Imporent and Aged, as a Servant and Deaco-ness of the Church of Cenchrea, so ftiled in the Text it self.

4. The holy Angels, whom God as he will doth use to be Ministers and Executioners of his Will and Judgment, as he likewise useth Wind, and Fire, and Lightening, Psal,

5. An Apostle, Act. 26. 16. Eph. 3. 7. Col. 1. 23.

6. An Evangelift, 1 Tim. 4.6.
7. Such a one as is fent of Christ, and ordained by the Church, to teach and feed Christs Flock, Eph. 6. 21. Col. 1.

They are set forth in Scripture under divers Titles, whereof some point out their Dignity, as Ambasiadors, 2 Cor. 5. 20. Angels, Rev. 1. 20. The Bridegrooms Friends, Joh. 3. 29. Workers together with God, 1 Cor. 3. 9. Others their Duty, as Paffors, Jer. 3. 15. Stewards of the mysteries of God, 1 Cor. 4. 1. Soldiers, Phil. 2. 25. Workmen, 2 Tim. 2 15. Guides, Teachers, Warchmen, & 11m. 2 15.

Guides, Teachers, Warchmen, &c.

Minifers of Etrumction Signifies, Chrift who did

execute his Office and Minifery onely toward the people of
the Circumcifion, that is the Jews.

'3 Minifier of soin One who teacheth persons freely justified and absolved from Guilt and Punishment of Sin, being accepted for just before God by faith in Christ, to live boldly in the service of Sin. Gal. 2. 17. Is therefore Christ the Minister of Sin? that is, neither Christ, nor Paul the Servant of Christ, taught such Liberty, but the flat contrary, that justified persons have their hearts purified by Faith, and are made able with hate of Sin, to forfake the Service of it by the Spirit of Sanctification.

To minifier | It's put for to do ones Office, Deut. 18.5. Neh. 10. 36. To attend upon, 1 Sam. 2. 11. To do Justice or give Judgment, Pfal. 9.8. To serve, Mat. 20.28. To administer, to relieve, to bestow, Ibid. 25.44. 2 Cor. 6. 10. Heb. 5. 10. To perform worship, sacrifice, 1 Cor. 1. 9, 13. To afford, Eph. 4. 26. To occasion, 1 Tim. 1. 4. To prophetie, 1 Pet. 1. 2. To help and supply wants, 1 Pet. 4. 10, 11.

' Co minister unto the Lord To serve God in preaching the Word. Thus Chrysoftome expounds it. Act. 13. 2. Now as they ministered unto the Lord. The word fignifies nothing else but executing a publick Office or Work.

Minister Ministred, 1 Tim. 3. 13. Or, nsed the Office of a Deacon well. Comp. the Text with the marg.

4.30 mixtrs Servants which by their Ministery do help the

Elect, Heb. 1.7. 14.

Ministers of the word, Luk. 1. 2. Instruments and Actors of

those things which were the subject matter of the following Hi. story. Dr. Ham. Paraph.

spinisterp] Act. 12. 25. or Charge, marg. The Ministery is a publick and sacred Function, wherein men furnished with meet Gifts, and duly called, do ferve true and false, See Dr. willet's Hexapla on Exod. 7. quest-God and his Church, by dispensing and giving forth faithful-Iv and wifely, the Word, Sacraments, and other Holy things, to the gathering of the Saints, and for the Edification of the Body of Jesus Christ, until we meet all in Heaven, Eph. 4.11, 12, 13. This Function is wickedly turned in the Romish Synagogues, into a sacrificing Priesthood of mans devising, being no more like the Ministry of the Gospel, than Darkness is to Light.

M

'MP intiterp] The calling of an Apostle; the general being put for the special, by a Synecdoche of the whole for a

part, Rom. 11. 13. not Instruction, but the exercise of Discipline only, as ape peareth by fetting Ministery in opposition to Prophesie, which bearers of tetting minitery in opposition to ropinetic winds of signifies generally, whatfoever belongs to Doctrine and Exhortation: which two (as parts) are by Paul comprehended under that general faculty of Prophelying, as under the general word of Miniftery, he compriled as three specials, the Deacons, whose Office was to relieve the poor; 2. the Widow, whose Duty was to cherish men in their fickness; 3. Spiritual Governors, whose Charge was to watch over mens Manners, as Assistants to Teachers and Pastors.

\* Thus Calvin, Gualter, Beza, Filus, Gryneus, Martyr, Olevian. Also D. Willet and Piscator distinctly and fully so expound the \*place. Rom. 12.7, 8. Let us wait on our Ministery : thus it is read in the Greek.

3. Christs Priesthood, Heb. 8. 6.

4. The Service performed in the Tabernacle. Ibid. 9. 21. Dinification \ Luk, 1. 23. Officiating, or publick Service.

Dr. Ham. Annot. h.

Apinititation | Diffribution of Alms to the Poor, Act. 6. . t. 2. Rom. 12. 8. The Widows were neglected in their daily Mi-

\* nistration, 2 Cor. 8. 4.

\* 2. The Function of such as do preach either the Law or the

Gospel, 2 Cor. 3. 7, 8, 9.
Significant Spring Spring The blessed Angels sent forth to minister for their sakes, which shall be Heirs of eternal Salvation. Heb. 1. 14. Are they not all ministring Spirits,

Minffrel A Piper, Rev. 18 22. Or one that playeth on the Flute. The Hib. word in 2 King, 2. 15. fignifieth any kind of Musician, even one skilful in finging, or playing on Instru-

Prophets used to have such ( 1 Sam. 10. 5.) and that to mucken their Spirits, and to rouse them up from dulness and heaviness. The Minstrel or Musician there intended, might be some Levite, skilful in singing divine Psalms, and playing them on a Lute, Harp, or other like Instrument. It may be also that Eliba called for Musick to chear up the Spirits of those that were present, to attend to his Prophesie the bet-

Upon the death of the Rulers daughter there were Minstrels, Mat. 9. 23. It's like to all wage the forrow and grief conceived

and nastee] And saw the Minstrels, Mat. 9. 23. This Custom of having Musical instruments in Funerals, came to the latter Jews, from the Rites and manner of the Gentiles; for in the Old Testament, there is no mention of any such Custome. Songs of Lamentation they had, Jer. 9. 17. & 22. 18. & 34. 5. Amos 6. 15. But these were performed only by the Voice, not by Instruments. Dr. Ham. Annot. h.

Monni Provision, a Gift, or Number. A Countrey, Jer.

51. 27. 10 :nnith The fame. A City, Ezek. 27. 17.

aprint | An Herb well known , and to be had every where, being also very useful for the recovery and preservation of Health. The Law commanded that Tithes were to be paid of all the Increase of the Earth, Lev. 27. 30. and accordingly Tith was paid of Mint, Mar, 23, 23, which our Savior approved; Luk, 11.42.

Spinishad A Gate, Neh. 3. 31. Power, befides and above Nature. Whether immediately, Numb. 14. 22. Mar. 6. 52. Joh. 2. 11. or mediately, Mar. 9. 39. Act. 4. 16, 22. & 6. 8. & 8. 6, 13. & 15. 12. & 19. 11. 1 Cor. 12. 10. and that,

1. For the confirmation of the Truth, 1 King. 17. 24. Mat. 1. For the command of the 1 thin, 3 hing, 3, 24, Mar. 16, 20. Luk, 9, 15, 2.6, 11. Act. 4, 29, 30. compared together, & 8.6, 13. & 14.3. Rom. 15. 19. Heb. 2.3, 4.

2. That men might believe in Chrift, Joh. 20. 31. Act. 15.

12. Rom. 15.18, 19.

3. That Faith in the promises of God might be confirmed. Rom. 4.20. In Rev. 13.14. & 16. 14. & 19. 20. We read of but these be lying Wonders, 2 Thess. 2. 8, 9.

wirecing Some strange Works, evidently and truly done by Divine Power, contrary to the ordinary Course of Nature. Joh. 2. 11. This is the first Miracle that Jefus did.

'Miracles are wrought for two Ends: 'I. To cause the Beholders to wonder.

'2. To confirm our Faith in Jesus Christ, Mar. 16. vers.

Diracles After that Miracles, 1 Cor. 12. 8. Powers of inflicting Diseases, and Death it self upon the disbedient. Dr. Hamm. Paraph. as in St. Peter and Ananias and Saphira; in Paul, on Barjesus; and in those first times, in the Governors of the Church, by their Censures delivering up men to Satan to the Destruction of the flesh, to inflict Diseases on them. Iden Annot. d.

Moiking Mirecles ] Rev. 16. 14. To perswade men to fight for Antichrist who is now going down the Wind; but they were no true Miracles, but jugling, whereby he deceives the People. Chap. 13. 13, 14. Lying Words; 2 Theff. 2. 12.

Dire Taken .

1. Properly, for Dirt, Ifa. 57. 20. Light dust with wer, tro-den by Feet on the Earth, Ifa. 10. 6. Zech. 9. 3. or, light Earth and Water together, Mud, Job 8. 11. Jer. 38. 6, 22. 2. Figuratively,

1. For very great Adversity and Trouble, Job 30. 19. Pfal. 69. 2, 14.
2. The filth of Sin. 2 Pet. 2. 22.

\*he Sea of Bitter?

Ditiam | Exalted, the Sea of Bitterneß, the Myrrh , or Mitreß of the Sea; or, after the Syrian and Hebrew, the Lady of the Sea. The Daughter of Amram, and Sifter to Moses and Aaron, Exod. 15. 20. Numb. 26. 29.

Deceit, highnes, or extelling himself. The Son of

babaraim, 1 Chr. 8. 8, 10.

Mitte Is an affection conceived of a thing pleafing, outwardly expressed by a chearful Countenance, Gesture, Words, Actions.

Lawful, Gen. 31. 27. Neh. 8. 12.

unlawful, Pfal. 137. 3. Ezek. 21. 10. The nature of worldly Mirth, Prov. 14. 13. who affect it, Eccl. 7. 4. The removal hereof threatened, Jer. 7. 34. & 16. 9. & 25. 10. Hol. 2. 11. effected, Ifa. 24. 8, 11.

" AB croz or Looking-olase ] A clear and bright Glass . wherein we look upon our Faces to behold our felves in them.

'2. The Doctrine of the Gospel, wherein Christ is manifeftly and effectually to be feen and looked upon. 2 Cor.

3. 18. we do behold, as in a Mirror, the Glory of the Lord.

3. The Law, wherein both what we are, and what we ought to be, is plainly feen, Jam. 1. 23.

4. Chrift himself who is the Mirror of his Fathers Glory,

flewing it to us in and by himfelf, Heb. 1. 3.

Dity Muddy, or dirty, Pfal. 40. 2. Ezek. 47. 11.

Micarry Give them a miscarrying Womb, Hos. 9. 14. that s, that casteth Fruit. The Prophet seeing the great Plagues of God towards Ephraim, prayeth to God to make them bar-ren, rather than this great Slaughter should come upon their Children, after they are grown to ripe years. A milerable Case, when that which is in it self a Curse, is to be prayed for as a Bleffing. Large Annot. on the place.

Exod. 22. 20, 21, 23.

It's also put for Punishment, or Evil, 2 King. 7. 9. marg.

Sam. 16.8. marg. Iniquity, Fallehood, Pial. 7. 14. Vanity, Pfal. 36. 4. marg.

One devising Evil, Prov. 24. 8.

It's applyed to Devife, 21. 11. Things, Pfal. 38. 12. Person, Prov. 24. 8. Madness, Eccl. 10. 13. Defire, Mic.

Diferable | Miferable Comforters, Job 16. 2. Heb. Comforters of Mifery or Trouble. Annot.

we are of all men most misrable, I Cor. 15. 19. In a most sad and pitiful Condition. In regard that Christians do not only forfake the Pleafures of this World, and are subject also for the profession of the Truth, to a great many Crosses. Tribulations and Perfecutions; therefore should there be no Refurrection, Christians must needs be most miserable, for then they should enjoy no good nor Comfort at all, neither here nor hereafter, neither temporal nor eternal. The ground of this Argument is this, that the perfect Felicity of the Soul, and the immortality therof, are by Gods Order inseparable from the Resurrection of the Bodies; therefore he that denies the one, overthrows the other. See Mat. 26. 22. Annot.

De levanto He will miferably destroy those wicked men. Of the divers kinds of Miracles, and the difference between Mat. 21. 41. 19x8; 19x8; Smaleet. It is a kind of Greek

Proverba meaning, he will with grievous Punishments consume

those impious Tenants, and provide him beter. Annot. Migro | Grievous Trouble and Calamity, Judg. 10. 15. Job. 3. 20. & 11. 16. Lam. 3. 19.

Mifery] In Mifery, Job 3. 20. Toiled with Labor and Pain. Annot.

BBifgeb The high Place. A City, Jer. 48. f.

SD Daet | who demandeth? who required, or lent? who demanding, requiring, or lending? or God hath taken away, or gone back. One of Daniels Companions, called also Meshach, Dan 1. 7. The Son of wziel, Exod. 6.22. One that flood at Expa's left hand, Neh. 8. 4.
Dithat | Parals; governing, or ruling. A City, Josh. 21. 30.

Dipani My Savier, having a regard to them, taking away, or toughing the People. The Son of Elpaal, 1 Chr. 8. 12.

Delibeal | Demanding, requiring, required, or lent; or a Grave, Hell, or Pit; or, the taking away, or touching of God. A City, Josh. 19. 26.

Dibma | A bearing, or diligent hearing, or obeying. The Son of Ishmael, Gen. 25. 13, 14. The Son of Mibsam, 1 Chr.

Differential Fatnes, his Oyl, or touching, or taking away Provision: or, a Gift. Of the Sons of Gad, 1. Chr. 12, 10, 14. Difficatte | Spread abroad, touching a Companion, taking amay a Friend, or a Spepheard, or Malice. A Family descended of Kiristh-jearin, 1 Chr. 2. 53.

Spipat A numbring, or shewing, a Serioener, or, the Bull

of Tribute. One that went up with Zerubbabel, Ezr. 2, 2. called Mispereth, numbring, shewing; or, the augmenting of Tribute, Neh. 7. 7.

Bilnereth | See Milpar.

Wiltenno main Burning, or hot waters, or the burning of waters. A place to boil Water upon the Fire, and make Salt thereof, Josh. 11. 8.

Missay Little. A Hill, Psal. 42. 6.

40 miss To fail, Judg. 20. 16. To take notice of ones absence, 1 Sam. 20. 6. To lack, 1 Sam. 25. 15, 21.

39:11 Gen. 2.6. that is, Vapor, Cloud; or according to the Greek, a Foun ain, as being the original matter of the Rain; for by Vapors alcending from the Earth and Sea, Rain is engendred, and poured out on the Earth, 1 King. 18. 44. Pfal. 135. 7. Amos 5 8. Dimness, Act. 13.11.

Mist of Darkness, 2 Pet. 2. 17. expressed in Jude v. 13. by

blackness of Darkness; that is, the most black darkness. So Hell is described, Mat. 8. 12. & 22. 13.

zib) iffte[s] Put for the Governess of a House, 1 King. 17. On whom their Maid should wait, Psal. 123. 2. and to whom they should submit, Gen. 16.9. Also, for an Imperi-

al City, Nah. 3, 4.

309 tin e Wrong, be injurious unto, deal injuriously with,

frump, flout, laugh to fcorn,2 Cor. 36. 16.

Mar. 12. 42. Luk. 21. 2. The eighth part of a Penny, which was the least piece of Money in use amongst them. Direct It was that which the High-prieft had upon his Head, Lev. 8. 9 Zech. 3.5.

Ditheat | Sweetneß, or Pleafantneß. A place, Numb. 33.

ABithnite A Gift; or the Loyn; or after the Syrian, Hope,

or looking for. Joshaphat thus named. 1 Chr. 11. 43.

Stitute that I Affaying, beholding, or breaking the Law, or the going down of Death. A Treasurer, Ezr. 1. 8.

and a miren muittrute | Exod. 12. 38. and much mixt People, viz. Agyptians and others, being moved and excited by all these Wonders and Tokens they had seen, to go along with the Israelites, though afterwards they fainted, Numb. TI. 4, 5. D. tranfl. and Annot. The Chaldee faith, Many ftran-

Ditt | Spoken of a Multitude, Numb. 11. 4. Wine, Prov.

23. 30. Iron, Dan. 2. 41. Epiraim, Hos. 7. 8.

Mirture Of mixture, Pfal. 75. 8. that is, of Liquor mixed ready to be drunk, as wisdom is said to have mixed her wine, Prov. 9. 2. that is, tempered it ready. So Rev. 14. 10. The Chald, addeth mixture of Bitterness. Ayrsw. A Compound, Job

Without Wirture ] Rev. 14. 10. Not allayed with the Water of Mercy at all. Jam. 2. 13. Annot.

Apispah] A Beacon, a Watch-tower; Or, Looking-glaß, or Judgment, or a Covering. A place, Gen. 31. 49.

309 13 pet | The same. A place, I Sam. 10. 17. There was

also a Mispeb of Moab, 1 Sam. 22, 2.

Spizzatu The Son of Ham, Gen. 10. 6. Of him came the Agyptians, and the Land of Agypt which in the Hebr. by Moles and the Prophets, is always called the Land of Migraim,

and the Arabians and the Turks to this day, call that Land Migri. 30 13 rab A dropping or distilling from the head; or a fprinkling by that; or after the Syrian, a consuming, or Consumption. The

### M N

Malon A diligent Seeker, or betrothing, or remembring, or an Exhorter. An old disciple, Act. 21. 16.

### M O

"Moab of the Father. One fo called, the Son of Lot, begotten in Incest, Gen. 19. 37. He was the Head of a great Nation, the Moabites. 2. A People and Nation which descended and was born

of Meab, called Moabites. Ifa. 15. 1. The Burthen of Moab. '3. All the Enemies of Gods People. Ifa. 25, 10. And More ab (hall be trodden down.

Danite A Moabite (hall not enter into the Congregation, Deut. 22. 3. The Ammonite and Moabite for their special unkindness and sin, had a special punishment above others, that these men might never be admitted into full Communion with the Common-wealth of Ifrael, as other Nations might; out this the Hebrews restrain to the men onely, not to the women. Aynlw.

Doabites A Woman of Moab, as Ruth, who was married to Boaz, Ruth, 4.5, 10.

\* Wooth A bitter Taunt, or scornful Jest, either for some fratural Insurmity, or for Piety sake. In the former kind, the Children mocked Elisha, 2 King. 2. 23. Come up bald bead. In the latter kind Ismael mocked Islac. Gen. 21. 9. Sarah saw Ismael macking. This is called persecution, Gal. 4. 29. Thus Tews and Gentiles mocked Christ. o mcch It's lawful and unlawful.

Lawful, when spoken of God, Prov. 1, 26. as sometimes alfo in men, 1 King. 18. 27.

unlawful, being both Inward, when the wicked do from their very hearts deride Gods Goodness, his People, Word, Sacraments, Prayer, &c., who yet pretend the contrary, Pfal. 35. 16. 2 Pet. 2. 13. And Outward, and that in Gesture, Psal. 22.7. Ifa. 57. 4. In words, Numb. 16. 14. Lam. 3. 69. 2 King. 2. 23. Neh. 4. 2. Mat. 27. 42. In Attions, Ila. 8. 18. Jer. 20. 8. Mat. 27, 28, 29. Heb. 11. 36. To undergo this, Gods Ministers are of all others the most liable, 2 Chron. 26.

It's put for, 1. To speak merrily, or in sport, Gen. 19.

<sup>1</sup>2. To abuse or play with, Gen. 39. 17. 3. To do otherwise than formerly, deceiving ones expectation, Numb. 22, 29.

4. To beguile with Words, Judg. 16. 10, 12, 15.

To taunt at, 1 King. 18.27. with words of Contempt; King. 20. 23. 6. To have in Derision, 2 Chron. 30. 10. Neh. 4. 1. Jer.

7. To plead with Lies and Cavils, Job 13. 9.
8. To speak of Sin lightly and sparingly, Prov. 14. 9.

7.5. & 30.17. Job 39. 22.
10. To be without all Piety, Prov. 1. 26.

9. Lightly to account of, or make no reckoning of, Prov.

11. To jest at, laugh at, and deride, Lam. 1. 7. Mar. 10.34. ' It fignifieth also, to laugh at one, and deride him for his

Graces, Gen. 21. 9. This Paul Gal. 4. calleth Persecution. '2. To abuse, whereupon followeth mocking, and laughing

to forn, Gen. 39. 14.

Deters Psal. 25. 16. Scoffers, men that make Scoffs, or laugh to scorn, Jer. 15. 17. those that make merry. Annot. Dab trial of cruel Mochings \ Heb. 10. 36. or fuffered

mockings, Heb. 10.32. 1 Pet. 1.7. Annot.
Hereof Micah, Amos, Jeremiah, &c. underwent the Tryal

Moderation ] Phil. 4.5. The Original mens, fignifieth moderation of that by Equity, which in Rigor might be exacted. Equity or equal Carriage.

Some read it Modesty; some parient Mind; the adjective in 1 Tim. 2. 2. rendred patient, in Tit. 3. 2. gentle. As also in 1 Per. 2, 18

Moderately | Hath given you the former Rain moderately, Toel 2. 23. Hebr. according to Righteonfues. Namely, at the time of your greatest need, and in that just measure, as it is required, for to help the barrenness which was before. Others in righteousness; that is, bountifully, and lovingly.

Suponess Spoke of Apparel, 1 Tim. 2. 9. which must be sober, moderate. But Salmassus understandeth it of the humility of the mind. Leigh Crit. Sac.

'Mothefip, or humifirp of mind That Grace of the Spirit, which enableth Christians so to moderate their Son of Kevel, the Son of Balbemath, Elan's Wife, Gen. 36. 13. Affections, as that they keep a comely mean in all parts of M Ö

M

their Behavior. Act. 20. 19. Serving the Lord with all modelty-I Tim. 2. 9. Modest Apparel expresset a modest and saber

More in number, Exod. 1. 9. Deut, 1. 11. More, or other, Ruth 1. 11. 2 Sam. 5. 13. 1 Chr. 14. 3.

Modes are created of the order are of opinion

that Moles are created of themselves of wet Earth and Rainwater, and that when the Earth beginneth to putrifie, the Mole beginneth to take Life. They are all blind. The young ones before their Birth have Eyes, but after their Birth living in Darknets, they ceafe to grow to any perfection; nor do they need them, for being out of the Earth they live not above an hour or two. They hear much better under the Earth, than either Man or they themselves, being above the fame. When she feeleth any harm upon her Back, she turneth upward, and defendeth her self with her Snout and Feet. She diggeth with her Feet, and with her Nofe cafteth away the Earth. Before a Rain, or change of Weather, they heave up the Earth more abundantly than at other times. When the Worms move under ground, it heareth them afar off, and pursueth them, to avoid which, they fly to the Top of the Earth, the Mole not daring to follow them thither; nor can it endure the Sun, but shunneth it. It feedeth on Worms, the | 21. 20. Roots of Herbs, Toads, and Serpents. It hath a Snout like a Hog, and like it diggerh the Earth. It's Eyes are covered with and felling. Gen. 17, 12. & 42, 25, or, for the price paid, Gen. a Film, which it openeth when a dying, not having opened them all it's life.

about \ Nativity, or generation; or a circumcifed hand. The Son of Abilbur by Abibail, 1 Chr. 2, 29.

apolitie ] Ifa. 1.6. To affwage, flake, comfort, foften.

\* apolitie ] An Idol of the Ammonites, shaped like to a man, being made hollow within, having seven Clossets. It was made of Copper, and the Israelites offered their Sons and Daughters unto it. Lev. 18, 21. Offer not thy Children to Mo-· loch. See Bible, Note upon this place.

2. Any kind of Idol whatfoever, by a Synecdoche, Lev.

20. 2. "This Moloch was worshipped in remembrance of Mercury, & Jain Montanus in Isa. for Saturn (whom the Poets feign to have devoured his own Children) faith Scultetus in Isai-

The fame with Molech.

19 lot Te took up the Tabernacle of Moloch, Act. 7.43. That the Word Moddy, Moloch, is originally the Hebr. 70, a King, there is no doubt. And so here it notes some deia King, there is no doubt. And to here it notes folic air-field King of the Ægyptians, i.e. an Idol-falle god, worship-ed and placed among the Stars; and accordingly, an old Æ-gyptian Alphabet, that sets down the Names of the Planets, hath for Mars, Moloch. Now for the Tubernacle of Moloch, that is sure some little Cabinet wherein the Image of this false God was kept; such as the filver Chappels of Diana, Ad. 19. This is in Amos 5. 26. the Tabernacle or Siccoth of your King, or Moloch, i.e. the Chaplet where that Image of your faise God, called here Ting, a Figure made to be worshipped, was ensbrined, or dwelt. Dr. Himmond Annot. e.

ap r en] Spoken of a Calf, Exod. 32. 4. Gods, Exod. 34. 17. Images, Numb. 33. 52. Images for Baalim, 2 Chr. 28. 2. which were unlawful, being Wind and Confusion, Ifa. 41.29. false-hood, Jer. 10. 14. profiting nothing, Habbak. 2. 18. Of a molten Sea, 1 King, 7, 23, 2 Chr. 4, 2, Brass, Job 28.2. A Looking-glass, Job 37, 18, Lawful.

Somen: A little small time, on the sudden, in the twink-

ling of an Eye, Numb. 16. 22. Pfal. 30. 5.

Elbon. b] Taken properly, so Months confists both of Days, Gen. 29. 14. Numb. 11. 20,21. Deut. 21.13. And of Nights, Job 3. 6. and one whole Year confifts of twelve Months, Rev. 22. 2. Efth. 2. 12.

The Hebrews at first measured their Months according to the course of the Sun, and then every Month consisted of thirry Days, Gen. 7. 11.8.4. but after their departure out of Agypt, they measured their Month by the Course of the Moon, containing either thirty Days, and then they were called full Months; or twenty nine days, and then they were called deficient Months. Before their Captivity in Babylon, they counted their Months without any Name, according to their Number, the First, Second, Third Month, &c. After their return, they called them by these Names:

The 1. Nifen, called also Abib, which fignifieth an Ear of Corn, for that in this Month Early began to be Eared. It anfivered to part of our March and April.

The 2. Jix, called also Zif, which fignifieth Beauty, for then the Trees began to be beautiful with Buds and Blotloms. It answereth to part of our April, May.

The 3. Sivan, answering to May, Jane.

The 4. Thamuz, to June, July.

The 5. Ab, to July, August.
The 6. Elul, to August, September.

The 7. Tifri, otherwise called Ethanin , to September, October.

Ô

The 8. Merchefvan, called also But, to Ottober, November. The 9. Chiffen, to November December.

The 10. Tebeth, to December, Jinuary.

The 11. Schebeth, to January, February.
The 11. Schebeth, to January, February.
The 12. Adar, Vezdar, to February, March.

After their coming out of Agypt, they begin their Year in the Month Nifan, and so continued it for the Computation of their greater Feasts. Goodwyn lib. 3. chap. 1. pag. 104, 105, 106.

Donen A whole Month, Numb. 11. 20. Heb. Month of Days,

Sub ontely Monthly Prognosticators, Isa. 47. 13. See Prognosticators. The word properly fignifies the New Moon, Plat. 81. 3. Ezek. 46. 3. But it is used commonly for the Month. because the New-Moon among the Jews began the Month, Annot.

fibe Montha | See Five.

A stp rwo Month ] See 1260 Days. Moniter ] One superfluous or lacking in it's Parts, Levs 23. 23. One of huge stature, and monstrous Shape, 2 Sam.

Monep | Put for the Coyn passing among men in buying

31. 15. Exod. 21. 21.

31. 19. Exod. 2

\*\*Money bring to pals, that their realts are furnished with variety of all Delights, Eccl. 10. 19.

\*\*Money bring to pals, that their realts are furnished with variety of all Delights, Eccl. 10. 19.

\*\*Money - Change The Italies of the Money-Changers, Mat. 21.

\*\*The word realman, an Italie, here, is that from which these that delights. those that dealt in seconing Moneys, or in Eiss of Exchange, and made Advanage and Gain by so doing, are called Tegme(1), Mat. 25. 27. which feems to fignifie that fort of men, who (as Merchants among us) return Money for others, to some other place, or help them to do it, and by o doing, receive fome themselves, and help them to Advan. tage fometimes. Hence it was that the ifrae ites being by the

Law to come up to Jerusalem, ( how far soever they dwelt from it ) and there to Sacrifice, and to Offer the half-nebel for the use of the Temple, Exod. 30. 13. (which by the length of their Journey, they were disabled to do ) these Trapezitæ set up their Tables in the very Temple, that so they might Traffick with all that had use of them; in like manner, as others brought Oxen, and Sheep, and Doves, to fell there to them that had not brought their Sacrifices with them. These Traders are here called zoN.v.Bisal, i. e. men that dealt in Money, and so also asquantail, joh. 2. 14. and that is the very same, xéquara being ordinarily taken for Resuata, i. e. Money indirectently; and it is a Missake of those, which from the Nature of this Word, think it fit to translate it Money-changers, in this and that other place, (meaning thereby those that change one piece of Money into another, other

Coins, greater or finaller into that of a Subbil) whereas it is dealing in Money by way of Return, or Exchange. Dr. Ham. Annor. b. Donumente | which lodg in the Monuments , Ifa. 65. 4. than

is, in their Idol-Temples, as the Old Latine hath it; or in Caves, under Ground; or cut out in Rocks, as the Greek, there to express Dreams from their imaginary Deities, which was an utilal practice among the Pagans, as appears from Aristophanes, Aristotes, the Sophister, and others; and ferome on this place testifies to have been practised by them in his days. The word here used is ambiguous, it fgnisieth properly places kept or observed. Whence it is rendred chap. 1. ver(. 8. besteged.; and so it fignifies, Ezek. 6. 12. Some would have it here to fignifie such horrid places as People are therefore wont cautioufly to observe, for to shun and avoid. Others, seret, bidden places, as bidden things, chap.48 6. which agreeth well with those secret Vaults, Caves, and Closes, wherein the Heathen had wont to have private Commerce with their Gods. Others, and this way the Jewish Criticks most go, render it masts, desolate places, such as they say are oft-times haunted with Devils, Mat. 12. 43. and so they would have the word taken, chap. 49. 6. Or as some of them, among the Corpses that are kept in the Graves, and there held as in Prijons or Holds, chap. 14. 18. Ezek, 32. 23. or with the Corpses, for superstitious Purposes reserved and kept by them. Some late Writers of note, that

lodg with the kept-ones. So fay they in Derition are their

Idols here termed, because they were kept carefully for fear

of being stolen as oft-times they were, Gen. 31. 19, 30. Judg. 18. 18, 24. being not able to keep and fave themselves, much Jess those that served them, by whose Care and Providence they were to be kept from miscarrying, chap. 41. 7. & 46.

1, 2, 7. Annot.

'Doom That great Light which puts difference between Nights and Days; and bounds Years and Months by her

\*Course. Pfal. 121. 6. Nor the Moon by Night, Gen. 1. changeableness are likened to the Moon. Rev. 12. 1. The

Moon was under her feet. A Metaphor.
( 30 oon ] The spiritual brightness of the Church shining as the clear Moon, which giveth great Beauty in the Night,

Cant. 6. 10. Fair as the Moon.

The Moon is called in Hebrew, Lebenah, of her whitenes and bright faining. See what is faid in Ifa, 30, 26, & 60, 20, when Glory and Profperity is promifed; and in Joel 3, 15.

Ezek, 32, 7, 8. When Affliction is threatened. Here the glorious state of the Spouse is signified, Ezek. 16. 14. Ayrim. This Comparison may seem to respect the Churches State

under the Law, which was brighter and fairer than before; yet, but as the Moon, which hath many Spots and Shadows and Mutations. Annot.

The Moon is fair by Beauty communicated to her from the Sun: All the Beauty of the Church is from Christ.

' 19 con That creature or great Light which gives shine by

\*\*Night. Rev.21. 22. Neither of the Moon to shine in it.

2. The vanity of all earthly things, subject to changeableness, as Riches, Honors, &c. which the Members of the
Primitive Apostolical Church despited, being far from that Ambition and Luft after Honors and Wealth, which hath fince entred in and raged. Rev. 12. 2. And the Moon was under her feet. It is a godly and learned Exposition, by the Moon to understand that Light and truth of Doctrine, concerning Manners, received from the Word (as the Moon borroweth her Light of the Sun) after which the Members of the first Apostolical Churches directed their Feet and Steps; being for Worship, Government, Life, and Manners, oteps; being for worming, Government, Life, and manners, cook uniform, and as yet, undefiled with humane Inventions.

But the first fignification is Godly, and also more usual.

Treading under foot the Jewish Feafts, which depended,

many of them on the Moon; or, contemning worldly things which are mutable, like the Moon, as men do things which they tread under their feet. Annot.

The Moan here figures the world, which is ever subject to Mutations and Changes , like the Moon , which never abides in one estate. It is like the Gourd of Jonas, flourishing this day, and confumed by the Worm the next day, Jonah 4. 3. like Nebucadnezzar's Image, having an Head of Gold, but Feet of Clay, Dan. 2. 32, 33. The woman with the Moon under her feet, fignifieth the Church for his love trampling under foot all mutable things. The beginning of Perfection is the Contempt of the World, figured here by trampling the Moon under foot. Nor could she do this, till she was cloathed with the Sun, intimating, that we shall never despise the vain things of the World, till the Lord illuminates us. Comper.

And the third part of the Moon, Rev. 8. 12. Here the Moon figureth the Church; for, as the Moon in it felf is a dark body, and hath no Light, unless it receive from the Sun; So the Church hath no Light, except Jesus the true Light of the World illuminate it. And as the Moon is not alway in one Estate, for sometimes it shineth full, illuminate with the Beams of the Sun, sometimes it is deprived of a great part of the Light thereof, and sometime sheweth no Light at all: So It is with the Charch, fometime it looketh with a full face, shining in most beautiful manner, sometime it is more obfoure, and sometime doth scarce appear at all, which is to be observed by them, who will have this Church at all times alike configuous and vifible. That the third part of the Sun,
Moon and Stars were darkened, imports a fearful and dangerous Darkness spiritual. Because we are most sensible of bodily Losses, the Lord by them leads us to confider, how great an Evil it is to want spiritual Good. But though we should enjoy the Benefit of the bright shining Sun, if they want the Word of the Light of Life, what else can they do, but as is threatened, grope even in the Non-tide of the day. The Sun in the Firmament is in it felf always alike lightfome, onely the Clouds coming between obscure it, or the Moon betwixt us and it, eclipses it, or the Earth interposed between us and it, hideth it from our fight, as in the Night; even so Jesusthe true Light of the World is faid to be darkened, when his Light is any way hidden from us; and because he shineth now no other way unto us but by his Gospel, the obscuring thereof is a darkening of himself. The Stars are Types and Figures of Preachers. Happy are those on whom God shineth by his Light, and whom he warmeth and quickeneth by his Spirit of Life and Grace : these not only get Grace to themselves, but

become Instruments of light, life, and grace unto others. Comper. The Sun the Scripture; the Moon the Doctrine borrowed thence; the Stars the Ministers; the Day, the Joy and Comfort of the church in enjoying her happy Sun. A grievous Night of Darkness, either of Idolatry and Superstition, as some, or of Persecution, as others, darkeneth and obscureth the chief Ornaments of the purer Church of Christ. Leighs

The third part of the Spiritual Preachers, civil Magistrates. and Christian professors, were so plagued with Heresies, and were so blinded with mens Traditions, that they lost that Light of Gods Truth that sometimes shined in them, and neither the Oriental or Easterly Church (where the day springs) nor the Oriental or Westerly Church (where the Night glooms) have (by the third part) that bright Light of Christs pure Evangel, that they were wont to have. Napier.

By the Sun, seemeth to be meant the consular Power at Rome. permitted by the ruling Gothes for a time: by the Moon, the Senate: by the Stars, the other Magistrates. By these the Government and Glory of it, are fet out, Isa. 13. 10. Jer. 15. 9. Ezek. 32.7. These were eclipsed, when the Vice-roy lived not at Rome, but at Ravenna. Annot. So in effect Mede.

To turn the Moon into Blood To give some fearful Token of Divine Wrath, as if the Course of Nature should be altered, Ad. 2. 10. The Moon shall be turned into Blood. The same thing is likewise meant by the darkening of the Sun and Moon. A Meraphor.

\* 12 to 13 t Months and every Scason of the Year is made holy, and for good unto us. Isa. 1. 14. Your New Moons, &c. See Numb.

Morafibite | The Prophet Micah thus called, Jer. 26. 18.

Dolograf Bitter Contrition, or worn Myrrh, or teaching Contrition; or after the Hebrew and Syrian, most pure Myrth. The Son of Jair, who brought up Estber, Est. 2.7. Who he was, In what Age he lived, and about his Age, See Mr. Broughton's Letter to a Friend, touching Mordeai his Age, printed 1612.

d, or annexed hereunto, may be plainly discerned. Doze abundanii, More than was needful, were it not for the wickedness of men, who will not believe God. Heb.

6. 17. God will more abundantly, &c. More And more alon 18 atm 3. 17. Heb. So add, marg. Trespassed more and more, 2 Chr. 33. 23. Heb. multiplied Irespass. marg. Te will revolt more and more, Ifa. 1. 5. Heb. increase revolt, marg. I will bring more, I[a. 15. 9. Heb. Additions, marg. "Moze Joy in Beabeu, &c. ] Luk. 15.7.

" 1. This is true of one true Penitent, in comparison of 99 counterfeit righteous Ones, fuch as the Pharifees were, Mat.

6. 13. Luk. 16. 15.

"2. This is true of one true Penitent, in comparison of many truly righteous; in respect of the rarity of the Converfion, the Thankfulness, Diligence, Humility, and Love of the Converted, above others.

"But not in respect of any Neglect they have of the Godly,"

or Love to wicked Persons. 20 seeb] Stretching. A place where a Plain and Hill were.

Deut. 11. 30. Judg. 7. 1.

Mozeober | It's in effect the fame with Furthermore, Alfo,

ాం. and is the continuation of a Speech, Actions, ఆం.

Moretherbij A place, Mic. 1. 14. Morgage] To jay to gage, or to pledg, Nch. 5.3. Morgani Ibe fear of God. A Mountain, Gen. 22.2. 2 Chr.

soming] That part of the Day which is first after the rifing of the Sun, Mar. 16. 2.

2. A whole artificial Day. A Synecdoche, Gen. 1. 5.

3. The Dawning of the Day, Judg. 19. 26, 27.

4. The space of the Day ill Noon, 1 King. 18.26. Neh. 8.3.

e. The one part of a Day natural, Gen. 1. 5, 8, 13. 6. The last day of Judgment, Psal. 49. 14.

7. Seafonably, Pfal. 5. 3.
8. Daily, Pfal. 73. 14.
9. Unfeafonably, Eccl. 10. 16.
10. The Light, Joel 2. 2. Morning The Church of the Jews is resembled by the

1. Because this Church shall arise from the Eastern Coun-

2. Her Arifing shall be like a new Resurrection from the Dead.

3. Her Arifing shall be speedily, as the same Phrase intimates, who is she that looketh forth as the Morning? Cant. 6. 10. The

The whole Church taken univerfally and intirely, who opened like the Morning, and displaied the Beams of Life and Salvation in a dim yet comfortable Degree, and that before the Law was given; when, like the first Light without the Sun, fhe had no other means of Illumination than that which was darkiv written in the Heart by Nature and Reason. An-

As the Morning, that is, lightfom, bright, chearful. As the Morning after the dark Night, so the Spouse after the darkness of Affliction, Error, Ignorance, ariseth to her own

and others Comfort. See IIa. 60. 1, 3. & 5 ... Ayriya.

Garly in the Mounting | Scafonably, and in ductime. Pfal.

5.3. Early in the Morning (O Lord) thou shalt hear my voice. It figuifieth every opportunity and fit time both to pray for, and to receive Bleffings: as in Pfal, 83, 12, & 92, 2, & 90, · 14. & 143. 8.

2. Quickly, speedily, and in short time. Psal. 30. 5. Joy comes in the Morning, Pfal. 90. 5.

3. Diligently, with great Study and Care. 2 Chr. 36. 15. Rifing early, &c.

Every Doining Daily, or from one day to another. Lam. 3. 23. Thy Mercies are renewed every Morning. Also at all

f times to be doing good, Eccl. 11.6.

Morning ] Visit him every Morning, Job 7. 18. Heb. At Mornings. There are two Mornings in the Original; one dark and duskish, from whence it hath it's Name in Hebrew. little before Sun-rifing. The other, Tp2, from inquiring. For after Sun-rifing men begin to look after their bufinefles. and the Morning is the fittest time to study, when Mens Wits are freshest. By this Phrase is intimated, first the certainty of these Visitations. They are sure to come, as the Sun to rise, and Day-light to follow after Darkness. Secondly, the speediness of them, they tarry not till Noon; but, as good Husbands, take the Morning-light to go about their Affairs and neglect not the first Occasion : So God did call Job to account, and inquire into him, as foon as he did awake, and be-

count, and inquire into him, as ioon as he did awake, and be-hold the Day-light, Pfal. 46. 5. Jer. 35. 14. See the Phrase, Pfal. 73. 14. Lam. 3. 23. Annot.

From the Morning, Neh. 8. 3. Heb. From the Light, marg. exposuring ant Eventual A natural Day, conflicting of Day and Night. A Synecdoche. Gen. 1. 5. The Morning and Eventual Academics. ning were the first Day. A part put for the whole.

From Mounting to Cunting | Every Hour, Moment, and Minute of time. Job 4. 20. From Morning to Evening they be destroyed; that is, every moment they hasten unto their Death.

"In the Mountag The time of the Refurrection, when Christ the Son of Righteousness shall arise, to the full Comfort of the Chosen, Psal. 49. 15.

2. Unseasonably, Eccl. 10, 16.

'3. The first times, Gen. 49. 29. as at Evening fignifies the c last times, Ibid.

'Bo Dorning in them No Light or true Comfort ( fuch as the Morning brings to mens Eyes, awaking out of fleep to fuch as refusing to hear the Lords Prophets, turn to Wi zards, and false Prophets. Ifa. 8. 20. It is because there is no Morning in them.

"The out-goings of the Mornings and Ebenings] The whole Course of the Day, and all things that fall out in it.

Pial. 65. 8. The out-goings of the Mornings and the Evenings

'Spon of the Opering The Day-star called Lucifer, be-cause it ariseth together with the Morning, a little before the Sun do appear. Ifa. 14. 12. O Lucifer, Son of the Mior-

To use the catings of the apointing To use exceeding great speed and celerity, doing a thing so suddenly, as the Beams of the Sun are scattered through the Air, Psal

Doming-flars] when the Morning-ftars fang together, Job. 38. 7. The Stars new created, Pfal. 148. 3. Or rather the Angels created in the first Morning of the World, that they might behold the Creation of all other Creatures, though they had no hand in it, and first praise God for it before man was made. Thus it must be understood, for else Stars and Angels praise God fill. So Angels are compared to Stars for Brightness, Rev. 1. 20. and are called Angels of Light, 2 Cor. 11. 14. And they are called Morning-stars, because they were the first living Creatures made in the Morning of the World, Christ is also called the Morning-star, Rev. 2. 22. Annot.

ripogramo] The next day, 1 Sam. 30. 17. Comp. the Text with the marg. To morrow, Exod. 8. 10. or against to morrow, marg.

. To morrow Signifies, hereafter, or, for time to come Exod, 13. 14. Deut. 6. 20. Josh. 4. 6. Mat. 6. 34. As yesterday is put for time past, Gen. 31.2. Also, for Shortly, Josh. 122. 18. Some fhort time, Luk. 13. 32, 33.

Moret A small quantity of Food, or Meat. Spoken formetime without any addition, Job 31. 17. Prov. 17. 1. & 23. 8. Sometime with Bread, Gen. 18. 5. 1 Sam. 2. 36.

& 23. 8. Sometime with Bread, Gen. 18. 5. 1 Sain. 2. 30. Superful One fubject to die. Job 4. 17.

Sportal Shall mortal man, Job 4. 17. Wretched man, fubject to Sins and Miferies. The word fignifies mans weakness

and inability to fland before God. Annot.

"Dortaits An effate subject to death, 1 Cor. 19.53. Morrailp | And smite him mortally, Deut. 19. 11. Heb. in

Donat Put figuratively, for very urgent and forcible means, Prov. 27. 22

Morter ] Put properly for that which is used in Building, Gen.

1.3. Exod 1.34.
Figuratizely, for lying, flattery, Ezek. 13.10.
Destriction 1 is that Work or Action of the Spirit of tie and little, to crucifie and destroy the Old-man, with all his Affections and Lusts which be either in his Reason and Will, till they be wholly abolished and taken away at the time of our Death. See Rom. 6. 5, 6, 7. It is called a godly Sorrow, 2 Corinth. 7. 10. Denial of our felves, Luk. 9. 23. Matth. 16. 24. Also Contrition, Act. 2. 38.

"To mearifie ] To kill, and to break the Strength and Rage of Sin , by the Spirit. Roth. 8. 13. If ye mortifie the Deeds of the Body by the Spirit, ye (hall live. Coloffians

Doferab] Learning, Discipline, a Bond, or after the Syrian, giving, or Tradition. A Mountain where Aaron dyed, Deut. 10.6. called Hor, Numb. 20. 22.

apol roth | The fame. A place, Numb. 33. 30.

Aportes ] Drawn up, drawn forth, or taken out, Exod. 2. 10. A person so called, being a singular Propher, by whom the Law was given, Exod. 3.1.

'2. The Books and Writings of Moles. Luk. 16. 25. Tory

bave Moses and the Prophets, 10th, 5, 45.

3. The Form of Civil Government, or positick State, under Moses his Constitution and Direction, Matthew 19.

'Moses in the three Actions of his, bare a Type and signification of Christ most clearly, (and besides all other

First, in delivering the Moral Law in Tables of Stone, he

fignifies thereby, the hardness and disability of mans Heart to perform the Law, 2 Cor. 3.2.

Secondly, when he sprinkled both the Book of the Law, and all the People with Blood, as it is recorded in Exod. 24. 8. Heb. 9. 19, 20 which fignifies that Guilt and Condefination procured by the Covenant of Works; by the free Covenant ratified in the Blood of Chrift, and apprehended by Faith, was purged; Reconciliation with God purchased, and his Spirit to enable them to do the Law in fome measure. See Jer. 31. 32, 33, 34 Heb. 8. 8, 9, 10, 11, 12. Luk. 22. 20.

'Thirdly, when he put a Covering on his Face, &c. Exod. 34. 29, 30, &c. which figured that which is written, 2 Cor. . 7, 8, 9, 10. That they could not behold (for the hardnels of their Heart ) Christ the end of the Law, till they were converted to the Lord.

'Into or une an [sea] Signifies, either by Moses, or by the Hand and Ministery of Moses, as by the Hand of Malachi, Chap. 1 1. or into the Doctrine of Moses, like that in Act. 19.3. or Moses being their Guide and Leader, going first in that Sea wherein the Israelites followed him, being confident to do fo by his Example. So Chryfofton and Ambrose expound it. I Cor. 10. 2. We are all Baptized unto

Dong of Moles the Serbant of 50: Such a Song of Rejoycing and Triumph, for delivering out of the cruel jaws of Antichrift; as Moles (who for Honor fake, by an excellency is called the Servant of God, Deut. 34.10.) did fing with the Ifraelites after their Deliverance from the Agyptians, Exod. 15. there being no less Power and Goodness of God, shewed forth in faving from Antichrist, than from Pharaoh. Rev. 15. 3. And they fing the Song of Moses the Serwant of God.

Mont Is a word of Comparison in the highest degree, of hat whereof it is fpoken.

" Dore A thing to small that it cannot be divided into

paris.

2. Either some small Sin espied and resisted, or some great Sin unknown and hidden from our fight. Mat. 7.3. Let me pull the Mote out of thy Eye. A leffer Sin, willingly and wittingly continued in, is a Beam, when a great Sin (as Polygamy of the Fathers) not discerned to be a Sin,

Lateral Art of the second

29 of | Why beholdest thou the Mote that is in the Brothers Eye, &c. Mat. 7. 3. How strange a thing is it, that thou shouldst look so severely on the light Faults of others who hast for the most part hast so much vaster Crimes to be censured and reformed in thy felf? This makes thy censuring others, very unreasonable in thee. This is spoken to check the importunity of those who are always certains and condemning others, for small matters, reprehending for trifles, when they are themselves guilty of those things which are much more to be reprehended; siego being taken in the notion of a thin piece of wood, the least splinter or shiver imaginable, of very little, yet of fome length, 'twill be here very fitly used, and fet opposite to the Joseph, the Beam, the biggest and longest piece of Wood which is used. Dr. Ham. Paraph. & Annor a

ADeth | Put for a little Worm, Ifa. 51. 8. which eateth and corrupteth Garments, Job 13. 28. Luk. 12.33. which foon confumeth, Pfal. 39. 11.

Also for some secret Judgment, Isa. 50. 9. & 51. 8. Hol. 5.12 Sho i Which are crushed before the Moth , Job 4. 19. Sooner than a Moth can be crusht between a mans Fingers, which is killed only with a touch, and a very little also. Or, in presence of a Moth. He is not able to stand out against the weakest Creature; but wastes insensibly, and by degrees, as a Garment Moth-eaten. Or, before Confumption, fo the Root of this word is translated, Pfal. 6. 7. & 31. 9. 10. They die for the most part, before their natural strength be spent.

Doth-eaten | And as a Garment that is Moth-eaten, Job 13. 28. That is, food for Moths, and devoured by them, as meat is by men. Hereby a secret and insensible Consumption by great pains and forrow is intended, as Pfal. 39. 11

Borber One that beareth Children naturally. Thus was Sarah Isaac's Mother, and Mary Christs Mother.

. One that bringeth forth Children Spiritually. Thus To erufalem which is above, is faid to be the Mother of us all,

3. One that careth for, instructeth, and defendeth others, as a Mother her Children. Thus is Deborah called a Mother in Israel, Judg. 5.7. that is, a Governess which bare a Motherly -Affection, Rom. 16.13. 1 Tim. 5. 2.

4. Ancient Women, which excel in years. i Tim. 5.2. The elder women as Mothers.

'5. A Step-mother, and one that is to be honored, loved and cherified as a Mother. The fifth Commandment, Honour thy Father and thy Mother. Joh. 19. 26. Behold thy Mo-

6. One that is near and dear unto Christ (as a Mother to the Child ) Mat. 12. 50. They that do the will of my Father, they are my Mother and my Brethren.
7. A Kingdom, Ezek. 9. 2, 10.

8. One tenderly affecting, Rom. 16. 13.

9. One a Superior, either Mother, Mother-in-law, one in age, or a Teacher, Governess, Exod. 20. 12. Deut. 5. 16.

age, or a reactiver, doverties, Exod. 25.12.

10. Grand-mother, 1 King, 15.10. marg.

11. The Dam of a Beaft, Exod. 23.19.

12. Morther Jevuslem, which is above, whereof the Church on Earth is Daughter, Cant. 8.1. O that thou werft as my Brother, which sucked the Breasts of my Mother.

Naturally of the Virgis, Spiritually of the Church Univer-fal, where Christ is born in the Hearts of the faithful by his Word and Spirit. Finch.

\* Multher of us all The holy invisible Catholick Church, which (as a common Mother) bringeth forth Children into the Christian World, Gal. 4. 26.

The Christian World, Gai. 4-20.

There rip Mother bron by the forth] Cant. 8.5. The faithful Company, or the Primitive Church, who brought forth Christ into the World, by Preaching, Professing, Practising, and suffering for his Gospel. Synsw.

The Mother trownsed bim Cant. 3. 11. By the Mother seemeth to be meant the Congregation of the Faithful Cas also the Christian Green wounder his the Paris of the World here even metric.

the Chaldee here expounded it, the People of the Haufe of Ifrael) called his Mother, because by the Doctrine of Faith, they in cancer in source, occase by the bottine or ratin, they fipritually do conceive and bring forth Chrift, Gal. 4, 19. and doing the Will of his Father, they are esteemed and loved of him as his Sifter and Mother, Mat. 12, 50. April 19.

The Moih t of Catherenom] The Author, Inventer, and Cherisher of Superstitions and Idolatries (which are Spirie rual Whoredoms) Rev. 17. 8. Mother of whoredoms and Abo-

AB ther of Chazeboms, or Barlote, &c. ] One that is the Mistris and Teacher of Idolarry, (which is spiritual Fornication) as also the Mother and the Nurse of Wickedeness of all forts and kinds. Such an one is Rome the Synagogue of Antichrift, boafting her felf to be the Mother-Church, the Pillar of Truth, out of which there is no Salva-

'tion; yet indeed approves her felf to be that Step-mother of all those Superstitions and Impieties, which so long time have been derived and spread abroad into the Western and Eaftern Churches, under the appearance of Piety, and the Tithe of the Holy Church. Rev. 17. 5. That great Babylon, the Mother of whoredomes, and the Abominations of the Earth. This is that myfical Name, which John in a Vision faw written in the Forehead of the great Whore: And it is of great Force, to ferve us how to find out who that Anti-christ is, even such an one as doth not openly and professedly, but fecrete and in a myfery fight againft Chrift, his Truth, all Religion and Honefly: Which how it doth fit Baptifm, one with half an Eye may eafily fee. For Heathenish Rome, which Papists would have to be this Mother, did not put her Superfittions upon other Cities and Countreys which they Conquered, but left them to their own Religion, neither were their Superstitions any Mysteries. 20 p Dothers Children | Cant. 1. 6. See Chilaren.

D p mothers houle | Cant. 3. 4. See Houle. Nurfing-mothers, foster and maintain the Church of God by their Authority and good Laws. Ifa. 49. 23.

Motions | Rom. 7. 5. That is, evil Affections or Paffions which affect the Soul.

All on a flut for, r. To bark, Exod. 11. 7.
2. To provoke, Deut. 32. 21.
3. To firengthen, or go forthwith, Judg. 13. 25.
4. To fir our of the place, 2 King. 21. 8.

4. 10 thr out of the piace, 2 king 21. 6. 5. To perfuade or couniel, John 15.18. 6. To talk of, Ruth 1.19. To fet up, Job 40. 70. marg. 7. To tremble or shake, Pfal. 18. 7. 8. To creep, Pfal. 69. 34. marg.

9. To make, Ezr. 4. 15. marg.

12. To be troubled fo, as to leave ones station, Prov. 12. 3. Col. 1. 23. 1 Theff. 3. 3.

Mone | He meveth bis Tail, Job 40. 17. Or, he setteth up,

Debrable | Her ways are moveable, Prov. 5. 6. This may import frequent change of places (which the Hebrew 11.1, will bear very well, which also fignifies to mander up and down) and habitation, a thing often practifed by them that would not be known. Annot.

Moved with Fear, Heb. 11. 7. That is, being wary,

Moher ] An Inciter, Stirrer up, Act. 24.4.

'ABoung thinge Things moving swiftly in the Waters, as Fishes, Lev. 11. 10. Or in the Earth, as Weasels, Mice,

Lev. 12. 29. and Fowls flying, Gen. 1. 20.

Moulop | Spoken by the Gibeonites in deceit of their Eread,

John. 9.5, 12.

Dount To ascend, or go up, Job 20.6. Psal. 107.26.

Ifa. 9. 18. & 40. 31.
"Mount, Mountains 1. The highest places of the Earth Prov. 8. 25. Ere the Mountains were. Mountains have Eminency and Firmness, they be high and unmoveable or lasting.

' In Isa. 54. 10. Mountains and Hills are put and used, to fignifie durance of things; and by the end or utmost bound of Hills in Gen. 49. 25. is meant all the World over, and so long as it indureth: for facob's Bleslings contain befides earthly, Heavenly Bleffings also in Christ, whom Toleph and Judah figured in the Birth-right and Govern-

Hereof God, as of the Valleys also (though the Syrians thought the contrary) is the onely efficient; by whom they were formed, and fettled, Amos 4. 13. Prov. 8. 25. and that both for his own Glory, Pfal. 148. 9. and for the good of the Creatures, as appeareth by these Scriptures, Deut. 8,7,9. Pfal. 11. 1, & 50. 10. & 72. 16. & 104. 10, 18. Cant. 4.6. Jer. 31. 5. John 2. 16. Mat. 24. 16.

'2. In Pfal. 18. 7. Mountains are put for Heaven. Alfol.

Dan. 2. 45. For Heavens are the Place of the most High God, from whom that Stone Christ was sent.

3. Great men, and Rulers. Pfal. 72.3. The Mountains shall bring Peace. Ifa. 2. 14. upon the Mountains, &c. Potentates of the Earth are exalted as Mountains, and think themfelves ftrong.

4. Arrogant and proud Tyrants, swollen like Mountains, with Ambition. Job 9. 5. God translateth Mountains, and overthrows them in wrath.

5. The invisible, even the holy Catholick Church, eminent and durable as a Mount, Pfal. 125. 1. & 15. 1. Sometimes it fignifies Moriah, or Sion, where was the Sanctuary of God,Pfal, 121. 1.

6. The

6. The visible Church, Ifa. 2. 3. Let us go up to the Mountain of the Lord. Obad. 16.

O

M

7. Mountain's and Hills are put for Realms and Kingdoms civil and worldly, which being but emporary and changea-ble, are inferior in Glory to the Mountain of the Lord; that is, his Church collected of Jews and Gentiles, which in 'Honor and Efteem exceedeth all earthly Regiments, 1. because it is universal, 2. confists of voluntary Citizens, 3. hath God dwelling in it, to preferve and rule it, 4. because it is taught of God in the true Doctrine and Worship, 5. it is made to walk and live truly according to that Doctrine and Religion, See Ifa. 2. 1, 2, 3.

8. Cities fituate thereon. As, the Mountain of the Daughter of Sion, Ifa. 10. 32. The Mountain of Samaria, Amos 4. 1. for Jerusalem, Samaria, and for the Inhabitants of such places,

9. The high places whereon Idols were worshipped, and the Idols themselves which were there worshipped. Ezek. 18. 6. Ifa. 57. 7. & 65. 7.

10. Such powerful Obstacles as hinder the progress of the

Gospel, and peoples Conversion, Isa. 40. 4. & 49. 11.

11. All manner of human Aid or Defence, how firong foever in shew, how much soever trusted unto, Ezek. 38. 20. Jer. 3. 23.

12. Such as be in place above others, Isa. 40. 4.

mount \ Cast a Mount, Ezek. 26. 8. or pour out the Engine of Shot, marg.

"Mount of the Congregation | Sion, where Gods people use to gather themselves unto the publick Service of God,

'Ifa. 14. 13.
'Deunt Dion The Church of Christ, whereof Mount Sion was a Figure, Heb. 12. 22.

'Mount Dion ] The true Church of Christ in this World prefigured by Mount Sion, and like to it by firm ftableness, being unremoveable and invincible by any Assaults of Afflictions. Rev. 14. 1. A Lamb stood upon Mount Sion.

" Dountain burning with fire Proud Tyrants, and arrogant Princes, fwoln with Ambition and luft of Honor, like Mountains; also eagerly and fervently studying and striving (as men fet on fire with defire of Dignities ) for getting and maintaining their Pomp and Promotion. Rev. 8. 8. A great Mountain burning with Fire was cast into the Sea. It is very usual in Scripture by Mountains to describe mighty \* high-minded Princes, as in I(a. 2. 14, 15. Unto what \* Kingdom doth this fo fitly agree, as to that proud Kingdom \* of Antichrift, advancing it felf not only over earthly Eme perors, Kings, and their Empires and Kingdoms, but even above Heaven?

Napier, Mede, the Annot. Understand hereby the Goths, Vandals, Hunns, and such other fierce and barbarous Nations, which wasted and destroyed Italy, &c. without respect of Sex or Age. Hereby (saith Dent) is meant some great and notable Herefies, as that of Arius, Donatus, Macedonius, Eutyches, &c. For this word Mountain is sometimes in the Scripture put for any Let or Hindrance to true Religion, as is Error and Herefie. Zach. 4. 7. Luk. 3.5. Therefore it is said, that it was cast into the Sea; that is, these great Herefies were cast upon the world in Gods Wrath and heavy Indignation, for the Sea is put for the world, chap. 4. 6. & 12. 1. & 13. 1. for as the Sea is full of Rocks, Sands, Syrtes, Waves, Storms, and Tempests, so it fareth with this present evil World.

Every Mountain and Island were moved out of their Places, Rev. 6. 14. Nothing fo firm, or fo furely grounded, but was shaken, and enforced to give ground, Psal, 18.7. & 68. 8. & 114. 4. Isa. 64 1, 3. Hab. 3. 6. Zech. 4.7. Annot.

Great and strong Hills, which by Gods horrible Judge-ment shall be so swallowed up, as they shall be seen no more, or be any more extant Rev. 16, 20. And the Mountains were e not found.

"Mountain of 65cb \ Horeb where God appeared to Moles

and gave his Law unto his people, Exod. 3. 1.

'It is allo so called. because it was great and high. See Psal.
36. 7. and was fanctified of God by his appearing there,
'now; and after, when God came down upon it to give his Law, Exod. 18.5. & 19.3, 17, 18. So in 1 King. 19. 8. It was called, of drines, being unwatered; and Sinai, of the store of Brambles which grew there.

To a great and high Mountain, Rev. 21.10. It may fignifie the Glory of the last Church on Earth, or the height of Glory in Heaven. Annot.

120 to burt in the holp Mountain] That in the Chrifian Church, by operation of the Spirit in the Ministery, there should be such meekness and agreement of mind, as

Spears. Ifa. 11. 19 They shall not burt, &c. Junius expounds thisby Rom. 8. 28. both senses may stand. How is the Romish persecuting Church ( all bent to hurt and kill the Saints) the holy Mountain and Catholick Church? It is the malig-

nant and Cainitical or (anguinary Church, Rev. 17.6.
'99 ountains Lets and Difficulties that be in the way; Cant. 2. 8. He cometh leaping by the Mountains. That is openly and apparently to the Eye of Faith, Nah. 1. 15. Spiritually thereby may be meant the Kingdoms and Nations of the World subdued unto Christ by the preaching of the Gospel, Rev. 11. 15.

Mountains of Sather Cant. 2.7. Or, of division, marg. Or, in searching, beholding, saith another. This seemeth to be Or, in searching, beholding, saith another. This isement to be the place called also Bithon, which was on the outside of Jordan, 2 Sam. 2. 29. called Partition, because it was parted by the River Jordan from the Land of Judea. And on those Mountains (as by this Scripture appeareth.) Harts and Roes used to run, from whom this similitude is taken. Ayasan

Bether (being the Bithon above named) was near, on the other fide Jordan, whence he might return often to visit and fuccor her, as who should say, Though thou sometime turn from us, yet be not sar, but ready, ever and anon to return and fuccor us. Cotton.

On this Mount, which some take to be Mount Gilead, was the best place for Course and Hunting; (Finch.) whither it's like Solomon sometime went. Here she would not have him to be letted from returning to her, by any Caves, rough Places, broken Rocks, &c But still overcoming them all, speedily and fwittly to haften his return.

ountains of Leopards | The company of Ungodly men, which like cruel and favage Beafts would devour the Church, were it not that God doth miraculously keep it, Cant. 4. 8. From the Mountains of Leopards.

and Honor given unto God and Angels and just Spirits, is like Incense and Myrrh, Cant. 4. 6. I will go unto the Mountains of Myrrh. See Hill.

The Mountains are sufficiently known out of Poets and Hiftories (viz. Palatinus, Capitolinus, Quirinalis, Calius, Esquilinus, Viminalis, Aventinus.) Neither could any more famous Mark be brought to describe Rome saith Grotius. Leigh's Annot.

To this purpose Virgil:

Septema, una fibi muro circundedit arces.

Within the Walls of the City, Contained are seven Hills high.

So Properties .

Septem urbs alta jugis, totl que presidet orba

On feven Hills that City stands, That Empire hath above all Lands.

Natier-

Mountains of Spices ] Cant. 8. 14. This referred to Chrift himself may mean the very Heavens, called Mountains of Spi-ces, for the Height and Pleasures which are there at the

right hand of God for ever. Appips.

Douglains and Halves Men of all forts high and low, rich and poor. Isa. 4.4. Valleys shall be exalted, and all Monntains and Hills shall be brought low. Luk. 3.5. Mounts, Jer. 32. 24. or Engines of Shor, marg.

mount To weep, Sen. 50. 3. marg To mourn with him, ob 2. 11. or to have compafeer on him, as Pfal. 69. 20. Annot. Sarab is the first for whose Death Mourning and Weeping Salan, is the first for whose Destin Biography and Weeping is mentioned; a note of Honor, as appeareth by Gen. 50. 9, 10, 11. 2 Sam. 1. 17, 26. Jer. 22. 18. But forrow for the dead, must be moderate in Gods people, 2 Thess. 4, 13, 14, and weep in the Hebr. hath one little letter extraordinary noted also in the marg. of the Hebrew Bibles, whereby ( as the Tews think ) is fignified, that Abraham's mourning was not excessive, but with moderation. Ayasw.

This is taken both properly, not only for grief of mind, but for that external way whereby the same is testified. Whence the house or place of mourning, Eccl. 7. 2, 4. Jer. 16. 5. and improperly, and that not only synecdochically, when Mourners are put specially for them that mourn for the dead, Ezek. 12. 7.

Hof. 9. 4. or metonymically.

1. When mourning is put for want, and straights, or time wherein one is greatly diffressed, Deut. 26. 14. And so for great Affliction, Calamity, and Punishment, Rev. 18. 7, 8. one should not study to hurt another, but to help rather:
which is essewhere, Isa. 2.4 km Mic. 4. 2.3. expecsed by lamity, liaith 16. 20. (essewhere, Isa. 2.4 km Mic. 4. 2.3. expecsed by lamity, liaith 16. 20. (essewhere it is taken for the time turning into Mattocks and Pruning-hooks, their Swords and appointed for mourning for the Dead, Genet. 27. 41. Ccc 2

death.

2. When to mourn is put for to fast, Ezr. 10.6. Dan. 9.2, 3. Mat. 9. 14, 15. For that mourning was used in fasting; and of old, such as mourned, were wont to fast, 2 Sam. 1. 12. 1 King.

21. 27. Neh. 9. 1. Eft. 4. 3. Pfal. 35. 13. & 69. I I.

Or Metaphorically, when things inanimate and infenfible, are faid, in the description of great and publick Mourning, and so of most grievous Calamities, to Mourn, Isa. 14. 7. & 33. 9. Jer. 4. 28. & 12. 4, 11. & 14. 2. Hof. 4. 3. Jer. 22. 10. Jed 1. 10. Amos 1. 2. Lam. 1. 4. In which places to mourn may be also taken metonymically, as wherein he denoteth the defect of fome thing, and so the Cause which affords the ground of Mourning, fla. 19. 8. Joel 1. 9. There was mourning, for themselves, Dan. 4. 9. Mourning for others; whilst alive, when dead; for the Godly, for the Wicked. Ravanel.

Bourner | Hereof there were some fained, 2 Sam. 14. 2. Some true, Job 29. 25. Ifa. 57. 18. Some bird, Jer. 9. 17. 39 ornfruit] Mal. 3. 14. Heb. in black, marg. as Job 30. 28. Pfal. 38. 6. Humbly, dejectedly. This God greatly re-

quires, Mic. 6. 8. Annot.
"Manuthing A godly Grief or Sorrow for our own, or for the fins of others. Mat. 5. 4. Bleffed are they that mourn.

2. A moderate Sorrow for the worldly Evils that do befal our selves or others. Mat. 2, 18. Mourning and meeping. Gen. \$ 23. 2. To mourn for Sarah.

3. Unmeasurable, and grievous Lamentation and Heavinefs, expressed by finiting the Body, tearing the Hair, rending the Garments, &c. Mat. 24, 30. Gen. 37-35.

ing the Garments, &c. Mat. 24, 30, Gen. 37-53.
4. Judgments and Calamities which caule Mourning: By
a Metonymy. Ezek. 2.10. Mourning, Lamentation, and Wo. 'The High-priest under the Law, in mourning must not uncover his Head, nor go out of the Sanctuary to mourn for any, because he had on his head the Crown, and the anointing Oyl, Lev 21. 10, 11, 12. This was to fignifie, that Christ \* after his Refurrection hath obtained all Happines and Glo-ry in Heaven, in all Excellency, without the least Milery and Sorrow: See Rev. 4. 4, 5. and Heb. 2. 7. Zach. 6. 12. And that Believers also through him shall obtain the like. See LCor. 15. 47, 48, 49. Heb. 2.9, 10.

Domening who are ready to raife up their Mourning, Job 3. 8. Who are as ready to weep, as if they had Tears at command. Or, who have to many Troubles, that when they have done mourning one hour they are ready to begin again the next, and fo by manifold Complaints and Lamentations, renew their Grief. Or, an allusion to such as were hired to mourn at Funerals; we read of mourning Women, 2 Chr. 35.25. Jer. 9. 17. There were also men Mourners, Amos 5. 16. Others read it, who are ready to raise up Leviathan, that huge Fish, mentioned chap, 41. I. P(al. 74. 14. & 104. 26. Ifa. 27. I. Such as can raife Sea-monsters by Enchantments. Or, Mariners, who in a Storm, ready to be cast away, when the Whales rise up, and are ready to devour them, curse the day that ever they came into the Ship. Annot.

\* Co (se no Dourning or Socroto] To tafte or feel any want or Calamity, which may cause men to mourn and grieve.

Rev. 18.7. I shall see no mourning or Sorrow.

Doule Reckoned amongst the unclean creeping things Lev. 11.29. and mentioned also, Isa. 66. 17. The name some would have given them, from a word that fignifies to disturb, or trouble; whence Acor, Isa. 65. 10. because they are wont to ryands; whence Assy, 11a, 05, 10, became they are work to disturb and trouble the house by gnawing, the fields by digging, both by devouring and destroying things of use, I Sam. 6, 5, No Creature heareth more perfectly. They discern their Enemies, not fearing an Oxe, but running away from a Cat. They talte of every Cheese, and eat most of the best. If the They tatte of every Cheete, and eat mot of the bett. If the Houle wherein they are be ready to fall they for fake it. They are very fruitful, to that it hath been found by experience, that a female Mouse having free liberty to litter in a Vessel of Millet-seed, within less compass than half a year hath brought 120 young ones. They love one another, and endeavor for each others safety. At the Siege of Casilinum by Hanibal, the Famine was so great, that a Mouse was sold for 200 pieces of Coyn, whereby the Buyer lived, the Seller died. They corrupt and make unprofitable whatfoever they tafte. It's writ-ten, that in Heraclea not one of their Mice touched any thing consecrated to Religion, or to the Service of their Gods, yea not their Vines. They are useful in Physick. They trust not to any one hole, but have divers, that being driven from one, they may be safe in another. They love heat, live not long. It's faid that the Egyptians being in danger of Senacherib's Army, a number of Mice eat the Enemies Bow-strings, Quivers, &c. whereupon they fled away. They are much given to fleep, they provide for their Parents, when unable to help themselves.

The Armenian white Mouse goeth abroad in the morning to feed, upon its return findeth the entrance to it's Nest berayed

Deut. 34. 8. In which places mourning may be taken also for with Dung, which it so abhorreth, that rather than it will de-

M

' Douth | That part of the Body which is the Instrument of speech.

'2. Speech or words uttered by the Mouth, which is the Instrument of Speech. Isa. 49. 2. He hath made my Mouth like a sharp Sword; that is, my words were as sharp and piercing 'as a Sword. Plal. 73. 9. They fet their Mouth against Heaven. See Gen. 24. 57. & 40. & 45. 21. Exod. 17. 1. Numb. 9. 20. Deut. 1. 26. Pfal. 49. 14. Compare Deut. 8.3. with Luk. 4.4. '3. It fignifieth commandment, Gen. 4. 41. Job 29. 30.

4. The Tongue, Lips, Teeth, and all the Instruments of Speech, Pfal. 49. 3. & 51. 15. & 66. 14.

5. Affection and Appetite, Pfal. 103.5.
6. The Person, Gen. 45. 12. Isa. 40. 5.

7. The Palate, Job 12. 11. marg. & 20. 13. marg. 8. The Throat, Pfal. 149. 6. marg.

9. A Door, Dan. 3. 26. marg. 10. Faculty and boldness in speaking, Luk. chap. 21. vers.

11. Boafting, Judg. 9.38.

12. Calumnies, Job 5. 15.

13. Judgment pronounced by the Magistrate, Prov. 16. 10.

14. The preaching of the Word by Gods Ministers, Mal.

15. A Testimony, Deut. 17. 6.
16. The Face, 2 Joh. 12. 3. Joh. 14. marg.
Mttaphorically, this word is spoken of the Earth, Gen. 4. 11.
Well, Ibid. 29. 3. a Sack, Ib. 42. 27. a Cave, Josh. 10. 18. God, 1 King. 13. 12. the Grave, Plal. 141.7. an Idol, Ifa. 19.7. a Den, Dan. 6. 17. and unto divers other things.

Mystically, it is applyed to Christ, Cant. 1. 1. Isa. 11. 4. The two Witnesses, Rev. 11. 5. The Devil, Ibid. 12. 15. The falle Propher, Ibid. 17. 13. The fecond Beaff which Daniel faw, Dan. 7. 5. The Hories of the Enemies of the Church, Rev. 9. 17, 18, 19. The Ephah in the Vision of Zechariah.

Zech. 4. verf. 5.

\* Mouth Words which come from the Mouth, or the Infrument of Speech and Words, which in Christ were sweet

and gracious. Cant. 5. 16. His mouth is as sweet things.

"Becath of his Scouth" The Doctrine of the Gospel, uttered by the Ministers thereof. 2 Thess. 2. 8. whom the Lord 's spant to the spirit (or breath) of his Month, Isa. 11. 4.

Double of the Books The Lips of the Rivers, to which

the two Banks are in flead of two Lips, Ifa. 19. 7.

"Mouth of the Deagon" The Commission, Authority and Commandments of the Devil and his Ministers, (called here the Beast and the false Prophet ) Rev. 16. 13. I sam three unclean Spirits like Frogs come out of the mouth of the Dragon, and out of the Mouth of the Beaft, and out of the Mouth of the falle Prophet.

2. Railing, flanderous Speeches, and wicked blasphemous Calumniations and Reproaches, wherewith the Devil endeavored to bring the Christian Church into great Hatred and Danger among worldly men. Rev. 12. 16. Which the Dragon had cast out of his Mouth.

APO ith of the Garth | Earth it felf, taking in as a Mouth, the Blood of Abel to hide it, Gen. 4. 11. The Earth opened her Mouth.

' A Mouth was giben him | Power of Blaspheming, with reproachful words, was by Gods just Judgment permitted unto him, for the just punishment of the wicked World, Rev. 13. 5. A mouth was given to him to speak great things and Blaf-

" To bits the Mouth ] To love, honor, and obey his words, Gen. 51.40. In this sence David saith, Kiß the Son, Psal. 2. 12. and Samuel kissed Saul being King, I Sam. 10.1. And men kis his Lips that answereth right words, Prov. 24. 26.

· Dourtoof the Lord ] The Lord himself , revealing and opening his Will unto the people. Ifa. 40.5. The Month of the Lord bath (poken it.

· Lura natn)powen it.

c Angultine, by the Mouth of the Lord, understands Christ the
Son of God, who declared the Father unto us, Joh. 1. 18.

c Note, Interpreter is opposed to Mouth, Gen. 35. 12. compa-

red with Gen. 42. 2. for an Interpreter is another mans Mouth, Exod. 4. 16.

Mouth to mouth, Jer. 32. 4. is, familiarly, plainly, in ones own person, without interposed means.

(Coopen the Mouth | To begin to speak, or to make an entrance into the Speech, after good deliberation taken. Mar. 5. 1. Then Jesus opened his Mouth. Act. 10. 34. Peter opened his

'2. To restore the use of Speech. Luk. 1.64. His Mouth was opened immediately.

Putteth his Mouth in the Duf Lam. 3. 25. that is, Humbly throweth himfelf down before God. ·. (E 0 \* Co open his wouth to blaspheme ] To spread abroad and | P(al. 60. 3. chap. 51. 17, 22. Nah. 2. 3. Zech. 12. 2. The word cast out by speeches, execrable Contumeties and Reproaches | it self is a sole one. Annt. 'against the Divine Majesty, his Religion, his true Church in which he dwells by his Spirit and against all the true Members of his Church the Saints of God. Rev. 12. 6. And he o pened his Mouth against God, to blaspheme his Name, his Tabernacle, and them that dwell in Heaven. How justly may this be verified upon the Pope and his Creatures, boafting himfelf as God, reproaching the Christian Church as a Conventicle of Hereticks, and with their unpure Mouths, traducing all for Herectical, Schismatical, and most wicked men, which separate themselves from their Synagogue. A plentiful proof of these Blasphemies, is extant in one Bull of Leg the Tenth, against Luther.

M

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'Dut of his Wouth went there a farp Sword ] The Do-Arine of the Word of God (which is a spiritual Sword) and proceeds from the Mouth of Christ the Son of God, subduing all people unto the Obedience of his Ordinances and

'Laws. As in Rev. 19.15. And out of his Mouth went there a 'harp Sword, that with it he might finite the Heathers. He shall pass Sentence of Death upon them, and execute it, Isa. 11.4. Or, he shall destroy them, according as he hath forctold, 2 Thess. 2.8. Arms are attributed only to the Captain; for all is done by his Power, though he use Instruments.

Out of their Mouths iffued Fire, and Smoak, and Brimstone, Rev. 9. 17. The new Invention of Guns used by the Turks, at the taking of Constantinople, seemeth here to be foretold, out of which came Fire, Smoak, Gun-powder, made of Brimstone with other materials. Or, it may import a great Devastation of the Countries they came in. The smoak is very great, as the shooting of great Ordnance, because the Fire is soon kind-led, and quickly dissolveth into Smoak. A thing worthy of great observation, that God should bring in Turks that hate Idols, to destroy Christian Idolaters. Annot.

"Bod or Stall of the Bouth | The mighty and powerful . Word of God. Ifa. 11. 4. He Shall Smite the Earth with the Rod of his Mouth.

"Es ipeals Douth to Mourh | To fpeak manifestly, and

not darkly, Numb. 12.8.
Coffee the Wouth To put to filence, or to make dumb, through aftonishment of Gods Works. Job 5. 16. Iniquity

· Shall stop her mouth.

'Double with one and one one, and teach one,
'Double with one and one, and teach one, what, and how to speak. Exod. 4. 12. I will be with thy Mouth.

Co Mano] See to Resp.

Spower] He that Moweth or Reapeth, Pfal. 129. 7.

Downings Amos 7. 1. i. e. After that the Kings Grass was cut down, perhaps for the use of his Horses, or that his Grass was usually cut down first, Heb. Shearings; but the Hebrew word is used thus also of momed Grass, Psal. 72. 6. D. Annor.

Moisself New, fresh, Numb. 6. 3.
Diosisself His Bones are moissened, Job 21. 24. Heb. watered. There is an Elegancy in the Original, bis Bones is watered; that is, every one of them. Not a Bone wants moistness. Annot.

Moiffure | Strength, or that whereby Strength cometh and continueth, Pfal. 32.4. That whereby the Seed taketh Root, Luk. 8. 6. Mat. 13. 5. Marrow, Job 21. 24.

1903a Found, unleavened, the end, expressing; or making clean. The Son of Caleb by Ephab his Concubine, I Chr. 2. 46. The Son of Zimri, Jb. 8. 36.

190 3ah] A chiding, a subtle Invention, unleavened; or, a pref-fing down. A City, Josh, 18, 25.

# M

Much] Abundant, 1 Pet. 1. 3. Great, Job 5. 25. Strong, Pfal. 35. 18. Many, Pfal. 129. 1. Often, Rom. 15. 22. See the marg. for each; but by the words prefixed and annexed, the meaning hereof is plainly to be perceived.

Bufflets I say 1. 16. 2. 19. Or spanned on perceived.

Bufflets I say 1. 16. 2. 19. Or spansed Ornaments, marg.

Bufflets I she Musslers, 118. 2. 19. or Mussler, or Veils, or Hukes. Such as Women use to veil or cover their Faces with, him all the Mischief that possibly he can, whether by Word as Rebelah did, Gen. 24. 65. and of which the Apostle speaks, I Cor. 11. 10, 15. (for the Head there signifies not the Skall or Scalp only, but takes in the Face also, as when a man is faid the composition of the skall or Scalp only, but takes in the Face also, as when a man is faid the skall or Scalp only, but takes in the Face also, as when a man is faid the skall or Scalp only, but takes in the Face also, as when a man is faid the skall or Scalp only, but takes in the Face also, as when a man is faid the skall or Scalp only, but takes in the Face also, as when a man is faid the skall or Scalp only, but takes in the Face also, as when a man is faid the skall or Scalp only, but takes in the Face also, as when a man is faid the Mischief that possibly he can, whether by Word or Deed, Exod. 20. 17. Deut. 5. 17. Mar. 19. 18. Mar. 10.19. or Scat only out that a the fact of the the to be Beheaded, 2 Sam. 16. 9.) So some take it, because the word whence it comes is found used by the Jamish Writers, for in that manner to Cover. Others expound it Spangles, or spangled Attires, that are wont to quiver, and by quivering to make a more glittering shew; because the Original of it is from such as in Scripture fignifies trembling and shaking, or quaking,

if felf is a fole one. Annot.

#Buthrtp-tree 2 Sam. 5. 23, 24. On the Leaves hereof
the Silk-worm feedeeth. Both the Leaves, Fruit, ripe and unripe, Juice, Bark, and Root, are useful in Physick.

Dute | It's begotten between an Ass and a Mare, resembling the Ass more than the Mare; found out by Avah in the Wilderness. Gen. 36. 24. Feedeth on Grass, 1 King. 18. 5. Used for Burthen, 1 Chr. 12. 40. And for travel, especially by great ones, 25 am, 13, 29, & 18, 19. They grow fat by drinking, and by drinking Wine become tame. They live long. They are naturally barren. That they may obey and do Service, they must be forced and ruled by the Bridle, Pial. 32, 9. Who are therefore faid to be without understand-

ing, Ibid.

19 ultirlp It's put 1. for, To make more either the same in number. Gen. 6. 1. Deut. 11. 22. or other things by addition , Job 35. 6. Ifa. 59. 12.

More and more affurance, Jude v. 2. 1 Pet. 1.2.
 Effectual making more Christians, Act. 12. 24.

4. To make great, 2 Sam. 22. 36. marg. To have, 1 Chr. 23. 11. marg.

"In multiplping I will muttiplp With certainty and greatures to increase. Gen. 3.16. In multiplying I will multiply. By this ingemination, or doubting of Words, both vehemency and certainty of the thing is meant, as in Gen. 2. In dving theu halt die.

" Duttitude | The greatest and mightiest men, which by Might bear down Right, oppressing the Poor by Fraud or Force. Exod. 23. 2. Thou shalt not follow a multitude to do

2. The common people or vulgar fort of men, because they are the greatest number. Mat. 9. 8. When the multitude fam it.

3. Many, Luk. 2. 13. Very many, Ifa. 31. 4. The whole people, Act. 21. 22.

4. Great store, and plenty, Jer. 10. 13. Prov. 14. 28.

5. Too many, Eccl. 5. 3.
6. Manifold, 2 Per. 4. 8. Infinite, Pfal. 69, 18. Much variety, Jer. 30. 14.
7. The Aslembly gathered, Act. 23. 7.
8. Fulness, Gen. 48. 19. marg.

9. Noise, Isa. 17. 12. marg.
10. Nourished, Jer. 46. 25. marg.

11. Tumult, Ezek. 7. 11. marg.

Mixed multitude, Exod. 12. 38. That is, a great mixture. Daltitube ] In the absence of the multitude, Luk. 22. 6. or

without tumult, marg. 5xx@ here fignifies a Tumult, after the manner of the Hebrews, who we in the literally a multitude ) for a tumult or noise. Dr. Hammond Annor. b.

" wulttrude of Deopie | Abundance, or great store of people. Prov. 14. 28. In the multitude of a People is the honor of a King. But multitude of people is no Note and Mark of a true Church, for fo much as many walk in the broad way, whereas few walk in the firaight way.

Thore of a matritude | A most vehement, strong, and loud found, Dan. 10. 6. See Ezek. I. 34.

(Dunition] Fortification, Fortress, Strong-hold, Natural,

Iía. 23. 16. Artificial, Iía. 29. 7. Nah. 2. 1. Duppim ] Out of the Mouth; or after the Syrian, a Covering.

The Son of Benjamin, Gen. 46. 21. 'Durder | The taking away of mans life unlawfully. Rom.

1. 29. Fall of Marder. '2. Kinds or degrees of Murder by Moses, described Deu-

19. One by Ignorance, or Error, verl. 4. the other of Hatred inveterate, verl. 11. or fudden, Exod. 21. 21, 22.

'3. All Cruelry, in Deed, Word, or Thought. Exod. 20.
13. Thou shalt not murther. I Joh. 3. 15. He that hateth his Brother in his Heart, is a Martherr. A Syncodoche.

Durder, or flap To murder, is taken either properly, or

usually, and commonly, to take away ones life (ionedding Blood, Gen. 9. 6. either causelessly, 1 Sam. 25. 31. or prefumptuoufly, Exod. 21. 14. and so becoming guilty of innocent Blood, Deut. 19. 13. and going in the way of Cain, Jude veri. 11. Not only to take away ones Life, but out of hatred, ill-

will, wrath, and defire of Revenge to profecute him, and do I Joh. 3. 15.

2. To bite him deadly, Job 20. 15.

3. To undo, deftroy, or ruine him, Pfal. 139, 19, Dan. 5. 19. Pfal. 34. 22.

4. To affiid grievoully, Plal. 78. 34. Ila. 27.1, 2. 5. To oppress by Fraud, Jam. 5. 5.

7. 11. 1 Cor. 3.6.

7. So to affright, as to drive into desperation, Ezek. 13. 19. Ravanel. But the fix last fignifications are to be referred to

Murberer Hereby is meant, not only he that sheddeth innocent Blood, but also a cruel Oppressor, wrongful Exactor,

unto them the Goods of other men. Ifa. 1. 21, 23. They are

Murderers, and Companions of Thieves.

Merderers, and Companions of Thieves.

District.

To grieve in mind fecretly for want of some good thing which we defire, or for feeling fome evil things which we would not have, 1 Cor. 10. 10. Joh. 6. 41, 43, 61. Here it noteth Indignation and Offence taken upon Christs Words carnally understood, but in Joh. 7. 12. it fignifies Speech secretly whispered in the Ear out of fear of men.

It's put also for speaking in a muttering manner, Joh. 7. 12, 32. and for complaining, Lam. 3. 39. Act. 6. 1.

Murmur Lam. 3. 39. or Complain, marg. \*\*Giptendet] Agritching discontented person, which is dipleased with Good dipensation, and dealing. I Cor. 10.

\*\*10. Neither murmur ye as some of your Fathers murmured, Mat. 20.

Murrain Exod. 9. 3. that is, Pestilence or death. 100 [2] To meditate, Pfal. 142. 5. To reason, or debate,

1018. 3. 15. Harg.

1019 Depreting, taking away, touching, going back, or carried away violently. The Son of Merari, Exod. 6. 19. Of whom came the Mulhites, Numb. 3. 33. & 26. 58.

1019 16241 Belonging to Multick, 1 Chr. 16. 42. Luk. 3. 15. marg.

Marcian: ] Rev. 18, 22. Such as are skilful in finging and playing on mufical Instruments, as the Flute, Harp, Organ, Pipe, Pfaltery, Sackbut, Viol, &c.

Signifieth , the Praiseworthy, or best and most commendable Fruit of the Land, and for which Songs of Praise were given to God, Gen. 43.

· 11. Daughters of Punts | Eccl. 12. 4. Hereby we may un. derstand.

1. Some Organs of the Body tending to Musick, either to fing our felves, as the Artery for speaking, those five vacalts, which are bended and inflected in finging; or the Ear, which judgeth of Sounds, as the Palate of Meats, when we hear others

fing: Or, 2. All kind of musical Confort or Harmony, vocal or infrumental, which young men greatly delight in, as Solomon did, Eccl. 2.8. but to old men are little delightful, they can neither fing themselves, nor are greatly pleased with the Musick

of others, 2 Sam. 19. 34, 35.

signify A necessity of that thing whereunto it is applyed. Heb. 9. 16. Where there is a Testament , there must be the death of . him, oc. Ad. 14. 22. We must through many Afflictions enter into · Heaven.

2. A Duty, and that which ought to be. 2 Tim. 2. 6. The · Hissband-man must labor, before he receive the Fruit.

"It signifieth a necessity of a thing in divers respects. " i. Of a good thing, in respect of Gods Commandment

"and Duty, as Rom. 13.5 2 Tim. 2.6.
"2. Of a good thing, in respect of Gods Promise.

«3. Of a moral Evil or Sin, in respect of a mans propense fion to it, Sarans suggestions of it, Mat. 18.7.

"4. Of a Sin, in respect of Gods permission of it, and purof pose of that permission by his Providence and Power to exe tract Good out of Evil, 1 Cor. 10. 16.

Muflart-icet) It hath the Pre-eminence of those things whose power is to ascend upwards, for that there is nothing which doth more penetrate into the Noftrils and Brain. It is not unapt to shoot forth in a Garden foil, under what Clime foever, not intemperately cold, and to a proportion of height more than ordinary, but of so prodigious a stature as the Gospel describeth, cannot be imputed but to the strange pregnancy of the Hebrew Earth. Mr. Gregory in his Notes on Luk. 13.

To muster | Spoken of God, Isa. 13. 4. Of a principal Of-

ficer, 2 King. 25. 19.

Sporth-Libben] Pfal. 9. The Title. Some do hold this for the beginning; or, first words, of a certain Song well known in thole days, according to the Tune whereof this Pfalm was to be fung or played.

Others translate it thus, over, or, on the dying or death of kim that (flood) between (boin) understand thereby Goliab, who stood between the Leaguer of Israel, and the Philistines, reproaching and defying the Hoft of Ifrael, 1 Sain. 17.4. This is fure, that the Philiftines in Davids time, both before [Mystery] were the Name of a Woman; whereas it shews

6. To condemn, or convince one to be guilty of death, Rom. and after Sauls death, made many grievous Wars against Ifrael, 2 Sam. 5. 17. &c. & 8. 1. & 21. 15. &c. Which David in this Pfalm doth feem to have regard unto. D. Annot.

It seemeth to me, as the former Psalm was of the propagation of Christs Kingdom; So this is of the Destruction of Antichrifts. Aynfw.

Some by Laben understand Goliah. Others, some principal man under Saul. Others, his own Son Absolon; as some by a Metathefis, Nabal: who he was is uncertain. Annot.

Quiter] To speak softly, applied to Wizzards, Ila. 8. 10.

To the wicked Tens, Ifa. 59.3. mutual Rom. 1. 12. Yours and mine.

To muzzte To deny and keep back Meat and mainte-

nace from Laborers, Men or Beaits, Deut. 25. 4. 1 Cor. 9. 9. Thou halt not muzzle the Mouth of the Ox.

## M

Appea A City of Lycia. It's derived of unow, I flow, pour

out, weep, Act. 27. 5. alpath] A most precious and odoriferous Gum or Spice, referving from Corruption : whose use was both sacred, Exod. o. 23. and common, in anointing, Eft. 2. 12. Burial of the dead, Joh. 19. 39. Mingling with Wine, Mark. 15. 23. Offering of Gifts, Mat. 2. 11.

Hering of Gifts, Mat. 2. 11.

Detfinieu with MD sith Cant. 3. 6. The Church is perfuned and made of fweet Odoar in Christ (the Bag of Dayrib that lodged between her Brealts, Cant. 1. 13.) whise death was like Myrib, bitter in tastle but of tweet smell, with this she was perfuned, by knowing him, and the power of his Referrection, and the latter with the Marketing of the Referrection. the fellowship of bis Sufferings, being made conformable unto bis Death), Phil 3, 10. and with the Odor of this Incense she is comforted and refreshed, according to the Proverb, Oyntment

and Perjume rejoice the Heart, Prov. 27.9.

(B) te M pay or though mostli Signifies, Pure, Free,
Natural, as it floweth; and is a fiveet Gum or Mossture which is ueth from the Myrrh-tree, Exod. 30. 23.

By it is often figured and represented the Graces of Christ, and of his Church, Cant. 1. 13. & 3. 6. & 4. 14. & 5. 1, 5, 13. Pfal. 45. 9.

Deopping tweetimaling Dppri) Cant. 6. 13. See Drop as

Depoit. Of the Branches hereof, with the Branches of other Trees, the People made them Booths, Neh. 8. 15. This ther Trees, the People made them Booths, Neh. 8. 15. This the Lord can make grow, even in the most barren place. If a. 15. 15. a choice Tree, Ifa. 55. 13. and useful in Physick. Disable and the crime of Asia, so named of \(\rho \tilde{\mu} \tilde{\mu} \rightarrow \rightarrow a devision and the crime, Villany, Act. 16. 7, 8.

"Applet pl A thing kept secret and hid from our understanding, till it be revealed to us. I Cor. 2. 7. We speak the

wisdom of God in a Mystery, even hidden wisdom. The wnole Doctrine of Chrift, concerning his Person, Offices, and Benefits. It is used to fignifie the fign of things hidden and fecret; such were the Rites legal, and Sacraments Evangelical.

2. The vocation of the Gentiles, which is called a Mystery, because it was hid and kept server from many ages, Rom.
16. 25. Also the Vocation of the Jews towards the end of the World, Rom. 11. 25. Also the manner of the Resurrection, 1 Cor. 15.51.

3. The spiritual Union between Christ and his Church. This is called a Mystery, because it exceeds humane under-fanding, and is revealed only to Gods Children. Eph. 5, 32. This is a great Mylery, but I speak of Christ and bis Church. Foo-lishly then, and ignorantly do Papists hence gather their Saorament of Mariage: For not the Conjunction of Man and Wife, but of Christ and his Church is a Mystery. As also the Hypostatical Union of the two Natures, 1 Tim. 3. 16.

4. The whole Doctrine of Christ, and our Salvation by him.

Eph. 1.9. & 3.2,4,9. Col. 1.26, 27. 5. The hidden meaning of the Words which teach the things concerning the Kingdom of Heaven, Mark 13. 11. &c

6. The manner of the Resurrection, and the change concerning those that die not, I Cor. 15.51

Supplier Amyftical Name, which is different and known only by Wifdon. Thus Beda faith of it. Or a Name which is otherwise to be interpreted, than the shew and appearance of it is, deceiving men under the Title of Religion, being most abominable indeed. Rev. 17. 5. And in her Forenead

a Name written, a Mystery.
Some Interpreters think, that the Name of the Woman is called a Mysfery, because her description is set down in a figurative speech, and not in plain terms: and this doth well agree with the former fignifications: they are deceived therefore, which read Mystery with a great Character, as if

out the condition of her Name, that it is secret, and remoeved from common understanding, needing interpretation.

Deceiving others under the colour of Divine Myfleries, (whereas heathen Rome open professed Idolarry) their whole Religion being a Mystery of Iniquity, or wickedness, 2 Thess. 2. 7. as the Gospel of Christ is called, The Mystery of Piety or Godlineß, Rom. 16. 25. 1 Tim. 3. 16. Annot.

It is called a Mystery, because Rone was raised in a Mystery: that is, She got up to her Height insensibly and cunningly. Leigh's Annot.

This word is in the Popes Myter. The Church may be faid to have it, when the Pope the Head thereof weareth it. By this word Mystery, the Prophet would have us to know, that Rome by a Mystery is Babylon the Great, the Mother of Harlots, &C. This Name she her self boasteth not of, but the Spirit of God teacheth us to take her so; what other goodly Title soever she assumeth to her felf. Bernard.

\* The Mpnetp of God The restoring of the Jews by their calling to Christ, which being a thing far from all thought and hope of men, which is therefore called a Mystery. Rev. 10. 7. The Mystery of God shall be stricked. Some by this Mystery, understand the Doctrine of the last Judgment, touching the Rewarding of Good and Evil: Others, the whole Doctrine of the glorious Redemption of the Church of Christ, which things, because none comprehend so as they shall be, are therefore called Mysteries. But I prefer the first figuifica-

Hereby may be understood all and every thing, concerning Christs Church here upon Earth, of which the Prophets have fpoken, Chrift himfelf, and the Apoffles taught, and this very prophetical Hitfory, declareth unto us; which Church and State thereof, is a higher from the very beginning, to the perfeeting up of the Body of Christ, and so called, Eph. 3. 3, 4, 6. which place well noted will tell us, that the calling of the Gentiles is a Mystery, and so also the place in the Romans, Chap. 11. 21. that the calling of the Jews again is a Mystery; fo as Christ s Church and Kingdom is nothing but a Mystery in the calling of the Gentiles, and recalling of the fews. Bernard.

\* Downer, and recurring of the Jews Bernaula.

\* Brown of Godines The Doctrine of free Salvation,

\* chrough Faith onely in the Blood of Christ; or the whole

\*through Faith onely in the Blood of Christ; or the whole Doctrine of Christianity. 1 Tim. 3. 16. Great is the Mystery of Goddiness. 1 Cor. 2. 8. Mat. 11. 25. 1 Cor. 2. 10, 14. "Applies of J. inquire] Fasse Doctrine, and corrupt Wor hip cloaked and covered with the Name of Christ, and of Christian Religion. 2 These, 2. 7. The Mystery of Insignity dath already work. It crept secretly and under-hand, even in the Apostles time.

The Bpfferp of the Momen That which is fecret or hid from our understanding (through our Negligence and unskilfulness) concerning the Woman and the Beaft, that is, Rome, which God promised her to open and declare unto · John, and by him unto the Church, Rev. 17. 7. 1 will show there the Mystery of the woman, and of the Beast that beareth her. No marvel then, if so many be ignorant still of the Woman and the Beaft, seeing her Name is Mystical; and what thanks ow the Faithful to God, for declaring this Mystery of the Name unto them, to keep them from being deluded to their · Destructions, as a thousand thousands be?

Meffetpef Iniquity 2 Thesis 2.7. The vile sins of the Gnofices, and their bitter Hatred to Civistians; both somewhat difguised, and kept secret, not professed and avomed ( because it was not yet seasonable ) but yet asted under-hand more warily. Dr. Ham. Annot. i.

Deptetene) Cleanlines, or the wiping of the Wine-pres. An Ifle, Act. 20. 14.

### N Α

[3am] Fair, or pleasant. The Son of Caleb, 1 Chr. 4-15. Pagantal Fair, beautiful, comely, or greatly moving.
The Sifter of Inbal-Cain. Gen. 4. 22. The Mother of Rehaboam, 1 King. 14. 21. A City, John 15. 41.

Daaman The fame. The Son of Ernjamin, Gen. 46. 21.

The Son of Bela, of whom the Naamites, Numb. 26. 40. A Captain of the Hoft of Syriz, 2 King. 5. 1.

Paamathite | Zophar thus named, Job 2. 11. & 11. 1. & 20.

1. 8: 42.9. Maarab A Maid, or young woman; or haking off, or watch

ing. The Wife of Albur, 1 Chr. 4. 5.

Rearai The fame. The Son of Exbai, 1 Chr. 11. 37.

Paatas The tame. A City, 1 Chr. 7. 28. Pagrath | The fame. A City, Josh. 16. 7.

Paalbon Paallon or Palion A Noje, neighing, a making warm, or dryness; or after the Syrian, a strangling. The Brother of Elifheta, Exod, 6, 22, and Son of Amminadab, Numb. 1.7.

Pabat | A Fool, or Mad. The Husbano of Abigal, 1 Sam.

12 both A Speech, Prophesie, Speaking, fruttifying, or budding forth. A fegreelite, 1 King. 21. 1.

\$2 action ] Ready or fure. The Name of a man, 2 Sam. 6.6. called also chiden, 1 Cir. 13.9.

Patho? Hoarfs, angry, or dry. The Son of Ierah. Josh. 24.2. Babab A Prince, liberal, voming; or of his own accord. The Son of Aaron, Exod. 6. 23. The Son of Jeroboam, 1 King. 14. 20. The Son of Shammai, 1 Chr. 2. 28. The Son of Gibeon,

Magge ] Clearnest, or light. The Son of Maath, Luk. 3. 26. 12 abatiei The Inheritance, flowing, stream; or Valley of God. A place, Numb. 21. 19.

in antitud ] Praifed, bright; or, a foot. A City, John 19.15. called Nahalal, John 21. 35. and Nahalal, Judg. 1.30.

Paban] A Comforter, repentant; the Leader of them, or the rest of them. The Father of Keilab, 1 Chr. 4. 19. Dabamani ] The fame. One that returned with Zerubbabel,

Patavat] The same with Nazshow. The Armor-bearer to

Fozb, 2 Sam. 23. 37. Pabato A Snake, Serpent, South-faying, prophefying; or, like Braß. The King of Ammon, 1 Sam. 12. 12. The Sifter of Zerviah, Joab's Mother, 2 Sam. 17. 25. The Father ( or Mo-

ther ) of Shobi, Ibid. 27. Patath ] Reft, a Leader; or after the Swian, a going down. The Son of Revel, Gen 36. 13. The Son of Elkanah, 1 Chr. 6.

26. An Overseer appointed by Hezekiah, 2 Chr. 31. 13. Dathbi | Very fecret, hid, my Beloved, refting with me, or a

Leader with me. The Son of Vophis, Numb. 13. 14. Dabum | As Nabam. One that returned with Zerubbabel.

Neh. 7. 7. A Prophet, Nah. 1. 1.

Patt | Claviss. The matter thereof is Iron, 1 Chr. 22. 2.

and Brais, Dan. 7, 19. The use.

1. To hang things upon that are of ordinary use in the House, that they may not be call about, and so wronged, but may be there fafe out of harms way, as we fay, and at hand when occasion is to make use of them, Isa. 22. 23.

2. That the Doors made therewith may faiely keep any thing, Chr. 23. 3.

3. To keep a thing from being moved, Isa. 41. 7. Jer. 10. 4. Hence the words of the wife are laid to be as Nails, Eccl. 12. 11. as which contain men in their Duty. And a man meet to govern the Common-wealth is compared to a Nail, for that the State of a Common-wealth is by his Counsel and Strength confirmed and established, Zech. 10. 4. and to give one a Nail, Ezr. 8. 8. is to give one a conftant and fure abode, marg. Ifa. 22. 23. Herewith Jael made Sifera fure, Judg. 4. 21. Herewith the Jews Christ, Joh. 20. 25.

10 11411] περσηλόω, affigo, Col. 2. 14. We are by an elegant Metaphor laid to be nailed to a thing, when we fo firmly leave thereunto, that we cannot be plucked thence-from.

Mati unguis. The Captive-woman in Deut. 21. 12. was o pare her Nails, as some read the words, that thereby she might be admonished to put off her former Manners, and to betake her felf to a contrary Course, or suffer them to grow, as in the marg, that the deformity of her shaven Head and long Nails might allay the affection of him that took her, that he might not take her to Wife, unless the should shew her self a true Convert to the right Religion. Annot.

Paina | Fairneß, beautifulneß, pleasantneß; trouble, or the mewing of them. A City, Luk. 7. 11. .
12 atoth] Fairnes, beauty, comelines; or, a dwelling place.

A place, 1 Sam. 19. 18.

Paked | One that is void of all cleathing to cover his Body. Gen. 2. 25. Adam was naked and was not ashamed.

'2. One that hath laid afide and put off the chief of his Garments. 1 Sam. 19. 24. Saul fell down naked; that is, he put off his Kingly Apparel, Ifa. 20. 2. without his Gown, not without his Shirt.

'3. One which lacketh Christ, the wedding and best Garment. Rev. 3. 17. Thou art poor and naked; that is, void of Christ and his Graces.

4. Such as want the Favor and protection of God, which is our best Covering. Exod. 32. 25. when Meles faw the pro-

'5. One which is not yet clad with immortal Glory, 2 Cor. 6. One stript and lest without worldly Goods, Job 1. 2, 21.

Tim. 6. 7.

7. One destitute of the Image of God, Gen. 3. 7, 10. 8. One abiding in his natural Corruption, 2 Cor. 5. 3.

9. One that is void of Faith and Piety, Rev. 3. 17.

10. One that is in a periffing condition, Prov. 29. 18. marg.

11. One destirate of the Grace and Help of God, Exod.

32. 25. 12. That which is not hid, but manifest, Job 26.6. Heb. 4.

13. Hab. 3. 9.

SRahed Open, or plain to be perceived, Heb. 4. 13.

Sulvan, nated, as, when the Skin is pulled off, reresymptotics, opened, as the Intrails of a Sacrifice cut down the Back. He opinea, as the intrails of a Sacrince cut down the Back. He nieth a Metaphor taken from a Sheep, whose Skin is taken off, and he hanged up by the Neck, with his Back towards the Wall, and all his Intrails laid bare, and exposed to open view. He alludes to the anatomizing of a Creature (fay some) wherein men are are curious to find out every little Vein or Muscle, though they be never so close. They are naked, therefore God fees their outside; and opened, diffected, quartered, and cleft asunder through the Back-bone, so that he sees their inside also, opened is more than naked: naked is that which is not cloathed or covered: opened is that whole Inwards are discovered, and made confpicuous. A Speech borrowed (faith Mr. weems) from the Priests under the Law, who when they killed the Beast, all things that were within the Beast were laid naked before the Priest, and he saw what was sound, and what corrupted. Leighs Annot.

' Rane) One exposed and laid open to Shame, Reproach, and Contempt. For Garments are used to hide shame. Rev. 3.17. Por and naked.

Askedners Lack of bodily Cloathing in whole or in part.

'2 Cor. 11. 27. And in nahedneß. Also our secret parts, Gen.

3. 7. & 9. 22. Lev. 18. often.
2. Want of Christ Jesus, his Merits, and Graces of the Spirits, which are the Souls Deckings and Ornaments. Rev. 3. 18. That thou maift hide thy filthy nakedness. This is spiritual nakedness.

3. Weak, naked, and ruined places, Gen. 42. 9.

4. Shame, Ifa. 20. 4. marg. & 47. 3.

The flesh of their nakedness, Exod. 28. 42. marg.

6. Great Difgrace and Ignominy, Hab. 2. 15. The Metaphor being taken from Drunkards, who after a filthy manner uncover their fecret parts, Ibid. 16. Lam. 4. 21.

7. Great Want and Poverty , Rom. 8. 35. Job 22. 6. & 24. 7. 10. 1 Cor. 4. 11. Jam. 2. 15.

There is a double Nakedness to be gathered out of Gen. 2. 25. They were both naked and were not ashamed; and Gen. 3.7. They knew they were naked, and fowed fig-leaves. The former was a Nakedness full of Glory, Holiness, and Innocency,

containing four things.
Luprightness of Mind and Will.

2. Beauty, and Brightness of the whole Body and every 3. Harmony and confent of Appetite, Senses and Members.

with the mind.

'Impassibility of the Body, not obnoxious to Cold, Heat, or to fuffer any Hurt,

The latter Nakedness after Sin is full of Turpitude, Misery, and containeth a sense of all those Evils, contrary to the four good things now mentioned.

As 1. Depravation of Mind and Will by Blindness and e Perverines; and depravation of the Image of God in Wifdom, Holiness and Righteousness.

62. Filthiness and Deformity, in the privy Members speci-

3. Rebellion in the Appetite, and interior Powers against the rule of the mind.

4. Passions, sundry and many afficking and affecting the Body by Disease, and Distemper of the Air, &c.

\* £ ame] That whereby one person is known from another; as Peter, Paul, &c. Mat. 1.21. bis Name shall be Jesus. Luk. 1. 62. He shall be called John: or, one thing from another, as Rivers, Countreys, Cities, &c.

\*2. Testimony or report given of any man, which if it be for good things, and given by good men, then it is a good Name; otherwise it is an evil Name. Prov. 21. 1. A good Name is better than Riches. This is that whereby we are

made known and manifest to others, as men by their Names. '3. Our selves, or our own persons. Luk. 10. 20. Rejoice that your Names be written in the Book of Life; that is, that ye are known before and loved of God from everlasting, Rev. 21.

4. Honor, Renown, Praise, or Gloty. Deut, 26. 19. To make thee high above all Nations in Name. Gen. 6. 4. Men of Name, Eccl. 7.3. As vile perfons are faid to be men without Name, Job 30.8.

6. Appearance, flew and feeming. Opinion, Report, or account of men. Rev. 2. 1. Thou haft a Name to live; that is, thou are thought to live unto God in the Opinion and Account of Men, but art not indeed what thou feemest to

Thou baft not denied my Name.

'7. God himself; who is become (through Christ) a Father of the Faithful. Rev. 14. 1. Having his Fathers Name written in their Forehead, Rev. 22. 4.

to perfectly known to God, as Soldiers to their Captain, who hath mustered their Names in a Book, Rev. 13.8. whose Names are not written in the Book of Life. Also the Elect and Godly alone. Rev. 3. 4.
c. 9. Memory, mention. Prov. 30. His Name shall be put

10. The most noble and powerful Creatures in Heaven and Earth. Adt. 4. 12. There is given no other name under Heaven: Eph. 12. 1. Above all Names.

11. Great Excellency and Dignity. Phil. 2. 9. And given him a Name, &c.

12. Knowledg. Rom 1.5. For his Name among the Gentiles: that is, to make him known by spreading the Gospel, which is also sometimes called the Name of God, and of Christ, as Mat. 19. 29. Mar. 10. 29. Luk. 18. 29. Laftly, Authority,

Power, or Vertue, 1 Cor. 5. 4.

"12. A final Cause or Reason and Argument inducing to any thing; as namely, the servile use, goodness, profit, praise, pleasure or contentment of some person; or for his sake, and because of him, that he may receive Profit thereby, &c. Rom. 1.5. Mat. 19. 29.

"14. The representation of another person, the stead or supply of ones presence, place or work, Joh. 5. 43. Mat. 10. 41, 42. & 19. 27.

"15. The Commandment and Authority of some person, Deut. 18. 20.

"16. The Aid and Affiftance of fome higher power, Pfal. 44. 8. Luk. 10. 17. Mar. 16. 17. Mat. 7. 22.

17. The Merit, Mediation, or means of fome higher per-

fon, or the confidence had therein, Joh. 16. 23, 24.

18. Pofferity or Iffue, Deut. 25, 7. Ruth 4, 5, 10. Ifa. 66. 22.

19. A Note or Mark whereby one is different from another, Exod. 3. 15. & 15.3.

20. Ones (ake, Mat. 10. 42. & 18. 5. Mar. 9. 37, 41. Names given of God, were ilbmael, Gen. 16. 11. Isaac, Ib. 17. 19. Solomon, I Chr. 22. 9. The Son of Islaich, Ia. 8. 3. The Sons of Hojea, Hol. 1. 6, 9. John the Baptift, Luk. 1. 13. Chrift,

Of old the Fathers gave Names to their Children, Gen. 4. 25, 26. & 5. 29. & 35. 18. & 41. 5; 52. Exod. 2. 22. & 18. 3, 4. and fometime the Mothers, Gen. 4. 1. & 19. 37, 38. & 29. 32, 33, 34, 35. & 30. 18, 20, 21, 24. Judg. 13. 24. 1 Sam.
1. 20. or they under whose power the Mothers were, Gen. 30.
6, 8, 12, 12, or one in whose power the Child is, Exod. 2. 10. or the Neighbors, or such Women as were present at the Childbearing, Gen. 25. 26. & 38. 29, 30. Ruth 4. 17. but not without the consent of the Parents, Luk. 1.59, &c. And then did Parents name their Children, when they were Circumcifed; as now we do ours when Baptized. Nor were their Childrens Names unadvifedly imposed, but on good grounds, as is clear by their fignification. And often their Children had two or three Names, as Sarai, #libha, Gen. 11. 29. Elau, Edom, Ibid. 25.30. Balemath the Wife of Elau, Hoda, Ibid. 27. 1. Jebudith another of his Wives, Abolibama, Ibid. 36. 2. Gedeon, Jerubbaal, Jud. 6. 32. and fo of others.

They did also impose new Names on them who were under their power, or whom they did admit as their familiar friends,

or Houshold-fervants, Gen. 41. 45. Numb. 13. 17. Dan. 1.7.

Anne, when is a referred to God] Any thing whereby God and his Will is made better known to us. Thus his Titles, as God, Jehovah, Lord, &c. Alfo his Properties, as Mercy, Good-eefs, Truth: His Works, His Word, His Sacraments, His Religion, His Doctrine: All these are his Names. Exod. 20. 7. Thou halt not take the Name of the Lord, &C. Exod. 3, 18.
This is my Name for ever. And 33, 19, & 34, 6, 7. Pfal. 8, 1.
Joh. 17, 26, 1 Tim. 6, 1. Elfewhere often.

'2. The Aid and Help of God. Pfal. 44. 5. In thy Name we (ball tread down our Enemies. 2 Sam. 17. 45. I go againft him in the Name of my God.

43. His Honor, Renown, and Glory. Pial. 76. 1. His Name is great in Ifrael.

4. The renowned Vertue and Power of God. Mat. 7. 22. In thy Name, &c.

5. The Will and Counsel of God, concerning Salvation by Christ, Joh. 17. 6.

6. The Knowledg of God, Joh. 17. 11. Meton. fubj. His Love to us in Chrift, Pfal. 22. 22. Joh. 17. 26.

8. His Word by which he revealeth himself to us, and we know him, Pfal. 23. 21. Act. 9. 15.

9. His Wifdom and Power in defeating the Mifchiefs of the

Wicked, Pfal. 7. 17.
10. The Works of Mercy and Goodness, by which he is

6. The truth of the Gospel, or Faith of Christ. Rev. 3. 8. known as by the Name, Psal, 8. 1, 9. & 76. 2.

Ń 11. His Strength, Power, and Grace, Pfal. 20. 1, 7.

12. His Goodness and merciful Acceptance, Psal, 63. 4. 13. His Worship and Service, 1 King. 5. 5. Mal. 1. 6.

14. Such Dignity and Excellency as is peculiar to God, 6 Heb. 1.9.

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\* 2 Pame abobe eberp Pame ] Such Dignity and Renown as far excelleth all Earthly and Heavenly Dignity and Renown; what foever is in any Creature, Eph. 1. 21. He hath given him s a Name above every Name.

To be Baprized in the Rame of Chiff To give our Names to Christ by Baptism and therein to be made Parta-kers of his Death, Burial, and Refuredion. Act. 2. 16. They were only Baptized in the Mane of Christ. Act. 19. 5. Co be Baptized in the Mane of Christ. Act. 19. 5.

be Dedicate and set apart by Baptism unto God, as his peculicar People and Worshippers. Mar. 28. 19. Go teach all Nati-ons, and Baptize them in the Name of the Father, of the Son, and

· Holy Ghoft. 2. To receive Baptilm at the Hands of Man, who in the behalf of the Trinity, and by the Authority thereof, doth

4Baptize. 3. To be Baptized with the Circumstance of Prayer made to the whole Holy Trinity, and with calling on the Name of God, in Three Persons.

4. To be Baptized by the Power of the Trinity then nac med.

'a Pame better than of Sons and Daughters | The Title and Name of the Children of God, or Son or Daughter of God, of Members of Christ, of Heir and Fellow-heir with Christ; which is more excellent by much, than to be 'called or Named a Father of Children: This is spoken for the Comfort of Godly Eunichs, which are Childless, Isa. 56.

Lame of Blafphemp] One full of Blafphemy against God, against Goodues, and against good Men. Rev. 13. 1

And upon his Head a Name of Blasphemies.

\* Pame of Bilaphean) The arrogant Boatting, and Ti-tles full of Reproach, to God, to Christ, and the Christian Church. For Example, in that the Pope is initialed to be e neither God nor Man, but one between both. Also our Lord God, the Vicar of Christ upon Earth, the universal Bishop, the Head of the universal Church. Also the particular Church of Rome, which vaunteth her self to be the Foundation and Form of other Churches, the Mother-Church, from whence · Peter's Chair cannot be fundred that she cannot erre; and all to be Hereticks, who in Articles of the Faith and Sacraments, thinketh otherwise than she doth: Besides innumerable more blasphemous Names which that Beast bears in his · Forehead. Rev. 13. 1. And upon his Head the Name of Blasphe-

Monuments of Idolatry were upon the feven hills of Rome; or, their feveral Governors were Idolaters. Annot.

The Name of Blasphemy, is a Note of Idolatry. Mede. Pame of Chem, of Jelus, of Logo, of Bod] Chrift , or · Jefus himself, or God himself, Act. 9. 14, 16. Psal. 124. 8. Tim. 2. 10. The meaning hereof is to admonish us to seek to understand no more of God and of Christ, than is made known to us in the Word.

'2. The Commandment of Christ, Mat. 18. 20. 2 Thest. 43. 6. Col. 3. 17.

3. His Authority, Mat. 7. 22. & 21. 9. Act. 4. 7, 10. 4. Chrift, and his Doctrine and profession of the same, Mat.

10. 22. & 19. 29. Rev. 2. 13.
5. His Glory, Vertue, Juffice, Mercy, and the whole matter of the Gospel, Act. 9. 15.
6. His advancement above all Principality, Power, Might,

Dominion, Phil. 2. 9. expounded by Eph. 1. 20, 21.

Carome in the Paule of Chill Either Christ his agno-

mination or his Authority, Mat. 24. 5.

"To come in the Dame of the Logo To be fent of God,
or to come from him, furnished with divine Authority, as his e peculiar Messenger. Mat. 11.9. Bleffed be be that cometh in the Name of the Lord.

"To confess bis Mame To celebrate and fet forth the Praises of God, Heb. 13.15.

Declare his Mame | To preach the Doctrine of Grace,

e o babe a befire to his Dame Inwardly to meditate of the Truth, Justice, and Power of God, as also of his Word and Work, thereby to prop and stay their Souls in Patience and Truft, till their Deliverance promised came. Ifa. 26. 8. The defire of our Soul is to thy Name. This their Meditation in the Ninth verse, is set forth two ways:

1. By the earnestness of it, expressed in two terms, Soul

2. By the continuance of it, Night and Morning; that is, 5 all the day long.

"To contemn and cause to be set at nought, the outward true Worship of God, as the Priests and lews did, by offering corrupt Sacrifices, contrary to the Law. Mal. 1.6. Ye destile my name. See vers. 7.8. ...

for his Planes lake The voluntary for laking of Countrey and Goods, for this End and Caule, that they might

f preach the Gospel to the Gentiles, 3 Joh. 7.

' Mame of mp God] A manifestation to the World, that
God will take his chosen ones under his special Protection. Rev. 2. 12. I will write upon him the Name of my God.

He shall be openly acknowledged to be the Child of God. Rom. 9. 26. 1 Joh. 3. 1, 2. Mal. 3. 18. Heb. 11. 16. And he shall be enrolled as a free Denizen, and a Cirizen of the Heavenly Jerusalem, Luk. 10. 20. Eph. 2. 19. Phil. 3. 20. Heb. 12. 23. Annot.

'Inthe Pame of a Beophet, Difciple, righteous Man] As a Prophet, as a Disciple, as a righteous man, because they be fuch. Mat. 10. 41, 42. He that receiveth a Prophet in the Name of a Prophet, &c.

'Mp Dame fall be in him] Christ to be very true God, co-effential with his Father: also his lively Image by whom he is known; and laftly, his Vice-gerent authorized to be Lord and Ruler over his People. Exod. 23. 21. Because my Name is in him.

Co gibe ought for the Mame of Chiff To entertain one for the Love and sake of Christ, because he honoureth him. Mar. 9. 41. Wholoever will give a Cup of cold Water for my

" No be named with ones Mame To be taken and accounted for ones Child, no less than if he were born of him. Gen. 48. 19. Let my Name be named upon them.

1. Thus Gods Name is faid to be called on us , Deut. 28. 10. 2 Chr. 7. 14. Jer. 14. 9. that is, we are named the Sons of God, 1 Joh. 3. 1.

2. To be renowned by bearing the name of some most excellent, as Christians are by bearing the name of Christ, Eph. 3.15.

2. To be accounted ones Wife, Ifa. 4. 14 4. To have a new Name put on him in Circumcifion or Baptism, thereby to be put in mind of our Duties, as Isa. 8. 2.

Luk. 1. 59, 60, 61, 62. & 2. 21.
'Pzw Pame] The Child of God. Rev. 2. 17. I mill give unto him a new Name. See New.

Some others expound it of the foiritual Benefits of Christ, and the Dignity that follows them.

' Dem frame | The Title and Name of the Children of God, by Grace of Adoption. Rev. 2. 17. In the Stone a new Name mitten.

An Addition to his Absolution, of such Glory, as none can understand, but such as have it, 2 Cor. 2.9. An inward Assurance of his Right and Interest in these Honors. He alludeth to Isa. 65. 15. Annot.

2. The Society of that glorious Kingdom which Christ shall in this World communicate to his, as far as they be capable of it. Rev. 3. 12. I will put upon him my new Name. He shall be honoured for a King and Conqueror like me.

Phil. 2. 9. Or, he shall have a new Name of mine imposing on giving. Annot.

But to name a tling Not to speak or make mention

with pleasure and liking, but with a loathing and detestation of the thing named. Eph. 5. 3. As for Covernies, let it not once be named. Pfal. 16. 4. Exod. 23. 13.

Rame | Thy Name is an Oyntment poured forth, Cant. 1. 3. As Mellias and Christ is by interpretation annointed, and he is called the Oyl ( or Oyntment ) in Ifa. 10. 27. So by his Name is meant his Law, the Doctrine of Faith, Rom. 3. 27. as it is written, The Isles (hall mait for his Lam, Ifa. 42. 4. which is expounded, The Gentiles shall trust in his Name, Mat. 12. 21. and the preaching of that Grace is called the bearing of Christs Name before the Gentiles, Act. 9. 15. and as a good Name is better than a good Oyntment, Eccl. 7. 1. So the Name and Doctrine of Christ, excelleth all other, that at the Name of Jesus every Knee Should bow, phil. 2. 10. This Name is as a precious Oyatment powed forth by the preaching of the Gospel, and by the Miracles confirming the same, accomplished not only by Christ himself, Ad. 2, 22. Luk. 4. 14, 15. But also by his Apostles, Mat 10. 27. Rom. 15. 19. & 16. 25, 26. 2 Cor. 2. 14, 15, 16. And as the Box of Oyntment when it was broken and poured forth on Christs Head, the House was filled with the Savour of it, Mark. 14.3. Joh. 12. 3. So when his Name and Gospel is preached abroad, it giveth the Odour thereof into all Christian Hearts, so that by the preaching of Faith, they also receive the Spirit, Gal. 3. 2, 5. and are annointed of God, 2 Cor. 1, 21, and have an Unction from the Holy One, and know all things, 1 loh. 2. 20. that whereas before they mourned for their Sins and Miseries. they now are comforted, and have the Oyl of Joy given them, Ifa. 61. 3. Ay fw.

The Name is an Oyntment , or Thou art an Oyntment , for Name

bbQ

is oft put for Perfox, and fo Christ was Oyntment to himself, his Godhead anointed his Manhood, and therefore he was ealled the Meffiah, Dan. 9. 26. who was poured out for us ( emptied himself) that we might be full, yet so as that his Graces, are like the eternal Springs of the Earth, that cannot dry up.

\*Ebrough the Mame Through the true knowledg of him-felf: a Metonymy of the Subject. Joh. 17. 11. Keep them through thy Name.

Others expound it of the Power of God, whereby mer are preserved: both Expositions may stand; for God by his Might keeps fuch as foundly know and fear him, and none

Agains To mention, express, speak of, Gen. 23. 16. 1 Cor. 5. 1. Eph. 1. 21. Named, Gen. 27. 36. or called. Ayrfu. Manual P To wit; or, even, annexed by apposition to what goeth before, Ifa. 7. 20. In many places it's supplied, not to be

found in the Original. Gave Names, Gen 2. 20. Heb. called, marg.

Dame The number of the Names, Act 1. 15. That the word byout is here taken for a Person, not literally, a Name, will easily appear by the like use of in the Hebr. for though that primarily fignifie a Name, yet it's ordinarily used in the Hebr. Writers in this other sense, for Person, and with an emphatical adjunct ( The Name) it is commonly set to fignifie God, who is ner' ¿ξοχών, ο ών, he that is. So Phil. 2. 10. evolue Ino the Name of fejus, feems to be no more than fejus, who was at his Resurrection to have Dominion over all Creatures, and to be acknowledged to have so. Dr. Ham. Annot. d.

Pasmi Fair, beautiful, comely; or greatly moving. The Wife of Elimelech, Ruth 1. vers. 2.

Paphtib] A Soul; or refting; or after the Syrian, multiplying. The Son of Ishmael, Gen. 25. 15.

Papthtail My wrestling, Comparison, likeness, or crookedness. The Son of Faceb by Rachel, Gen. 30. 8. His Posterity, Judg.

Maphtubim | Open , or an opening. The Son of Migraim,

Gen. 16. 13.

Papin Taken largely for a Linnen Cloth, Luk. 19. 20.

Papin Taken largely for a Linnen Cloth, Luk. 19. 20. Brittly, for a Handkerchief wherewith the Sweat is wiped off, as sudorium, a sudore, implieth, Act. 19. 12. Or, for a Cloth wherewith both Men and Women covered their Faces, as the Syrians and Hebrews take the word; or a Linnen Cloth wherewith they covered the Faces, and wrapt about the Hands of

the Dead, Joh. 11. 44. & 20. 7.
Parciffus] Aftonied, or neglecting. A mans Name, whose

Friends Paul greeteth, Rom. 16. 11.

Partow Strait, close, not wide, wanting room. Spoken of a place where there was no way to turn, Numb. 22. 26. of Mount Ephraim, as being too small for the Children of Joseph, Josh. 17. 15. Of a Pir (whereunto a strange Woman is compared ) out of which a man cannot get , Prov. 23. 27. Land, Ifa. 49. 19. Windows, Ezek. 40. 15. The way which leadeth

to Life, Mat. 7. 14.

Parrowed Beffe] 1 King. 6. 6. Heb. Narrowings, or Re-batements. At the Floor of the middle Chambers, there was a Rebatement in the Wall, a Cubit thick; and at the Floor of the highest Chambers, such another Rebatement. On these Rebatemets the Beams of the Chambers were laid. Annot.

Parrs roip Lookest narrowsly, Job 13, 17. Heb. Observest. As men use to watch those that are put in the Stocks; that they may not escape; so thou dost take away from me all means of escaping these Troubles. Others read , It keeps in. The Stocks keep in the Prisoner, so that he hath no way of efcaping; and so do these Afflictions keep me fast. Annot.

Shall narrowly look upon thee, Ifa. 14. 16. or, shall look wishly

upon thee. Annot.

Mathan] Given, giving, or rewarded. The Son of David 2 Sam. 5. 14. A Prophet, Ibid. 7. 2. The Father of Igal, 2 Sam. 23. 36. The Father of Agariah, I King. 4. 5. The Father of Zabad, I Chr. 2. 36. The Brothet of Joil, I Chr. 11.38. A chief man, and of understanding, Ezr. 8.16. Of

Pathamet] The Gift of God. The fourth Son of Jeffe, 1 Chr. 2. 14. One that did blow with a Trumpet before the Ark of the Lord, 1 Chr. 15. 24. A Scribe, one of the Levites, Ibid. 24. 6. The Son of Obed Edom, Ibid. 26. 4. Also the name

of a true Ifraelite, Joh. 1.45.
Rathan-meleth The Gift of the King; or, the King giving,

or rewarding. A Chamberlain, 2 King 23. 11.
[Pation] Either the Countrey or People which inhabit it Pial. 117. 1. Praise him all ye Nations. Rev. 7.9. Of all Nations, Kindreds and People. Exod. 19. 6. Te shall be an Holy Na-& tion-

3. The Original and Beginning of Nations, Genef. 24.

4. Countrey-men, Natives of the same Stock, Act. 26.4.

5. Posterity increasing into a Kingdom, Gen. 12. 2. & 18.

6. A People, Gen. 20. 4. Jews, Jer. 9. 9. Gentiles, or Heathen People, Ifa. 2. 2, 4. Jer. 2. 11. Act. 13. 19.

3 great Pation A large Posterity, both for quantity and quality; for number and Name; so was Abraham's, for of him came the Ismaelites by Agar, the Midianites by Keturah, and the Ifraelites, which were great in multitude. Secondly, in Renown. Thirdly, in Laws. Fourthly, by the Covenant with God. Fifthly, because great Kings, Prophets, and holy men came from him, Gen. 12. 2.

Coencreale a Parten | To heap upon the Jews being brought low. Life and all good things more and more, Ifa.

Ration | Nation Shall rife against Nation , Mat. 25. 7. The Gr. word 290 here which we render Nation, and the Latine gens, answerable to the Heb. 7128, are the Originals from whence the words Ethnick (or Heathen) and Gentiles come, and by the customary acceptation of the Words for the other Nations of the World, exclusively and in opposition to the Jews then, and Christians now; it comes to pais that the word Nations is ordinarily thought to fignifie all other People of the World, but never the Jews. But this is a Miftake, thus cafually and causelessly occasioned; for there were several Divifions of Palestine ( as they were before govn monda, Deut. 15. o. Many Nations, and great, chap. 9. 1. which the firms were now possess of these is properly called 2010. natio; so βαπλεία and each of these is properly called 2010. natio; so βαπλεία Kingdom too, there being feveral Tetrach over them, Luk. 3. I. So Eccl. 50. 26. There being mention of two Nations, Samaria is presently specified to be one of them. And so here. and Luk. 21. 10. The Phrase Nation against Nation ( and in like manner Kingdom against Kingdom ) may well denote Civil intestine Commotions in Palestine, perhaps one of these Tretrarchies against another; or else, one of these against it self as civil wars are intestine Breaches in the same City or Nation ) and so certainly the very Phrase is used, 2 Chr. 15.6. where is an Expresion of the great Vexation of the Jews, vers. 5.it's added, Nation was destroyed of Nation, City of City; where the Gr. read, Andrew of the solution of the solution for the solution of the solution for the soluti (ball rife ) against Nation. In this sense we find not only the word Nation in the fingular appropriated by some Adjunct to Judea, as our Nation, Luk. 7.5. Our Place and Nation, Joh. Juneau, as our reation, Lun. 7. 5. Our Flace and reation, John 11. 48. The Nation of the Jews, Act. 12. 22. This Nation, Act. 24. 2. Thy Nation, Joh. 18. 35. and my Nation, Act. 24. 17. & 26. 4. & 28. 19. But without any such Adjunct, 30 20 9. the Nation, Luk. 23. 14. & Joh. 11.50, 51, 52. And even in the Plural, the word Nations used in the Prophets, for Palestine. So Pfal. 2. 1. 17112, or Nations, and People that oppose Christ, are I conceive, the Jews, in their Consultation against him; and so it's interpreted and applyed peculiarly to them, Act. 4. 25, 27, 28. And so when of Jeremy it's said, that he was ordained a Prophet to the Nations, Jer. 1. 5. The Jews sure are at least one of those Nations. So chap. 4. 16. Mention to the Nations; i.e. to the Jews. So chap. 25. 11. These Nations; i.e. The Jews hall ferve the King of Bablion feverty years the precife time of the Jewish Captivity. So when Mar. 12. 15. it's faid, that Christ withdrew from Capternaum (and Mar. 7. 5. it's specified that it was to the Sea of Galilee) upon that it is applied to him by St. Matthew, that of Ifa. 42. 1. that he hall declare Judgment to the Gentiles or Nations; and in him shall the Edwn Nations truft , i. e. the Jews in Galilee, and the adjacent Cities of Tyre and Sydon, &c. which came out, and were healed of him, Mar. 3.8. when the Pharifees confulted to destroy him, Mat. 12. 14. So Lam. 1. 1. when of Ferusalems it's faid, That she was great among the Nations, that signifies that City to have been the Metropolis of Judea, as it is farther exprest by the next words, and Princes among the Provinces, hat this is the meaning of Nation here, will appear both by the Completion of this Prophetie in the great Commotions and Slaughters that were in Palestine, as also by the addition of Famines, &c. From Place to Place, which belongs to that Famine mentioned Act, 11.28. And when it's there faid that it shall be on the whole world, that must de understood (as ouselling world, fignifies, Luk. 21. 21. 26. Rom. 10. 18.) the whole Land of Judea, according to the manner of the Septuagent, who oftrender the Lind (when it fignifies the Land of Judea) by δικεμένη, the world. So Ifa. 10.23. where for a τη δικεμένη, in the World, the Apostle, Rom. 9. 28. reads mi f yns, upon the Land. And in this sense of world, the Prediction here The Author and Head of a Nation or People. Gen. 25.
The Author and Head of a Nation or People. Gen. 25.
Two Nations are in thy Womb. This is meant (by a Metonymy)

[aith, that there was a great Famine through Judea. And ac20. Jacob and Esau, the two Roots of the Israelites and Edomites. Cordingly it's said, Act. 11. 29. that they of Antioch sent

Relief into Judea, which argues the Famine to have been confined to Judea, and not extended to Antioch. See 1 Cor. 16. 1. and 2 Cor. 9. 1. And thus most probably must mayre Elyn be interpreted in this chap. vers. 9. All the Nations, i. e. of Palestine, all the Jews in all Parts, for the Jews were they which to have and perfecuted them ( and the Gentiles comparatively did not, but as they were stirred up by them ) and the Apofiles are not yet supposed to go out of Palestine, but to be on their Task of Preaching through the cities of Israel, till the time of Christs coming to destroy that People, Mat. 10. 23. Dr. Ham. Annot. /.

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Teach all Nations, Mat. 28. 19. Edyn, Nations, doth not fignifie here the Tribes and Families of the Jews, the Regions and Cities of Palestine, exclusively to the other Nations of the World; fo neither the Nations of the Heathen World in oppo Stion, or exclusively to the Tews; but primarily, and in the first spron, or excurrees with fews; our printary, and in the first place, the feveral Parts of fudea, and the fews whereforeer they are in their Dispersions abroad; and then secondarily, the Gentiles mingled with the fews; and finally, the whole Gentile World, when upon the fews rejecting the Gospel, the Apostles depart from them, and go to the Gentiles. Idem.

Two Pations | Father of two Peoples, Gen. 25. 23. Patibe ] His native Countrey, Jer. 22. 10. Heb. the Land of

his Nativity, as Gen. 1 1. 28. & 24.7. Annot. Parinty That is, Birth, Ezek. 16. 4.

Bature | Our Estate by Birth, being born into the World corrupt and finful. Eph. 2. 3. We are by Nature Children of "wrath; that is, such to whom the Wrath and Judgment o God is due, even for our Birth, through the Guilt of that Corruption, which by fin fell into our Nature. Rom. 11. 24. wild by Nature; that is, by Impurity and Uncleanness of Nature.

. 2. Sensuality. 2 Pet. 2. 12. As natural brute Beafts. 3. A Prerogative gotten by Birth, or natural Descent and

Generation. Gal. 2. 15. We which are Jews by Nature. 4. Natural Reason or Judgment, shewing men what is ho-enest. Rom. 2. 14. Gentiles do by Nature things contained in the

Law. 5. A long continued, and commonly received Cuftome. Cor, 11. 14. Doth not Nature teach you, &c. Some interpret · Nature here to be the common Instinct of Nature.

66. In truth, or in very deed. Gal. 4. 8. Ye did Service to them which by Nature were no Gods; that is, no Gods in deed

and truly, but by Opinion and Estimation of men. '7. Godly Qualities, and good Dispositions put into our Nature by divine Power. 2 Pet. 2.4. Partaker of the Divine Nature; that is, of Righteouinels and true Holinels, wherein we

refemble God, as Children their Father : bearing the Image of his Wildom, Purity. 8. Essence or Substance. Heb. 2. 16. He took not the An-

egels Nature. Jam. 3. 7. The whole Nation of Birds and Beafts hath been tamed by the Nature of man.

"9. Kind, or Kindred, Jam. 3.7. marg.
"10. Dipolition or inclination of any Creature to Iome-"thing agreeable to his being and Conservation, Jam. 2.7. Na-" ture of Birds.

" 11. Vertue, Power or Wisdom, or all thele, Jam. 3.7 "Nature of man.

12. Mankind, Jam. 3. 7. Nature of man, marg. 13. The whole life of man, Jam 3.6. The Course of Na

14. The proper Appetite to the own kind, Rom. 1. 26. 15. Natural Reason and Judgment, informed in the Law, Rom. c. 14. and enlightened by Christ, Joh. 1. 9.

16. That which is naturally, Rom. 2.27. 17. Natural apprehension agreeing with right Reason; or

( as we call it ) common Sense, 1 Cor. 11. 14.

18. Birth, natural Descent, and Generation, Gal. 2. 15. Rature | Doth not even Nature it felf teach you? 1 Cor. 11 14. It's either the universal Custom of all Nations, or the Fashion of the place, or of the generality of People for Men and wo men to diffinguish their Sexes by cutting or not cutting the Hair.

Dr. Ham. Annot. f. Batural Sential, Jam. 3. 15. Comp. the Text with the Marg. Without natural Affection, Rom. 1. 31. or, unfociable

marg.

\* Matural Body | A Body quickened by the Soul, and is maintained in life by natural and ordinary means, as Meat, Drink, Sleep, &c. and is subject to natural Affections and O-• perations, as Generation, Nutrition, Augmentation, Motion, • &c. Contrary to this is a Spiritual Body, which being endow-'ed with the Condition of Immortality, is preferved alive nourished in the Womb) is commended for the form, round without such means, by the immediate work of the Spirit.

as a Goblet, and for the Nourishment which is mixed Liquer 1 Cor. 15. 44. There is a natural Body, and there is a printual without fearcity, wherewith the Goldet is full, and after her Ebody. The Body when it is fown and buried, is not now Brefts (with which the Child is nourished after it is brought a natural Body, but was while it lived.

As mens Bodies in this earthly Effate are faid to be antmal ( or natural ) because they are quickned by the Soul. which doth vivine or give them life. 2. Because this animal Life being weak, needeth many natural Helps, as Meat, Air, Reft, Phyfick, &c. And 3. are subject to natural or animal Affections or Operations; as, Generation, Augmentation, Nutrition, Motion, Mutation, Corruption, &c. So after the Refurrection, the fame Bodies of the Saints are called Spiri-'tual, not for that they be turned into Spirit, (Because they remain still Bodies without any change of substance) but in regard they shall be endowed perfectly with the Condition, Qualities and Gifts of the Spirit; as our Savior faith, Mat. 22. They shall be like the Angels in Heaven, which neither marry, nor are given in Marriage. The Bodies once raifed shall be wholly moved and ruled by the Spirit of Christ their Head. 2. Be altogether fubject to the Spirit, and final intend none but fpiritual Actions.
3. Enfreed from all Actions of natural Life. And 4. The Spirit fhall immediately fulfain them by his exceeding Vertue, without any fuch Helps as now our frail and animal Life doth fland in need of. They therefore erred grossly, which thought, our Bodies should be changed into Spirits, and become unsensible, invisible, and untouchable, &c. as one Tohannes Hierofolymitanus, and after him Mr. Stapleton affirmeth, and as the Anabaptifts do hold: For the Refurrection shall add Glory unto, but shall not destroy the nature of Bodies, else could it not afford Matter and Cause either of Comfort in the Godly, or of Terror in the Wicked, if the same Bodies did not rise again.

\* Ratural brute Wealts Persons carried unto brutish Luss, being led not by any Reason or Counsel, nor by the Spirit of God, but by a blind violence of Nature void of Judgment. 2 Pet. 2. 12. As natural brute Beafts. These are said here, vers. 12. to be made to be taken, by a speech borrowed from Beafts, framed to that end, to become a Prey to others which confume them; so these devillish Creatures willingly put themselves into the Snares of Sin, being Vessels of Wrath prepared to Destruction, Rom. 9. 22.

'Matural .. are True and faithful Care, void of counterfeiring and Negligence. Phil. 2. 20. which hath a natural Care of your matters.

Barural Men The unregenerate man, who fill flicketh in the old Corruption of Nature, his Ignorance and Obftinacy which he brought with him into the World, 1 Cor. 2. 14. The natural perceiveth not the things which be of God.

Raruras son One truly and indeed begotten by the Gof-'pel. Tit. 1. 3. Titus my natural Son, or my own Son. 1 Tim. 1. 2.
'Parurai uia A Cuftom agreeable to the Law of Nature.

Rom. 1. 26. Did change the natural use into that which is unna-" Paturally | By Light and Infinct of Nature, Jude v. 8.

What things they know naturally. Baturainele of Lob: | Truth and fincerity of Love.

2 Cor. 8. 8. I prove the naturalneß of your Love.

Babil That Member and Part of the Body which is in the middle of the Belly, Job 40. 16.

2. The extream Impurity and Deformity of our corrupt Nature. Ezek. 16. 4. Thy Navil was not cut; that is, thy impure and finful Nature was not corrected and healed.

'3. The middle part of any thing. Judg. 9. 37. I see Folk come down by the Navil (or middle) of the Land. Metaphor. '4. The whole Body, Job 14. 11. His Force is in the Navil of his Belly. Synecdoche.

'5. Both Body and Mind, and whatfoever is within or without a man , Prov. 3. 8. So health shall be to thy Navil. An

Allegory.
6. Means of fpiritual Nourishment in the Church, Cant. 7. 2. For as Infants in their Mothers Womb, by the Navil take in Nourishment from the Mother, to strengthen the most inward Parts; fo the Godly in the Church are fed frengthened, and put in good plight every way, through the true Knowledg and Reverence of God.

Patil] The midft, Ezra 38. 12. Comp. the Text with the

' Pabil That Part whereby the Child receiveth Nourishment whilft it is in the Mothers Womb.

c 2. An Instrument by which Spiritual Nourishment is conveyed to the Children of the Church; to wit, Belief in the Word preached. Thy Navil is like a round Goblet that wantetin not Liquor, Cant. 7. 2.

The Spoule is here commended for her propagating the Truth unto others, likened unto a Mother Conceiving and Nourithing her Children. The Navil (by which the Child is forth) are praised in vers. 3. Thus Paul preaching the Gospel to the Churches is likened sometime to a Father that begetteth, sometime to a Mother travelling in Child-birth, fometime to a Nurse cherishing her Children, I Cor. 4. 15. Gal. 4. 19. I Thess.

2. 7. Ayrfw.

The Navel is not more tender or beneficial in respect of the natural Body, than it is in the mystical, whose Navil is expounded to be the Laver of Regeneration, that is, the Sacrament of Baptim, by which, as Plants by their Roots, or Children by the Navil, fo are all the Members of the Church fed and nourished, even when they are so weak and seeble, that they cannot eat or feed of themselves, but their whole life and fustenance is conveyed by others unto them. It was the Cufrom of the Eaftern Nations to infuse Balms and other precious Mixtures upon their Navils both for Delight and Health. The wife man faith, that the Fear of the Lord exceedeth all the unit man latth, that the reat of the loth exceeded and the unitions, it is Healthto the Navil, and Marrow to the Bones, Prov. 3. 8. and so is the Grace exhibited and given in Baptim, which wholoever receives and improves as he ought, will find find it a full Goblet crowned with Plenty and Comfort, which

mind it a time cooner crowned with Frency and cominer, which will refresh and heal every Temptation. Annot.

\$\mathbf{A}\text{abe}\right] 1 King. 7. 33. The Center of the Wheel, on the outside whereof the Spokes are put, and through which the

Maughr] Unwholfome, 2 King. 2. 19. Not worth much, of

fmall value, Prov. 20. 14.

Ramultingis | Lewdness, ungraciousness, 1 Sam. 17. 28. Mischievousness, a general inclination to Evil, loose licentious

Planghtr | Wicked, Prov. 6, 12. A naughty Tongue, Ibid. 17, 4. Or, of naughtines; that is, most naughty. Naughtiness must be laid apart, Jam. 1. 21. as wherein Transgressors shall

Paup A multitude of Ships; as, of Solomon, I King. 9. 26. Paup A multitude of Ships; as, of Solomon, I King. 9. 26. Hiram, Ib. 10. 11. Jehofaphat and Abaziah, which were broken, Ibid. 22. 49,50. Tar[hi/h, Ia. 60. 6. Ufeful for War, Dan. 11. 40. and for Merchandize, Prov. 31. 14. and to bring rich Commodities from forein Countreys, 1 King. 9. 28. 10. 11.

Partie J. Comprises. 1115 Sout Of Epiz, Lux. 3, 25. (28 p) A word of gain-faying, 1 Sam. 8, 19. & 12. 12. of denial, Mat. 5, 37. of imposing silence, Rom. 9. 20. (28 p) Mat. 2, 23. It's derived of 73.3, which fignifies

fieth a branch; herein regard being had to the Propheties, where our Savior is fo named; as Isa. 11. 1. Jer. 23. 3.

\$\int\_{0.27}\$ terth \( \) Separated, crowned, or \( \) santified. A City where-

in Christ dwelt, Mat. 2. 23. in Christ dweit, Mat. 2. 23.

Basarite He was a person which had made a vow of separating himself to the Lord in a special manner: the Law and order whereof is written, Numb. 6.2, 3, 4,5,6,7,8, 6 6c. until vers. 21.

· It fignified fundry things:

1. The purity of Christ that was so perfectly separate from

2. That we should separate our selves from all evil things. Sinners, Heb. 7. 26. and whatfoever hath a shew of Evrl, 2 Thess. 5. 22.

'3. Whereas the Nazarite was holy in a special manner, this fignified the perfection of Holiness in Christ above others; and that at length he should give the like Holiness to his 'Church, Eph. 5. 26, 27, 28.

"4. A Dweller in the City of Nazareth.

. A professor or follower of the Vows or Ceremonies of " a Sect called Nazarites.

" 6. Christ, as in the 1. and 3. sense.

E N

Read] Moved, or moving. A City, Josh. 29. 13.
Reapolis Anew City. A City, AR. 16. 11.
Rearist] The Child of the Lord, the shaking of the Lord, the matchman of the Lord, or the Lord watching. The Son of Shemajab, I Chr. 3. 22. The Son of Ishi, Ibid. 4. 42.

A shai] Fructifying, or budding forth; speaking, or prophessing.
One that sealed the Covenant, Neh. 10. 19.

Pebatoth] Buds, or Fruits, or Propheses. The Son of Ilb-

surenatory | Emass, or Fruets, or Propagation | The Son of Appearance | Gen. 25. 13. His Potherity, 16. 60. 7.

Perbadian | Prophefic, cloaked talk, hidden, or budding forth, or prophefying cloakingly. A City, Nch. 11. 34.

Perbad | Rebolding. The Father of Feroboum, 1 King. 11. 26.

Perbad | As Nebai. A City, Numb. 32. 38. and Mount, Deut.

Rebuthabut33at The morning of the generation, or wailing of Judgment, or the Sorrows of Powerty. A King of Babylon, 2 King. 24. 1. called alfo Nebuchadrezzar, Jer. 21. 2.

12: burbadnezzat ] By Notation, Nabe (Ila. 46. 1.) is Lord

#7: DURUBORESTAT | BY NOVARIOUS PRODUCTION OF AUGUST | STATE |

of ketping or floring. Broughton on Dan.

Debuttasta: | Speech, Prophete, budding, springing, flowing, or after the Hibrew and Syrian, Fruit, or budding forth of delipering. A Prince of Nebuchadnezzar's, Jer. 39. 13.

Rebuzara pan A budding forth, prophesie of forein judgment; or, the budding forth of the foot of a Pillar. Captain of the guard, or chief Marshal to the King of Babel, 2 King. 24.8.

or cinct matinat to the anigot sapet, 2 king. 25. 8.

Pereffate J Needful, requifite, meet, Act. 13. 46. Neeffaty Food, Job 23. 12. or, appointed portion, marg. Neeffary 4fes, Tit. 3. 14. The providing for the necessaries of this Life, Meat, Drink, Cloaths, &c. Dr. Ham. Annot. f.

"Accellity]

1. Want of good things temporal, Rom.

"2. Any conftraint or forcing cause, by Authority, &c.

'1 Cor. 9. 16. 2 Cor. 9. 7. & 6. 10.
"3. The means or use of a thing, both in procuring good, and preventing evil, Heb. 7. 12.

Here note, that usually unto this word, or such as are equivalent hereunto, as muft, muft needs, and fuch others; a Rea-fon thereof is either express or implied, as Mat. 18.7- It muft needs be that Offences come; namely, in respect of the Power and Malice of the Devil, the Weakness and Wickedness of Man. Luk. 22. 17. Of necessity be must release one unto them at the Feast; namely, because of the continued Custom. Rom. 13. 5. Te must needs be subject; namely, not only for Wrath, but for Conscience sake.

" Necessity is two-fold : " 1. Absolute, a Force which we cannot relist or avoid it. " 2. Conditional, where me may do good as we are commanded, or must suffer Evil and Punishment as we are threatned: for if we choose to do good, there is no neces-fity that we should be punished; and if we out of infidelity, will try the danger of punishment, there is no necessity of do-

ing our Duty, Rom. 13. 5.

Receffitp Heb. 7. 12. For the Priefthood being changed, (or speciality | Heart, 12 for the response over general, (in translated, namely from the Tribe of Levi, to Judo) there is made of necessity a change (or Iranslation) also of the Law. This place is much used and urged by them that hold against the payment of Tithes, but they must prove them to be of the Le-witical Ceremonies, which were abrogated by Christ, else this place makes nothing for them.

Part make nouning for them.

Part Mitter | Such great Wants and Difficulties, which the Godly meet withal, Act. 20. 34. 2 Cor. 6. 4. & 12. 10.

Petho] Lame, or Smitten. The surname of Pharaob, 2 King.

Put for, 1. That part of the Body between the Head and the Shoulders, Gen. 27. 16. & 33.4.

2. The Head, Deut. 21. 4. 3. The hinder part of the Head, or Back, 1 Sam. 4. 18.

4. The whole man brought under subjection, Deut. 28. 48. Jer. 27. 8, 11.

5. The Heart, Prov. 29. 1. Jer. 7. 26. 6. The Hand or Body, Neh. 3. 5.

7. Power over, Pfal. 18.40. 8. Life, Rom. 16.4.

9. The chief City in a Body-politick, as Jerusalem, Isa. 8. 8. Mertemancer ] One that feeketh to the dead, and enquireth of them, Deut. 18. 11. as Saul, 1 Sam. 28. 11, 15.

Redabiad Ihe Vom, or the Prince of the Lord. The Son of Jeconiah, 1 Chr. 3. 17, 18.

belp, when God in his infinite wifdom shall see it most needful.

Pard To stand in need of, Luk. 11. 8. To want, Eph. 4. 28. To have cause or reason, 2 Tim. 2. 15. What needeth it? Gen. 33. 15. Heb. wherefore is it ? marg.

Predfui] Uleful, profitable, necessary, Ezr. 7. 20. Luk. 10.

42. Phil. 1. 24. Jam. 2. 16. feetp] One that is deftitute, poor, in want, and stand-

eth in need of help, Dan, 15, 11. Pfal. 82. 3.

Reput: The hanging for the Door of the Tent, was to be wrought with Needle-work, Exod. 26. 36. So Agrens Girdle, Ibid. 29. 39. So the Hanging for the Gate of the Court, Ibid. 38. 18. Sifra's Mother expected a Prey of Needle-work, Judg. 30. And of the Church it is faid, She shall be brought unto the King in Raiment of Needle-work, Pfal, 45, 14. That Phrase of a Camel going through the eye of a Needle, Mat. 19. 24. is a proverbial manner of speaking, whereof this is the meaning, That there is nothing in the World more difficult, than for that man who hath fet his Heart upon his Riches, to enter into the Kingdom of God.

Prebs | Of necessity, Mat. 18. 7. Mar. 13. 7. Act. 1. 16. He will needs be a Judg, Gen. 19. 9. will be judging judge, or

he will judging judge. Aynsw. And the property of the will judging judge. Aynsw. Must I needs brings, Gen. 24, 5. Shall I returning return. Idem. Needs be born, Jer. 10. 5. Heb. bearing born they shall be, or carrying, they shall be carried. Annot.

Deet | Spoken of with relation unto 1. Place, Gen. 19. 20, & 29. 10. Exod. 13. 17. Numb. 25. 3. 4. 18. Ezek. 7. 7. Zeph. 1. 14. Mar. 13. 28.

E

3. Persons, both God and man; God, who is near unto his 3. Perjons, north God and man; God, who is near unto his in Mercy, Pfal. 19. 151. as is his Name, Pfal. 79. 1. Righten outliefs, Ita. 51. 5. Salvation, Ifa. 56. 1. Near unto his Advergaries, in wrath, Obad. verf. 15. Zeph. 1. 14. Man, in refpect of God, both by appointment, Numb. 16. 9, 10. and by profession, Jer. 12. 2. (Gods people are faid to be near him; in respect of his covenant with them in Christ, Eph. 2. 13. their Service of him, Lev. 10. 3. and spiritual alliance in Christ, Joh. 20. 17. 1 Joh. 3. 1. Aynsw. on Pial. 148. 14.) In respect of others, both Kindred, Lev. 18. 6. Ruth 2. 2c. and Neighbors, Judg. 18. 22. Prov. 27. 10.

Near Albdod, John 15. 46. Heb. by the place of, marg.

\* Pear to Cutting That the Curfe and Wrath of God is onot by and by executed after the fin against the Holy Ghost is committed, but is often respited. Heb. 6. 8. See the like Phrase, Heb. 8. 13. Near to be done away; [to] fignifies that

it was not far off to be done away. Go have God near us, and to be near God God to be 'joyned to his People by a Covenant with them in Christ, Eph. 2. 12. and by readiness to succor and save them, according to that Covenant when they feek him, Pfal. 145. 18. · & 148. 14. On the other fide, Gods People are faid to be near God by their Service of him, Lev. 10. 3. and by spiritual Alliance in Christ , Joh. 20. 17. 1 Joh. 3. 1. For this word near or nigh, is put for Kindred , Lev. 21. 3. Christ draweth enear to God for his People, Jer. 30. 21. and they by him.

Pear | The words came, come, draw, drew, Grc. annexed hereunto fhew the meaning of the places where fet down.

Bearer In Kindred, Ruth 2. 12. Pearer than when we believed Rom. 13. 11. That is than when they first believed, or began to believe. In these words the Apostle taketh a Metaphor from those who run in a Race, who the farther they have run from the Stand, the nearer they draw to the Mark. The beginning of our Conversion is like the Entrance into that Race; the continuation thereof and our growth in Grace, is like our Progress in that Race, and Salvation is as the Goal or Prize. The nearer then we come to the Prize, the harder we ought to put forward to attain it. Annot.

Reese This is an evident sign both of Life and Strength,

2 King. 4. 35. Reginati | Pfal. 61. the Title. upon, or with Neginath, that is, the playing on the strings of the Instrument; meaning that this Plaim was so sung with Musick of stringed Instruments.

Peginoth Pfal. 4, 6, 54, 67, 76. the Title. Hereby fome understand the String play, or the Instruments of Musick, which are touched or struck, or played upon with Fingers, in manner as with us now, the Lute, the Harp, the Gittern, the Viol, the Virginals, &c. Others hold it to imply a certain Tune, or Air of Mulick. D. Annot.

Stringed Instruments of Mufick played on with the Hand, Hab.

3. 19. Reglett \ Not to hear or regard what one faith; or, to diffemble, or make as if he did not hear, Mat. 18. 17. To defpife, flight, pass by, have no regard of, Act 6. 1. To be cruel, not to spare, Col. 2. 23. To have no care of, 1 Tim. 4.

14. Heb. 2: 3:

fengletting [ Col. 2: 22. Punishing, not sparing, marg.
fregletting [ Retchles, careles, that passeth not on a thing,
or maketh no account of. Be not now negligent, 2 Chr. 29: 11.

or, be not now deceived, marg.

Bebelamits A dreamer , a Dream, a Valley of waters ; or, the inheritance of waters. Shemajah thus named, Jer. 29. 24, 31. Rehrmial Comfort, the rest of the Lord, penitent Lord, or direttion of the Lord. The Son of Hachaliah, Neh. 1. 1. Artaxseries his Cup-bearer, Ibid. 11. The Son of Azbuk, Neh. 3. 16.

Betrioth Pfal. 5. the Title. Hereby fome understand fuch Inframents of Musick, as are made to found by Wind, or by winding and blowing; like your Flutes, Cornets, Trumpets, Organs, &c. Others hold it to be a certain Tune, or mufical Air. D. Annot.

Chalil ( whence Nehiloth feemeth to be derived ) is a Pipe.

Upon wind Instruments that have hollowness in them to blow

Debutota | Brafen, like the Air, foothfaying, or a Serpent. The Mother of Jehoiachin, 2 King. 24. 8.

Rebuilptan Brasen, made of Copper, a soothsaying, given to the Serpent, or a Gist. The name that Hezekiah gave in contempt to the Brasen Serpent, 2 King. 18.4.

Retel | Commetion, or moving of God. A City, Josh. 19. 27

Deigh | Spoken properly of Horses, but figuratively of Adulterers, Jer. 5. 8. & 13. 27.

2. Time, 1 Sam. 4. 19. Pial. 22. 11. Prov. 10. 14. Lam. | fame Borough or Street, Exod. 12. 4. 2 King. 4. 3. Round about us, Pfal. 79. 4.

'2. One that is near unto us in kind or Blood: even every man and woman that come of Adam. Mat. 22. 39. Love thy Neighbor as thy felf: Whofoever is of our Nature and kind.

and doth or may frand in need of us, is our Neighbor. 3. Inhabitants dwelling in Cities, near and among others.

4. A Fellow-laborer, or Companion of one people, A& 7.

'5. Every one that doth us good, and is near us in mercy and Charity, though far diffant in dwelling, Luk. 10. 36, 37.
6. David, 1 Sam. 28, 17.

7. Abjalon, 2 Sam. 12.11. 8. One that flandeth in need of Help and Relief, whether by giving or lending, Prov. 3. 28.
9. A Friend, Job 16. 21. marg.

fizetth t] Nor, Gen. 3. 3. Mat. 21. 27. Not, 1 King. 22. 21. Neither of his Kensfolks, nor of his Friends, 1 King. 15. 11. or, both his Kinsmen and his Friends, marg.

Rent A Pipe. A place, Joh. 19. 33. 12 eBuda ] Painted, diverse, inconstant, pointed, a Shepheard,

ластовора. A City, Ezr. 2. 48.
12 emuei ] God fleeping, or the fleeping of God. (Called Jemuel, Gen. 46. 10.) The Son of Eliab, Numb. 26.9. The Son of Simeon. Of whom the Nemuelites, Numb. 26. 12.

Pepbeg ] weak, or flacked. The Son of Irgar, Exod. 6. 21. The Son of David, 2 Sam. 5. 15.

ine son of Daughter, Judg. 12, 14. I Tim. 5. 4. It may be taken for Off-spring, Posterity, Job 18. 9. Ila. 14. 22.

Peph.in A Soul, or refting, &c. As Naphifh. A Place. Chr. 5. 19.

Peptingelitin Diminisshed, or torn in pieces. Neh. 7.52. Proposal Open, or an opening. A Fountain, Josh. 15.9. Depbuirte: | Diminished, or torn in pieces, Ezr. 2. 50. Pet ] A Candle, Light, or Land sowed every other year. The

ather of Abner, 1 Sam. 14.51. Bereue | Great, or of vnees humble. One whom Paul falu-

teth, Rom. 16. 15. Pitgai | Searching out, a Footman, a Candle covered, or Land fown every other year covered. The Idol which the men of Cuth made for their God, 2 King. 17.30. It was fet out in the shape of a Woodcock

Pergal-Barezar] A Prince of the King of Babylon , Jer. 39. 3. 13.

Meri ] A Lamp. The Son of Melchi, Luk. 2, 28. Retiab The Light or Candle of the Lord; or the Land fown very other year of the Lord. The Father of Barush, Jer. 32. 12. The Father of Seraiab, Jer. 51. 59.

(21 19:11) A place where Birds lay their Eggs, and bring forth their young, Pfal. 84. 3.

2. The Birds in the Neft, Ifa. 10. 14. My hand bath found

the Neft. Thus the proud Affyrians esteemed their Enemies as filly contemptible Birds.

2. A very high Habitation, and free from affailing, as the Eagles Nest. Obad. 4. Thy Nest among the Stars. Numb. 24.

' Ret] An Instrument which Fisher-men use to catch Fish in, Eccl. 9. 12. or Fowls, Prov. 1. 17. or wild Beafts, Ifa. 51.20. 2. The visible Church, which is like a Net that brings to

Land both Fish and other things. Mat. 13. 47. The Kingdom of God is like to a Net cast into the Sea. 3. Means and helps to live by. Hab. 1. 16. He facrificed to

his Net. 4. An artificial Work wrought like a Net, Exod. 27. 4, 5.

5. Cunningly devised Mischief, Psal. 9. 15. & 10. 9. & 25. 5. Mic. 7. 2.

6. A Fortress, Prov. 12. 12. marg.

7. Means to carch unawares, Prov. 29. 5.

8. The means wherewith God ufeth in his Displeasure to asflict his people, Pfal. 65. 11. Lam. 1.13. Ezek. 12.13. &c

17.20. & 32.3. Petbaneel As Nathaneel. The Son of Zuar, Numb. 1.8. One of Jehosaphat's Princes, 2 Chr. 17. 7. One of the chief of the Levites, 2 Chr. 35. 9. Of the Sons of Palhar, Ezr. 10.
22. A Prieft, one of the chief of the Fathers, Neh. 12. 11. A Mufician, Ibid. 36.

Retnand] The Gift of the Lord. The Father of Islamael, 2 King. 25. 22. Of the Sons of Albap, 1 Chr. 25. 2. To whom the fith Lot, Ibid. 12. A Levite, 2 Chr. 17. 8. The Father of *Jehudi*, Jer. 36. 14.

Pether ] The under, lower, Milftone, Parts, Springs, & o. Rethermeft 1 King 6 6. Lowermoft, D. Tranfl.

methinims The notation of this word intendeth such as Reighbor One that dwelleth nigh or near to us, in the are given or dedicated unto God, and his Service, or who

voluntarily subjected themselves thereunto, though they were

not natural Israelites.

The Gibeonites who did voluntarily yield to be Hewers of 1 Chr. 9. 2. Their Office was vile, as appeareth by that proverbial Speech, From the Hewer of thy Wood unto the Drawer of thy water, Deut. 29. 11.

Betonhah] A Drop, dropping down from the Head, Gum that droppeth down from Irees; Or, the bending of the Mouth, EZr. 2. 22. Neh. 7. 26. A Place.

Petophath The same. The Name of a Place, Neh. 12.

Retophathite The same. A certain Family which had their Possessions in the Fields, 1 Chr. 2. 54. Neh. 12. 28. Housholder which bringeth forth out of his Treasury things

Hence Netophathites, I Chr. 2. 54. especially in unhusbanded Ground, Prov. 24.31. In defart and desolate places, Isa. 34. 13. Zeph. 2. 9. Job. 30. 7. Therefore by Nettles possiffing pleasant Places, Hos. 9. 6. Desolation is sig-

· Reck | That part of the Body next the Head, about which Chains use to be worn for Decking and Ornament.

2. The Soul decked and adorned with spiritual Graces,

Cant. I. 11. Thy Cheeks are comely with Rows of Stones, and thy Neck with Chains. See Chains.

The Neck is as a Tower of Ivory, Cant. 7. 4. The Church delivered from the Bondage of Idolatry and Sin, Heb. 2. 14, 15. and having that grievous Yoke broken, Lev. 26. 13. is now more glorious and pure and ftrong, than Towers of Ivory.

This denoteth the Power and Glory of the Church in her clear Doctrine and upright Judgments, whereby her Children are guided and governed peaceably; freed from the Servitude of men, of Sin, Satan, and all Enemies, 1 Cor. 7. 23. Rom. 6. 6. Heb. 2. 14, 15. So that now Jerufalem is loosed from the Bands of her Neck, as was promifed in Isa. 52. 2. and is made to inherit the Throne of Glory, 1 Sam. 2.8. Ayafav.
The Neck is the Faith of the Church, joyning Christ and

his Church together, as the Neck doth the Head and Body, which is as a Tower for ftrength, and of Ivory for precioufness. Cotton.

Pet west ] Jer. 52. 22. or wreathed work , Ifa. 19. 9. or White-works, marg.

'Rebet ] Put for, 1. Not at all, or at no time, Mar. 2. 12.

e. A long time, Lev. 6. 13. which is expressed by yesterday, and the third day, Josh. 3. 4. marg. And, till the Hea-

vens be no more, Job 14- 123. Without end, Mar. 9. 43. which is thus expressed, unto Generation and Generation, Pal. 10. 6. marg.

§2 the Y the words joyned therewith, the meaning there-

of may be plainly perceived.

Meberthelese Notwithstanding, howbeit, yet, but, &c.

Exod. 32. 34. Lev. 11. 4. Gal. 2. 20. Phil. 1. 24.

"Pem] That which is not old, and comes instead of the

old. 2 Cor. 5. 17. All things new. 2. Unwonted, never feen or heard before, Eccl. 1. 9. No

e new thing under the Sun.

3. Another, Exod 1.8. Or that which cometh instead of another, I Cor. 5. 17. or, Not in use before, Job 19. 41.

4. Always fresh, renewed, upon new occasions, and so per-

manent, Píal. 33. 3. Ifa. 42. 10.
5. Hidden things not known, Ifa. 48. 6.
6. Principal, Ezek. 47. 12. marg.

7. Raw, or unwrought, Mar. 2. 21. marg.
A thing in phrase of Scripture is sometime said to be new, which is always renew'd upon new occasions, and so perma-4 nent; as Job faith, My glory was new with me. So Love is both an old and a new Commandment, 1 Joh. 2.7, 8. Alfo, new Songs, Pfal. 33. 3. & 40. 3. & 96. 1. & 98. 1. & 144. 8. Ifa. 41. 10. Unlefs we may fay that these have reference to the state of things under the Gospel, where there is a new Coveanant, Heb. 8. 8. New Heavens and new Earth, Rev. 21. I. A \* new man , Eph. 2. 15. & 4. 24. A new Jerufalem, Kev. 21. 2. And all things new, 2 Cor. 5, 17. Rev. 21. 5, & 8. 9. & 14. 3.

\*\*Rev Birth The begetting of those new Qualities by the

work of the Spirit. Joh. 3. 3. Except ye be born anew.

\* Reto Cobenant | The Agreement which God hath made with his People for Salvation by Christ. See Covenant.

Dem Creature ] One regenerate by the Spirit , or endued with new Qualities of Righteouiness and Holiness. 2 Cor. . 5. 17. He that is in Christ let him be a new Creature.

Rew Dottine] Every Doftrine not heard of before. AR. 17.19. We will know what this new Doctrine meaneth. Alfo, every Doctrine how ancient soever it be, if it be con-·New.

' (Qete) At our Gates are all manner of pleasant Fruits, new and old. Cant. 7. 13. Even at our Doors, (not far to feek, not hard to procure) is offer made unto thee of all variety of Wood, and drawers of Water for the House of God, (Josh 9. Fruit, whether from the young Converts, or thy more settled 23, 60.) are especially comprized under this Title. Annot. on receive Christ at his coming, having, as the manner was at Nuptials, prepared all manner of Flowers and pleasant Fruits to ftrew his way with, and declare her joyful readiness to entertain him. Annot.

Hereby is fignified variety and plenty of delightful Graces, the Fame and Odour whereof both at home and abroad, near and far spread it self ( for a thing is said to be at the Doors, when it is night a hand, Mat. 24. 33.) so that now the state of the Church (instructed unto the Kingdom of Heaven) is like the

new and old, Mat. 12.52. Aynfor. ' Pew Beart ] A Soul renewed and changed, not in Substance and Faculties of it, but in the Qualities, being framed anew after God, in Knowledg, Righteousness, and true Holinefs. Ezek. 11. 19. I will put a new Heart in thee. He who faid, I will give you a new Heart, and a new Spirit, hath elfhe where faid, Make your felves a new Heart; how is it then that he who faith Make, faith, I will give it? Why doth he command us to make, if he be the Giver? Why doth he give, if man himself be the Maker and Worker? The Cause is, he giveth the thing which he commandeth us to make, and helpeth us whom he hath commanded, that we may do the thing commanded. For through his Grace it cometh to pass that man is endowed with a good Will, who before naturally had an evil Will. August. Lib. de Grat. & libero Arbritrio. c. 16.

"Or he commandeth us to ask of him, " 1. That we may know him to be the Giver of Goodness,

" 2. That we may acknowledg our Want. " 2. That we may fhew our Duty to him.

"4. That he by our Prayer may be moved to give what we do ask, Pfal. 10. 17.

'A Bew Beaben, ann Rew Carth] The Effate and Condition of the World after the last Judgment, when it shall be purged from Vanity and Corruption, and reflored to fuch glorious Perfection and Proportion, as if Heaven and Earth were created a-new. 2 Pet. 3.13. Rev. 21, 1. I fam a new Hea-

ven and a new Earth, Rom. 8. 20, 21.

'2. The bleffed Estate of the Elect under the New Testa'ment, being quite altered and framed (as it were dnew)
by the Spirit and Gospel of Christ. Is 2. 66. 22. The new Heavens and the new Earth which I Shall make, Shall remain before

I saw a new Heaven and a new Earth, Rev. 21. 1. The Interpretation of this, may be taken out of Heb. 12. 26. Heaven in this part of the Revelation is put for the more pure Church, and the Earth for the degenerating Citizens thereof, Bright-

It may be spoken of a glorious Church on Earth, after the Destruction of the Whore, Beast, Dragon, and all covert and open Enemies, which new Estate will abide till Glory come. Security is like to be her only Trouble when Christ cometh, I Thest. 5, 2, 2, 2 Pet. 3, 3, 4. Mar. 24, 37, 57. & 25, 1, 2, 57. Bringing in of Eastern Kingdoms to the Faith, and defitroying all the Enemies of the Church, may well be called a New World. Or, it may be taken literally for the happy Estate of Gods Saints in Heaven, in Soul, and Body, after the Day of Judgment. Annot.

By a New Heaven and a new Earth ( faith Dent. ) is meane the renewed Estate of Heaven and Earth, after this Life, in their Quality, not in their Substance.

This imperfect Condition of the Heavens and Earth that now are, shall pass away, and there shall be an happy Renovation of all things, the Heaven and Earth refined to their utmost Perfection. Hall. Napier.

Not only become they now Spiritual, by a true Belief in the Gospel, that before were were Carnal, but also in the End of the World shall the whole Bodies of Heaven and of Earth, as Gold in the Furnace be purged from Filthiness by Fire going before the Judg, which both are now defiled with the Wickedness of the Creatures. Bale.

\* 10 to Jetusalem The City of God, or the Heavenly Ci-

ty. Rev. 3. 12. I will write upon him the Name of the City of my God; that is, the New Hierusalem.

All Believers of the Gospel from the first preaching of it, are called New Jerusalem, which is said to be the Mother of us all, by a familiar Speech of the Prophets; who, as they liken particular Churches to the Daughters, so they compare the whole Church with the Mother, Rev. 21. 2. & Gal. 4. 25. Rem Jerusalem ] That City wherein the Saints shall live

bleffedly after this Life. Rev. 3.12, & 11. 2. Some by (new Jersfalen) understand a Church in Earth, towards the end, • trary to that which is taught in the Word, it may be called which for purity of Doctrine and Manners, shall exceed all Churches that ever were, being a lively Image of a Celestial

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N

Hereof Old Jerufalen was a Type, Gal. 4. 26. It is called the New Jerufalen, not in respect of the old Testament only, but of the former estate of it in the New. It shall be free from all former Troubles. Annet.

\* Dew Lump | The whole Body and Mass of the Church. renewed and purged from the old Leaven of Sin and Corruption 1 Cor. 5.7. Purge out the old Leaven that ye may be Anew Lump.

Amos 8. 5. or Month, marg.

#200 #2 ame | See Name.

\*\*Reto Dong | A Song which doth not wax old and vanish, but is continually revived by the Godly, by reason of Gods continual fresh Mercies and Benefits towards them. Pfal. 33. 3. Sing unto him a new Song. Pfal. 96. 1. Pfal.

40. 3.

They fung as it were a new Song, Rev. 14. 3. They gave praise to God for their new Deliverance from Popith Perfection, and the Freedom they had by the Favor of Christian Magifirates, to profess the Christian Religion openly. This then is meant of the Churches breaking our again, when the Witnesses were taken up into Heaven; that is, into a free visible Church. Chap. 11. 12. Annot.

' Rem Conques | Strange Languages, which they had not known nor used before, being suddenly taught them by the 'fingular Gift of the Spirit. Mar. 16. 17. And shall speak with new Tongues. These are called other Tongues, Act. 2. 4.

Pew] Heb. 10. 20. A new and living way; New, which the Apostle opposeth unto the Old Way, either by the Blood of Beafts, wherewith the High-prieft entred into the Holy of Holiest once in the year, or by the material Veil, or unto both.

" Dem Mine, and Rem Cloath | Wine newly preffed out of the Grape, and raw Cloath before it be Fulled.

2. Strict and severe Laws, about Ceremonies and things indifferent. Mar. 2. 22. No man puts new Wine into old Veffels,

' Dew Mine The Fruit of the Vine newly pressed, being to Taffe, fweet and delightful.

2. The Praifes of Christ, most acceptable to him (as new

Wine unto out Palate ) Cant. 8. 2. New wine of the Pomgra-

Mewip To new Gods that came newly up, Deut. 32. 17. or came lately up, came from near, that is, from near-time, which when it is spoken of a thing past, meaneth lately; when of a thing to come, it meaneth shortly, as in Excl. 7. 8. Ayrsiv.

\*Rewness of Hefe! A Conversation pure and unblamable,

fuch as Gods Children live after their new Birth, Rom. 6.4. That we should walk in newness of Life.

Beton The Athenians and Strangers there, spent their time in nothing esse, but either to tell or hear some new thing, Act. 17. 21. Good News are defirable and comfortable, Prov. 25. 26. See Tydings.

Ret; By the words annexed hereunto, relating to Time, as Year, Day, Sabbath, &c. Place, as House, Town, City, &c. Persons, whether in Age, Office, Order, Dignity, &c. the meaning may be plainly perceived.

32st 2 King, 6. 29. Heb. the other, marg. 2 Chr. 31. 15 Heb. at his Hand, marg. 2 Chr. 28. 7. Heb. the second, marg. Residu A Conqueror, everlafting, or firong, Ezr. 2.54.

Pezito Standing, a ftanding place, an advancing of any Title
or Right; or after the Syrian, a Plant. A City, Joh. 15.43.

## N

Ribbas] Fructifying, budding forth, a Vision, speaking, or prophefying a Vision. An Idol, 2 King. 17. 21.

Rithmam Speech, Prophesie, the springing forth of, oft sleeping, or changing, or springing forth of a Tooth, or Ivory. A City, Josh. Micanes A Conqueror, or villorious. One of the feven Dea

cons, Act. 6.5.

MicoDemus] Innocent Blood, or after the Greek , the Victory of the People, a Ruler of the Jews, Joh. 3. 1.

Attoustand Rev. 2. 6, 15. They held Wives to be common, as Ecclefialtical Histories affirm.

Hateft the Deeds of the Nicolaitans, Rev. 2.6. They held Wiver

to be common, as Ecclefiaftical Histories affirm. Some think they are so called from Nicolas the Deacon, mentioned Act. 6. Others from some other of that Name. Annot. They thought,

1. That Wives ought to be common.

2. That it is lawful to eat of the Sacrifices of the Gentiles.

3. That Whoredom is lawful. Leighs Annat. Micoias] A Vittor, or Overcomer ; or Victories of the common

People. A Deacon, Act. 6. 5. Of whom ( as some think ) the Nicolaitans are named.

Piropolis A City of Vittory , or a victorious City. A City of Thracia, Tit. 3. 12.

Miger Black, purple, or dark. The furname of Simon, Act.

'Miggaro A Churl who spareth more than is fit.

'2. A wicked man, by a Synecdoche. Ifa. 32. 5. A Niggard hall be called no more liberal.

Pigth By the words annexed thereto the meaning is plain.

Mign and far off Not bodily always and local, but sometime spritual nearnes, or distance. Eph. 2. 3. Te which some-time were far off, are made nigh by the Blood of Christ. Nearnes and farnels, respect not Place here, but Condition or Estate, the Gentiles in Estate of Unbelief were far off, even Eneomics and Ungodly; but the felf fame being converted, and by Faith fet in the Estate of Grace, were so near as to become Friends, Members of Christ, Children of God, and Heirs of Heaven.

\* £2 fgbt ] That space of time wherein Darkness covereth the Face of the Earth, the Sun being absent from us. I Cor. 11. 23. The same Night when he was betraied. Also suddenly, when it is least look for, Isa. 15.1.

2. The time of Ignorance and Unbelief. Rom. 12. 12. The Night is paffed. I Theff. 5. 7: Sleep and be drunk in the

3. Time after Death, or Death it self. Joh. 9. 4. Night will come when none can work.

Night is the time of the Suns absence from our Hemi-

fphere, as the Day is the time of the Suns presence therein: both they contain one whole Revolution of the Suns motion to the same Point of the Meridian in the twenty four hours. "4. A time of Adversity, Isa. 21. 12.

"5. A time wherein the opportunity of doing good, or receiving, is past, Joh. 9. 4.

"6. The old Testament which in comparison of the New, " was dark as the Night, as clouded with Ceremonies. So some "expound, Rom. 13 12. " 7. Death.

"8. The secret manner or carriage of a Business, or,

"9. The suddenness or unexpectedness of a thing, Isa 15.1. And the Night Ilbewife, Rev. 8. 12. The nature of the Day and Night were confounded, so that the Day seemed to be half Night, and the Night half Day. Thus commodioully expressing confusion of Doctrine, whereof it cometh to pass, that Error feems not Error, for as Light diminisheth, Error is the less perceived. Aretius.

By the Night Forbes understandeth that Light of humane Sciences which natural men have, which though it be but darkness, in respect of the Light of the Gospel, yet the decay of heis, in terpect of the bignion the Goaper, yet are uccay of this Light of humane Learning, prepared a way for the grof-fer Darkness of Antichrist. By ignorance of the Scripture, and want of humane Sciences, his Kingdom rose and encreafed, the very ftrength thereof ftanding in Ignorance, and Ignorance being the Mother of Papal Devotion.

King James expoundeth this place of a decay of that spiritual Light, which should lead us to Heaven, which yet imports not a full defection, but a part, fignified by the obscuring of a part of the Sun, Moon, and Stars, to wit, of all degrees of spiritual Magistrates. Comper.

Bight Time of Rest, Sleep, an ease to the Body, wearied with Labor.

'2. Carnal Delights and Pleasures of this Life, which for Christ his Sake must be forsaken, Cant. 3. 1. In my Bed by Night I fought him whom my Soul loved.

He [hall by all Night, Cant. 1. 13. The Night usually fignifi-eth the time of Darkness and Affliction, whereby she meanerh that Christ with his Consolations, should be her continual Joy and Comfort, whom she would hold fast by Faith against all Temptations and Troubles of this present Life, and solace her felf in him. Aynfw.

fining any many of the Idumeans had their Morning of Prosperity and Liberty, when they shook off the Yoak of King Joram, so their Calamity and Misery by Senacherib King of Affyria was coming and approaching, as a black Night, upon them, Ifa. 21, 12.

Night is figuratively the time of Trouble and Dangers, Job 30. 20, 28. & 5. 2. Pfal. 31. 25.

Pight | And the Night be gone, Job 7. 4. Heb. The Evening be measured, marg. For a Night, Pial. 30. 5. Heb. In the Evening, marg. A Night to be much observed, Exod. 12. 42. Heb. A Night of Observations, marg.

\*Affette Regard Bind and ignorant Persons, overwhelmed with the Darkness of Ignorance and Insidelity, having the Sun of the Gospel hid from them. 1 Thess. 5.8. 22 are not of the Night.

Might-Bamb] Lev. 11. 16. or Night-owl, as the Gree

translateth it. The Hebrew Name Tachmans (faith Aynsworth on the place ) fignifieth Rapine or Violence, which argueth the nature of this Bird. Some think it to be the Night-Raven, o-

In feeth better by Night than by Day, and (according to Pliny) hath deadly War with the Eagle. This with the other Night-Birds might be the rather forbidden, to mind Gods People to avoid Deeds of Darkness, and to walk as Children of

the Light, Eph. 5. 11.

Pight-warthee] Their Night was divided into four Quarters, to greater Hours, termed four Watches, each Watch containing three leffer Hours.

The I. termed, the Beginning of the Watches, Lam. 2. 19. The II. the middle Watch, Judg. 7. 19. as which lafted till

The III. held till Three of the Clock in the Morning, Luk.

12.38. The IV. The Morning-Watch, Exod. 14. 24. which ended

at fix in the Morning.

The 1. was termed the Even.

The 2. Midnight.

The 3. Cock-crowing. The 4. the Dawning, Mar. 13. 35. Godwyn Moses and Aa-

David flept not all those Watches, but was religiously exerron, p. 100. cifed, Pial. 63.6. & 119. 148.

Muntah] A City, or Countrey, Numb. 32. 3.

Pimrim A Leopard, Rebellion , Bitterneß ; or, a change. A City, Ifa. 15. 6.

12 intoD . A Rebel, rebellious, a Sinner, Transgressor; or, Apo State. The Son of Cush, Gen. 10. 8,9.

Attath The Father of Jehn, 1 King. 19. 16.

Pine | Spoken of ,

1. In Writs, and fo referred to Bullocks, Numb. 29. 26. Ci-1. III 22:115, and to receive to manoces, round, 29, 20, cities, John 15, 44. Cubits, Deut, 3, 11. Lepers, Luk. 17, 17, Months, 2 Sam. 24, 8. Parts, Neh. 11. 1. Sons, 1 Chr. 3, 8. Talents, Exod. 38, 24. Tribes, Numb. 34, 13. Years, 2 King.

2. In hundreds, and so referred to Chariots of Iron, Judg. 4. 3. Generations, 1 Chr. 9. 9. People, Ezr. 2. 8. Years,

Pineteen] Spoken of Cities, Josh. 19. 38. David's Ser-Gen. 5. 5. vants, 2 Sam. 2. 30. Years, Gen. 11. 21.

Mineteen b] Referred to Lot , 1 Chr. 24. 16. & 25. 26.

Year, 2 King. 25. 8. Jer. 52. 12.

Paretp] Spoken of Cubits, Ezek. 41. 12. Days, Ezek. 4.5.

Sons of Zerab, 1 Chr. 9. 6. Years, Gen. 5. 9.

Pineth] Referred to Captain, 1 Chr. 27. 12. Day, Lev. 23. 32. Elfabad, 1 Chr. 12. 12. Hour, Mat. 27.45. Lot, 1 Chr. 24. 11. Month, Ezr. 10. 9. a Topaz, Rev. 21. 20. Year, Lev. 25.

Rinebeh] Fair, beautiful ; or a dwelling place. A City build-

ed by Africo, Gen. 10. 11. Hence Ninevites, to whom Fonah was fent, Luk. 11. 30.

Misate. A Month answering to part of our March and

white, with Holes like a Spunge. To this Vinegar fometimes adds virtue, fometimes takes it away, and accordingly either way to make it operative and physical, it must be tempered herewith, Prov. 25, 29. It's useful not only for the scouring of Apparel, and taking out of Stains, and Bloches from Cloaths, but for the clearing of the Skin, and taking away Spots and Freckles from the Body, Jer. 2. 22. It is deemed by fome to have its Name from a word that fignifieth to loofe, or diffolue, Hab. 3.6. because, as Vinegar dissolves it, Prov. 25, 20. so it dissolves and looseth from Cloaths and Bodies any soul and filthy matter.

### Ω N

Ro] Stirring up, or a forbidding. A City which most think to be Alexandria, Jer. 46. 25.

10 oc alexandrea, jet. 47. 2. 8. & 47. 4. Exod. 5. 18. Because there is no shepberd, Ezek. 34. 5. or, without a Shepherd, and so verf. 3. marg. Not, Exod. 16. 4. Deur. 8. 2. By the words an nexed hereunto, the meaning is eafie.

\* Po Breft | No Instruments or means to bring up and c nourish Children, as in a young Maid naturally; and spiritually in the Gentiles, before their Calling to Christ, Cant. 8, 8.

we have a little Sifter, and he bath no Breafts.

Boatiab] The witnessing, or testification of the Light; the company, or Congregation of the Lord , the decking of the Lord , or the Lord paffing over; or after the Syrian and Hebrew, the taking a-

way of the Lord. The Son of Binnui, Ezr. 8. 33. A Prophetes:

\$\mathfrak{P}\text{oath} \text{( called Noe, 1 Pet. 3. 20.) a ceasing, or rest. The Son of Lamech, Gen. 5. 29. The Daughter of Zelophebad, Num.

Doals ark | Did figure Christ his Church, whereinto they that enter by Faith, are faved from the Flood of Gods Wrath; of which Grace, Baptism ( the answerable Type )

wrath; of which Grace, Eapthin (the aniwerable 1995) is the Sign and Seal. See 2 Pet. 3. 20, 21.

Pabl Speech, Prophelie, Ipeaking, prophelying, fruitifying, springing forth, barking, or barked at. A City, 1 Sam. 22. 19.

10 to abl Earling, or barked at. A City, so called after No-ball Number 20.

ab. Numb. 32. 42. Poble] A person advanced to Honor by Descent or Merit.

Dan. 3. 2. He fent forth to gather together the Nobles. 2. One of excellent Piety and Vertue, renowned and ennobled for special Graces. Act. 17. 11. These were more noble than they of Theffalonica.

'3. Renowned, famous, glorious. Pfal. 44. Our Fathers

Save declared thy noble works.

4. Men picked and fingled out from others, chosen men to accompany Moses. Exod. 24. II. Upon the Nobles of the chitaten of fraet be laid not his Hand.

\*Aren of Ifraet ne tata not us transe.

5. Barrs, fia. 42. 14. marg.

6. Valiant ones, Nah. 3. 18. marg.

7. A Courtier or Ruler, Joh. 4. 46. marg.

### Activation Noble-man, Joh. 4. 46. The ris gaan
#### Court of Handle who was then the Teplace at the Court of Heredes Antipas, who was then the Tetrarch of Galilee. St. Jerome renders it Palatinus. The Latine Interpreter reads Regulus, by a miftake reading βασιλίσκ... D. Ham. Annot. c.

' Poble People A frank, willing People, such as the faithful be, who voluntarily and chearfully follow Christ, Cant. 6. 11. My Soul set me as the Chariots of my noble People.

Pobles Jonah 3. 7. Heb. great men. marg. Sons of Debies One well and duly educated, fitted for the Government of a People, Eccl. 10. 17.

1208] Fugitive. A Countrey, Gen. 4. 16. Pont Vowing of his own accord, or principal. A People,

Maga Brightneß, or clearneß. The Son of David, 1 Chr.

Robab] Resting, or, a Guide. The Son of Benjamin, I Chr.

Poste Of one alone, Pfal. 55. 2. and that from the Heart, Jer. 4. 19. Of a great Number, and that both lawful, in a civil Jer. 4. 19. Or a great rounters, and that both tangents, regard, 1 King 41. 45. 2 King. 11. 13. 2 Chr. 23. 12. In a religious, 1 Chr. 15. 28. Pfal, 33. 3. & 66. 1. & 98.6. As allo when any Calamity befals Gods People, 1 Sam. 4. 14. unlawwhich any Calainity octain Gods reopie; 1 3ain. 4. 4. unitaryful, as of an infulting Enemy, Judg. 5. 11. Ha. 25. 5. Of Idottares, Exod. 22. 17, 18. Of People confident and relying on the Creature, 1 Sain. 4. 6. Of Minfirels in the House of Mourning, Mat. 9. 23.

This word is applied also unto Horse, Horse-men, Chariots, the Heavens, Kingdoms, Seas, Waves, Waters, &c.

[Doi!e] I Sam. 14. 19. or Tumult, marg. Ifa. 31. 4. or

Multitude, marg. Nor make any Noise, Josh. 6. 10. Heb. Make

ter the Syrian, thy Table. An Idol, 2 King. 19. 37. Ila. 37. 38. your Voice to be beard, marg.

18 matter much like Salt, of colour light, ruddy, or

18 matter much like Salt, of colour light, ruddy, or

19 matter much like Salt, of colour light, ruddy, or of Thunder-

To ftrike with the greater Admiration, and to procure At-

rention. See chap. 14.2. & 19.6. Annot.

Doffed Publickly reported, divulged, Josh. 6. 27. Mar. 2. . When this was noised abroad, AR. 2.6. Gr. When this Voice was

Dot'on Spoken of the Peftilence, Pfal. 91. 3. for that it swoful and contagious. Of the Beaft, Ezek. 14. 21. for that it is harmful and dangerous. Of a Sore, Rev. 16. 2. as being loathfom and offenfive.

fone All and every one universally. Pfal. 14. 3. None doth good, no not one.

2. A few, or a little number, by a Synecdoche. Joh. 3. 32. And none receiveth his Testimony. "3. The denial of some person, action or matter, not abso-

\* lutely, but in some respect, Joh. 1. 18. & 5. 45.

Ponte] None to deliver, Pfal. 7. 2. Heb. Not a Deliverer,

Rosn] Taken for,

i. The Mid-day between the Morning and the Night, King. 18. 26, 27. & 20. 16. 2. The time of most clear Light, Job 5. 14, and chap, 11.

3. The time of greatest prosperity, Amos 8.9.
4. Freely, and without Delay or Fear, or Fainting in the verf. 17.

4. Freely, and without Delay of hear of the day, at Noon, Jer. 6. 4. & 15.8. Zeph. 2.4. Clear.

5. Clearly, manifeftly, Pfalm 37. 6. 
Roon] Where thou makest thy Flock to rest at Noon, Cant.
1. 7. in the heat of the day; signifying the heat of Persecu-

N

tion, Tribulation, Tentation, and whatfoever may caufe the diffquiet and grief of his Flock. In the guidt whereof Christ giveth safe repose unto his Sheep; which have Peace in him, though in the world they have Affliction, for he hath over-

O

Papt A Honey-comb, distilling from the Head, lifting up, or

a Sieve. A City, Ifa. 19. 13.
Doppat Fearful, or binding. A place, Numb. 21. 30. Postb That part of the heaven where the North-pole is feen, Job 26, 7. Created of God, Pfal. 89. 12. Out of which Gold cometh, Job 37. 9. as also fair weather, or Gold, Ibid.

Hereby Chaldea and Babylon are to be understood, in Jer. 1. 14. as being fruare North from feufalem; from whence the Lord threatned that he would bring evil upon his People,

' 12 ogth A Wind which purgeth the Air, and blows upon 'Trees and Plants, to make them fruitful.

'2. The gracious Inspiration of the Holy Ghost, to make 'Christians abound in the Fruits of the Spirit, Cant. 4. 16.

· Arise O North.

The wind is Natures Fan; what the winds are to the Garden, that the Spirit of Christ in the use of means is to the Soul. The winds here spoken of are contrary one to another, both in regard of the Coasts from whence they blow, and in and godly Conversation. Cotton. their quality, yet both are necessary for the Garden. The courses that Christ takes, and the means that he useth with his Church, may feem contrary, but by a wife ordering all agree in the wholfom iffue. The North is a nipping Wind, and the South is a cherishing Wind, therefore the South wind is the welcomer and sweeter after the North wind hath blown. The Nose may be understood the Breath coming out of her Nostrils, people of God need purging as well as refreshing. The that it should be sweet. And so not only her outward Behavi-Wind bloweth where it lists the John 3. 8. Hath a cleansing our should be commendable, but the hidden man of the heart force, especially the North Wind; disperseth and scattereth Clouds, and makes a ferentry in the Air: Hath a cooling in, be pure, and God may manifest the smell (or saveur) of and tempering quality, and tempers the Diffempers of his Knowledg by her in every place, 2 Cor. 2. 14. as the Savour of Nature: Being subtil it searcheth into every Corner and Crany: Hath a cherishing and fructifying force: Hath a convey-that languish and are fick of the love of Christ, Cant. 2.5. ing power of sweet smels in the Air to carry them from Applica. one to another: And bears down all before it, Houses, Trees, &c. fo doth the Spirit. Sibs.

This bleffed Spirit hath the Effects of all the Winds, and can both convince and comfort, nor should the one of these be defired or expected without the other : First, the North wind to blow us down, to cool us, and the foft gentle whifpers of the South to inlarge the Soul, and make her glad and joyful, so that what Wind soever blows, it is for her good and greater happiness. Annat.

Roth Job 37. 9. Hebr. scattering winds. marg. North-border, Numb. 34. 7. North-quarter, Josh. 15.5. North-

fide , Exod. 26. 20. Northward , Gen. 13. 14. Northwards, Numb. 3. 35. North-west, Act. 27. 12. North-wind, Prov. 25. 23. The meaning of these words may be seen by the annexed or prefixed words.

Mostrern Trup Joel 2. 20. That great swarm of the foresaid destroying Creatures, which came out of the North.

Northern Iron, Jer. 12. 12. Heb. Iron from the North; that is, fuch as was brought from the Countreys that lie Northward; out of which Regions the strongest and toughest Iron come to them: For the Chalvbes, who were anciently most famous for Iron-works, and their Skill in tempering therof; and from whom, both in the Greeks and Latines, the Steel had its name; were a People of Pontas, neighboring upon the Paphlagones, and their Countrey Northward from Judea.

Pole | Put for, 1. That part of the Face properly fo called, Prov. 30. 23. being for Breathing and Smelling, Gen. 7, 22. Pfal. 115.6. 2. The Mouth, Ezek. 39. 11.

3. The Forehead to the Nose, Isa. 3. 21.

4. Raging power, 2 King. 19.28. 5. Anger or loathing, Ita. 65.5. marg.

Quie Thy Noje is as the Tower of Lebanon which looketh toward Damascus, Cant. 7. 4. This is a principal Ornament of the Face; the Instrument of smelling and of drawing Breath; fometimes it is used for the whole Face, and oftentimes for Anger, which appeareth by the Face and Breath.

Here it feemeth to denote her spiritual Courage, and bold Carriage against her Enemies; because her Nose is likened to the Tower of Lebanon, which was high and lofty; for as in Speech

Pfal. 10. 4. fignifieth his lofty, front and proud Carriage So here contrariwife, it being spoken for praise in the Godly, her Nose like an high Tower, noteth her Courage and Magnanimity for the Truth, manifested in her Countenance and Be-havior, so that she discomfiteth all her Enemies, see Ezek.

23. 25. Ayn[w.

The Iower of Lebanon was to be a Garrison, and a Watchtower or Beacon to the rest of Judea upon any sudden attempt of the Syrians against them, in which office not the Ministers only of the Church should like that Tower in their several Lebanons and Charges (for which cause the Pulpits are said to be Towers, Neh. 8.4.) but likewise every Christian whom it concerns to be watchful and careful, both over themselves, and the whole Church; and to that end to get this Spiritual Nose which is spoken of, and which represents that excellent Gift of Prospection and Discerning, which proceedeth from the Spirit of God, whereby they may be able to distinguish the Precious from the Vile; and by a kind of divine Sagacity both to pre-apprehend Dangers and Injuries plotted against the Church, and prevent them. Annot.

Lebanon being full of all manner of sweet and fragrant Trees and Shrubs and Spices, the Tower built in Lebanon must needs be compassed with the sweet smelling Odours, to the great refreshing and delight of such as should lodg in it. Hence the Nose of this pure Church is compared to this Tower; because they that dwell in this Church ( of the converted Jews ) shall be wonderfully refreshed with the sweet Odours of the Miniftry, which is the fweet Savour of Life unto Life, as also with the favory Conference of good Christians, and their faithful

Ene imeli of the Pole lite Apples | Cant. 7. 8. Her Nofe commended for the form, v. 4. denoted her good Carriage and Courage for the Truth. The Smill, Odor, or Scent thereof meaneth the good report and fame thereof spread abroad, which is comfortable as a fweet Odour. Or, by the Smell of her uncorrupted; that the Breath or Spirit proceeding from with-

Or . Of thy Mouth and Countenance, which are the English of the same word that is used here, Gen. 2. 7. & 3. 19. and fignifieth the redolency and fragrancy of their Names and Memory that shall watch over and attend the Flock of Christ, whose Fame shall spread abroad, and be dispersed even as the sweetest Apples, or other Aromatical Fruits, that have the most delightful breath or fmell. Annot.

Before when this Church confifted of her own People, her Smell was that of Lebanon, v. 4. and now by the access of the Gentiles it shall not be corrupt. The Church her self and they that live in it shall smell a fragrant Savour of the good Conver-

fation of the People. Cotton. See Apples.

12018-jewet: Ifa. 3. 21. Such as they used to wear on their Foreheads hanging down towards the Nose, Gen. 24. 47. Prov. 11. 21. Ezek. 16. 12. This kind of Jewel it feems was very rife with them, for we find it oft mentioned, Gen. 24.22. Exod. 35. 22. Judg. 8. 24. Job 42. 11. Prov. 25. 12. and they were of divers forts; some that were hanged in or about the Ears, as appears Gen. 35.4. and were fo rife with their Women and the younger fort of that Sex, that of them alone was made the Golden Calf, Exod. 32. 2. From which to diffinguish those here spoken of, they are called Jewels of the Nose. Though the word here rendred Nofe, is oft-times used for the whole face. Gen. 3. 19. 2 Sam. 24. 33. and so it may take in also the Ears, and be rendred more largely, the Face-Jewels, as comprehending either kind. Annot.

Patrits ] Spoken I. of Man, and fo put,

1. For these two spaces of the Nose, receiving in and letting out the Breath, Gen. 7. 22.

2. The breath of the Nostrils is put for a King, the Lords A-II. Of God, being put figuratively for his wrath, Exod. 15.

8. Pfal. 18. 8, 15. Pofities By the breath of his Noftrils, Job 4. 9. that is, by

his wrath, as Ifa. 30. 33. marg. 'Por An absolute denial. Exod. 20. Thou falt not kili .

As in all Prohibitions. 2. A conditional Denial. 1 Cor. 6. 10. Covetous Thieves shall not inherit. As in many Threatnings and Comminations Not ]

is a Particle of or forbidding. 4. A respective and comparative Denial. 1 Cor. 3. 17. Sent me not to Baptize but to preach. Pfal. 51. 16. Sacrifices thou

of the Wicked the Loftings of his Nose (or countenance) in | mouldit not. Pal. 40 6. Jer. 31. 34. Every man final not teach Eee

u

his Neighbor. Hof. 6. 6. Destred Mercy, and not Sacrifice. Like-wise, in sundry other Speeches of comparison, where a ething is not simply denyed, but in some respect; also in Eph. 6. 6. Here by the Particle [Not] other Enemies, as wicked men and our own Lufts are not excluded; but the chief above all is noted and named; to wit, the Devils.

Pat This is not to eat, I Cor. 11. 20. or ye cannot eat marg. The meaning hereof by the Context is plain. 12011 [2011 | Sightly, or of fight, conspicuous, Dan. 8. 5. Notorious, Mat. 27. 16. Terrible, Act. 2. 20. comp. with Joel

2.31. Known, manifest, apparent, Act. 4.16.

Pote To delineate, describe, engrois, Isa. 30. 8. To record, Dan. 10. 21. To fignifie, set abroad upon, take and give notice of, 2 Thest. 3. 14. Some understand hereby Excommu-

€ To note a ma: ] To excommunicate him, 2 Theff. 5 14. Note that man, and have no company with him. These words flew what is meant by noting; as also the like in words from what is meant of noting; as and the like in a 1Cot. 5.9.11. The end of Excommunication is, to bring the party fo noted, unto fhame, which may lead to Repentance. To make Lucre and Money the end of Excommunication. cation, is most filthy Merchandize of holy things, yet too too common in the Court of Rome where all things be vendible. Such as think the word Note to be no more but to fignifie, encither observe the Greek word, which is not Semainete, nor the Article put before [Epiftle] to point out a certain Epifile, even this written to the Theffalonians.

Df note \ Among the Apolites, Rom. 16. 7. that is, eminent Evangelists or Preachers of the Gospel.

figuring] 1. No good work at all pleafing to God, not fo much as a good thought. Joh. 15. 5. 20 can do nothing with-

e out me. 2 Cor. 3. 5. 42. No Doctrine pertaining to Salvation, or any Authority to preach it. Gal. 2. 6. They did add nothing to me. 1 Cor.

3. No Reward or Wages for their Labor. 3 Joh. 7. Taking nothing of the Gentiles. 4. No one word, Speech or Sentence, Mat. 27. 12, 14. He

answered nothing. 45. Of no worth, value, use, or accompt for true Godliness.

c I Cor. 13. 2. I am nothing; that is, it profiteth me nothing, 'as verf.3.

5. No Meat, nor no kind of eatable things; for of fuch he speaketh, Rom. 14. I. There is nothing unclean. These two words [nothing] and [all things] are to be expounded according to the subject or matter which is presently entreated

7. No Divinity, no godly Power, 1 Cor 8. v. 4. 8. Of no use, Mat. 5. 13. not to be reckoned of, Mat. 23. 16.

No scruple to be made of it. 9. No power over, nor matter or cause against, Joh. 14. 30. 10. Any thing, Joh. 16. 23. & 21. 3. Act. 20. 20.

11. Very little, Mar. 8. 2.

12. No other means, Mar. 9. 29.

13. False, Act. 21. 24.

14. Worse than nothing, Isa. 41. 24. marg. 15. No man, 1 Thest. 4. 12. marg. "Further: this word nothing is not to be taken affirmative "ly, materially, or inftrumentally, but negatively and privarively of the absence of all such matter or means, Job

cc 2. Absolutely, as Job 26. 7. Psal. 49. 17. & 76.5. "3. Comparatively, as Ifa. 40. 17. Pial. 39. 5. as much to fay, as little, Joh. 18. 20.

"4. Nothing in mine own estimation of my self, 2 Cor. 12

cc II. "5. Nothing not in matter, but in the manner (as truly and "rightly) or use, as profitable, 1 Tim. 9. 4. 1 Cor. 7. 19.

6. Nothing in comparison of that which a man ought to -c he. Gal. 6.3. 7. Nothing in comparison of a greater or better thing,

" especially of God, Ifa. 40. 17. Psal. 39.5.

8. Nothing in matter, or existence and being, Psal. 49. · 17. & 76. 5.

Pothing ] Job 8. 9. Heb. not, marg. So Job 6. 21.

\*\* Portural Juo 8. 9. Heb. not., mang. 30 Job 6. 21.

\*\* Portural in me | No power over me, no matter nor

\*\* cauge against me, being the innocent Lamb of God, and

\*\* the eternal Son of God. Joh. 14. 30. And bath nothing in me.

\*\* Portural Manning | Howbeit, nevertheless, Exod. 16. 20. & 21. 21. Deut. 1. 26.

Mought] Freely, Gen. 29. 15. Mal. 1. 10. 2 Theff. 3. 8. No part, Deut. 13. 17. No relief, Deut. 15. 9. Ruine or Misery, Deut. 28. 63. Nothing, Neh. 4. 15. In vain, or to no purpose, Job 1. 9. Without a cause, or ground, Job 22. 6. Without riches, Pfal. 44. 12. marg. Ifa. 52. 3. Vain, or nothing worth, Amos 6. 13.

By the words prefixed hereunto the meaning hereof will further appear.

Pought | Shall come to nought , Job 8. 22. Heb. Shall not be,

marg.
' Mobite A young Scholar, one newly or lately planted into Christianity. I Tim. 3.6. He may not be a Novice, or young

Scholar; that is, a child in understanding.

Polytre | Not a Svice, I Tim. 3. 6. Nesoul fignisheth not in respect of Age, for Timothy himself was such; but in respect of receiving the Faith, by Analogy, with the use of the word our two, to plant, for to instruct in Christianity, to teach the Faith; as when St. Paul faith that he hath planted, and fo faith Theophylait, it's all one with veoBa mus G., newly baptized, lately received into the Church. Dr. Ham. Annot. d.

Pourtib | Signifieth, 1. To feed with Food , Gen. 47. 12.

2. To comfort, Ruth 4. 15.
3. To bring up, Ifa. 1. 3. Act. 7. 21.
4. To caufe to grow, Ifa. 44. 14.
5. To maintain, Act. 12. 20.

6. To trainup, teach, and instruct, 1 Tim. 4.6.
7. To cherish, Jam. 5. 5.
Pourtsped Or, made bim great, Ezek. 31. 4. Comp. the Text with the marg.

Partibet | And a Nourisher of thine old age, Ruth 4. 15.

Heb. to neurish thy gray Hairs. Annot. Pourifoment | Having Nourishment ministred, Col. 2. 19: πενικτιμικεπί ] Having Noursiament minifired, Col. 2. 19. The Original word ἐσποςειρέω (faith Mr. Elton) fignifieth under [upplied, or furnified, as Members of the Body are under the Head: and Furniture (being a word of relation, implying fomething wherewith a thing is furnished ) fignifieth supplied, as furnished with that which is answerable to the Furniture that comes from the Head to the Members of the natural Body, viz. to the Furniture of Life, Sense, Motion, and particular ability of every Member; as, of Seeing, Hearing, Taffing, Smelling, Feeling, Concoding, and the like; that as the Body is under-supplied with Life, Sense and Motion, and with particular Ability of every Member needful, from the Head; so the Body of the Church is under-supplied from Christ the Head. Christ the Head, with spiritual Life, Motion, Ability, and

Mourtuce | Eph. 6.4. The Original word mudia, noteth out such a Discipline as besitteth a Lad or young child. It is translated Nourture, but it fignifieth as well Correction as Infruction, as Heb. 11. 7. 2 Tim. 3. 16. Both Senses will fland here, and our English word (as well as the Greek) will bear both; for to nourture Children is as well to Correct them, as to Instruct them. Such an Affiction as a tender Parent layeth upon his dear Child. Leigh Crit. Sac.

13.19. marg. Hitherto. Numb. 14.19. marg.

It noteth especially the time present.

Grace. Leigh Crit. Sac.

@umber | Few in Number, Gen. 34. 30. The Hebr. is Men number; and the Chald. a People of number, that is, easily numbred, a few, a small company, as the Phrase is explained in Deut. 26. 5. Men of fewnels, that is, a few men. So in Deut. 4. 27. Jer. 44. 28. The contrary is, without Number, when many is meant, 2 Chr. 12. 3. Aystworth. without Number, Job 34. 24. Hebr. without fearching out. marg.

The word is taken ,

1. For a certain Number, 2 Sam. 2. 15.

2. For a fmall Number, as of Days, Numb. 9. 20. Years,

Job 16. 22. marg. Men, Deut. 33. 6. Trees, Ifa. 10. 19.

3. For a multitude, as of Days, Numb. 9. 19. Stars, Pfal. 147.4 Churches, Acts 16. 5. Things infinite and incomprehenfible, Pfal. 71. 15. (See Job 36. 26.)

4. For an Affembly or Company, Luk. 22. 3. comp. with Act. 1. 17. Ravanel.

After their Number , Exod. 30. 12. Heb. them that are to be numbred, marg.

Bumber ofa man ] Such a number as a man may be able to find out, not infinite and unfearchable, but which the wit of a man endowed with wifdom, may find. Rev. 13. 18. For it is the Number of a man.

Others interpret the Number of a man, to be such a name of a man (as by the numeral Letters, whereof this number of fix hundred fixty fix will arise) yet meaning not the or the induction may have all of the industry of from the industry in a first of proper Name of any particular person, but Name Gentile (as it is called of Grammarians) the Name of Nation or Countrey passing from the Head to the rest of the Peo-

That the Name Latine, or Roman, in the Learned Tongues is the Name whereof the Holy Ghost speaketh, appear-

Because every thing here spoken of the Name, agreeth fitly and properly thereunto.

N u

in Acturo, mina and Romanus written in Hebrew Characters may thus appear.

2. It is such a Name as he to whom all other Notes of Antichrist do agree, (I mean the Pope) enforceth men to take upon them (as to profes themselves Members of the Roman Church, and use the Latine Religion and Service.

4. Because the Name Latinus or Romanus is also the Name of a Man, for Latinus was one of the antient Kings of Italy, and Romanus was one of the Popes. Downham of Antichrift, lib.

1. cap. 8. fect. 3.

' Bumb.r 1 Gr hundred firry fir] A Name confifting of fo many and fuch numeral Letters, as being counted and fumto many and luci numeral Letters, as being counted and lumined up, do make the Number of 666, which is the Number of the Beaft; both the first Beast, (to wir, the Roman Emperor, and Empire) and the second Beast; (to wir, the Emperor, and Empire ) and the second Beaft; (to wit, the Roman Pope and Papacy) for under the Beaft is compresent the second particular man, but an Order and Succession of men, even a Kingdom. Iteneus, who lived near the Apostles time, having seen and heard Polycarpus, who was one of the Disciples of St. John, the Pen-man of the Apostations of John the Port of the Apostations of the Apostat and he himself judged it likely to be so indeed; because (faith he) the most true Kingdom hath that Name. For they be Latines which now do Reign, as he writeth, lib 5. 6. 29. Adversus Harel and the Legis, as in Villeum secretorum sexagints for numeram continet. Now the Pope is Head of the Latine Church, as the Emperor was of the Latine Empire. Therefore if the Emperor with his Empire ( by Irenaus Judgement ) might be called Latinos, much more Popedom and the Pope; who is so much a Latine as he will allow no Exercife of Religion, but in Latine. He comp is all to pray in Latine, he hath the Bible of the Latine Translation, which he prefers before the Bible written in the Hebrew and Greek Tongues by the Prophets and Apostles. His Laws, Decrees, and People are all Latine. His Church Latine, and all condemned as Schismaticks, which will not be subject to his Latine Law, and his Latine Faith. The Greeks being odious to Priests, until they consented to submit themselves to the Latine Bishop, as Primate and Chief, and the Latine Service. May not then the Name Latinos, well agree to the Popish Hierarchy, and better than to the Heathenish Empire? And that 6 this should be the very Name ( howsoever the Judgments of emen much differ, and the Name may be fitted to other words ) which hath the number of a man. containing 666. is apparent by these presumptions. First, because the Name here spoken of, was such as wise men might find, and it was a Name which then might be found, when St. John wrote (else in vain had an Exhortation been to study and search it, had there been no hope to find it. ) Also by Irenaus himself, and afore him, it was received by common consent. Lastely, the Greek Letters of the Name being numbred amount to 666. as may be perceived in this which followeth.

Some hold that the Mark, the Name of the Beaft, and the Number of his Name, is one and the same thing; and that the Later of all these is the Exposition of the Former.

The Mark of Antichrist is nothing else, but the Name of the former Beaft, containing the Number of 666. Therefore Rev 9. 14. 11. 20. 4. He reckons not these three as distinct, but mentions the Mark alone. Leigh's Annot

Hereof are to be read many and fundry Interpretations, whereof Mr. Bernard maketh mention, of all which he preferreth this , that this Number setteth out the comely proportion of the whole Frame, Structure and Building, of that Beaft, the the Foundation of the Wall being 12. Cubits broad, the Popedom, the Kingdom of that Antichrift, ( the man of Sin Height of the Wall on the infide next unto the City 12. Cu-

2. It contains the Number 666. as afterwards may be feen | his Invention ) in all the Parts well agreeing and compatted together, each Part answering and fitly agreeing, as this Number within it self. This Number (aith he) runneth all on six every way: six in Unites, in Tens, and in Hundreds. Now this Number of fix hath its perfection, and is the first perfect Number, of which Boniface the Eighth speaketh, in the Preface of the fixth Book of the Decretals; which Book he calleth the fixth, because it is a perfect Number, and for that being added to the five other before, it maketh the perfect Volum, containing (as he faith) A perfect Platform for the Government of Affairs, and a perfect Discipline for the Rule of good Manners. How this Number of fix, of which the Number 666. confisteth, notably setteth out this Antichriftian Kingdom, he inftanceth in particu-

The truth is ( faith the Annet. ) this is the Name of the Beaft, not of Antichrift; and so a National Name, describing that state where Antichrist should rise and Reign, and oning that there where American mountaine and the gift free therefore though it is like to be comprehended in Greek Letters, in which Language John wrot; yet it is not likely to be a Greek word originally, irenaus and the Antients, take it for the word Latterns, which in Greek Letters maketh fix it for the word Laternos, which in Green Leuches Marketh Johnshed fixty and fix, shewing that Anuchrift should be a Romane, or one of the Latine Church. Others suppose his Power should begin in the year of Christ 656. Others that it should latt so many years in the heighth of it. Most are of opinion, that it is a Name of Number, the Letters of which it is made being numeral, containing in them this Number 666. as Activo doth. But as for that opinion (faith Mr. Potter ) concerning the numeral Letters of the Name Naretvo. although it have some clearness and evidence in respect of the truth of its Application, yet it is most uncertain and obscure, in reof its application, yet it is most uncertain and objects, in reflect of the manner of the interpretation; there being no Example in the Scripture of any Number so counted, or any Numbe so characterized: And also the words of the Text seem plainly to cross all such interpretations of any Name whatsever; in that it is expressly said, Let him that hath understanding count the Number of the New Seems. Number of the Beaft. It is not said ( as it is observed by nummy I to the control the Name of the Beaft, or the numeral Letters in his Name, but this manner of freaking is rather par-posity avoided by St. John, as Cotterius affirmith, laying, Quem ad modum logar nothings [cohanner or tissum est. Besides, it is observed that the Number of the Beast, and the Name of the Beast, are two things plainly distinguished in the Text: And therefore it is not likely, the counting of the Number, and the counting of the Name hould be all one; much less that the Name ought to be counted and not the Number ; whereas they that have ought to be counted and not be ramper, secretary top that have understanding are advised by express words of the Text to sount the Number, not the Number. The former opinion being by him rejected, he commendeth the opinion of those Interpreters, who well confidering, that of opposites there's the same reason, have therefore endeavoured to find out the true Interpretation of this Number by comparing it with the Number 144. to which this Number of the Beaft is evidently opposed, which being as it were the Anti-numerus, must therefore be interpreted after the same manner, and in the same particulars applied to the Synagogue of Antichrift, as the Number 144. ought to be interpreted, and as it is in the Scriptures applied to the Church of Christ. The only, or at least, the chief cause why this Number 1:4. was cholen rather than any other to be the measure of the Wall of the Celeftial forulation, is because this Number is raised and built upon the Number of 12, which being multiplied into it self, produceth this square Number 144. for as this Number 144. is raifed and built upon the Number of 12. only, and cannot possibly admit of any other Number to be Root and Basis of it, so neither can the Church of Christ admit of any other Foundation, that that which is already laid by the 12 Apofiles. As therefore this Number 144. Is built upon 12 Unites, so the Church of Christ upon the 12. Apoftles. And the Number of 12. is more confpicuous and remarkable in this Number 144. than any other Number, because it measureth not only the Bottom or Root, but the Sides and Ranks of it alfo; fo it is evident that the Number of 12. is more conspicuous and remarkable in the Church of God, than any other Number whatoever. And hence it is that this Number 12, is rehearfed and repeated above 144. times in the Scriptures, and is in them fo often used, and in fo many and so divers particulars applied by the Spirit to things appertaining to the Church, that we cannot but acknowledg this Number to be chosen, and as it were affected by the holy Ghoft, rather than any other. And though the Number 144, which in the 21. of the Revelation (in which place only it is Named) is faid to be the measure of the Wall of the New Jerusalem, is there expressed, yet our Author makes it manifest that the Number 12. is chiefly intended

bits, and the Height of the Wall on the outlide 12 Cubits, and the Breadth of the Wall 12 Cubits; so that the measure of the Wall it felf ( according to all Dimensions not hitherto exprefied) may be most truly, most properly, and most fignificantly said to be 144 Cubits. Now as the Mystery of the Number 144 consistent in 12 the Root of it, so the Square Root of the Number 666 which is opposite unto it, must also be extracted, for the chief Mystery doth not consist in the application of the Number 666 unto Antichrist, but in finding out another Number, by counting of this Number, which other Number is most properly, and most remarkably applicable more him. This Interpretation the very words of the Text do necessarily enforce, for therein it is expresly faid, that the Number 666 must be counted; now after what manner should this Number be counted, but after some such manner, as is commonly used amongst men? It is not said, it is the number of a man, or of man, that is, not only such a Number, but fuch a Computation and Counting, as is known unto men, and such as is commonly used among them? But there is no other way whereby Men usually do, or properly can be said to count Numbers, but by such a kind of Computation, which either is, or is reducible to one of these following, namely either by Addition, or Subtraction, or Multiplication, or Division, or by the Extraction of Roots; in all which kinds of Computation, and in every one of them, the End and Scope is, by one or more Numbers given, to find out one other Number, which was not known, nor could be expressed before the Computation was performed. And hence it followeth nedessarily, that if the Number of the Beast must be counted, then there must be some other Number found out by it, besides the Number it felf, which is named and expressed.

But why must the counting of this Number be restrained to the Extraction of the Root only, rather than to any other kind of

Computation? Hereunto might be answered, that the Example of the opposite Number 144 (which is to be counted after this manner) is a fufficient Reason; but rather thus, This Restriction is not only probable, but absolutely necessary, because there is only one Number, named and expressed in the Text, ( which only ought to be in the Extraction of Roots; to extract the square Root of a Number given, is to find out the greatest Number, which being multiplied into it self, and having the Fractions added to the Product, (if there be any Fraction remaining) maketh the first Number ) for if any other kind of Computation had been intended, two Numbers at the least ought to have been expressed, as there must be in Addition, Subtraction, Multiplication, and Division. Now the Root of the Beasts Number 666 being extracted, will be found to be that fatal Number 25, which is remarkably opposed unto 12. And as 12 is the greatest Number, and the least Number, and the only Number of Units, of the fame Denomination with the Number 144, which is or can be contained in the Root of 144, fo 25 is the greatest Number, and the least Number, and the only Number of Units of the same Denomination with the Number 666, which is or can be contained in the Root of the Number 666. And this, ficut similitudinis, is sufficient to establish an evident Antithesis between the two great Cardinal Numbers of these two Roots, although in respect of the Fractions, there be no ficut equalitatis, between them. And whether the Fractions be added or not added to 25; yet they can neither augment, or diminish the Root, no not so much as by one Unite, as it is sufficiently known to those that know what Fractions are. And although there be divers other Numbers, befides this Number 666, by any one of which, we might have been infallibly directed to this Number 25, as unto the only Cardinal number, by which their Roots could have been expressed; vet there is no one of those Numbers, but only the Number 666, whose most persect Figure doth represent the Figure of Rome, as the most perfect Figure of the Number 144, doth represent the Figure of Hierufalem, and therefore it was both convenient and necessary, that this Number 666 should be chofen rather than any other. And this Number 25, is in a double respect remarkable in the Root of 666. 1. In that it is the only Cardinal Number of the Prime or Cardinal Unites. 2. In that it is the only Number of Ordinal Units or Fractions, by which that Root can be by feweft Figures most exactly expres-fed. As Antichrist is opposed to Christ, and 666 to 144, so is 24 ( which hath been conceived to be a faral and unfortunate Number, by fuch, as knew no relation that it had to Antichrift, or to the Number 666, as our Author inflanceth in divers opposed to 12, and so must those things which are chiefly to be measured or numbred by this Number 25 be correspondent, and answerable on the other fide, and in some fort opposed to, or fet over against those things which are measured, numbred, or described by the Number 12. As therefore the Number 12 in the 21th. Chap. of the Revelations, is applied to the Church the true folid measure of that imaginary Cube, whose Compass and Hierarchy thereof, in such things as are most effential to it, is equal to the Compass of the City of Kome. And as the

and in such Circumstances, as are most apparently remarkable in it; so the Number 25 in like manner must be applied to the Papacy, and Pfeudo-Hierarchy thereof, in such things as are most effential to it, and in such Circumstances, as are most apparently romarkable in it. And as the Number 12 is in that Chapter aster such an admirable and wonderful manner applied to the Spiritual Jerusalem, that is, to the Church and Hierarchy thereof, that the literal and material City in which that Ecclesiastical Hierarchy was first Established, is also by the same Number plainly measured, and manifestly described: So ought also the Number 25 to be in such fort applied to the mystical and spiritual Babylon; that the material City it self, in which that Pseudo-Apostolical Hierarchy hath been long fince Established, may be by the same Number, both truly measured, and evidently described. To make this good, our Author sheweth, that Rome is answerable to Hierusalem, and the Popes Cardinals to Christs Apostles, Chap. 14. That as the Colledge of Apostles did originally confift of 12 Persons and no more, so the Colledge and Corporation of Cardinals in Rome, according to its free Indication of the paper (which was about 300 years after Christ, in or about the time of constantine, when the Seat of the Empire was taken out of the way, and removed from Rome to Conflantinople, and the ancient Purity of the Primitive Church decayed, &c.) did confift of 25 Persons and no more Chap. 15. That the Number 12 is actually and expressy applyed unto fix feveral things in the new Jerufalem, namely,

1. Twelve Gates.

2. Twelve Angels at the Gates,

Twelve Tribes written on the Gates.

Twelve Foundations with Names written on them.

Twelve thousand Furlows, the measure of the City.

6. Twelve manner of Fruits of the Tree of Life. And that which way foever these things are to be understood, and accordingly to what possible probability soever they may be interpreted, there are things in all senses answerable unto them in the Romish Babylon. That if by the 12 Gates we understand the 12 Apostles, in respect of their Faith and Doctrine in general, because by their Examples and by the Sincerity and Truth of their Life and Dostrine, all other Christians have been converted to the true Religion: In this respect the Cardinals of Rome, who make themselves answerable to the Apostus, and whose original Number was 25, may be also said to have and whose original Number was 25, may be also said to have been the 25 Gates of Spiritual Babylon; because chiefly and originally, by their Policy and Hypocrifie, in laying the first Foundation of Popery, all other Papists, have been since perswaded, and invited to believe, and embrace the Heresies and Superstitions of the Church of Rome. Or, if there may be said to have been 12 Gates of the Church, because the Administration of the Sacraments, and especially of Baptism (which is literally and properly the Gate of the celestial Hieroscales ) was chiefly and originally committed unto the 12 Apostles in the City of Jerusalem, which is therefore truly called the Mobels of Papist, the Womb, and the Gate of all Churches; so in the first apparent beginning of Papist, the Administration of Baptism apparent beginning of *Popery*, the Administration of Baptism was originally committed unto 25 Cardinals in the City of Rome, was originally committed unto 25 Catalnas; in the City of Rome, which filleth her felf also the Mother, the Womb, and the Gate of all Churches, Chap. 16. But if the 12 Gates are 12 Churches for Congregations, in which the Sacraments, and especially Baptism was administred, and the 12 Angels are those 12 Pallors to whom these 12 Churches were committed, and the 12 Tribes, are the 12 Tribes, or Parishes, or other Divisions, into which the City and People of Hierusalem were divided; there are things answerable and opposite unto them in the Romish Babylon; for it may be proved by a Cloud of Witnesses, that the Popes about the time of constantine the Great, did divide the City and People of Rome, into a certain Number of Ecclesiasical Divisions, Jurisdictions, Tithes, or Parishes; and that in every one of these Divisions there was a Church erected for the Administration of Baptism, and to every one of these Churches a several Presbyter assigned and appointed. And as some Interpreters do make the Apostles themselves, although in divers respects, to be the Gates, the Angels, and the Foundations of the celestial Hierafalem; so the Cardinals in one respect may be faid to be the first Gates of the Church of Rome, because at their first Institution, the Administration of Baptism was committed to them only: And in another respect they may be called Angels, because they were Pastors of the first Parish Churches in Rome: And lastly, they may be truly said to have been the first Foundation-stones, on which the Popish Hierarchy hath been ever fince erected, as was before declared, Chap. 17. That as the Number 12 having thousands of Furlongs added unto it, is the true folid measure of an imaginary Cube, whose Compass is equal to the Compass of the City Hierusalem; so the Number 25 having thousands of Furlongs added to it, is

it hath been long fince actually divided, whereunto the 12 manner of Fruits have a special and evident Allusion, so the Papifts have added new Articles to the Apostles Creed, and have increased the Number from 12 unto 25, so that the Number 24 is as remarkably applicable to the Romillo Faith, as the Number 12 to the Apostles Creed. And that the same was decreed in the Council of Trent, which was begun by 25 Pretates, continued 25 Seffions, and ended with the Subscription of 24 Popish Arch-Bishops, Chap. 18. That the arft decreed and limited Number of Cardinals, and Parish Priestsin Rome was 25, and that the first Number of Churches for Baptism, and Parishes was 25 alfo; our Author proveth, Chap. 19. That according to the Sense literal. as the Number of the Gates of Herusalem was 12 and no more, fo the Number of the Gates of the Ciwas 12 and no more, to the Number of the Gates of the Ci-ty of Rome was 25, Chap. 20. That as 12000 Furlongs are the folid measure of a Cube, whose Perimeter is equal to the Compass of the New Jerulatem, 50 25000 Furlongs are the fo-lid Measure of a Cube, whose Perimeter is equal in Compass to the City of Rome, to that the Measure of the Compass or Circuit of Rome must be p'us minus, between 116 and 117 Fur-longs; that is, fourteen Miles and an half, and almost half a quarter of a Mile, as Authors atteff it to be, Chap. 21. That the Popish Creed consists of 25 Articles (as by the History of the Council of Trent appeareth ) as the Apostles doth of 12, Chap. 22. That as the Number 12 is in many other respects betides these, applicable to the true Church, and to such things as pertain unto it; fo this Number 25, is in many other things as pertain unto it; 10 this Number 25, 15 in many other triangs applicable to the Papacy, and to fuch things as do appertain unto it, Chap. 23. As the Land of Canaan was divided into 12 Juijlitions and Divilions, which were governed by the Heads of the Tribes, and did perhaps type out that Divilion which Excluded for the Tribes. files did exercise, not only over the City of Hierusalem, as Paftors, but also over the whole Countrey belonging to that City, as the first Christian Bishops; So perhaps, the Antichrist of Rome, in those Kingdoms where conveniently he might, and in those times when he had fullest Power, hath also divided certain Kingdoms into 25 Provinces or other Divisions, and hath placed 25 Men of Note and Eminency in feveral Kingdoms, who by their Power could Rule and Govern others. Heretofore there were 25 Abbots in England, which had Voices in the Parliament House And because there are no other in the Romish Clergy, more fitly answerable to those Singers mentioned in the 25 Chapter of the first Book of Chronicles, then their Monks, Fryers, and Singing Maß-Prießs, it is so much the more observable, that the Number 25 should be remarkable in respect of thefe, (that being the Number which was or ought to have been of Monks in their Abbies, Priories, and Deanries ) as the Number 12 appears to be in that Chapter, in respect of those.

Also of the Order of the Knights of the most glorious Virgin Mary ( as they call them ) there must always remain Resident a Rome, in the Court of the Holy Father 25, having 20 Ducats by the Month, and the like Number at Loretto. Those 25 Refidents having Monthly Allowance, are in some fort answerable to those 12 Captains, mentioned 1 Chron. 27. 1. This Number 25 also is remarkable in respect of certain Officers of great Note and Estimation, belonging to the highest Courts of Justice in Rome, Chap. 24. Also the Number 25 is remarkable in divers things pertain-

ing to Sc. Peters Church in Rome: There's placed upon a guilded Globe of Brass, a guilded Cross of 25 Hand-Breadibs in Height. The Gate called Porta Sansta, stands open only one year in 25. In this Chuch have been about 25 Altars, as Onuphrius recites them; and the Number 25 is most remarkably imprinted upon all their Altars (in to many Prints, Marks, Dents or Characters) because Christs five Wounds as they call them, are in five feveral places ingraved upon the Top of every Altar. And that the Number 25 should be remarkable in respect of their Altars, is so much the more to be observed, because the Number 12 is applicable to certain Altars mentioned in the Scriptures, as 1 King. 18. 31. Ezek. 43. 16. Chap.

Finally, the Number 25 is an affected Symbolical Device a mong the Papifts , and their Mass of Christs five wounds five times multiplied, hath been (as they fay ) by an Angel from Heaven commanded, and by Authority Apostolical confirmed. And their Jubile is and hath been for many Ages Celebrated every 25th year only. And their Priests, Deacons, and Sub-Deacons, &c. are not accounted of a perfect Age until they are 25 years old compleatly. And as they feem to affect the 25th Year more than any other, so have they also affected the 25th Day of the Month more than any other; on which their chief Holy Days are, as the 25th of December, the 25th of January, the 25th of February, so oft as it is Leap-year, ( and it is observable that that Day which is added to the Year every Leap-year, is not placed at the beginning or ending of the lalready expired.

Apolles Creed doth naturally branch it felf into 12 Articles, as Year, or any Month, but is made to be the 25th Day of the Month ) the 25th Day of March, &c. And which is thore femarkable than all these, the Feast of St. Bartholomew is Gelebrated at Rome upon the 25 Day of Angult; as their Breulary witneffeth, although in all other places it be Celebrated one Day fooner, being herein fingular, that it should Celebrate one 25. Day more than all the World befide, Chap. 26.

Such as defire to be fully fatisfied about the truth of this Exposition, may have recourse unto our Authors Work, entiinded, An Interpretation of the Year 656. wherewith Mr. Mede's himself (as Dr. Twiffe celtifieth in his Preface to Mr. Mede's Key of the Revelation) was exceedingly taken, even to Admiration, professing it to be the greats Missery that hath been differented here the heart of the trial?

overed fence the beginning of the world.

Coverta fince the biginning of the World.

Mr. Stephens in his forementioned Book, Page 181, tells
us, That the time when the universal Papal Headship began
visibly and semarkedly to appear, is the Namber of the Bass,
and more specially of his Name and Headship. And Page 205,
That the 666 Year of our Lord, was the Number of the timewhen this Grandman to the beautiful to the Additional Custo. when this Government was begun to be fer np. And in Chap.

4. That this Name or univerfal Headthip began publickly to
be established, under the Emperor Photon, 666 years from the

be citabilled, under the Emperor Photos, 566 years from the beginning of the Roman, as the fourth Metal-Kingdom:

"To Rumber! Referred to God, fignification,
"I. To know and be able to fee down the Number, and place, and difference of things, Fial. 147, 4.

"2. To determine or appoint what stall befal any man chereafter; as length or shortness of Life and Years. Job 14-5. He hath numbred my days. This must not be taken absolutely without respect to the means of Life or Death, but conditionally, as including the means of the one which he giveth to be used, and of the other which he permitteen:
for Herekiah's Life upon Prayer and Repentance was prolonged, and the Ninivites continued after the forty days, upon the Condition which God required, and they performed. See Ecclus. 26. 1.

"3. To finish, to bring to nought, or overthrow a State, Dan. 5. 26. Ifa. 65. 12.

"Eo Dumber] Referred to Man, fignifieth, "I. To reckon the Tale or Number of things, Numb. 3.40.

Deut. 16. 19.

" 2. To confider the flate of things, as the shortness and fmall number of our days, Pfal. 90. 13. which is done two

"I. Arithmetically or artificially,

" I. By Addition of one Day to another, Days to Weeks, the Weeks to Months, Months to Years: So we shall know how long we have lived, or the greatest quantity of our natural time, and fo it is not much.

" 2. By Deduction or Abstraction: for reckoning how man

ny Days, and how much time we have frent.

1. Nibil agendo, in Idleness and Sleep.

ce 2. Frustra agendo, in doing that which yieldeth no Fruit or furtherance to eternal Life, as in eating, drinking, playing, and in all the Cares and Labors we used for the World.

"3. Male agendo, in doing that which directly hindereth our passage to Heaven, and prepareth us for Hell, as all Singers do: the Remainer is very little that is spent in Goodness: this is the numbring of our good time, which is but short.
"II. By Proportion, or by the Rule of Proportion and Compari-

fon of this present Life or Time, not only with Gods Eterinity, a parte ante, & parte polt; or a priori & posteriori; but with our own time to come, either in Heaven or in Hell; and fo it is but a moment.

Teach us to number our days, Pfal. 90. 12.

1. He faith Bot, Teach us the number of our days, or how long e (ball live...

2. Nor, Teach us to number other mens days.

3. Nor, Teach us to number our Wealth , Rents, Revenues, Pofestions. &c.

4. Nor, Teach us to number, this, that, or some one of our days, as our Birth-day, our Wedding-day, &c.

5. Nor, Teach us to number our weeks, Months, Years, but, Teach us to number our days, implying,

I. The brevity of mans Life.

2. The certainty of mans Death.
3. The period of his time is fet, and days determined, beyond which he cannot pass.

This numbring of our days confifteth in these particulars.

1. In a due confideration of the utmost time that we can hope to live here, which is but till we be 70 or 80 years of age. 2. In comparing the smallness of this Number (should we live to long ) with Eternity.

3. In confidering the uncertainty of this time, scarce one of many thousands attaining hereunto. 4. In confidering how many of those 70 or 80 years are

5. In a narrow and strict Examination of our selves, how

we have spent the time past. 6. In the daily Examination of our felves, about our Thoughts, Words and Actions.

7. In an holy and constant Resolution to redeem the time which we have spent.

Plun Son, Posterity, Stock, everlasting, remaining for ever; or after: the Syrian, a sish. The Father of Johna, Exod. 33.

11. called also Non, 1, Chr. 7. 27.

Seut. 2] A godly Queen, Island 49. 23. See Nursing Mo-

s ther. 6 2. A Minister of the Word, loving and tender as a Nurse. I Theff. 2. 7. We were gentle among you, as a Nurse cherisheth ber Children.

3. One that helpeth Mothers in the bringing up their Children, Gen. 24. 59.
4. A Woman giving suck, Exod. 2. 7. 2 Sam. 4. 4. 2 King.

5. A man bearing in his Arms a fucking Child, Numb. 11.

\*\*Durfe] To give fack unto, drefs, tend, nourish, and perform such other Duries towards a Child, as a Nurse should, Exod 2. 9. As a nurses father beareth the suching child, Num. 17. 12. This sheweth the Love, Milduels, Gentleness, which should be in Governors; and so it is said unto the Church, mound be in Governors; and to it is take unto the chinch, Kings shall be thy Nursing Fathers, &c. II. 4.9. 23. And the Apositic Raith, we were gentle among you, even as a Nurse cherisheth ber Children, &c. I Thess. 2. 7,1. 4 Just. Kings Shall be thy Nursing Fathers, and Quiens thy Nursing Mothers; of, their Princesses. C that is, the Wives of Kings) thy with the state of the control of the con

rouse, or Mile Newly. Ita. 49. 23. Kings shall not only joyn themselves to the Church of Christ, but they shall also use their Power and Authority for the Defence and Increase of it. D.

Tranf. & Annot. Paul. C. Annat.

Paul Taken properly, being a part of the Present sent unto Jojeph, Gen. 43. II.

2 Inflically, Cant. 6. 11.

Put ] I went down into the Garden of Nuts, Cant. 6. 11. The Fewife Synagogues, so called, because of that Voice of Hardness and Blindness drawn over their Hearts, as it were a hard Nut shell over the Kernel. Cotton.

The word fignifies not any common or vulgar fort of Fruit, but fuch as were rare and precious, and so is worthy to figure the mystical Paradise of Christ, which he is pleased to regard, and to take care of the growth and fruitfulness of all her Plants: a special word ( but yet collective too, as almost all such be in the holy Tongue ) being pur for a general. Annot.
Dr. Hall understandeth hereby the well-dressed Orchard of

Churches affemblies.

### Y. N

Pomphas] A Bridegroom. A worthy man, whom Paul faluteth, Col. 4. 15.

# $\mathbf{O}$

or Db] The voice of one lamenting. Luk. 13.34. or And I lie voice vo 2 Sam. 18. 33. 2. The voice of one praying, and calling upon another

Mat. 6. 9. O our Father. '3. The voice of one wondering and exclaiming with admiration, as at some strange thing. Rom. 11.33. O the depth of his wisdom.

4. The voice of one chiding or speaking to another in way of reprehension. Gal. 3. O ye soulish Galatians. Luk. 24. 24. O ye soolish and slow of heart.

5. The voice of one exhorting and encouraging to Duty. Pfal. 65. 5. O come let us fing unto the Lord.

"One word, and fyllable, less than a word; a little less than a common fyllable; a fhort expression of a long and long-"ing Affection. An interjection fit to cast into the midst of "our inward thoughts, and outward Affairs.

It's an Interjection fetting forth the passion of the Mind, as vehement desire, Gen. 17. 18. Deut. 5. 29. Job 6. 8. Joy, Deut. 33. 29. Grief, Jer. 44. 4. Mat. 23. 37. Love, Psal. 119. 97.

Dare | Made of the Oaks of Balban, Ezek. 27. 6. Used and handled by Sea-men or Mariners, Ibid. 29. for the rowing of Gallies ( or other Veffels, Ships, or Boats, great or finali, on more swiftly, Ifa. 33. 21.

"Bath] A calling of the Name of God (the learcher of the Heart) to witness a needful Truth, for the ending of Strife and Controversies. Heb. 6, 16. An Oath for Confirmation is the end of all Strife.
'The end and use of an Oath, is either for the ending of

Controversies, or for the performing of Promises. An Oath

may be taken either publickly or privately, if Cause be.
2. A wicked or false Oath, taking God to witness for some evil end; as either to do some wickedness, or to hinder fome good thing. Mat. 14. 9. For his Oaths fake. Herod's Oath. An Oath is either lawful or unlawful.

I. Lawful, as 1. of God, both to Christ, Plal. 110. 4. Heb. 7. 21. and to Man; and that whether in Love or Mercy, as Gen. 22. 16. Ifa. 45, 23. Amos 6.8. Heb. 6. 16. or in Wrath and Displeasure, Numb. 32. 10. 11. Deut. 4. 21. Pfal. 95. 11. Ezek. 20. 15, 23. Heb. 3. 18. Who (weareth by himfelf, Heb. 6. 13. his Holinefs, Pfal. 89. 35. his right Hand and Arm of his Strength, Ifa. 62. 8. his great Name, Jer. 44. 26. his Soul, Jer. 51. 14. the excellency of Jacob, Amos 8. 7. his Life, Ifa. 49. 18.

2. Of Angels; who swear by God, Dan. 12.7. Rev. 10.5.6. 3. Of Men; who are to swear religiously, by God only, Deut. 13. & 10. 20. 1 King. 2. 8. Reverently, with Fear, Eccl. 9.2. Cauteloufly, Gen. 24. 5, 8. John. 2. 17. Lawfully, namely in things lawful, and that in truth, in judgment and in righteoufness, Jer. 4. 2. For that an Oath bindeth, Numb. 30. 3. Josh. 9. 19. Eccl. 8. 2. and is a part of Gods worship, Psal. 63. 11. Ifa. 45. 23. & 48. 1. & 65. 16. which hath been required one of another, Gen. 24.3, 37. & 25. 13. & 47.31. 2 King. 11.4. and used in mutual Covenants, Gen. 21. 23. & 26. 31. & 31.

53. 1 Sam. 20. 2, 13, 17. These words being used in taking it:

As the Lord liveth, sudg. 8, 19. Ruth 3. 13. 1 Sam, 14, 45.

God is my Witness, Rom. 1.9. God is my Record, Phil. 1.8. God is witness, 1 Theff. 2.5.10. God knoweth, 2 Cor. 11. 11, 31. Behold, before God, I lye not, Gal. 1. 20. I (ay the truth in Chrift, I lye not, Rom. 9. 1. As the truth of Christ is in me, 2 Cor. 11. 10. I speak the truth in Christ, and lye not, I Tim. 2. 7.

I lipea for truth on concept, and the control of a thing 2. 7.

Verily, I say unito you, Mat. 5. 13.

Verily, verily I say unto you, Joh. I. 51.

The Lord forbid (a Phrase used in the denial of a thing)

I Sam. 24. 6. 1 King. 21. 3.

God do so to me, and more also, 1 King. 2. 23. Where note that the Hebrews in their forms of Oaths, were wont to express the conditional part, but not the imprecation of the Evil which was to seize on them, if knowingly they did deceive, or

II. unlawful, as to swear, 1. Idolatrously, by falle Gods, Josh. 23. 7. Jer. 12. 16. Amos 8. 14. Zeph. 1. 5. or, by the Creatures, Gen 42. 15, 16. 2 Sam. 11. 11. Mat. 5.34, 36. & 23. 16.18. Jam. 5. 12.

2. Deceitfully, Lev. 19. 12. Jer. 42. 5, 20. 3. Falfly, Lev. 6.3. Eccl. 9.2. Hof. 10. 4.

4. Wickedly, 1 Sam. 28. 10. & 25. 22. 2 King. 6. 31. Jer.

5. Ralbly, Lev. 5. 4. Eccl. 9. 2. 2 King. 5. 20. 2 Sam. 19. 7. Jofh. 9. 15, 18, 19. Judg. 21. 1, 18. Mar. 6. 26. Mat. 14. 7. Darbof of his Peo-

ple, and they willingly give unto God, for performance of obedience to him. Eccl. 8. 2. I counsel thee to keep the Kings Commandment, and that in regard of the Oath of God. They err which deny unto Christians the lawful use of an Oath.

Darth Without an Cath, Heb. 7. 21. or without swearing of an Oath, marg.

Dath Heb. 7. 20. And in as much as not without an Oath he was made Priest. It is as if the Apostle had said, It must needs be a great thing, and of fingular weight and importance, which God Almighty ratifieth with an Oath. Annot.

Chanish | Servant of the Lord. The Governor of Ahab's . House, 1 King. 18.3. See I Chr. 3.21. The Son of Irrabiab, Ibid. 7.3. The Son of Agel, Ibid. 8.38 The Son of Shemaigh. Ibid. 9. 16. One of the Sons of Gad, Ibid. 12. 9. The Father of Ishmajah, Ibid. 27. 19. One of Jehosaphat's Princes, 2 Chr. 17, 7. A Levite, Ibid. 34, 12. The Son of Joint, Ezr. 8, 9. One that (ealed the Covenant, Neh. 10. 5. A Porter keeping the Ward at the Thresholds of the Gate, Neh. 12.25. A Prophet, Obad, v. 1.

Bbat \ The frowardness of Antiquity, or flowing. The Son of Foktan, Gen. 10. 28.

Dued A Servant, or a workman. The Son of Boaz, Ruth the Sea, or Rivers of fresh Waters ) that they may go the 4. 17, 21. The Son of Ephlal, 1 Chr. 2. 37. One of David's

Worthies, 1 Chr. 11.47. The Son of Shemajah, 1 Chr. 26.7. The Father of Azariah, 2 Chr. 23. 1.

Dete Edon The Servant of Edon, or a Servant Edomite. A Gittite, 2 Sam. 6. 10. A Levice of the fecond Degree, mile. A Gittle, 2 Dail. 6. 19. A Levile of the recond Degree, a Porter, 1 Chr. 15. 18. With an Harp, Ibid. 21. A Dore-keeper for the Ark, Ibid. 24. The Son of feduction, Ibid. 16. 38. The Father of Shemajah, &c. Ibid. 25. 4.

Deedience A readiness to do the Will of God in things commanded, or forbid by him, be they never fo troublesom. and never fo much against our Reason and liking, Rom. 5. 19. As by the Obedience of one man. I Sam. 15. 22. To obey is better, \* &c. Exod. 24. 7. We will do it, and be obedient.

2. Submiffion by the Gospel, when it is believed of us, 'Rom. I. (. & 10. 17.

3. Rumor and fame of Obedience, Rom. 16.19. So Rom. 1.8. Obedience is two-fold :

I. That which is due unto God; and that by the Creatures. 1. Irrational; as, the Ravens, 1 King. 17. 4, 6. The Clouds, Thunders, &c. Pfal. 77. 17, 18, 19. The Waters, &c. Pfal. 104, 7,8. Fires, Lice, &c. Pfal. 105, 31, 34. Fire, Hail, &c. Pfal. 148. 8. The Earth and Heavens, 11a, 48. 13. A Fish, Jon. 2. 10. The Winds and Sea, Mat. 8. 27.

2. Rational; and that either unvoluntary, and compelled, as both that of the Devils, Mar. 1. 27. Luk. 4. 36. and that of wicked men, Exod. 11. 1. & 12. 31. 1 Sam. 6. 6. or volun-tary, and free, as that of the Angels, Pfal. 103. 10. and Man, This last is commended, Exod. 23. 21. Deut. 13.4. & 27.10. Mat. 17.5. Joh. 2.7. as being most profitable, Gen. 26.4, 5. Exod. 15. 26. & 19. 5. & 20. 6. Deut. 4. 40. & 28. 1. 12. Pfal. 81. 14, 15, &c. Prov. 1. 33. Ifa. 1. 19. better than Sacrifice, 1 Sam. 15. 22. Hol. 6. 6. Mat. 9. 13. and to be preferred before all that we ow unto others, or they can require of us, Act. 4. 19. & 5. 29. This is both Evangelical, whereby we helieve the Gospel, and subject our selves thereunto; whence it is that Qbedience is put for Faith, or the receiving of the Gospel, Rom. 16. 19. comp. with Chap. 1. v 8. and to obey Chrift, for to believe in Christ , 2 Cor. 10. 5. and obey the Truth, Heb. 5. 9. for to believe the Doctrine of the Gospel. See 1 Pet, 1, 22. Rom, 6. 17. And legal, and this either particular, having relation unto the execution of fome particular and extraordinary Command of God, Gen. 6. 22. & 7. 5. Heb. II. 7. Gen. 12. 1. & cc. & 17. 9, 13. & 22. 1, 3, 10. & 26. 5. Ad. 7. 4. Heb. II. 8, 17. Exod. 3. 13. & 4. 3. & 7. 6. & 40. 16. Job 41. 9. Mat. 1. 24. or *univerfal*; namely, a conformity of our Affections and Actions unto the Will of God manifested in his Word, which is in the Regenerate begun in this Life, but to be perfedted in Heaven, Rom. 6. 16. 2 Cor. 10. 6. 1 Pet. 1. 14. This must proceed from Love to God and Goodness, not for servile ends, must be without distrustful Care, about success in outward things, or a prefent Reward of well-doing, and that with Constancy, Humility, and Fear, Faith or some perswafion of acceptation in all things. Byfield on 1 Pet. 1. 14. p.

II. That which is due, or performed unto Man; either by the unreasonable Creatures, Jam. 3. 3. or by Inspirors unto their Superiors; as, by wives unto their Husbands, Eph. 5. 22, 24. Tit. 2. 5. 1 Pet. 3. 1. Children to their Parents, Eph. 6. 1. Col. 3. 20. Servants to their Masters, Eph. 6. 5. Col. 3. 22. Tit. 2. 9. 1 Pet. 2. 18. Subjects to their Princes or Magistrates, Rom. 13. 1. Tit. 3. 13. 1 Pet. 2. 1. People to their Paftors, Heb. 13. 7, 17. Or by any unto another, advising or counselling him aright, Act. 27. 21.

There is also an unlawful or finful Obedience, namely,

1. Unto the unlawful Commands of Men, 2 Sam. 11, 15, 16, 17. 1 King. 21. 11. 2 King. 16, 17. 1 Sam. 22, 18. 2 Sam. 13. 29. & 14. 30. Act. 5. 36. where the word fignifies also to believe, marg.

2. Unto fin, Rom. 6. 12. 16. To tearn Duedience | To prove and try in deed what

it was to obey such a Father, as looked for and commanded Obedience to the death of the Cross, Heb. 2 8.

Dbeuten: | Be obedient. Exod. 24. 7. Obey or hear, hearken unto; that is, gladly learn and obey. Ayafa. Accordingly he rendreth may be obedient, in Numb. 27. 20. May hear, and be obedient unto his voice, in Deut. 4. 30. Hearken unto his voice, and ye would not be obedient, in Deut. 8.20. Te would not hear. Ifa. 1. 19. Be willing and obedient, or will consent and obey, or consent to obey, as Ezek. 3. 7. Obedient, Heb. bear, as I Sam. 12. 15. & 15. 22. Annot.

Obedient to their Husbands, Tit. 2. 5. Yielding themselves to the Will, Discretion and Direction of their Husbands, in all lawful and honest things. So must Servants be obedient to their Masters, Tit. 2. 9. Which standeth,

1. In an inward reverencing in heart the Image of God in their Superiority.

2. In the outward Testimony of this inward Reverence, both in speech and gesture, before and behind their back.

3. In patient enduring without refiftance, Rebukes and Corrections, although bitter and unjust. Taylor on Tit.

To believe, Act. 5. 36. marg. Rom. 10. 30, 31.

Coob p To believe the Word, yielding unto the Truth of the Promises, and imbracing them by Faith, which is the principal Obedience of a Christian, and a Root of all other Obedience, Heb. 5. 9.

Heb. 13.17. Obey them that have Rule over you, and submit your elves. The Apostle useth two words to set forth the duty of the People to their Paftors, obey and fubmit, there being two forts of things, which they ought to come under, their Sermons, and their Censures, obey them preaching, submit to them punishing. Leigh's Annot.

"To oben the Doutine] To believe it, and live after ir, when our Reason, Mind, Conscience, Will, Affections and Members are brought under it, to stoop to it, and be governed by it. Rom. 6. 16. Te have obeyed from the Heart the Do-String See.

"To obepthe Lufts of Sin In will to confent unto, and in works to practife the evil and finful Defires of our Hearts. Rom.6. 12. That ye (hould obey the Lufts of Sin.

To oben Minifiers | To fubmit with readines to their Authority, fuffering their words of Exhortation and Rebukes to take place with us, for our Reformation, Heb. 13. 17. Obey them that have the overfight of you, and submit your Selves.

En eben Barents, Maciffrates, and Maffers Wil-lingly to perform their juft Commandments, and patiently to bear even their unjust Corrections. Eph. 6. 1. 7e Children obey your Parents.

"Db plante] Civil Reverence, by bowing the Body in token of the regard which we owe to some Person of Dignity and worship, for his years, gifts, or place. Exod. 18.7. And did Oveyfance.

Diet Act. 24. 10. To lay to ones charge, or to accuse, as the original Word is rendred in vers. 2, 8, 13.

Dbit Born, brought, led away, carried; forrowful, or waxing old. An Ishmaelite, 1 Chr. 17. 30.

Dilation | Some external thing, offered and given unto God, to pacifie and appeale his Anger against Sin, or to witness thankfulness for some Benefit. Plal. 51. 19. Burnt Offering and Oblation.

The word in the Heb. fignifies generally a Gift or Present carried to any, Gen. 32. 13. Pfal. 54. 12. & 72. 10. and in special, a Gift or Oblation presented to God, Gen. 4. 3, 4, 5. Pfal. 96. 8. most specially the Oblation of Corn or flour, called the Meat offering, Lev. 2. Numb. 29. There is then a civil Offering, called a Present or Gift to men, for Love and Honour sake; and a sacred Offering to God for Gratulation or Propitiation.

Note further, that it was provided by the Law, that things offered to God, were to be without Blemish, neither blind, broken, or maimed, or which had a Wen, or was feurvy, or scabbed; by all which was fignified the perfect Sacrifice of Chrift, holy, harmless, &c. Heb. 7. 27. I Pet. 1. 19. Secondly, our Obedience, though unperfect, yet as it proceedeth from the Holy Spirit, to be pure before God, being without all Hypocrific, as 1 Tim. 2. 8. 1 Joh. 3. 3. Malac. 3. 11. Thirdly, that in Heaven no unclean Person (shall come, Cant. 4. 7, 8. and Eph. 5. 5.

Note further, that the salting of Oblations and Sacrifices

with Salt, according to the Law, Lev. 2. 13. which is repeated, Mar. 9. 49 fignifies that the Covenant of God made with us in Christ, should dwell in us and be rooted in our heart, Mar. 9. 50. Secondly, the mortification of our Lufts, as Salt taketh and drieth up fresh and unwholome Humors; to which purpose Christ applieth it, Mar. 9. 42. Thirdly, that Zeal and Fervency ought to feafon all our Actions, joyned with Care of mutual Peace, Mark 9. 50.

Note also, 1. That they were to be brought in a clean Vessel, Isa. 66. 20. and into the House of the Lord, 2 Chr. 31. 10. where Praises were to be returned unto God, Jer.

2. They were not to be the hire of a Whore, or the price of a Dog, as being unlawful and unclean, Deuteron.

3. That God accounteth them Robbers of him, that kept back their Tithes and Offerings, whereby his Ministers and the Poor were to have been maintained, Mal. 3. 8.

Dboth | Dragons wombs, Fathers, or Defires. A place, Numb. 11.10, 11. Docure ] In obscure Darkness , Prov , 20. 20. Hebr. In the

lackness of darkness. Tremel. Dbfcuitt Put 1. For gross Ignorance, 16.29.16.

2. Adverfity, Ibid. 59.9.

3. Darkneis, Ibid. 58. to.

Doferbation | Luk. 17.20. The Kingdom of God cometh not with observation; that is, outward shew, marg. Meaning, that it should not be as they dreamed, a Kingdom temporal, and glorious, with external Pomp and Majefty; but Spiritual, and fo not to be discovered and observed by the world; for otherwhile it appeared to the faithful, by many evident Signs and Demonstrations, that folias was indeed that long expected Meffias, and King of Ifrael, Joh. 1. 49.

Dierbation Luk. 17. 20. Or with outward shew. marg.

Diferte To take diligent notice of, or heedfully to mark, Gen. 37. 10. To keep both in remembrance, and in fetting apart a day for that end, Exod. 12. 24. To attend, and yield obedience unto, Ibid. 34. 11. To look narrowly unto, Job 13.

(Co observe Daps To attribute Holiness and Virtue to Days, which belongs not to them; or to put Religion in difference of days. Gal. 4. 10. 2e observe Days and Months,

To oblerbe the Traditions of Men To keep and hold fuperfictionfly the Rules and Precepts delivered unto us by men. Mar. 7. 8. To observe the Traditions of men.

Dblerver of Cimes | Deut. 18. 10. that is, superftitiously making difference of Days and Times, good or bad, as lucky and unlucky. A Sooth-fayer, an Observer of the Clouds, and of the Planets, a Planetary, an Observer of the flying of Fowls, an Augur. Such as were carried by outward Observarows, an Augur. Such as were carried by outward Objerva-tions in the Creatures. They were of effeem among the Phi-lifines, and other Heathens, Ifa. 2.6. and the Sin crept into Iffael, 2 King. 21.6. though God forbad it, Lev. 19. 26. The Hibrary fay, they were fuch as did fet times for the doing of things, saying, Such a day is good, and such a day is naught; fuch a day is ft for to do such a more, such a year or month is evilfor such a thing, &c. Aynsm. on Deut. 8. 10.

evition future 3 Such as are fiftenecked, Deut. 9. 6. will no more be admonified, Eccl. 4. 13. whole Neck is as an iron Sinew, and their Brow brafs, Ia. 48. 4. hard, Ibid, marg. whole Faces are harder than 2 Rock, they refuting to return, Jer. 5. 2, who will not hearken, Jer. 6. 17. will certainly do whatfoever thing goeth forthout of their Mouth, Ibid. 44. 17. are fertled on their Lees. Zeph. 1. 1.

Ohrain To request, Neh. 12. 6. marg. To bring forth, Prov. 8, 35. marg. But by the words joyned herewith, as Children, Joy, Gladness, Kingdom, Grace, &c. the meaning hereof is plain.

So to be sin aperts To receive and get the Gift of Faith by the mercy of God: A Metonymy of the Caule for the Effeet. Rom. 11. 31. Through your Mercy they shall obtain Mercy.

The meaning is more fully thus, that the Mercy shewed to the Gentiles, in calling them to Christ after the Jews were cast our, should be an occasion that the Jews by the Mercy of God (being now in unbelief) should hereafter believe, and be faved, for so much as the unbelief of the Jews was occasion of Salvarion to the Gentiles, v. 30. Methinks the general calling of the Jews toward the fecond coming of Chrift, is plainly by Paul in this 11. to the Romans proved to be possible and probable in verf. 24. by an Argument from the less to the more: Also, from this Power of God, verf.23. and then that it is infallible, and certainly shall be, as agreeable to the Will of God revealed to Paul, verf. 25. confirmed by prophetical Authority, foretelling it in two places, out of Ifa. verf. 26, 27. By the dignity of the Jews, being Gods Elect People, verf. 28. Also by the Nature and ing Gods Liect People, verl. 25. Also by the Nature and Coadition of Gods Calling and Gifts, which are immurated, ble, verf. 29. By the comparison of Jews and Gentiles, and the common end of their Miferies, verf. 39, 31, 32. Lastly, from the Covenant made to Abrabam, and the Fathers of the Jews, verf. 16. To all which may be added the Testimony 'as of the Lord, in Ezek. 37. 1, 2, 3, 4, and Rev. 7. 4, 5. & 
'21. 2, 3, 6, 7. Allo of his Servants, M. calvin, Bera, Junius, 
Piscator, Pareus, Peter Martyr, D. willet; Fathers and Schoolmen, Hilary, Chrysoftome, Thomas Aquinas.

# C

Detaffon] A season or opportunity of time; a meet, fit, and convenient time. This Joseph's Brethren thought that he would feek against them, Gen. 43 18. This Zebul advised Abimelech to take against his Enemies, Judg. 9. 33. This Sampson fought against the Philistins, Judg. 14. 4. This Samuel advised Saulto embrace, 1 Sam, 10.7. This the Princes sought against Daniel, Dan. 6. 4, 5. In 2 Sam. 12. 14. it may be taken for ground or cause. In Ezr. 7. 20. for need. In Jer. 2. 24. for lust. In 2 Cor. 8. 8. for reason, or because. The original word in Rom. 7. 8. is acosem, which is taken three ways.

1. It properly riguifieth the opportunity of doing a thing.

2. Any Circumf ance or accident, whereby one is occasioned to do any thing.

3. That which draweth a man from doing that which he intended : Both these last ways Sin took an occasion by the Law, for both the pravity of our Nature is more inflamed by the prohibition, and we wish it were removed as a Rub or Block

out of our way.

It cometh (as some think) of sound an Assault, because if we give our selves but liberty, never so little, more than is sit, the Flesh will make an Assault upon us. Leigh Crit. Sac.

In Rom. 14. 13. the word is sectional, which figuifieth a Stone, or Impediment in the way, against which a man dashet or may dash his foot. In 1 Joh. 2. 10. the original word is say when Nov, Which Grammarians say, is the Bridg in a Trap, which when Aoy, Which Grammarians lay, is the Briag in a tray, which when the Mouse or any other Vernin puts down, they are taken. Both are together in Rom, 14.12. The first figuifying a Stone, &c. the second to balt, and this seems to follow upon the former; for when a man dasheth his Foot against a thing, he halt-

eth or falleth. Ligh. Crit. Sac. in the word organization.

Co occasion] To be the cause of, 1 Sam. 22. 22.

Druparion] Trade, or kind of Life, Gen. 46. 33. & 47.3. Jonah 1. 8. Art or Science, Act. 18. 3. Part or share, Act.

Dreupp] To use, Judg. 16. 11. To trade, as in buying and (elling, Ezek, 27. 9, 16. & 22. 22, 27. To accustom, or exercise, Heb. 13. 9. To supply, I Cor. 14. 16.

Detupp I hat never was occupied, Judg. 16.11. Heb. where-with work hath not been done, marg. They occupied with thee, Ezek. 27. 27. Heb. They were the Merchants of thy Hand.

Daupied Heb. 13. 9. Exercifed themselves. Hall. Drupters of the Merchanotte Ezek. 27. 27. Factors, Merchants, or such as fell or trade in Bartering or changing one Commodity for another.

Deturtent 1 King. 5. 4. The original word is translated chance, Ecci. 9. 11. It signifieth any thing that a man meets with, standing in his way, or hindring him in that which he

Deran Troubloss, or troubling. The Father of Pagiel, Numb. 1. 13.

# oʻ

DDD The odd number of them is to be redeemed, Numb. 3. 48. or, of the redeemed that are moe.

DDED] Suftaining, or lifting up. The Father of Azariah, 2 Chr. 15. 1. termed, Oded, the Prophet, vers. 8. See Chap.

Difous To flink, 1 Chr. 19. 6. marg. One that hateth or is hated, Prov. 30. 23.

r is nated, Prov. 30. 23.

'Doour! The efficacy of Christs death, appearing the wrath of God, for the fins of the Elect, causing themselves. and their Prayers to be acceptable to God, Rev. 3. 8. Much Odour was given unto him. Eph. 5. 2. A Sacrifice of fweet smelling Odour.

'2. The works of Charity, which being done in Faith, are unto God (through Christ) as a pleasant Odour. Phil.4. 18. That which came from you was an Odour that smelleth

3. Incense, ( the Prayers of the Saints ) Rev. 5.8. marg. Doours, or Intense The Merits of Christ our Mediator, which (as fweet Odours) make the Prayers of the Saints pleafing to God, Rev. 8. 3. Much @dours (or Incense)

Or, he found that Grace and Favor with God through Christ, to be a means of that which should manifest, that their Prayers had prevailed, and found acceptance with God, as Act. 10. 4, 31. Annot.

full of Dogues | Rev. 5.8. Containing matters of Atonement, and gracious Acceptance, as Exod. 30. 2,--10. Numb. 16.46, 48. not of Wrath and Indignation, as those chap. 8.5. & 15. 7. Or, of Incense; the Prayers of Gods People which are fweet to him, as Incense is to us. An allusion to the Incense offered to the golden Altar. Exod. 20. 1, 3. Píal. 141. 2. Mal. 1. 11. Rev. 1. 3. Annot.

# 0

" OF The efficient cause, or Author or chief Worker of a thing. Mat. 1.18. And she was found to be with Child of the boly Ghoft. Rom. 11. 36. Of him are all things. Joh. 1. 3. But are born of God.

'In carnal Generation, this Particle [Of] so noteth the material Cause of which we do come and be born, as it implyeth the Efficient too, for Parents be both first Workers, and also the matter of Generation. It is not so in our spiritual begetting, where God is only efficient, the im-mortal Seed of the Word hath the place and force of the · 2. The 2. The instrumental Cause. Act. 19.11. God wrought mi-

racles by the hand of Paul.
2. The material cause or matter, whereof any thing is 'made. Rom. 1. 4. Born of the Seed of David.
'4. In Gal. 2. 16. By faith of Jesus Christ.

Ó

5. In Eph. 4. 1. Rev. 3. 14. 6. For. Heb. 11. 26.

It is a particle noting,

1. Possession, or appertaining to, or depending on, 1 Cor.

1. 12. & 3. 4. 2. Inward fellowship, 1 Joh. 2. 19. 3. Participation, 1 Joh. 4. 13.

4. The cause, Rom. 11. 36.

Df] Concerning, 1 Sam. 31. 11. marg. According to 1 King. 10. 13. marg. With, 1 King. 11. L1. marg. From before, Ezr. 7. 14. marg. Isa. 10. 22. Heb. in or amongs, marg. Heb. 11. 26. or For, marg.

"ADF thin, bp thin, or for tum? That all persons, Angels and

Men, also all Creatures and Works do take their beginning of God, as their first cause, to be by him sustained in regard of preservation; and for him in respect of their end and perfection. Rom. 11. 35. For of him, by him, or for him, are all things; that is, faith M. Calvin, of God himself alone, and none other moving him; by him, none other helping him; and for his own glory, and not for any other Cause.

Det By the words joyned herewith, way, fell, afar, lighted, from, &c. The meaning hereof is plain.

The Land that is very far off, Isa. 32. 17. Heb. The Land of far distance, marg.

"Dffence A ftone, block, or some other thing, whereat e men may stumble.

2. Every occasion of finning given to others. Mat. 18.6. "wbosever shall offend one of these little ones. vers. 7. no be to them by whom offences come. Rom. 14. 21. 1 Cor. 8. 13. Give an offence to the charch of God. Every hinderance in the course of Godlines, offered unto us by another, is an offence; and (as it were ) a Stone cast into our way to make us flumble. 'This is an offence given.

3. Every hinderance and let in our Course, not offered by others, but laid hold on by our felves, without just Cause;
as when the Jews were offended with Christs Doctrine. Mat. 15. 12. The Pharisees are offended in hearing this saying.

John 6. 61. Doth this offend you? This is an Offence taken.
4. Every Sin or Fault against God, or our Neighbor, how fecreely or privately soever done. Rom. 5. 15. The Gift is not so as is the Offence.

5. Knowledge of an Offence. Rom. 5. 20. The Law entred, that the Offence might abound, Rom. 2. For by the Law comes the · knowledg of Sin.

6. An occasion to fall to sin, Rom. 14. 13. and to pollute the confeience of another, 1 Cor. 8.9, 10.

Differed The word oxevorator in the facred Writers, is either natural or metaphorical.

It naturally fignifies ,

1. A Irap a Gin, or Snare to catch any thing. So in the Greek Translation of Pfal. 69. 22. which should be so rendred in Rom. 11. 9. ( where the fame words are cited out of the LXX. translation and not out of the Hebrew Text of the Pfalm) not stumbling-block, but Gin, or some other word belongs to this fignification.

2. Any Obstacle or Hindrance laid in a mans way, by which the Passenger is detained or stopped; peculiarly, a sharp stake, fuch as in time of War men were wont to put in the fields where their Enemy should follow, to wound their Feet or Legs, in the passage; against which, being so ordinary in War, they anciently used Greves of Brass to defend their Feet or Legs, 1 Sam. 17. 6.

3. A Stone or Block in the way, at which men are apt ( if they be not careful, or if they go in the dark ) to flumble and fall. And thereupon in the Old Testament it is taken for a fall, and so sometime for Sin, the Fall of the Soul. In which sense I conceive its used, Judg. 8. 27. where it's rendred a Snare,

i. e. a Sin ensnaring, or occasioning Ruine.

4. Slander, Calumny, or Defamation, Pfal. 50. 20.
Metaphorically, for the use of the word in the New Testament, some places must be interpreted by bringing the Metaphor from the first sense, as it fignifies a Snare, or Gin, as Mat. 16. 23. Rev. 2. 14. Mat. 5. 29. & 18. 8. Mar. 9. 47. Others, by bringing it from the second sense of a sharp Stake, which he who hath once met with, and been galled by it, is wont to gather up, and cast into the fire, as Mat. 13. 41,42. ( to which St. Paul feems to allude, 2 Cor. 11. 29. Mat. 17. 27. & 15. 12. & 18.6, 7. Luk 7, 23. Mat. 13. 57. Mar. 6. 3. Joh. 6.61. Gal. 5. 11. Mat. 26. 31. Mar. 14. 23, 27. Joh. 16. 11. Rom. 14. 13. A third fore refer to the third mentioned acception of the word, as it fignifies a stumbling-block, as Rom. 9. 33. 1 Cor. 8. 9, 13. 1 Pet. 2. 8. 1 Joh. 2. 10, 11. Dr. Ham. on Mat. 11.6

catitheut Offence | Not one free from fin, but free from giving occasion of fin to others, in actions before men, as well as fincere before God in their minds. Phil. 1. 10. Without

(Co offend) To do any fin in thought, word, or deed, Jam. 3. 2. He that offends not with his tongue, is a perfect man.
Pfal. 19. 12. Who can tell how oft he offendeth? Mat. 23. 13.

6 2. To minister or give occasion of sin, either by word or example. 1 Cor. 8. 13. That I may not offend my Brother.

'3. To take occasion of finning, when none is given, as the Pharifees at the Disciples plucking the Ears of Corn on the Sabbath. Mar. 2. 23. As before, Mat 15. 12. They were offended at that saying.

"4. To provoke God or any good man to anger (by some "evil act or word of ours ) whereby evil may come on us from them; this is the effect of fin on the good. 2. Pailive, or to be offended.

" 5. To provoke or move any evil person to anger or discon-

" tent, by some good word or deed, Joh. 6. 51.

6. To wrong, Pfal. 73. 15.

7. To be guilty, injurious, Jer. 2.3.

8. To caule to offend, Mat. 5. 29. marg.

9. To be a let or hindrance, Ibid. 30.

10. To do unjustly, Act. 25. 11.

ii. To fumble, Jam. 3. 2. (fo the word is rendred, Rom. 11. 11.) or, to fall, as the word is rendred, 2 Pet. 1. 10. Dffend Mat. 5. 29. or, do cause thee to offend, marg.

Things that offend, Mar. 13, 41, or Scandals, marg.

Different As it is an Idiom ordinary in the Books of the Old and New Testament, that passive Verbs (by a Metonymy of the Effett) comprehend and import the reality of the Effect of the Passion, or a willing reception of the Impression, i.e. note the patient not only to receive Influxes from the Agent, but to be effectually changed by the Fassion; to gray Interest on the passion to be scandalized (or offended) is to be wought on (brought into fin, actually discouraged in the ways of Godlines) by the Scandal laid in his way. Id. Ibid. Annot. b.

23. Sacrifice, 1 King. 13. 2. To go up, 1 King. 12. 32. marg. To firetch out, 1 Chr. 21. 10. marg. To bring unto, Mal. 1. 7. marg. To add to, Rev. 8. 3. marg. To pour out, Phil.

2. 17. marg. Hereunto Burnt-offerings, Bullock, Lambs, Incense, Silver, Brass, Meat-offering, &c. being joyned, the meaning of such places is plainly perceived.

Offerrings are

1. Mosaical, Act. 21. 26. Heb. 10. 5.8. Whereof there were Eurnt-offerings, Numb. 28. 3. Free-will Offerings, Ezr. 7. 16. Sin-offerings, Ezek. 43. 25. & 44. 27, 29. Peace-offerings, Luk. 4. 10. Drink-offerings, Numb. 28. 7. Mear-offerings, Lev. 7. 37. Heave-offerings, Numb. 5. v. 9.

2. Idolatrous, Pfal. 16.4.

3. Christian and Spiritual; both Christ, Isa. 53. 10. Eph. 5. 2. Heb. 8. 10. and our selves to God, Roman. 12. 1. & 15.

"To offer] To shew himself, or to behave and carry himfelf as a Father to his Children. Thus God offereth himfelf to his Saints, Heb. 12. 7.

2. To give and make himself willingly a slain Oblation and Sacrifice for fatisfaction. Thus Christ offered himfelf. Heb. 9. 25, 26.

3. To flay and kill Beafts for Sacrifices, to be figures of Chrift his offering himself. Thus Priests under the Law offered, Heb. 10, 11.

'4. To render praise to God, for Mercy and Alms to the Poor which be needy and miserable. Thus Christians offer

to God, Heb. 13. 15.

That he should offer it with the Prayers of all Saints, Rev. 8. 3.

Or, add it to the Prayers, &c. marg. That he should pray with and for the People in the Name of Christ; or procure a gracious Answer to their Prayers. An Allusion to the Peoples continuing in Prayer, while the Priest offered Incense, Luk. i. 10.

Offering ] Exod. 25. 2. or Heave-offering, marg. 1 King. 18. 29. Heb. ascending, marg. Rom. 15. 16. or sacrificing,

Peace-offerings, Ezek. 43. 27. or Thank-offerings, marg. The words prefixed, burnt, drink, free-will, beave, meat; neace, fin, thanks, wave, wine, shew both the kinds, and of what the Offerings were.

" Difering for soin | Sacrifice expiatory, as Peace-offerings fignifie Sacrifices gratulatory, Heb. 10. 5.

"Dffice Some function or calling, which binds to duty, Gen. 41. 13. Exod. 1. 16.

'2. Some duty which is to be done in regard of some charge or function which we bear in Church, Commone wait on his Office.

3. Truft, 1 Chr. 9. 22. marg. Ibid. 26. marg. Station, I Chr. 23. 28. marg.

5. To be upon, Neh. 13. 13. marg.

5. Observation, Ibid. 14. marg. 7. Charge. Pfal. 109. 8.

Dffice | Set office, 1 Chr. 9.22. or truft, marg.

Deficer | Deliver thee to the Officer, Mat. 5. 25. The word must not officer, or Sergeant, which is here used, and so in like manner Joh. 18. 3. is also used, Luk. 4. 20. in another sense; by which compared together, it appears that the same men which in the Configury, or Court of Judgment among the Jews were Apparitors or Surgiants, were also in the Synagogues employed (as Descons) to minifter, to bring and take away the Book, &c. So the very word Daury, that we ordinarily render Descons, doth Mat. 22.13. fignifie the Officers that take and carry men to Prison, and ( as it was the Lictors Office ) bind men band and Foot, &c. Instead of Sometrus here, is megintue, Luk. 12. 58. i. e. Sergeant or Liftor, that executes the Sentence to which any man is adjudged by the Court of Justice. Dr. Ham. Annor. n.

'Difficits | Servants and Ministers, which attend upon the 'Magistrates, to execute their Commandment. Mat. 26. The Officers of the High-prieft. Act. 5. 22.

2. Eunuchs, 1 Sam. 8. 15. marg. 2 King. 8.6. marg.

3. Offices, 2 King. 11. 18. marg. & 24. 12, 15. marg.

4. Over the charge, I Chr. 26.30. marg.

5. Overseers, Gen. 41. 34. " Dit source in Parergon Ju-" ris, lib. 9. cap. 22. Tom. 2. who sheweth that this was the re-"fuse person of the City, whom the People, first beating and "difgracing him, afterwards killed and burned, and cast his "Ashes into the Sea, to make a lustration or expiation for all "the multitude in time of Plague, Famine, or any other Ca-

Thou half made us as the off-scowings, Lam. 3.45. that is, thou hast caused us to be had in as vile esteem as may be, as if we were no better than off-fcowrings or fcrapings; for from a Koot of that Notion, Ezek. 26. 4. cometh the word here used, and no where else found in Scripture; and the Greek word anfivering it, I Cor. 4. 13. from the like, we are made the off-formring of all things are this day. The Apofile alludeth unto the explation in the among the Heathens, faith Batage. Certain condenined persons were brought forth with Garlands upon their Heads in manner of Sacrifices: These they would tumble from some steep place into the Sea, offering them up to Noptune, using this form of words, Sis pro nobis peripsema : Be thou a Reconciliation or Propitiation for us. As if the Apofile had faid, We are as despicable and odious in the fight of the People, as those condemned persons, who were offered up by way of publick Expiation.

Od figund | Pofferity, Job 31. 8. Iffue, Race, Sons, Seed, Ifa. 22. 24. & 48. 19. All mankind, Act. 17. 28. Jefus Chrift,

Rev. 22. 16.

Dit ofcer, ofcentimes] Are in effect the same, importing the frequency of speaking, acting, suffering, &c. frequently, diligently, continuedly, &c.

Dit | They washed their Hands oft, Mar. 7. 2. or diligently; in the Original, with the Fift. Theophylatt, up to the Elbow,

Dien timea] Job 33. 19. Heb. twice and thirte, marg.
Off timea] Something which for infufficiency, from the Promife in Paradile, must be done again, Heb. 10. 11.

## O

Da Rosted Bread, a Mock; or after the Syrian, holding down, or bindred. The King of Balban, Numb. 21.33.

Dir Ob that thou wouldst, &c. 1 Chr. 4. 10. Heb. if thou wiit. &c. marg.

Diad Praising, or confissing. The Son of Simeon, Gen. 45. 10. Exod. 6. 15.

Diet | A Tubernacle, Tent; or Light. The Son of Zerubbabil, 1 Chr. 3. 20.

## T

Dintment] Some swect Perfume or Consection, made under the Law, by Gods appointment, to anoint Aaron and his Sons; the Tabernacle and ministring Vessels, &c. Exod.

2. The rich Graces of the Spirit, poured upon Christ(our | in. 'Head ) making himself sweet, and the faithful also, which

partake in them. Cant. 1. 2. Because of the favor of thy Good Cyntments. See Name.

Dke | Put 1. for the kind of Tree fo called, Judg. 6, 11. which is ftrong, Amos 2. 9. and thick with Branches, 2 Sam. 18. 9. 14.

2. The place of idolatrous Worship, Isa. 1. 29. 2. Men of proud, lofty, and unbendable Spirits. Isaiah

As an Dhe without Leaf | That Idolaters in the Day of the Lords Wrath, should be stript and spoiled of all their good and pleasant things, Rev. 18, 14, 16, 17, 22, 23. Even as an Oke in midst of Winter, lacking greenness of Leaf and all viridity and vigor, or as a Garden in midft of Summer, withered by drought and lack of Water. Ifa. 1. 29. Thou

Shalt be as an Oke without Leaf,

Dhes and Gardens | Properly a kind of Treee (or Trees in general ) and fome enclosed Ground for Herbs, Plants, Flowers, Walks, and other Pleasures: Improperly, by a Figure Metonymy, fuch Chappels, and Altars. as diolatrous Jews erected under Okes, and in green Gardens, contrary to the Prescript of God, who had sanctified the 'Temple and Altar at Jerusalem, for his Sacrifices and Oblations, as Pfal. 122.8, 13. & Deut. 12.4,5.0. 1 King. 8. 19. & 2 Chr. 7. 12. Deut. 16. 21. And by a Synecdoche of the part, these Altars thus erected, fignifies, all volun-'tary Service of God, Col. 3.23. and every Invention of man in the publick Worship of God, Isa. 1.29. For ye had be a-(hamed of the Okes and Gardens which ye have defired and chosen. Where note from I ve have defired and chosen; that Idolatry hath Original from Men themselves, fervently coveting and choofing it freely: Whence it is, that Idol-fervers are such hot Perfecutors of such as mislike their Superstition, and be at such Cost to uphold

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Did] One of great age, and many years, Gen. 15. 15. & 18. 12. One decayed in strength, 1 King. 1. 15.

'Dia That which with time vanisheth, and doth not last ever, as the estate of this World, such as it is now, shall not, Heb. 1. 11.

Dio Thine old age, Ruth 4. 15. Heb. Thy gray Hairs,

Did Commandment ] 1 Joh. 2. 7. that is, such as was from the beginning.

Bio Loon 7 r Cor. 5. 7. that is, finful notorious persons, as also the corruptions of our Nature, as naughty Opinions, Lufts, Vices, ill Manners. Did man Our natural disposition to Evil. See Man.

Eph. 4. 22. Col. 3. 9.

fon fucceeding it.

" 3. By weakness, or decay.
" Old Man.

cc I. One old in years.

"2. The corruption of mans Nature, called old in the three former respects.

" 1. As old as our own Conception, or as Adams Fall. "2. It must give place to the new Man, and so be out of

"3. In the Godly it doth daily decay, like an old or fick perion, Rom. 6. 6.

Dlo Derpent | Rev. 12. 9. that is, the Devil.

'Dia Setteens' The Devil, or Satan, which through long experience (ever fince the Creation of man) is wonderful deep in manifold Crafts and Subtilties. Rev. 12.9. The Devil, that old Serpent.

Who deceived our first Parents at the beginning of the World, Gen. 2. 1. Rev. 20. 2. He is a Dragon for Cruelty, a Serpent for

Subtilty. Annot.

Diffembling and double dealing belongeth to the Brood of the Serpent. The Knowledg which he hath by the subrilty of his Nature, is increased by long experience, for we must remember, that by his Fall he lost Holiness, but not his understanding; yet it is so corrupted, that he can do no other thing, but only abuse it unto Evil. Like im in this are all reprobate men: in their young years, they were like Serpents in the shell; in their old years, they become slying Dragons, expert and cunning to work Iniquity. Comper-

Division of amen' 2 Cor. 3. 14. that is, The Scriptures of Mojes, and the Prophets, without having an Eye to Christ there-

'Din things Natural Corruption, and the Fruits of it,

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Din-time | The time which was till Chrift, Heb. 1. 1. Din Meffele] A mind nourished in blind Superstition, and dle Ceremonies. Mat. 9. 17. Neither do men put new Wine iz-

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to old Veffels. Din map ] Job 22. 15. Or, the way of old, that is, of the

ungodly men before the Flood, how wickedly they lived. The word עולם comes from a word that fignifies to hide, because the ages past or to come, are hidden from us. And

1. It fignifies a time past or of old, Isa. 57. 11. Jer. 2. 20. S 28 8.

2. A time to come, and lafting long, Numb. 10. 8.

3. Eternity, properly so called, without beginning or ending, Pfal. 41. 13. Annot. on Job 22. 15.

Dia Citorio 2 Pet. 2. 5. that is, The time before the

Flood.

Dinnels of the Letter | Rom. 7. 6. that is, The old corruption which by the outward Letter of the Law is more and more flirred and provoked in us, in as much as the Law, though it condemned the Sinner, yet it affordeth no power at all to abo-lish or destroy Sin, in which regard it is called a killing Letter, and the Administration of Death, 2 Cor. 3.7. And in the word oldness, the abolishing of the Law is infinuated, in regard of the unfufficiency thereof. Annot.

Or, the opinion of the old Man, Life or State, concerning the worship of God, touching Ceremonies, or merits of Vertues, in which first and Gentiles were occupied. Or, it's the idle knowledg of the Law, or whatfoever outward Difcipline, without the true Conversion of the Heart to God. Bernard.

The outward and fashionable knowledg of the Law, without

any true change of the Heart. Hall Paraph.

Ditte Taken properly for a Tree so called which is full of Farmes, Judg. 9. 9. And hence it is said, Out of Ashar his bread Ball be fat, Gen. 49. 20. Namely, through the Oyl which cometh of the Olive, Deut. 33. 24. and is always green, Pfal. 52. 8. in which respect the Godly are compared thereunto, Jer.

11. 16. Hof. 14. 6.

Figuratively, by a Synecdoche, a most choice Tree, Isa. 41. 19. By a Metaphor, the Church of the Jews, Jer. 11. 16. As also the abundant Graces of the Holy Spirit, and the continual flowings thereof in the Church, Zec. 4. 3, 12. Or, those two excellent Servants of God, namely, zerubabel and Albolona, which did represent the Gifts of the Holy Spirit; or, from whom flowed a great deal of good to the people of God, as Oyl doth from the Olive, whereby the Lamp is nourished and burneth; to whom allusion is made, Rev. 11. 4. Where by the two Olive Trees, the two witnesses are to be understood, that is, the Dollors and Palors, whom God in their last times was to raise up against Antichrist, and by their Labor and Miniftry fet up his Worship.

Blive Weanches, or Plants | Children which (as olive Branches) are an Ornament and Delight to their Parents.

\* Pfal. 128.3. As Olive Branches round about his Table.

\* Bight Dithes | The Jews which were the People of his

Covenant, Rom. 11. 17, 24.
Dlibe Eree 1 King, 6. 23. or Oyly, Heb. Trees of Oyl.

These are the two Olive Trees, &c. Rev. 11. 4. that is, They are like Zerubbabel and Jehosbua, whom the Lord in time pas had anointed, to restore again the Jewish Church destroyed under the Captivity of Babylon, and by these Witnesses, to take the charge of it in like manner under the Servitude of the Gentiles, for the Allufion is to those two Olive Trees, which Zacharias faw growing on either fide of the golden Candleflick, and supplying the Light thereof with Oyl. Zech. 4. 14. of which the Angel being demanded what they meant, faith, Thefe are the two anointed ones, flanding before the Lord of the whole

Earth, pointing at the two Heads of the Church, then under the Servitude of the Gentiles, Zerubbabel the Captain, and Jehoshua the High Priest, of whom he had prophesied a little before. Mede.

Olive Trees afford Oyl out of themselves; Oyl under the Law, was to be brought of the People to the Priefts for the continuing of the Lights, Exod. 27. 20. but now here is not Oyl, but Olive Trees themselves, which have Oyl (by Gods Bleffing ) in themselves; to shew unto us in this extraordinary time, the Lords giving of the Graces of his Spirit supernaturally; for Oyl is put for the Holy Spirit, and the Gifts there-of, Pial. 45. 7. & 89. 20. Act. 10. 38. Olive Trees them, how the Lord furnisheth these his Prophets, and Teachers, not by the help of others, but by his own Hand, to be full of his Spirit, and Graces thereof, to cause Light in the Temple of God, to be ever shining in the Darkness of the Antichristian State.

As the Olive Tree doth drop down his Oyl and Fatness, so the faithful Ministers do drop down upon the Church the sweet

\*2 Cor. 5. 17. The same is meant by old Leaven, 1 Cor. 5. 7. Oyl of the Spirit, which is all Heavenly and Spiritual Graces, as the Metaphor of Ovl is often to taken in the Scriptures. Dent.

These times of Persecution here foretold, would require abundance of all Graces in Gods Ministers, to hold up the Hearts of his fainting People, by plentiful Instruction and Confolation. And fuch did God then fend, furnished abundantly from Heaven (when means of Instruction failed ) as Olive

Trees are with Oyl. Annot.

cuttin Dittes | Gentiles, which were frangers from Gods

Dithe-pard Exod. 23. 11. or, Olive-trees. Annot. Dither, or abount of Pithes A Hill two Miles on the East Side from Ferusalem, the Brook Cedron running between, taking Name of the plenty of Olives growing thereupon, Mat. 21. 1. Mar. 11. 1. Luk. 22. 39. Joh. 8. 1.

Dipmpas Heavenly. The Name of a man, Rom. 16. 15.

from δλυμπ , a most high Mountain, so called, as δλ λαμwith Clouds, so that by a Metaphor it is put for Heaven.

Omega Rev. 1. 8. as Alpha is the first Letter of the Greek Alphabet, and Omega the last, so Christ was before all Creatures and shall abide always, though all Creatures should perish. He from whom all Creatures had their Beginning, and to whom they are referred, as their utmost end, Prov. 15.4. Rom. 11. 26. Rev. 4. 11.

Dmar Speaking, or exalting. The Son of Eliphaz, Gen.

Dingr A Measure containing one Kab and an half, and a fifth part of a Kab; that is, three pints, and an half pint, and a fift part of an half pint. It was the tenth part of an Ephah,

Exod. 16. 36. Goodwyne. Some conceive it contained a Pottle. Some rate it by the proportion of 43 Hens Eggs and a fift part. Which way soever it be taken, it is enough for the strongest man, and the hotseft ordinary fromach; wherein Gods Bounty may be observed. Annot. and Aynfar. on Exod. 16. 16.

Dmir ] To forbear, neglect, pass over, as having no regard thereof, or mind thereunto, Mat. 23. 23.

Duntpote t] Rev. 19. 6. An Epithet, which can be applied to no other, but unto God alone. It's the same with

Dati \ A Bundle ; or, Rebellious or bitter people. The Father of Ahab, I King. 16. 21. The Son of Beiner, I Chr. 7.8. The Son of Imri, 1 Chron. 9. 4. The Son of Michael, 1 Chron.

The Statute of Omri, Mic. 6. 16. that is, the Idolatry brought in by that wicked King, 1 King. 16. 25. and to excuse your doings you alledg the Kings Authority by his Statutes, and fo pretend both Power, and Prudence, and Counsel in the making of them.

# O N

Dn) Sorrow, Strength, or Iniquity. A City of Agypt, (called alfo, Aven. Ezek. 30, 17.) in Circuit about an hundred and forty Furlongs, more usually called by the Greek Name, Heliopolis, which by interpretation, is, the City of the Sun; but in latter times, the more common Name is Damiata. The Son of Peleth, Numb. 16. 1.

Dil 1 Pet. 2. 24. or, To, marg.
Dil am Sorrow, Strength; or Iniquity thereof. One of the Children of Shobal, Gen. 36. 23. The Son of Jerahmeel, by Atarab, 1 Chr. 2. 26.

Dnan | As On. The Son of Judah, Gen. 46. 12.

(Die ) A thing which (being done ) is not iterated or gone over again. Thus Christ is said to be Once offered, to have dyed Once, to have suffered Once, Rom. 6. 20. Heb. 9. two last verses. Heb. 10. 10. Once and no more. Therefore the Sacrifice of the Mass is abominable, charging Christs Death with insufficiency, and the Word with untruth. Their distinction of bloody and unbloody Sacrifice, is also directly against the Scripture, which teachet all that there is no Remission without shedding of Blood, Heb. 9. 22.

' Dute At one time onely, and no more, not oftner, Heb. 9. 27, 28.

Duce for all. and one Sattifice ] That which being done, is so sufficient, that it needs no repetition or doing again, Heb.

'10. 10, 12, 14.
 Dnce more one turn, or for one time, and then to cease, to note unto us the firm and stable condition of the Gospel

and fuch as believe in it, Heb. 12. 26. Once and twice Often, or many times. Pfal. 62. 11. God · spake once or twice.

Fff 2

"Dre | One onely, fo as there is no more of that kind : as, one God, one Mediator, one Oblation, &c. 1 Tim. 2.5. 6 I Cor. 8. 4. Heb. 10. 14.

62. United to Christ, and among themselves by Faith and 6 Love, Joh. 17. 21.

3. It fignifieth first, as Dan. 10. 13. marg, Mar. 16. 2. 4. Inseparable Union, Gen. 2. 14. & 11. 6.

5. The felf-fame, Gen. 11. 1. & 40.5. 6. A portion, Gen. 24. 45. & 48. 22.

A very few, Deut. 32. 30. Josh. 23. 10. 8. Somewhat, 1 Sam. 2. 36. marg.

9. The like, r Sam. 6. 4. One plague was on you all. 10. Some time or other, 1 Sam. 27. 1.

11. Some body, any one, 2 Sam. 23. 15.

12. Part, Pfal. 10. 10. marg. 13. A short space, Dan. 4. 19. Rev. 18. 8.
14. Another, and a third, Luk. 9. 33.

15. The same, Phil. 2. 2. 16. The Devil, 1 Joh. 5. 18.

Dne accord Common Agreement and Unity of mind. in Religion, Act. 2.46. And they continued daily with one accord.

" Dag of the Angels That Angel or Messenger of God, which was last of the seven Angels that had the seven eviols, mentioned before, chap. 15. Rev. 21. 9. And there came unto me one of the seven Angels.

It is very likely that he that shewed him the Whore of Babylon, Chap. 17. 1. shewed him now the Lambs Wife. Annot. Dne to another I Sam. 10. 11. Heb. A man to his Neighbor, marg. Exod. 18. 16. Heb. A man and his fellow, marg.

Dis Moop] 1. All the faithful so compact and knit together, like a Body confifting of many Members well joyned; therefore stand bound so to love and help one another, as Members of a natural Body do afford mutual Succour, Eph. 4. 4. Gal. 3. 15. Ye are called to peace in one Body. See I Cor.

'2. The Corporation or Society of Church Officers, who have the refemblance of a natural Body with their Gifts, modeftly to serve and further the whole, not only lifted up above others through Pride and Contempt, or despising others by disdain. Rom. 12.5. So me being many are one Body in Christ. See verf. 6,7, 8.

"Both me ] Jews and Gentiles to be gathered and joyned

into one People and Church of Chrift, Eph. 2:14.

'and one People and Church of Chrift, Eph. 2:14.

'and of affections, which shall be (by Gods Spirit) wrought in such Kings
as shall-execute his deep decreed Judgment upon the Whore (the Romish Hierarchy) for her utter ruine and wasting. The Kings did at first no more certainly confent for the exalting, then at length their Successors shall agree to pull her down. Rev. 17. 17. To do with one confent, &c.

\* In the Scripture, a cardinal number put for an ordinal, Gen. . 8.5. Mat. 28. 1. Gen. 2. 10. The Name of the one (i. first) is Pifon, I Cor. 16. 1.

frantzed, the shall be by a strange and sudgest Catalanty of-flroyed, both the People by Death, Sorrow and Famine, and the City of Rome it felf by Fire, being burnt up by the Besse-egers, and turned into Ashes. This shall be the perfect Fall of Babylon, which is already much decayed, and haftening to ruine. Rev. 18. 18. Her plagues shall come at one day.

Dne My Dove, my undefiled is but one, &c. Cunt. 6.9. or,

There is but one my o'ove, &c. for this one only is opposed to the many Queens and Concubines forementioned. Here the Spoule of Christ, which is but one ( as there is one Body, and one Spirit, one Hope, one Lord, one Faith, &c. Eph. 4. 4. 5.) is preferred before the multitude of other which in their own and the Worlds efterm are Queens, Ladies, &c. Ifa. 47. 7. Rev. 18.7. See 2 Sam. 7. 23. Exod. 19. 5. Apply.

This one exceeds all the others: or, There are feveral Con-

gregations, and various forms and Numbers, and outward professions they may have, but yet they all make but one undefiled or perfect Dove. This onenels or unity every true Member of the Church will strive to preserve. Annot. Thou art mine own, most dear unto me, elect and chosen out of all kindreds, Nations and Tongues to my peculiar Inheritance. Finch.

She is alone, or she is onely beautiful, rich and honorable flandeth alone in all Excellency, born of God, rich in Faith.

Such Congregations are few, as one to fixty or eighty, and are at unity, or Brotherly love one with another. Cotton.

'Dne faith One Doctrine, not one gift of Faith, Eph. 4. 5. Faith is one, in respect of the Object, but sundry in refpect of the fubject.

. 11. 19. I will give them one heart.

Dne Done ] The fuddenness of the Judgment, which should crush Rome, and make her Favorites mourn and die for forrow. Rev. 18. 18. In one hour that Judgment shall come. 2. Either a short time, or at and about the same time, Rev.

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17. 12. Shall receive power as Kings at one honr with the Beaft. "Dne Bulbind of one (Clife] I Tim. 3. 2 Wife of one, 'Husband, 1 Tim. 5.9. viz. at one time, for successively each might have more.

' Dae in Chiff ] To be as it were but one man. Gal. 3. 28. Ye are all one in Christ Jesus; that is, most straightly conjoyned under Christ your Head, as if ye were all but one, quickened by one Spirit to God, as they are to the World by one Soul.

f Dne mind One Counsel, Consent, or purpose, which all the ten Kings had with their united Forces and Power, to defend the Tyranny of that Beaft, the Roman Bishop. Rev. 17. 13. Thefe have one mind.

Define Of one Father, to wit, Israel or Jacob, of whom came Christ and the Hebrews, to whom this Epistle was sent: Or of one, that is, of one God, of whom is Christ, and all true Christians, Heb. 2. 11.

" To be prefett in one ] To be firmly and for ever united and knit unto God the Father, through Christ our Head and Mediator, by the Spirit and Faith, and among themselves by confent of minds and wills. Joh. 17. 23. That they may be perfect in one. This sentence leads our minds to the consideration. ration of a threefold most blessed Union. The first is consubstantial of the Father and the Son (Thou in me:) This is an Union coeffential of Persons in one Essence; and it is the foveraign Caufe of the two Unions following. 2. Union is the conjunction of Chrift the Head, with the Church his true and myffical Body. This is an Union of two Natures in one Will. (In them.) The third Union is the Communion of the Faithful one with another, as fellow Members (made perfect is one:) This with the former Union, is not by mixture and transfusion of substances, but by the spiritual Bands of Faith and Love. Whence it cometh on the one fide, that Christ with all his Merits and Gifts, are in common diffributed to Believers his Members: And on the other fide, the Faithful do mutually impart and bestow all their good things inward and outward, unto the use and benefit of one another. And this is that Communion of Saints, whereof we make profession in our Creed to believe it.

" 1. Of the eternal Son with the eternal Father, this is Union in Essence, which is but one in Number. See Number. " 2. Of the two Natures in Christ, Divine, and Humane: this is Union in Person.

" 3. Of Christ with his Church, this is Union in Nature, as he is man, in affection as he is holy, in spiritual Graces as "he is God, 1 Cor. 6. 17.

" 4. Of Christians among themselves,

"1. By nature, as men, Ifa. 58.7.

"2. In and by the Spirit, and fpiritual Graces, as good men, Eph. 2. 22. & 4. 3, 4, 5. I Joh. 1. 7. & 4. 15, 16.

"3. In and by Chrift, as happy men, Eph. 2. 20. & 4. 4,

Dne Sheepfold | One Catholick Church confifting of believing Jews and Gentiles in all Ages and Places. Joh. 10.16.

"Dne & hepherd | Christ himself alone, the Spring of Paftors, Eccl. 12. 11, 12.

"Dne Dpirit | Spiritual Union, being knit to God by one Spirit, 1 Cor. 6. 7. Is one Spirit.

Dre thing is needful The found and faving Knowledg

of Christ by the Word preached, Luk. 10. 42. There is one thing needful. Pfal. 27. 14. One thing have I despred.

'Dne wap The Doctrine of Godlines, which is but one,

as there is but one God. Jer. 32. 4. I will give them one Duelp] Separately, 1 Thest. 1. 5. 2 Tim. 4. 8. Alone, Jam.

- 24. But, Job 2. 6. marg. Save, Deut. 4. 12. marg. Thou only art hely, Rev. 15.4. Of thy felf and infinitely, a Sam. 2. 2. and haft shewed thy felf so to be, by destroying the unholy, and freeing the holy. Annot.

Dneffanis Profitable. A faithful and beloved Brother Col. . o. Philem. To. 26.

Dneliphozus] Bringing profit. One for whose House Paul prayed, 2 Tim. 1. 16.

Dnítha] Is (as most agree) a sweet kind of Shell, white, like unto a mans Nail, found in the Indian Lake, where Shellfishes feed of Spikenard, Exod. 30. 34.

Dnione Roots well known, whereon (as on Leeks, Gar-

lick, &c.) the poorer fort in Agypt fed, as did the Ifraelites when they were Slaves there; which though gross Food and naught (whereof a man should eat but a very little, and in Winter days, not in Summer at all ) the Israelites preferred Die Bearl Consent in Religion and Affection. Ezek. before the Manna which God gave them from Heaven, which

was both pleasant and wholsom. Aynsworth on Numb. 11.5. Dair A precious Stone of a white colour, like the white of a mans Nail, whence it hath its name. Hereof there are divers kinds, and of divers colours, with white Speckles in them. It's mentioned to be in the Land of Havilab, Gen. 2. 12.

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It's faid of one kind of it, that it ftirreth up Sadness, multiplieth Fears, and ftirreth up the mind unto Strife and Contention. Geminian de lapid. fol. 62. col. 2.

Dao Grief, Strength, or Iniquity of him. A City, 1 Chr. 8. Datoard Went onward, Exod. 40. 36. Heb. journeyed, marg.

pen Is all one with Manifest, evident, plain, clear. It's put for whole, Ifa. 9. 12. marg. Face, Ezek. 29.5. marg. Openings, 1 King. 6. 18, 29. 32.

An open Doze] The Liberty and faculty which is given to the Church for Preaching pure Doctrine, exercising found Worship, and an holy Discipline, with great readiness and Joy, both of Ministers and People. Rev. 2, 8. I have set before thee an open Door. Some do too narrowly restrain this to the Preaching of the Gospel onely, which indeed is a Door, whereby an Entrance is given into Heaven. It is better more largely to take it, for the joining together of Word, Worship, Discipline, Zeal of Ministers, Magistrates, and People. When all this meets (as in the Church of Philadelphia it did ) there is a large and ready way for piercing into mens Confciences.

Dpen Beabens ] The parting of the Firmament, Act. 7. . 56. He fam the Heavens open.

Dpe 1 Heb. 6. 6. Put him to an open shame, To make him a

To open To unlock fomething that up and lockt fast from us, Act. 16. 26.

'2. To give unto us what we defire in Prayer: Thus God openeth to us. Mat. 7.7. Knock, and it shall be opened.

3. To let in and receive Christ, to dwell in our Hearts by Faith. Thus we open unto Christ. Rev. 3. 20. I stand at the Door and knock, if any man open, &c. Pfal. 24.9. 4. To make, Exod. 21. 33.

5. To be born, Numb. 8. 16.

6. To reveal, or uncover, Job 22. 16. marg.

7. To dig, Pfal. 40. 6. marg. 8. To cleave or rend, Mar. 1. 10.

9. To interpret, Luk. 24. 32.

Coopen | To receive Christ into the Heart by Faith, to be joyned more near unto him, that he might work more ' mightily, Cant. 5. 2. Open to me my Sifter, my Spoule. God openeth Doors to us, when he bestoweth his Elestings on us, Pfal. 78. 23, 24. Ifa. 45. 1, 2, 3. and spiritually when he giveth Grace to utter his Word, and to believe the fame, Col. 4.3. Act. 14. 27. So we open the Door unto him, when we give him entrance into our Heart, he calling upon us by his Word and Works; when we repent, believe, and accept Christ with his Graces, &c. Rev. 3. 20. Aynfir.

But can we open? Is it in our power? Hath not he the Keys himself, and is not be the Door himself? Doth not he shut and none can open? Yes, but when he bids thee to open, he lends thee a Key; and when he infuseth Grace and Faith, he inables thee to open. It is his Gift, but thy Grace; his Inspiration, but thy Improvement; and oh! how blei ed are they that are but his Tarn-keys, his Door-keepers. Is there a greater Honour or Happiness than to co-operate with God in that, which of all others is the most Godlike Work, the Salvation of Souls. Annot.

And what shall we lose by it? Do we entertain Christ to our Los? Doth he come empty? No, he comes with all Grace; his Goodness is a communicative, diffusive Goodness. He comes to spread his Treasures, to enrich the Heart with all Grace and Strength, to bear all Afflictions, to encounter all Dangers, to bring Peace of Conscience and Joy in the holy Ghost, he comes indeed to make our hearts (as it were ) a Heaven. As the Church in her right temper hath never enough of Christ, but defires further Union and Communion still, so Christ also, he is as desirous of them, yea they are his defires that breed their defires. Christ had the Heart of the Spoule in some measure already, but yet there were some Corners of the Heart that were not so filled with Christ as they should be, he was not so much in her understanding, Will, Joy, Delight, and Love, as he would be, all which he would have her to open. Sibs.

"To open the Wook | To unfeal the Book, by declaring and revealing unto John, and by him to the Church, fuch ' fecret Mysteries as were before hidden in Gods Counsel. This 'no Creature could do: Christ the Mediator he was only able, for he came out of the Bosom of the Father, to declare him to us, having all Power. Rev. 5. 2, 3, 5. Who is worthy

to open the Book? Such a Treasure is this Book of Revelation, which is not otherwise communicated to the Cnurch, but by the mediation of Christ, who is the onely Interpreter of his Fathers will, and Doctor of his Church.

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To open the Buttomlefs-pit | To fet abroach, publifh, and manifest such devillish Errors and Heresies as came from the deep Pit of Hell, which was done, when Antichrist got Power and Strength to obscure the Truth of Heavenly Do-Arine, and to deceive the World with strong Delusions. Rev.

9. 2. And he opened the Bottomless-pit. Now false Doctrine came forth abundantly, as if Hell had been let loose, or broke up, and the Gates of it set wide open. to let it out at large : For now Mahomet setteth forth his Alcoran for Divine Scripture, the like whereof no Hererick durff attempt before, or at least could not prevail with multipudes of men to believe him, as Mahomet did. So that the opening the Bottomless-pit, is the Apostara's using their Power to let in such gross Errors into the World, as could come from none, as their Author, but from the Devil of Hell. Annot.

To open the Door or the Gate | To receive and admit into the Heart the Grace and Power of Christ, Rev. 3. 20. If any man hear and open the Door. See Door. Some understand this of admitting and receiving all such Ordinances of Christ. whereby the Door of our Hearts may be most speedily and forcibly cast open.

To open the @ar | To give power unto our Soul to underfland and obey what we hear of Gods will out of his Word Pfal. 40. 6.

Contents te pres To give Light of Divine Knowledg to fuch as were wholly blind before, through Ignorance, Act. 26. 18. To open the Eyes of the blind.

2. To help and increase their Knowledg which do already fee, that they may know the Truth more fully than before. 'Pfal. 119. 18. Open mine Eyes that I may see the wonders of thy Luk. 24. 45. He opened their understanding, &c. See fur-ther for this Phrase in Eyes.

'There is a double opening of the Eyes, one proper, when the fleshly Eye of the Body is made to see that which before was not seen. The other improper, or metaphorical, which is the opening of the mind, by which it understandeth things which before lay hid. And this cometh two ways: either of Grace, when the Holy Ghost enlighteneth the mind to see that which is good pertaining to Happiness and Perfection, by an Illumination immediate and extraordinary, as Luk. 24. 45. and mediate and ordinary, to wit, by Do-Arine, as Act. 26. 18. Or it cometh of Divine Judgment, when one hath given him a Sense and Conscience of his own Sin, being prefented to his mind before by Satan blinded, as it hapned to Asiam, Gen. 3. and Judas, Mat. 27. 5. This is sometime done, as by the inward work of the Spirit in the Soul, ( as in the two former ) so by Affiction men are made to understand their Fault, as Juseph's Brethren, Gen. 42, 21. and in the prodigal Son, Luk. 15. 17.

" Co open the Dane | The large Bounty and rich Liberality of God, diffributing good things to all living Creatures. Pfal. 104. 28. Thou openest thy Hand, and fillest all things with

thy Bleffing.

\*\*Cooper the Deatr To enable and give Power unto the Soul to behold, and through Faith, to embrace as Christ our Saviour, with good feeling of his faving Mercies. Act. 16. 14. God opened the beart of Lydia. Our hearts are lockt up Unbelief, and opened by Faith.

To open the Lips | To give fufficient matter by Bleffings from God, and ability by the Spirit of God to utter the praifes of God, Pfal. 51. 15. Our Wickedness locks our Lips, which are fet open by Grace, this is one Key. The fecond Key is Gods Renefits:

Coopen the Douth To begin to fpeak after some deliberation, Mat. 5.2. Act. 10. 34. Then Peter opened his Mouth.
And by a Metaphor, when Life, and Senfe, and Motion is actributed unto things senseless and liveless; as, the Earth, in Gen. 4. 10. to exaggerate and increase the inhumanity of Cain more ungentle and fierce than the brutish and unreasonable Earth, which kindly received in Abel's Elood, to hide that from the Eyes of men, which he had cruelly shed and spilled : The Earth opened her mouth.

" I. To fpeak aloud.

"2. To preach boldly, openly, and plainly, the Word and Will of God, Pfal. 77. 2. Mat. 13.35. and 5. 2. Act. 10.

"3. To pray to God with a loud Voice and Cry, flewing the necessity of the wants, and the Faith and Fervor of the person, Psal. 8. 1, 10.

4. To receive fomething into the Mouth, or into that which supplieth the place of a mouth, Gen. 4. 10.

' Co open the mouth to 25 late from the | To utter and belch forth reproachful and contumelious Words (as Antichrift

doth, boaffing that he is God above all Kings and Emperors.)

Rev. 13. 6. He opened his mouth to blaspheme.

At first he counterseited himself Holy, when the power was newly given him; but now by degrees he cometh to blaspheme God himself with foul mouth, Plal. 73. 9. 2 Thess. 2. 4. Opening the Mouth is the beginning to speak. Mat. 5. 2. Annat.

In the former verse, a mouth is given to the Beast, and here be openeth his Mouth to blaspheme. The time and power which is lent to Staran and his beaffly Inftruments, they use it, or rather abuse it, with diligence, they are loth to lose it. It should teach us by the contrary, to use our time well, and to make vantage of every good thing that our God hath given us. Compter.

Co open the Scriptures | To interpret and make plain the true meaning of the Scripture. Luk. 24. He opened unto

them the Scriptures. Dene when be had opened the Book, Luk. 4. 17. Opened it by way of unfolding and unrolling, which refers to the manner of uniting among the Jews, which was not in Parchments or Papers sewed together, as we now use, but in one continued page or long Roll, and that folded up, to fave it from duft, or other harm. Dr. Ham. Annot. a.

\* Church opened by the Death of Christ to all which believe in him, before he came in the Flesh; and to all, who since 'his coming are reconciled to God, through Faith in his Blood. Rev. 11. 19. Then the Temple of God was opened in Heae ven. Some understand this Temple opened ( not of Heaven ) but to receive a multitude of Saints, through Gods good Providence, scattering Persecutions raised by Satan against the Church, being by his Fury shut up for a time, none

or few entring.

The felicity of Saints, and that joyful and special fight they shall have of Gods merciful Face in Christ, is here expressed.

The Church now appearing again opinly, is compated to the Temple of ferulaten, wherein the Ark was. It was finst up before, as that of ferulaten under Abaz, 2 Chr. 28. 24. and tebrs, when it was measured verf. 1. and the Court given to the Gentiles, vers. 2. Now is it set open. as that was by Hezekiah, 2 Chr. 29. 3. not to receive a few Saints, as before in times of Persecution, but whole multitudes of Believers. This noteth the free exercise of Religion which was established.

At this time the Mysteries of Salvation ( shut up before by the Antichristian Darkness ) should now be made known, and become common to all Gods people, as they were before to the learned ecclefiaftical Persons. And therefore the 24 Elders ( without mentioning the four Beafts ) a Type of all faithful Christians, do praise God (vers. 16.) as being now to be enriched with Heavenly Graces, to know the holy things

of God hid before. Bernard.

The Temple of the Tabernacle of the Testimony in Heaven was opened, Rev. 15. 5. that is, the innermost part of the Taberna-cle, called the Holy of Holiest, and the most holy place; which Tabernacle is termed, the Tabernacle of the Testimony, Numb. 1. 50. & 17. 7. in regard of the two Tables of Stone so called, Exod. 25.21. because on them was written the Law of God, the Testimony of his Will, Exod. 34. 28. Psal. 19. 7. & 119. 14, 22. which Tables were were put in the Ark, Deut. 10.5. 1 King 8.5. and that Ark placed in the innermost part of the Tabernacle or Temple, 1 King. 8. 6. Heb. 9. 3, 4. The Temple was so open, that men might see into it out of the Comt, now,

which in the Old Testament they could not. Annot.

After the two Prophets were ascended up (Chap. 11. 12.) and that now the Church became visible, the Temple, that is, the hidden things of God formerly unknown, became now to be manifelt in the true visible Church of Christ, by those Angels, (chap. 14. 6, 8, 9.) who taught what this true Testimony of God was unto the People. Bernard.

The true Temple of God, even his holy Church was visible and parent, and the Gospel publickly preached, among his Hea-

venly Elect of the primitive Church. Napier.

And I fam Heaven opened, Rev. 19.11. free access to Gods publick Worship every where. Or, the Church opened, that Christ may stir up his People, vers. 14. to go to fight against Antichrift, who after Romes Fall, will be for a time somewhere elle gathering new Forces, verl. 19. A Door was opened in Hea-ven before the rifing of Antichrift. Chap. 4. 1. The Temple was open in Heaven after the death of the Witnesses. Chap. 11.19. Now Heaven it felf; that is, the Church is fet mide open, that Christs Armies may go forth to destroy the Beast and false Prophet, vers. 20. So the great Gates of a City are opened, when Armies go forth to Battel, 2 Sam. 18. 4. Annot.

He that openeth and no man (hutteth, &c. Rev. 3.7. Such is the Power and Soveraignty given to Christ over his Church;

that he admitteth and excludeth; forbiddeth and commandeth; faveth and destroyeth whom he pleaseth. Hall.

Openings In the openings of the Gates, Prov. 1. 21. The wonted place of publick appearance in those days, it being the place for Courts of Justice, and Tryals at Law, which brought great refort of People. Annot. on Pfal. 127.5.

Dpenip | before the Sun, 2 Sam. 12. 12. In the Gates. Prov.

1. 31. Before all men. 1 Tim. 5. 20.

Detation 1. Of God, Pfal. 28.5. namely, Gods purpofe and Counsel to bring David to the Crown, manifested and brought about by many notable Events, and particular Providences and Dispensations. This was in Mercy, Isa. 5. 12. His Judgments either incumbent or impendent. fuch may be said not to regard nor confider them, which oppose to the manifestation of Gods Will, and clear demonstration of his divine Dispenfation, the Counfels of humane Wit and Policy; or, who being taken up with other Cares, as the Ambitious, and Covetous; or excluding all Care from themselves, and therein placing greatest happiness, neither of what happens to themselves, in the course of their Lives, nor what happens to others, either publickly or privately, thereby to understand the ways of God, and of his Providence, make any observation at all; or who are altogether for the prefent, and judg of men generally as good or bad, in favor, or out of favor with God, from their present condition, and what happens to them in this World.

This operation of God, is such a working which hath efficacy to the bringing forth the being of that which it worketh; fuch a working that notes the most lively activity that may be, as the original word & property. Col. 2. 12. importeth. This effectual working manifests it self in Assistances. Temptations, the Difficulties of an holy Life, and in the use of his Ordinan-

Hereof fee Byfield on Col. 2. 12. D. 58.

2. Of Man, but through God. An inwrought Work, a Work wrought by us, fo as in us also, 1 Cor. 12.6. The Spirit of God manifested his divine Power in the miraculous Works which were wrought by his Servants.

Drhet] A Tower, Darkness, or a little white Cloud. A City,

or Town, 2 Chr. 27. 3. & 33. 14.

Dobin Fleeing, or wearings; or after the Syrian, a folding together. A City, Josh. 18. 24.

Docit Asses, or a frustiffing. The Son of Joktan, Gen. 10. 29. A Countrey abounding with Gold, 1 King. 10. 11. which was very precious, Ia. 12. 12. Hereupon the finelt Gold is flyled Gold of Ophir, Job 22. 24. & 28. 16. This is supposed to be in Havilah, Gen. 2. 11. It takes the Name from Ophir the Son of Joktan, who dwelt in a part of India, faith Mr. Aynsworth on Psal. 45. 10. Hereof see the Annotations on Isa. 13. 12. and Sir Walter Rawleigh his History of the World, lib. 1. cap. 8. fect. 5. p. 175.

Dubleti Duff, Lead; or, a Fawn. A City, Josh. 18. 23. The Son of Meonothai, 1 Chr. 4. 14.

Dpinion Thought, I King. 18. 21. marg. Mind, or Judgment, Job 32. 6, 10, 17.

'Dpportunity The fittest and most meet for the doing of any thing. Rom. 13. 11. Considering the opportunity, or feafox. The time of preaching the Gospel, is our opportunity or seafon, wherein to feek our own Salvation.

The word in Mat 26. 16. is, conqueta, which fignifieth the opportunity both of time and place. The word in Gal. 6. 10. is zarede, which is put for mature and feafonable time.

Apportunity | Ye lacked opportunity, Phil. 4. 10. Te wanted ability. So Gal. 6. 10. Not as we have opportunity, but as we have ability. (all one with give Alms of such things as you are able, Luk. 11. 41. ) for indeed that is an opportunity, when the want of others, and our plenty meet together. Dr. Ham. Annot. d.

Dppole | To refift, or in order to fet against, as in Battel Aray, Ad. 18. 6. To lye against, as a Soldier in a Trench against a Fort, 2 Thess. 2. 4. To be affected with a contrary mind.

2 Tim. 2. 25.

Depositions of Stience | Fally fo called, 1 Tim. 6. 20. that is, made against found Doctrine, out of erroncous Grounds and Principles of Sciences, so termed, but falsly. The Greek Fathers conceive that in these words the Apostle pointeth at the Gnosticks, a certain fort of Hereticks, who have their name from Science and profound Knowledg, which they arrogated to

Dppreis To afflict, trouble, Exod. 22. 21. To coufen, or defraud, Lev. 25, 14. To crufh, Judg. 8. 10. marg. - Chr. 16. 10. marg. Violently to take away, Job 20. 19. To defraud, Mal. 15. marg. To break, Ifa. 58. 6. marg. To terrific, Pfal. 10.
18. marg. To wafte, Pfal. 17. 9. marg. To break in Judgment, Hof. 5.11. To fubdue, or bring under ones power, Jam.

Dappession The wringing and crushing of others, when great ones of the World deal extreamly and cruelly with the 'poor and needy; or when one over-reacheth another in Bar-

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t gains. Ifa. 5. 7. Behold oppression. 1 Thest. 4. 3. The word in a state is a Scab in the original Text. Oppressors be like Scabs, which do molest men.

'2. Any violence offered, either to mens Bodies, Estates, or \*Conficiences. I Tim. 1. 15. Before I was an oppreffor of them.

"3. The Sin of Adultery or Fornication, whereby the in-" nocent is robbed of his right in his Wife, Daughter, &c. " I Theff. 4. 6.

4. The Sin of Robbery, Extortion, unjust War, &c.

" It is properly the spoyling or taking away of mens Goods " or Estates by constraining, Terror, Strength, டு. without " any Right thereto; working on the ignorance, weakness, "wit, wealth, friends, &c. fearfulness of them whom they op-"press; which is, as if one should make one drunken and "then cousen him, or rob him being asleep, or fick, &c. or, 44 as Ravens fall on young Lambs or weak Sheep.

5. Deceir, Ifa. 32. 15. marg. Ezek. 22. 29. marg.

Dppgeffoe] A man of violence, Prov. 3. 31. marg. A treader down, Ma. 16.4. marg.

## O R

" Dearte The Answers of the Heathenish Gods, delivered in Profe or verfe.

1. The Answers of God, declared to his People by the Mouth of Mosts, or by his own Mouth, even the whole Covenant of the Law. Act. 7. 28. Who received the lively Oracles to

'3. The whole word of the Law delivered to Moses from 'Gods mouth; together with the Promises concerning Christ, and Salvation by him, Rom. 3. 2. To them were of credit com-'mitted the Oracles of God.

4. The most holy Place, 1 King. 6. 20. & 8.6. or, the place within it, whence God gave an Answer, Ibid. 8. 2 Cor. 3. 10, 16. termed, The Oracles of Gods Sanctuary, Pfal. 28. 2. marg.

5. Word, 2 Sam. 16. 23. marg.
6. The Doctrine of the Law and the Gospel delivered in

the Scriptures, Heb. 5. 12. 7. The Truth of God, 1 Pet. 4. 11.

Librip Deatle | Making alive, or giving Life. Such the words of the Law are in their own nature; and also to such, 'as perfectly keep them, Act. 7. 38. Rom. 7. 10. The Commandment was ordained to Life. If it be occasion of Death to any, it is their own fault.

Deactes of God | Rom. 3. 2. From theuse of the word x6. yaos, taken for that Petioral ( which was one of the things proper to the High-prieft, being fastened about his Neck, coming down, and hanging upon his Breast, by which he received the Responses of God, in all matters of Difficulty, as when they should make war or Peace, &c.) by which all the Responses and Oracles of God were received, it comes, that the word Abya in the plural is used to fignific those Oracles and Responses, all the Revelations of Gods will by this means vouchfafed unto men. In Heb. 5. 12. they fignific Gods will revealed to us, the Chriftian Doctrine. The beginning of the Oracles is the first Part of that Christian Dollrine, the things which Christ first revealed and preached to them, chap. 6. 1. via. Repentance and Faith. Dr. Ham. Annot. a.

Quea 100 | And made an Cration, Act. 12. 21. Made a fet Speech to them; probably it was appointed for audience of the Tyrian and Sydonian Commissioners about the Peace. Annot. The Inuagogeva, comes of Jung, the People, and agogeva, I

Brate one skilful of Speech, Ifa. 3. 3. marg. One of that power and efficacy in Speech, that he is able by his Perswasions, so to prevail with those he speaks to, that his words feem to be as a Spell, and the Persons he speaks to, to be as charmed by him. Such a one Tertullus was expected to have proved, Act. 24. 1.

'Dethard] A Garden full of all pleasant and precious Plants, of most sweet and delectable Flowers and Spices.

6 2. The Church of Chrift, whose Plants are the faithful which bear all sweet and delectable Fruits, Cant. 4. 13. Thy Plants are an Orchard of Pongranates.
D.tharis] or, Paradises for Trees of all sorts; under which

Forrests, and Parks, or places for choicest Cattel may be comprehended, Eccl. 2. 5. Cant. 4. 13, 14. Neh. 5. 8. which were places of great Pleasurg and Delight, Esth. 1. 8.

Debasin put for, 1. To found, 1 Chr. 9. 22. marg. Pial. 8.

2. marg.

- 2. To give, Jer. 1.5. mark.
- 3. To chuse, Mar. 3.12.
- 4. To fore-ordain, or appoint unto, Act. 10. 42. & 13. 48.
- 5. To make by Votes, Act. 14. 23.
- 6. To decree, judge, Act. 16. 4.
- 7. To order, Rom. 13. 1. marg. 8. To command, 1 Cor. 9. 14.
- 9. To prepare, Eph. 2. 10. marg. Ifa, 30, 33.

- 10. To appoint and decree fomething to fome special end, Rom. 7. 10. Act. 17. 4. 11. To truft, 1 Tim. 2. 7.
- 12. To appoint, Tit, 1.5.

Ordained them Elders, Ad. 14.23. Yelegrover apec Burieus, 18 to Confecrate or Ordain Governors by imposition of Hands, to make them such that were not so before, to invest and endow them with Authority in the Church. The word xeegrove's literally figuifies to firetch out the Hand, or hold it up, and figuified among the ancient Greeks, choosing or giving of Sentence or Suffages, which in popular Elections or Judicatures, was done after this manner. But this being the original of the word, it is (as is ordinary with other words) somewhat enlarged and changed in the ordinary usage of other Writers, fewip and Christian, and signifies indifferently constituting or ordaining without any intimation of Suffrages, or plurality of Persons or Voices by whom this Ordination is made. And thus it is used in this place, not of any multitude or number of men to whom Suffrages might belong but of Paul and Barnabas, who did it by joynt confent. And there is no other possible way for two to vote any thing. Dr. Ham. Annot. a.

Heb. 5. 1. Ordained for men in things pertaining to God, that is, for their good, that they might teach them, pray for and blefs them, and on their behalf offer Gifts, and Sacrifices. See

chap. 2. 17. Annot.

The Ministers of the Gospel have now some Sacrifices to offer up, being either common with all Christians; As, 1. To offer up themselves, Soul and Bodies as an holy Sacri-

fice to God.

2. To be plentiful in the Works of Mercy to their Power.

Or proper to their Ministry: As,

1. To present the Prayers of the People to Ca, the Mini-

fter being as the Mouth of the Congregation. 2. By the preaching of the word to facrifice the people to

2. By the preaching of the word to lacrifice the people to God; by the Sword of the Spirit cutting the Throat of fin, and so offering up the People as a glorious Sacrifice to the world, an Odour that imelleth sweet. Jones.

\*Direct A mean of Peace and avoiding Consuson. 1 Cor. 14. ver last. Let all things be done in order. It is order for one to av and the rest to say Amen. For one to speak,

a. 1 th elt to hear. For many to fing together. .ime; fome being raifed before, as Christ; fome after.

'as Christians, I Cor. 15. 23,

Diver of Medchisers! The fashion, manner or likeness and similitude, Heb. 2. 6. Alfo Heb. 7. 14.

Coopers, I. To bind or tye, I King. 20. 14. marg.

- To establish, Psal. 37. 23. marg.
- To dispose, Psal. 50. 23. marg.
- 4. To ordain, Rom. 13. 1. See marg.

In the ordered place, Judg. 6. 26. that is, In an orderly manner, marg.

Cuele were the Deberings of them in their Drebice] 1 Chr. 24. 19. The Office of thefe (men) in their Service, was. D. Tranfl.

Descrip Walkest orderly, Act. 21. 24. by Rule, by Line, and by mediue. It is a military word, borrowed from the marching of Souldiers unto the Battle, whose manner it is to keep their Rank, and without any outraying, to march along after the prescript Rule of their General or Leader. Leigh Crit. Sac. in 50ιχέω.

Appointment, Decree and Determination, touching things to be, or to be done, or not to be done, Pill 119. 91. They continue to this day by thine Ordinances. Exod-18. 16. And declare his Ordinances. Thus Gods Decrees are his Ordinances, though unwritten.

42. Some Function and Estate of Life appointed for the good of mankind. Thus Magiftracy, Minifery, and Marriage, be Gods Ordinances. Rom. 13, 1, 2. The Powers that are ordained of God; wholoever resisteth Power, resisteth Gods Ordinance.

Note that the distribution, and degrees of Magistrates, be of Godas Author, as well as the general Dignity.

3. Any Commandment of God appointed as a Path for us to walk in. Deut. 6. 2. That thou shouldst keep all bis Ordinances and Commandments, Gen. 26. 5. Thus Gods written Precepts are his Ordinances.

4. Observation, Mal. 3. 14. marg.

5. Tradition, 1 Cor. 11. 2. marg.
6. Ceremony, Heb. 9. 1. marg. Rite or Ceremony, Ibid. 10. marg. Debinances Heb. 9. 1. The first Covenant had Ordinances

of Divine Service. The first Testament did not onely confist of hare and naked words, but it had, (for the date of it is out) certain Ordinances, or Ceremonies, to adorn it with all haresias of Service: wherewith God was ferved or worshipped of fulffications, the Ceremonies being so called, not because they did justifie, but because they shadowed out our Justification by Christ. Jones.

\*\* \*\* Onniest in the rectains, in a 24,5. Let your configuration of names, and broken the everlafting Covenant, and Act. 6. 14.

\*\*\* Distinances abstlating] The Ceremonies and Types of Christ, which are called everlasting, because in Christ ( the truth of such Types) they have a perpetual continuance. Exod. 12. 14. By an everlasting Ordinance.

Applinary | have diminihed thine ordinary Food, Ezek. 16.27.

that is, have weakened thy Estate, and taken away the abundance of my Bleffings from thee.

cance or my Bietings from thee.

Detb] Acrow, pleafant, a commander by faith, mingling together; or, the Evening. A Prince of the Midiavites, flain on the Rock Oreb, Judg. 7, 25, 18a. 10. 26.

Detal] A Coffer rejoying; or, the flander of them. The Son of ferabmeel, I Chr. 2, 25.

Diggs: It hath the Name in Hebrew, of loveliness and de-light, and was a lovely or delightful Instrument. It is one agor, and was a lovely of delighted intrumined. It is of the ancientest of the world, invented by Jubal, Gen. 4. 21. and an Instrument of Joy. Job 21. 12. & 10. 31. wherewith God was to be praised, Pall. 150. 4.

\* Distract first Transpection which hath in it,

'1. Adam's Disobedience imputed to us.
'2. Want of his perfect righteousness.

c 3. Corruption of nature.

 4. Defert of punishment, Pfal. 51. 5. Rom. 5. 12.
 Dion A far. Job. 9. 9. The original word fignifies a fool, fometimes; who as he is inconstant, and one hour in one mind, and another hour in another, so this star arising in the beginning of December, and begining the Winter, produceth much variety of weather.

Orion is a Greek word, and comes from a verb that fignifies to fir, or trouble, because this Star troubles the air, and men also, by bringing alterations of weather by his great inconstan-

Denament ] A garnishing, lecking, or trimming.

Corporal, unlawful, as the Ornaments which were put upon molten Images, Ifa. 30. 22. Alfo, which Women wore, Ifa. 3. 18, 20. Saperfluous, as the Ornaments which were put upon the Camels, Judg. 8. 22. Lawful, as the Ornaments used by the Bridegroom, Ifa. 61. 10. By the Bride, Jer. 2.32.

Spiritual, Prov. 1. 9. & 4. 9.
It's put for an adding, Prov. 1. 9. marg.

Danan ] (called also Araunab, 2 Sam. 24. 16.) Rejoycing, the light of the Sun, light; or, flander remaining for ever. A Fe-

Disphab] A Neck, hinder part of the Neck, stiff-necked; the rai-fing of the mouth, or the making bare of the mouth. The Daugh-

Deptans | We are Orphans and Fatherless, Lam. 5. 3. that is, 2) April 1819 J We are Orponas and Fatheries, Section 7, 5, are without King or Ruler, Hof, 3.4. or, forfaken and left of God their Father, Deut. 32. 6. Ia. 63. 16. &c 64. 8.

Diprap] Some take the Ofpray to be the same with the Offifrage; as if it were a changing of the word Osbreak into Ofpray. In Greek it fignifieth a Sea Eagle, which is a Bird of great bigness, and of tharp fight, whereby discerning the prey in the water, he suddenly striketh at it and seiseth on it.

Annot. on Lev. 11. 13. Aynfw. on the same.

Dirtit Job 39. 13. A Bird, which shews no pity to her young, verf. 16. and maketh its Nefts on tall and high Trees, Pfal. 104. 17.

Dther] Yer, Gen. 8. 10, 12. The fecond, Dan. 8.3. marg. The second of the two, Gen. 32. 8. Divers, or of another sort,

What other acceptations there are of this word, may be plainly perceived by the words going before and following after

" Dther wife | Contrariwife. Gal. 1. 8. If I or an Angel preach to you otherwife.

Note that there is nothing more contrary to free Justification by Faith, than to hold that we be justified by merit of works, yea fuch works as be done by Grace. See Rom. 11.6. where Grace and Merit of Works are opposed as contradictoeries, which cannot confift, but the putting and affirming the one, is the denial of the other. Therefore both false Apofiles in St. Paul's time, and heretical popilh Teachers now, do directly (in joyning works with Grace, in the justification of a Sinner before God ) cross and fight against the Do-'Arine of the Gospel. It is worthy to be remembred and rec these words of Gal. 1. 18. The Apostle (faith he) hats not thus written, if they preach contrary, or overthrow the whole Gospel, but if they preach never so little as may be otherwise than ye have received, yea if they corrupt or impair, let him be accursed. Seeing all points of Christian Doctrine, wnich is necessary to Salvation, be most fully and the present of the present o Doctrine, which is necetiary to Salvation, be most fully and perfectly contained in the Writings of the Prophers and Apofiles, it firongly follows hereupon, that whatfoever is added thereunto, be it never so little, and under never so fair a presence, that same is taught not onely beside, but against

Dibni My time or my hour. The Son of Shemajah, 1 Chr.

Sthniel The time or hour of God. The Son of Kenaz, Jofh. 15. 17.

## v

Duche A Circle of Gold, wherein precious Stones are so set, that they may be seen above and beneath.

Ouches of Gold, Exod. 28. 11. that is, hollow places, in which the Stones are set fast, as a Diamond in a Riug.

"Duen] A place made to bake Bread in, or to keep heat in, Lev. 2. 4. & 7.9.

"2. A place made to torment men in, Dan. 3. 15, 17. "3. A person filled with unnatural Lust, as an Oven is with

"fire, Hol. 7. 4, 6.

"4. A person filled with fire of Gods wrath, as an Oven
"with natural fire, Pfal. 21.9.
"which is to be with fire,2 Pet.

"5. The Day of Judgment ( which is to be with fire,2 Pet. 3.10.12.) Mal.4.1.

6. That which will eafily confume, Mat. 6. 30.

6. That which will eafily confume, Mat. 6. 30.

7. [Oven] The burning Lufts of Adulterers. Hof. 7.4. The Adulterers are as an Oven heated. And vers. 6. Toeir heart is ready as an Oven.

'8. The earnest, hot desire of Innovation.

fferp Doen | Gods burning wrath, confuming his Ene-

mies, Pfal. 21.9.

Durt] Upon Gen. 1. 26, 28. To, or above, Ibid. 27. 29. More, Exod. 16. 18. 0f, Numb. 5. 30. Upon, 2 King. 5. 11. Could refift, 1 Chr. 12. 14, marg. Fully, plentifully, abundantly, Pfal. 23. 5. Wholly, altogether, Pfal. 65. 13. Changed or paft away, Cant. 2, 11. For, Hof. 10. 5. More, Joh. 6. 13. Changed or Deft the Fough of Sob. One, that is Ruler and Governor.

of Gods Church, Heb. 10. 21. Directoarge] To burden, or load, Luk. 21. 24. Surfeiting, Drunkenness and Cares do commonly so overcharge, oppress the drowfie Soul, that it cannot look up to the things that concern the life to come.

To be chargeable unto, or to put one to charges, 2 Cor. 2. 5. Thefl. 2.9 2 Theff. 3. v. 8.

And they overcame him by the blood of the Lamb, Rev. 12.11. Rom. 8. 33, 34, 37. & 16. 20. By vertue of Chails Blood, they got power to overcome Satan, and all his wicked Instruments, and not by worldly power or ftrength. Annot. When Jefus feemed to be overcome, and had his Blood

fhed to the death, then did he overcome, and by that same Blood and Faith in it, hath he given unto all his Saints to overcome the Devil. O wonderful Myftery! the fickness is in the Body, and yet Blood drawn out of the Head, cureth all the Diseases which are in the Body. Comper.

Diettome Taken, 1. properly, for, To subdue, vanquish, prevail against, Gen. 49, 19. Numb. 13, 30. Luk. 11. 22. Spoken of the evil Spirit, Act. 19. 16. And of the Beast, Rev. 11.7. & 13.7. 2. Figuratively.

1. For to weaken, Exod. 32, 18, marg.

2. To puff up, Can. 6. 5. marg.
3. To break, Ila. 28. 1. marg. And thus the Drunkard is faid to be viercome with wine. See Jer. 23. 9.

4. Chrifts Victory, over all his Enemies, Rev. 3, -1. Over the World, Joh. 16. 33. Over the ten Horns, Rev. 17. 14. 5. The Saints Victory, who overcome the Devil by the Blood of the Lamb, Rev. 12. 11. and Evil with Good, Rom. 12. 21. and the World by Faith, 1 Joh. 5. 4. Goodbettome To affect one with exceeding gladness,

Can. 6.5. Turn away thine Eyes for they have overcome me, with courage, Strength, Comfort, 5v. as in Plal. 138.3. thou half incouraged (or lifted up, frengthened) me. In this fense the Greek here translateth figuratively, for they have lifted me the Greek here translateth figuratively, for they have lifted me the Greek here translateth figuratively, for they have lifted me. me of wing, (or have made me fly) that is, enraged, cheered me. Aynfw. Christ seemeth here to complain of an overmuch Dury and Obedience in his Church, whose Eyes religious oully fixed on him, did so much delight him that he was almost ravishtand vanquisht by them, and forced(as the vulgar Latine) egarded what Chrysoftom that golden-mouthed Doctor writ on even to fly away either from them or from himself; as men

use to do in violent Passions and Trances, and as he was thought to have done once for our fakes; Mar. 3.21. which yet were not violent, that is, necessary, or coactive to him, but most free and voluntary; nor finful, as in us often, but most inno-

O

cent and blameles. Annot.

Such Beauty is in thee, that I am overcome with the vehemency of my affection to thee. Hall.

It is a kind of speech that doth in the highest fort that can be exprest, how much the Beauty of her Eyes doth delight him, for ever as the faid the was fick of Love, so he faith that he is as it were-overcome with Love. Giffard.

" To obsicome To persevere in the Faith and Obedience of the Gospel, unto the end of our life, without fainting because of Tribulations. Rev. 2. 7. To him that overcometh; that is, to him who by his Faith gets the Victory, as a good 6 Soldier over the Devil, Sin, and the World. Thus under-' fland [Overcome] throughout this Book.

Der-veibe To drive too faft, Gen. 23.13.

Dietflow | Spoken properly, of an Inundation of Waters, as of the Water of the Red Sea, Deut. 11. 4. of Jordan, Josh. 3. 15. of Noah's Flood, 1 Pet. 3.6. of th. Water that came out of the Rock, Pfal. 78. 20.

Figuratively, 1. For the Perfecutions of the Wicked, Pfal. 2. For Destruction by the King of Affyria, Isa. 8. 7, 8. &

10. 22. & Jer. 47. 2. Or, Gods Judgments, Ifa. 18. 2, 15,

3. Great Dangers, Ifa. 43. 2.

4. Prevailing, Dan. 11. 10. Over-running and overcoming, Ibid. 26. Expelling and driving out, Ibid. 40.

5. Plentiful Eletings, Joel 2. 24.
The fats overflow, Joel 3. 13. that is, the Malice of the world is grown to its height.

Dperlap Cover as with Gold, Exod. 25. 11. Brass, Ibid.

27. 2. Silver, Ibid. 38. 17. Sapphirs, Cant. 5. 14.

Dirlatt unth wapphirs | Cant. 5. 14. Or, which is covered, and so adorned with Sappines, for in Gen. 38. 14. this word is used for covered, where the Greek and Chaldre expound it, adorned. Ayrifiv.

To distinguish is to adorn, or ingrave, or inamel. Sapphir is of an Hebrew descent, coming from their Saphar, which signifies to number, and so signifies a thing of great value or worth, as

The Sacraments are faid to be overlaid with, Sapphirs, (whose property is to strengthen and to cherish the principal solid Parts ) because of their efficacy, (being truly taught and administred ) to strengthen and quicken Gods Graces in us.

Dur-live To live longer, or after, Josh. 24. 31. Dur-murb | More than is needful, require, or fitting,

2 Cor. 2.7.

Be not righteous over-much, Eccl. 7. 16. that is, Be not thou be not transcape were much section, to that is, he are too rigid and rigorous in exacting the extremity of Juftice upon every occasion, neither do thou affect too much femblance and oftentation of more Justice and Persection than thou haft, or can't attain. Neither do thou arrogate more wildom to thy self than is in thee; nor curiously seek and fearch into those Mysteries which God would not have revealed. Be not too much bent on a thing, just in thine own opinion, but temper thy Zeal with Godly wisdom. Advise with others, lean not to thine own understanding; make not thy self overwise, as if thy own private Judgment were grounds enough overwise, as it the own private judgment were grounds enough to regulate all thy behavior by: Flatter not thy self in any opinionative Considence of thy own ability to judg of all that is sit to be done, but think soberly of thy self, Rom.

Be not over-much wicked, Eccl. 7. 17. that is, though there is a wicked man that prolongeth his life in his wickedness, do not thou thereupon take courage to let loofe the Reins to all Lusts, or to make the impunity of others an encouragement to any excess of Wickedness in thy self. Every degree of Wickedness is too much, do not let thy self loose to any F.vil.

Dber-pasa To go away, remove, Psal. 57. 1. Isa. 25. 20. to exceed, go beyond, Jer. 5. 28.

Doer plus Lev. 25. 27. He that enjoyed the Land, abating the Mony for the years past, he that redeemed it was to ong the Mony no the years pair, he that redectined it was to pay for the years to come, according to the fum received at the former Contract of Alienation. The Hebrew explain it thus: As if there remain unto the Jubile ten years, and he felleth him his field for an hundred Crowns, and he that bought it, hath eaten of the Fruits of it three years, and then the stiler would redeem it, he is to give 70 Crowns, and the other is to reflare him the field; those 70 Crowns being the overplus.

Duer-tun] To run faster, more swiftly, 2 Sam. 18. 24. Dberfee Confiderately to look to, take care of, 1 Chr. 9. 29. 2 Chr. 2. 2. Set forward, 1 Chr. 23. 4.

Derfeer ] One that hath Charge and Office for any business; Civil, as Gen. 39. 4. 2 Cor. 2. 18. or Escelefallical, as Neh. 12. 42. Act. 20. 28. Thus are Bilhops and Palfors named, Oversers and Super-intendents of the rest; so called of their watchfulness, Care, and Labor in teaching the people.

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Durfbaoom | This word is used to set forth the extraordinary manner of Gods Power and Presence (who said, that be mould dwell in the thick Darkuffer, I King. 8. 12.) Mar-17-5. Luk. 1. 35. & 9.34. God worketh, as fecretly, 60 wonderfully.

Derfight The charge of, Numb. 4. 16. 2 King. 2. 11.

Detrigor I ine charge to, souther a to a sum of an Error, or Miftake, Gen. 43. 12.

Detright Had the overfight, Neh. 11. 16. Heb. were over, marg. Having the overfight, Neh. 13. 4. Heb. Being set over,

creafed with People,
For the overfpreading of Abominations, Dan. 9. 27. Or, with the abominable Armies; or, Wing of Abominations: (Wing being taken for Armies, as Isa. 8 8.) meaning the Armies of the Heathen Romans, abominable to the fews, in them-felves, and in their doings against them. Annot. on the

Dhertake To come at, Gen. 44. 4. To take hold on, Deut. 28. 2. It meaneth obtaining of all Bleffings, and effectual applying of them for their good and Comfort.

The like is faid of the Curfes, v. 15. & 45.

To come upon, Judg. 20. 42. Jer. 42. 16. To find favor and aid, Hof. 2. 7. To prevent, Amos 9. 10. To feife upon,

I Theft, 5, v. 4.

If a man be overtaken in a Fault, Gal. 6. 1. that is, Taken before he is aware, or to be presumed to be an Offender, or taken before you; that is, publickly convicted of some Fault or Miscarriage.

One out-reachedor prevented by the Deceit and Sleight of Sin and Satan, Gal. 6. 1.

Durthrow This word noteth a sudden, inevitable, and perpetual Destruction, Gen. 19. 25. Jer. 20. 15. Lam. 4.6. 2 Per. 2. 6.

© o obretheon Signifieth to confume, demolish, break in pieces, Deut. 12. 3. To make fall, Psal. 106. 27. marg. To thruft away, Pfal. 140. 4. To turn away, or fibbrett, Proverb.
18. 5. To undo, Act. 5. 39. To caft down, or overturn, Matthew 21, 12. To subvert, 2 Timothy 2, 18. Titus 1.

Dierturn To turn over and ruine, Judg. 7. 13. To lay level, or pluck up by the Roots, Job 9.5. To turn or change the face of a thing, Job 12. 15. To pervertor make perverted, Ezek. 21, 27. marg.

Destude in To cause to fall upon, Job 6. 27. marg. To cover, Pfal. 55. 5. marg. To cover over, Pfal. 61. 2. April. To swallow up, Psal. 124. 3, 4. To make desolate, Psal.

Durt-wife] Eccl. 7. 16. See in Over-much, where is shewed what over-wife meaneth.

Dught | Noteth both a Necessity, Luk. 24. 26. and a Duty, Luk. 18. 1. Act. 5. 29. & 20. 35. Eph. 5. 28.

1. Guilty, Joh. 19-7. Act. 25. 24.
2. Very meet and reasonable, Luk, 13. 15. Act. 24. 29. Cor. 12.11.

3. Appertain to, or bound unto, Act. 26. 9. 4. Right matter and manner, Rom. 8. 26. 1 Cor. 8. 2. Theff. 4. 5.

Dugit Any thing, part, &c. Gen. 39. 6. Exod. 5. 8. Dugit To owe, or be indebted to, Mat. 18. 24, 28. Luk.

Dur] Spoken of Society or Fellowship, Luk. 24. 22. Of the fame Religion, or Profession, Tit. 3. 14. Of Temporal Goods, or Wealth, 2 Cor. 12. 14. Of internal, or Spiritual Riches, Luk. 16. 12. Of such things as God hath appointed to serve for our Edification and Salvation, 1 Cor. 3. 22. 23.

Dur own Pial. 12.4. Heb. with us. marg. Durs that is, Belonging unto us, Gen. 26. 20. & 31. 16. King. 22. 3. 1 Cor. 1. v. 2.

Dut | From, 2 Sam. 7.9. marg.

"Co afcent, or coming up out of the Carth ] To have an Original or Beginning from Earth, breeding and fpringing from the Senfuality of Men, and increased by earthly power, Rev. 13. 11.

Dur of | fignifieth 1. The Matter or Substance borrowed or taken from another, Genefis 2. 23. Or, borrowing of " marter.

2. Separation or motion from some place, Mar. 2. 14. " Joh. 13. 1. & 17. 15. G g g

"3; Sepa-

"3. Separation or motion from fome persons, conditions, "quality, or state, Joh. 17. 6.

" 4. By 2 Sam. 22.9. marg. & Pfal. 18.8. marg. Put out, Numb. 16. 4. that is, bore out, marg.

To be out of the allap To take offence and flumble putting his Salvation in hazard, by back-sliding and declining, Heb. 12. 13.

Dutcaft | Pfal. 147. 2. or driven out ; in Greek, the dispersions that is, the dispersed, which word the Apostle useth, Jam. 1.1.

1 Pet. 1. 1. comp. Deut. 30. 3, 4. Is. 11. 12. & 56.8. Joh. 11. 52. Such as were driven out of their Land for their fins and excesses, Ezek. 11, 16. The People of God whom their Adversaries conceited to be meer Abjects, whom God had utterly cast off and abandoned, whom neither God nor

man regarded, Jer. 30. 17.
Dutet Outward. Spoken of Court, Ezek. 46. 21. Gate,

Dut-going: ] Thou makelt the out-goings of the Movining and the Evening to rejoyee, Pfal. 65. 8. that is, Thou glorifieft thy felf by the conflant succession of the Day and Night, and cauself by the XIII. est all the Inhabitants of the Earth, from the Sun-rising to the fetting of the Sun, to rejoice and fing unto thee for the great Works which thou haft done.

Others by the out-goings of the Morning, understand men going with the norning light to labor, according to their feveral Employments; and by the Out-goings of the Evening, wild Beafts that wait for the darkness, and then come abroad for

prey, Psal. 104. 20, 21, &c.

Others expound these out-goings, of the vicifitude of Day and Night, and that admirable Equipage of Sun and Moon, with other Stars that belong unto them; wherein Gods great Power and Providence to men is feen as much as in any thing. See Jer. 31. 35. But why may not the Morning and Evening themselves be said to rejoyce? Psal. 19. 5.

Dut-landin Born in another Countrey, not of the fame Countrey, Neh. 13. 26.

Dut-ibec] That lived longer, Judg. 2. 7.

Dut-ibec] The lived longer, Judg. 2. 7.

Dutitee] The outward part, that which is without, Judg.

7. 11. Mat. 23. 25, 26.

Dut therence | Arm, Hand, Jer. 21. 5. & 27. 5. For power exercised in a remarkable and conspicuous manner. A term borrowed from the manner of stretching out the Hand furnished with some offensive Weapon, to strike the Enemy in fight, Exod. 6. 6. Pfal. 136. 12. Joih. 8. 18, 19,26. Ifa. 9. 12, 21. Du rigious | An overflowing, Prov. 27. 4. marg.

Dutinard That of any thing which is visible, conspicu-

ous, apparent, i Sam. 16.7. 1 Pet. 3. 3.

Dutwathin In shew, Mar. 23. 28. Rom. 2. 28.

Dut-went Went safter, Mar. 6. 33.

Dwel To have right unto a thing, Lev. 14. 35. Act. 21.11. To be bound unto the performance of a thing, or be in ones debt, Mat. 18, 28, Rom. 13, 8.

D o. T The word englant, to one, is here ( in Luk. 11.4.) to be taken in a notion peculiar to the Syriack language, (wherein Christ certainly spake ) which neither the Greek, nor Latine, nor Hebrew had made use of; for he that sins or offends either against God or Man, is in Syriack said 3 7, a Debter; and fo 82717, debitum, a debt, i. e. peccatum, a fin. And proportionably to this, to pardon, is by them express by PIU, to remit, and here is rendred apievas, to releafe, or absolve. Dr. Ham. Ann. a. Drot An unclean Lird, Lev. 11. 16. It loveth to live in

11, 13, 15. & 43. 20. It's of a cruel nature, Lam. 4. 3. and (as the name also implies) makes a doleful noise, Mic. 1. 8. (the word is rendred by some an Ostricb (Job 30. 29. marg.) which is a great Bird, of so heavy a Body, that her Wings will not bear her up in the Air, and so they serve not for flying, but for flight, or running fast on foot.) I'es a night Bird, ing, but for light, or futuring fait or roots 1 to a light series feldom (een in the day time, and then feeing but badly; being in the Night of clear fight. It's an Enemy to the Crow, whose Eggs it destroyeth in the Night, as the Crow doth the owls Eggs in the Day time. When it flyeth abroad in the Day, then do other Birds fly about it to gaze at it, amongst whom it useth so long, so many, divers, and ridiculous Ge-Whom it's in danger of other Birds, it's delivered by the Hawk. It's counted ominous, but fallly. The Assatick Tartarians have it in great efteem, and judg it a lucky Bird, for that their first Emperor cingis Cham, being fled from his Enemies, and hid under a Bush whereon an Owl sate, his Enemies not thinking that any lurked under it, he was preferved.

Don ] Gods Chosen in Christ, which Paul calls a peculiar People. Tit. 2. 14. Joh. 17. 10. All things are mine. Joh.

13.1. For a much as be loved his own.

'2. Such as bear the name of his People, to wir, the Ifra elites with whom God had made a Covenant, and to whom he gave his word and Sacrifices. Joh. 1. 11. He came unto his own, and his own received him not.

'Own, in his own Sentence, is referred in the first place unto things; for Judea, Jerusalem, and the Temple were his own: and unto the persons in the second place, where his own fignifieth the Jews, by a fingular Privilege called and adopted to be his Houshold, and as it were his facred Sheepfold, to whom the Oracles of God were committed. Rom. 3. 2. See Rom. 9. 4. hereupon termed his Peculiar, his Treafure, an holy Nation, &c. The whole World, and all which dwell in it be his own.

3. That which belongeth to one, 1 King. 1. 33. marg. That whereof one is the Owner, and to whom it is due, Prov. 3. 27. marg and that which pertaineth to him.

That which may befal one. 2 Chr. 6, 29.

D'wi ] To his own, Joh. 16. 32. or, his own home, marg. That thou go to Battel in thine own Person, 2 Sam. 17, 11. Heb. That thy Face or Presence go, &c. marg. Mine own, 1 King. 1. 33. Heb. which belongeth to me, marg.

"Den Referred to God the Father, fignifieth that peculiar Person only that is called Jesus Christ, Rom. 8. 32.

who is so called, and is indeed so:

" 1. In respect of his eternal Deity, or Divine Nature, viz. concerning his eternal personality therein, Joh. 3.16. & 8.38,41. "2. In respect also of his Humane Nature.

1. For the miraculous Conception of it without all means. and immediately by the Power of God, Luk. 1.35.

"2. Because of the miraculous and most periect and perpetual Union of it with the divine Nature, Joh. 1. 14. & 1. 12. for this maketh the Sacrifice of his humane Nature fo precious and powerful to redeem us, Act. 20. 28. 1 Pet.1. 19. and it self so glorious, Phil. 2. 9, 10, 11. Eph. 1. 21. " 22. I Pet. 3. 22.

mmet] He to whom a thing is due, Prov. 3. 27. whether Oze, Exod. 21, 28. or Pit, Ibid. 34. or As, or Sheep, or any Beaft, Exod. 22, 10, 11. or Hill, 1 King. 16, 24. or Land, Job 31. 38, 39. or Ship, Act. 27. 11. or any thing

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Dre ] Is a Beast well known, and knoweth his Owner, Isa. 1.3. used for Sacrifice, Exod. 24.5. for plowing the ground, 1 Ring. 19.19. for treading or threshing out the Corn, Deut. 25. 4. for Food, 1 King. 4. 23. Neh. 5. 18. for draught, 1 Chr. 13. 9. Abuled to Idolatry, Pal. 106. 20. Act. 14. 13. to profanels, unseasonable, and unlawful Mirth, 1 King. 1.9. Ifa. 22. 13 to keep back from Gods Service, Luk. 14. 19. to covetous ends Joh. 2. 15. feedeth on Fodder, Job 6. 5. Grass, Ibid. 40. 15. Straw, Ifa. 11. 7. He hath a good memory, and will not forget the man that pricketh him, whereas he will not fir at another. If diseased he will infect the rest, unless he be removed. It's said so to love it's sellow with whom it draweth in yoke, that being wanting, it feeketh him out with mourning.

As foolish and undiscreet men stir up the occasions of their own Harms, so the Oxe by raising Dust blindeth it's own Eves. Oxe: The Minister of the Word, which laboreth in the Word and Doctrine. 1 Cor. 9. 9. Thou fbalt not muzzlethe mouth of the Oxe. Hath God Care of Oxen?

" Dp! The juice of the Olive, which is natural Oyl. Pfal. 104. 15. And Oyl to make the Face of men to shine.

2. That Oyl confeded and made (by Gods appointment)

to anoint the Priests, their Garments, and holy things about the Tabernacle. Exod. 30. 25, 26. So thou hait make of it the oyl of holy Oyntment. This was artificial and typical Oyl: A figure of those Gifts with which Christ beyond measure, and by him, his Members in measure were furnished.

3. The holy Ghost with his spiritual Gists, whereby the Soul is refreshed and cheared. Pfel. 45. 7. Thou hast anointed him with the oyi of gladness above his fellows. This is spiritual Oyl, as Mat. 25. 4. Oyl in their Lamps.

4. That oyl wherewith the fick were anointed in the primitive Church, for healths fake. Jam. 5. 12. Anoint them with holy Oyl in the Name of the Lord. This was miracuious Oyl, given for a fign of health, not as a Medicine; and it lasted but for a time, till the Gift of Miracles ceased. Therefore the imitati-on hereof by the Papists is absurd and impious. For the Gift being ceased, there is no sense to use the sign, especially at point of death, when there is no more hope of health.

'5. A person anointed with Oyl, to wir, Christ, upon whom the Spirit of the Lord resteth, because he hath anointed. Ifa. 10. 27. The Yoke shall be destroyed because of the Oyl, or anointing.

6. Sweet

66. Sweet alluring words, Prov. 5.3. Her Mouth is softer than | Humanity with all Divine Graces, above all meer Mankindc Oyl.

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7. Careful endeavor of a good life, and to be furnished with good Works, the Fruits of Faith, and of true and found pro-reffion, Mat. 25. 4.

8. Plenty, Dent. 33.24. Job 29. 6. which is therefore men tioned with Wine, Deut. 11. 14. 1 Chr. 12. 40. Corn, Deut. 14. 24. Hof. 2. 8. Joel 2. 19. Honey, Ezek. 16. 9, 13. Balm, Ezek. 27. 17. Wool, Hof. 2. 5. 9. Joy, Pfal. 23. 5. Eccl. 9. 8. Ifa. 61. 3.

There's I. Natural Oyl, Deut. 7. 13. which was used with Food, 1 King 17, 12. wherewith they anointed their Bodies Est. 2. 12. Ezek. 16. 9. Mic. 6. 15. which they poured on the Heads of Friends, Amos 6. 6. Ltk. 7. 26. Joh. 12. 1. was a faleable Commodity, 2 King. 4. 7. Hol. 12. 1. to make the Face shine, Psal. 104. 5. for Lights, Exod. 25. 6. and for wounds, Luk. 10. 34.

II. Holy, Exod. 30. 25, 26. (Excellent, Pfal. 141. 5. Ezek. 41. 14. Good, Pfal. 133. 2. ) which was used ,

1. In Confecrating a place, Gen. 28. 18. & 35. 14. or perfon, 1 Sam. 10. 1. & 16. 1. 1 King. 1. 39. 2 King. 9.6.

2. Offerings, Lev. 2. 7, 15, & 14, 24. Except that of Num. 5. 16.

3. Cleanfing, Lev. 14. 16, 17.
III. Spiritual, P(al. 45. 7.

"To another with Dpi] 1. To furnish and beautishe one with the Gifts of the Spirit, Plal. 45.7. Act. 10. 38. God anointed Telius, that is, beflowed Gifts upon him in all fulness. 2. To be called and Ordained of God to do his Will. Ifa.

45. I. Cyrus my anointed.

3. To be furnished unmeasurably from Heaven with the Holy Ghoft, and with Power, to do the whole work of a Mediator, between God and Man, fo is Jefus only, therefore called chift, that is, Anointed. Pfal. 45. 7. God bath an-ointed thee with Oyl of Gladness, &c. Act. 10. 38. Ifa. 10. 27. 'The first that ever we read of, to have Consecrated his

\*Offering with Oyl, was Jacob, Gen. 28, 18. It was afterward \*appointed by Law to be fo done: See Exod. 29.2, 3, 4.

Which Ceremony fignified these two things:

One, that Christ was Anointed and Consecrated to his Office of Mediator, with fulness of the Holy Ghost. See Pfal.

45. 8. Isa. 61. 1, 2. Heb. 1. 9.

Secondly, that the Anointing of the Spirit, is that which makes us and all our Services acceptable to God, 2 Cor. 1.21. Note. The effusion and spreading abroad of Spiritual Gifts c in all fulness and most admirable plenty upon Christ our Head, who had the Graces of the Spirit above measure, Joh. 3. 34. and by measure according to the free Gift of Christ upon his Members, Eph. 4-7, 15. is termed in Scripture, Anointing, 6 Ia, 61. I. Plal. 47. 5. Act. 10. 38. I Joh. 2, 20, 27. Allo called the resting of the Spirit upon Christ, Isa. 11. 2. and upon the Prophet Elias, 2 King. 2. 15. and upon Eldad, and Medad, Numb. 26. and upon all the Saints, 1 Pet. 4. 14. which refting, i. e. the abiding and dwelling of the Spirit on Christ, the chief Seat of the Spirits Residence, was some-what shadowed and signified in the Dove resting upon him at his Baptism by John, Mat. 3. 16.

'And note turther, that he refleth upon the Faithful as is convenient for the Members, but on Christ as Head of the Church, in a far more excellency, which standeth in these three things; for it refteth on our Saviour,

" 1. Originally, as touching his Substance, proceeding, and fent both from him and the Father, Joh. 14.

'2. Repletively, and effectively working in him all Graces

' in all perfection. ' 3. Communicatively distributing his Gifts to others, Joh.

1. 16. Eph. 4. 8. which his Members cannot do.

Whereas by the Law, Exod. 30. 31, 32. none might anoint any flesh with the Holy Oyl, upon Excommunication: This did figure that the Reprobate, though they might be addrned with most excellent Graces, yet should never be a oninted with the holy Ointment of Sons and Priests of God. See 1 Joh. 2. 16, 20.

'Note further, that the use of Oyl and Anointing, both before and after Moses Law, was for Sanctifying and Confectating to holy uses, the Persons and Things so anointed, as Gen. 28. 18. & 35. 14. Exod. 40. 9, 10, 11. Job 29. 6. And 'also for representing the Gists of the Holy Ghost upon Christ

\*allo for repretenting the control of the 1001 Choragon shall be said his People, Pfal. 45, 8. 1 Joh. 2. 20, 27.

\* Dpl of & labrits ] The Spirit of God, enabling us to comfort the weak-hearted, making our felves and others glad with

his Grace, Pial. 45. 7.

Dri Heb. 1. 9. Hath annointed thee with the Oyl of Gladness above thy Fellows. Hath anointed thee from everlasting, as the King, Priest, and Prophet of thy Church, with that

Hath Qualified thee for the Administration of thy Kingdom with his Spirit, compared to 0/1, because as 0/1 strengthneth the Body, so the Spirit of God strengtheneth and rejoyceth the Soul, I Theff. 1.6. This Anointing was when the Son of God assumed our humane Nature into the Unity of his Perfon, whereby the Spirit of God, and all the Graces of his Spirit were communicated unto his humane Nature, fo far as

the Oyl wherewith Christ was anointed, is called The Oyl. of Gladness, because the sweet Savour of it gladdeth the Heart of all his Members, that is, all true Christians, who are his Fellows, and Partners in the Anainting. He was Christ, as they Christians; but he more than they. His Manhood was filled with the Gifts and Graces of God, both in measure, number, and degree, above all men and Angels. Leighs Annot.

Oyl was a Token of Confectation in the time of the Law; fo we by this Heavenly oyl of the Spirit are Dedicated to God, as a Royal Priefthood, &c. Oyl gives a fweet Tafle to the Meat; fo this Spiritual Oyl of Gods Graces makes us a fiveet and pleasant Meat to the Lord. Oyl supples the wounds which be in mans Body; so the Oyl of the Spirit supples us against the wounds of Sin. Oyl makes a man nimble; so the Graces of the Spirit makes us more lively in Gods Service. Ovl keeps the Body foluble, and is a means to purge it from many gross Humours; so the Graces of the Spirit cleanse us from many Sins, which are the Corruptions of the Soul.

Oyl fwims aloft above all other things; fo the oyl of the Spirit carries us aloft, makes us to have our Conversation in Heaven. Oyl makes the Lamp to burn; so the Oyl of the Spirit makes us to continue burning in Zeal and all good Works. Oyl makes a man chearful; fo the Graces of the Spirit infuse unspeakable Chearfulness into the Faithful.

'Bibers of Dpi | Earthly things of all forts, in great abundance. Job 29. 6. The Rock poured me out Rivers of Oyl: In Micah 6. 7. It fignifieth plentiful flore of Oyl, only.

Dpled ] Exodus 29. 23. Tempered with Oyl. D. An-· Dpl and Clifne Two Creatures ( the Fruits of the Vine and Olive ) of special use for Necessity and Comfort of mans

life. Of these God would have plenty remain when there was a Famine and Scarcity of other things. Rev. 6. 6. 6. 0yl and wine, burt thou not.

Or, in Oyl and wine see that thou deal not unjustly, or do no wrong, vers. 5. Some think Christ taketh Care here to have fome Provision lest for his Church. Others, because there is a Scarcity of things necessary, as Corn, and some things left for Comfort, as Oyl and wine; do conceive that the Poor were to perish now by the Famine, and the Rich reserved for the Petilence following, verf. 8. Or, the words may contain a warning to those that dealt in these Commodities to be exactly just. Annot.

Dpl-olibe Deut. 8. 8. Hebr. Of Olive Tree of Oyi, marg. Dpi-tree Ha, 41. 19. that is, the Tree of Oyl, marg. Dpi-tree Ha, 41. 19. that is, the Tree of Oyl, the Olive Tree, whole Fruit yieldeth Oyl, Exod. 30. 24. Judg. 9. 9. Rom. 11. 17. Hence the fucking of Oyl out of the finity Rock? that is, from those rocky places on which the Olive Trees grew, Deul. 32. 13. As it's a fat Tree, Judg. 9. 9. so it's always of the Dolly of the Oyle Trees grew, Deul. 32. 13. As it's a fat Tree, Judg. 9. 9. so it's always of the Dolly of the Oyle Trees grew, Deul. 32. 13. As it's a fat Tree, Judg. 9. 9. so it's always of the Oyle Trees grew, Deul. 32. Whence it recombleth Bellewait. ways green, Pfal. 52. 8. Wherein it refembleth Believers, by which the Jewish Church was Named, in respect of the great Dignity whereunto the Lord promoted her, Jer. 11. 16. and beautiful, Hos. 14.9. Of its Root, sce Rom. 11. 17. its Branches, Deut. 24. 20. Neh. 8. 15. Ifa. 17.6. Its flowers, Job. 15. 33. its Leaves, Gen. 8. 11. its Berries, or Fruit, Ifa. 17. 6. & 2 . 13. Hag. 2. 19. termed, The labor of the Olive, Hab. 3. 17.

Though the Fruit hereof be sweet and fat, and so useful both for Food and Phyfick, yet is its Root and Bark bitter. Its outward substance is hard, firm, and lasting, but inwardly its full of moisture. It loveth to grow in a temperate Soil, neither too fat, nor too lean; too hot, nor too cold; and fructifieth best when the Weather is fair and clear. It needeth no pruning as the Vine, but budding in the Spring, yieldeth its Fruit towards the Winter. In gathering the Fruit, if the Olives be not pulled, but beat down, the Tree proveth barren the next year. At one and the same time it beareth Fruit unripe, which is green; ripe, being blackish; and between both, of a ruddy colour; but the blacker it appeareth outwardly, it is inwardly the riper, moister, and apter out of which to extract Oyl. The Fruit never ripeneth fully whilft on the Tree, but being gathered and heaped together, doth. The Fruit which is of a ruddy colour, is most who som and profitable for the flomach. The Berries hereof whilft they Beavenly Oyl, whereby he hath gladded the Hearts of all thy Chosen People, and bath endowed thine assumed and more hardly fall off. The Leaves hereof were sent by Am-

balladors

Crowned therewith. The Hart being fick, feeding on the Branches hereof, recovereth; as also do the Locusts by the Leaves.

Dentment The Spirit of Illumination and Discretion, enabling us to fee and discern the Truth of the Gospel from 'all Errors and Lies. I Joh. 2. 20. Ye have an Oyntment, &c.

2. Christ, who is more sweet to the Soul than any Oyntment can be to the Senses, Cant. 1.3. He is an Oyntment poue red out.

The use hereof as it was most profitable, so that Kings had their Consectioners, 1 Sam. 8. 13. and places wherein to keep their precious Cyntment, 2 King. 2c. 13. fo it was

1. Civil, or common, Eccl. 7. 1. Ifa. 57. 9. Mat. 26. 7.
2. Sacred, or Holy, which was not used but for holy things, nor any fuch to be made like it, Exod. 30. 25,33.

3. Myltical, Cant. 1.3. & 4. 19. The first fort was abused, Amos 6.6. Used by the Jews about their Funerals, Luk. 23, 56. Reckoned amongft the Wares whereof mystical Babylon should be deprived, Revel.

# o z

Dzem] The bafting of them, or fasting. The Son of Fesse,

I Chr. 2. 15.

Die The fame. The Son of Ferabmeel, 1 Chr. 2. 25. 

# Α

Palatai] Agaping, or an opening. An Arbite. One of David's Worthies, 2 Sam. 23. 35.

\*\* acc] 2 Sam 6. 13. A ftep, the measure of two feet and an half, which is usually the distance from the Toes of the fore Foot to the Heel of the hinder Foot.

30 ctfte] To appeale, quiet, allay, make calm, mild, or gentle. This with relation to God may be brought to pals by Repentance, Ezek, 16. 63. With relation to Kings and Rulers, by the execution of Juftice, Eft. 7, 10. and by yielding, Eccl. 10.4. which a wife man will effect, Prov. 16.14. and is often effected by Gifts, Prov. 21. 14.

Datan of the field. A place, Gen. 48. 7. which was in Syria, called therefore Padan- 4ram, Gen. 25. 20.

Babele | An Instrument of Iron, wherewith to dig an hole in the Earth, wherein to bury their Excrements, Deut. 23. 13. Da vi. His Redemption ; or after the Syrian , the Yoke of an

Ox, Ezr. 2.44. Dagiel God hath met ; the meeting , or the requiring Pardon

of God. The Son of Ocean, Numb. 1.13.

Dahath-moch A Duke of Moab. The Father of Hashub,

Neh. 3. 11. See 7. 11. & 10.14. Ezr. 2. 6. & 8.4.

Pai] (called Pau, Gen. 36. 39.) Howling, fighing, or ap-

pearing. A City, 1 Chr. 1. 50.

Pain 1. Travel in Child-birth, 1 Sam. 4. 19. 2. Bodily pain, or marring or spoiling of the Body through Grief; which last agrees with the nature of a dead Body, which is capable of Corruption, but not of Pain, Job 14

3. Care, Sorrows, and Pains, like a Woman in Travel, Job 15. 20.

4. A bodily Disease, with Grief of Mind arising thereupon,

Job 33. 19.
5. Straits and Difficulties, Jer. 12. 13.
6. A fad and disconsolate Condition, without hope or expediation of any change or alteration thereof for the better, ter. 14. 18.

7. Grief, Jer. 51. 8. 8. Fear, E. ek. 30. 4. marg.

9. Sorrow, Rom. 8. 22. There's inward Pain, Jer.4.19. and outward Pain in the flesh, Job 14. 22. Loins, Ifa. 21. 3. upon the Head of the wicked,

Jer. 30. 23. There's Pain perpetual, Jer. 15. 18. and Pain but for a while, Joh. 16. 21.

Dainful | It was too painful for me, Pfal. 73. 16. Heb It was I aher in mine Eves. Annot.

Dinfinite[5] 2 Cor. 11. 27. The Original μόχθω, fignifieth Labor joyned with Carefulness, Grief, and Wearisonness. Leigh Crit. Sac.

In 1 Theff. 2. 9. it's rendred Travel, as it is also, 2 Theff.

And blafphemed the God of Heaven, because of their Pains,

bassadors in sign of Peace; and at Athens the Conquerors were | Rev. 15. 11. Observe here the contrary Effects that Trouble produces in the Godly and in the Wicked under it, the one bleffeth, the other blafphemeth the Lord. In Tribulation the Godly rejoyce, the Wicked rage; for the one in suffering communicate with the Crofs of Christ, the other with the Curse of Adam. Stars shine in the Night, which in the Day are not seen, and Grace is manifested by Trouble, which in Prosperity lyeth fecret. Trouble tries true Religion from false, and discerns Grace from Nature. Comper.

The Pains of Death, Act. 2. 24. that is, the Power of Death,

and Band of the Grave.

The Hebr. J.II. fignifies two things, a cord or Band, and a Pang, especially of women in Travel. Hence the Septuagint meeting with the word , Pfal. 18. 2. (where it certainly fignifies peivia, Cords or Bands ) have yet rendered it of ives, Pangs. nave yet rendered it of vies, Pangs. And so again, 1 King. 20. 31. and in other places; and from their example here, St. Luke hoth used 32 of views, Savara, the Pains, or Pangs of Death, when both the addition of the word Auras, loofing, and negreidus, being holden faft, do shew that the fense is Bands or Cords. Dr. Ham. Annot. c.

The Pains of Hell gat hold on me, Pfal. 116. 3. that is, I was as it were given up unto the state of Death. The state of death,

or the Grave came upon me.

Daint As an Whore, 2 King. 9. 30. As an Idolater, Jer.

. 30. Ezek. 23. 40. As an ambitious Person, Jer. 22. 14.

\*Bainted Califa An Hypocrite, who seems to be that which he is not; a Wall which is rough and rotten, yet the painting makes a fair shew. Act. 25. 5. God will smite thee, thou

calift painting ] Jer. 4. 30. or, paint. Heb. Puc, or Phuc; where both the Greeks and Latines have their phucos, and fucas: which though some would make a Mineral, yet most agree to have been a Sea Plant, wherewith a kind of red Colour was ordinarily dyed; whence also wanton Women made use of it, wherewith to counterfeit Red, as with Ceruse white. Annot.

3 μa(τ] Luk. 2. 24. The word ζεῦγ, , in Luk. 14. 19. is rendred a γοές, as confifting of two.

It's spoken also of Ballances, Rev. 6.5.

Dainte 1. Cafars Court, that is, the Persons which dwelt

'therein, Phil. 1. 13.
2. A Kings houfe, Ifa. 39. 7. Dan. 1. 4.
3. The Temple of the Lord, 1 Chr. 29. 1, 19.

Gods Tabernacle in Shiloh, Jer. 7. 12.

Pleasant places, Isa. 13. 22.

7. The High-priefts House, Mat. 26. 3, 58.

Dalace of Subet] A most glorious and magnificent House fit for a King.

2. The Temple and House of the most high God, wherein he delighteth to dwell by his Spirit, Cant. 8.9. We will build upon her a silver Palace.

Or, a Castle, a Tower, a fair and orderly Building; such as were wont oft-times to be set on strong Walls of Cities: and this being of filver, noteth the purity, excellency, and durableness of this Palace, adorned with the Graces of Gods Word and Spirit, that so she might be builded, for an Habitation of God through the Spirit, Eph. 2. 22. and be able to resist the Forces of her Enemies. Ayafw.

Christ and his Servants will collarge her, and encrease her Beauty fo, that from poor and weak and contemptible, she shall become strong and glorious, and the House of the great

King, Plal. 48. 2, 3, 4. Annot.
We will beautifie and firengthen her with further Grace, and make her a pure and costly Palace, fit to entertain my Spirit.

A House of Saints shall be erected by the Preaching of the Gospel, to be the Palace of the Great King: A stately and magnificent Palace, all of Silver, which is the precious Graces of Gods Spirit. Finch.

Dais Spine Femm. The Son of Uzet, Neh. 3. 25. \$\frac{1}{2}\sit \sigma \text{ fisher, or judging.}\$ The Son of Uzet, Neh. 3. 25. \$\frac{2}{2}\sit \sigma \text{ fisher, or though the Verb be no where else in the Scripture read, yet the Nouns derived from it, are else where sound, and so signise, Esth. 1. 6. & 8. 15.

' paie hosse ] Plague, or pestilent Diseases ( which make them pale and wan ) as a just Scourge from God, for despifing the truth of the Gospel. Revel. 6. 8. And loe a pale

Palenela] In Jer. 30.6. The word properly implieth the colour of Corn blafted, Deut. 28. 22.

The old L. tine rendreth it by a word that fignifieth the Difease called the Yellow Jaundies.

It comes especially through the extremity of fear, Joel 2.6. Dieffina] The Land of the Philistines, bordering upon Judea, and great Adversaries to Israel. Isa. 14. 29. Rejoice

It fignifieth fremed or covered, viz. with ashes or dust; or decay put to, a double decay, or the drink of decay ; or, be fell drink-

Daleffine | The fame with Paleftina.

Patiu Marvellous, wonderful, or bidden. The Son of Reuben, Gen. 46. 9. Of whom came the Family of the Palluites.

Paim] The hollowness of the hand, being half open, and half thut, Lev. 14, 15, 16.

Dalm Branches | Neh. 8. 15. The Branches of the Palm. as of the Olive, Vine, and Myrtle, were thick, and the Leaves broad, and they had a fragrant favor, and in that respect fit to

make Booths. Annot.

Paimer-worm A noisom Worm, devouring the Fruit of The Earth, Joel 1. 4. Amos 4. 9. One of Gods great Army, Joel 2. 25. The original 112 is by Ab. Esta derived ( faith Buxtors.) of 113, which signifieth, to clip, bite off, cut or crop, for so doth the Palmer-worm, the Vineyards, Fig-trees, Olivetrees, &c. Amos 4.9. Their place of refidence is uncertain, as also their food. They wander from place to place, and are therefore termed Palmer-worms, still feeding on what's not

Behold I have graven thee upon the Palms of my hands, Ifa. 49. 16. or, I have drawn thee (pourtrayed thee, as Ezek. 4. 1.) on my hands, as Pfal. 119. 48. Lam. 3. 41. An allufion, as some, to the manner of those that set some mark, or tye some string upon their Hand, or about some of their Fingers, to mind them of some business, that they may not forget it. See Exod 13. 16. Prov. 6. 21. Or, as others, to the manner of Builders, that use to draw Models of those Structures that they intend to erect.

It feems to point out Gods careful Providence.

In 1 Sam. 5.4. & 2 King. 9. 35. It's taken for the whole Hand, as in Joh. 18. 22. it may be for a Rod, marg.

Lalms | Testimonies and Ensigns of Victory over Spiritual Enemies; namely, over Antichrift. Rev. 7. 9. And Palms in their Hands.

For Palm-branches did men use to bear in Triumph, and at

Festivities. Joh. 12. 3. Annot.

Datm-tree 1 It's upright and tall of flature, beareth sweet Fruits, and hath the Leaves always green and flourishing, being good for shadow, Pal. 92. 12. Cant. 7. 7, 8. Jer. 10. 5. It groweth not but where sweet waters are, and lasteth a long time. The wood cannot be pressed down or broken by any weight. The Branches hereof were anciently taken as Enfigns of Victory. See Joh. 12.13. Rev. 7.9. The Original 72.17 fignifieth also a Date-tree, for that we may judg the Palm and the Date Tree to be one and the same. In the Greek it is poivit, Joh. 12, 13. Rev. 7. 9. from the Phanix (faith one) because it liveth fo long. Whence Phanica, from the abundance of Palms there growing. And it is thus named from the colour, for the Palm, and its juice, is reddijh. Both its Leaves, Branches, and Fruit, are useful in Physick. (Of Artificial Palmtrees, fee I King. 6. 29, 32, 35. & 7. 36. 2 Chr. 3. 5. Ezek. 40. 16, 22, 26, 31, 34, 37. & 41. 18, 20, &c.) The Elephants do much love the Fruit of this Tree, but the Bark hereof being very hard and prickly, the Fruit is not got without difficulty. The Leaves of the Palm are formed like a Sword, and fet in the manner of a Pyramis, long, smooth, thick set, flexible, joyned together, fit whereof to make Baskets, bending upwards toward Heaven. Its Root is round, and groweth deep in the ground. Its Fruit is fweet, and the riper it is, it is the fuller of moisture; and the more it hath of the Sun, the more favory. It's fruitful if it be fet in a lean fandy Soyl, hot Countrey, and not be alone, but have another fet by it. Of these, the one must be Male, from whence the Wind passing through the Female, it fructifieth, which (if the Male be cut down waxeth barren within two days, but if the Leaves or Flowers of the Male be sprinkled about it, it again fructifieth. The older it is, the better is its Fruit, nor is it fruitful till it be an hundred years old. If its Fruit be not fully ripe, it's not fit to be eat, but is harmful.

There is one kind of Palm, whereof ( as it's faid ) there's but one onely in the World, which doth not multiply, as the others do, but when through Age it's quite spent and gon, then doth it again revive and recover of it felf. Whence it's faid that the Phanix ( which in Greek is the fame with the Palm ) taketh its Name.

' Balm tree A Tree, tall and ftraight, whose Nature is onot to be prefied down with weight, but to grow the more. 2. The Church, which is not made crooked with the weight of Affiictions, but rather becometh more upright

'and ftrong, Cant. 7. 7. This thy Stature is like a Palm-tree. This Tree. ( called in Hebrew, Thamar ; in Greek, Phanix, ) is of a tall and upright Stature, always green and flourithing, bearing pleasant Fruit. Wherefore the just mans state is likened to this Tree, Pfal. 92, 13. and Figures of Palm-trees (fig- | and neter my dark faying upon the Harp. Joh. 16. 29. Now

nifying Heavenly Graces ) were made in the Temple, 1 King: 6. 29. & 7.36. and fore old to be also in the spiritual Temple under the Gospel, Ezek. 41: 18, 19. and Palm-branches, carried in the Hand or on the Head, were figns of Victory, Rev. 7.9. And the Palm-tree is faid to be of such a Nature, that it will not bow downward or grow crooked though heavy weights be laid upon it, but groweth still upright. So this Stature of the Spouse likened to a Palm-tree, sheweth her spiritual growth in the Faith (notwithstanding all her Tribulation) rending always towards Heaven, till she attain unto the measure of the Stature of the fulness of christ, Eph. 4.13. for now God hath broken the Staves of her Yoke, and made her grow upright, Lev. 26.13. See Ezek. 19.11. Anniworth.

This Tree is one of the nobleft and most famous of all the

Forrest, and is the usual Emblem and Symbole of Constancy, Fruitfulness, Patience and Victory; which the more it is op-pressed, the more it flourisheth, the higher it grows, the ftronger and broader it is in the Top.

Its also easie to be climbed, having many Boughs whereon to flay Hands and Feet, (others hold the contrary) So doth the Church readily entertain all the Faithful that come to her.

Daifie A Disease wherein the one half of the Body, either the right Side or the Left, doth lose both Sense and moving; or, wherein some part of the Body, as the hand, Leg,

Tongue, &c. is deprived of feeling, or moving, or both. Hereof our Savior cured one that was diseased, who kept his Bed, Mat. 8. 6. as Peter also (through the power of Christ)

did on one that had kept his Bed eight years, AA 9 33.

10 lit Deliverance, or Banishment. The Son of Raphu, Numb.

Pairtel Deliverance, or Banifement of God. The Son of Azzan, Numb. 34. 26. Battite Helez thus named, 2 Sam. 23. 26. named also the

Pelonite, I Chr. II. 27.

Dauptpiti A Province of Asia, Act. 2. 16. The Greek word is compounded of Tas all, and cuth a ! ribe. A Nation made up of every Tribe.

[Pan] A Vessel of Iron, Ezek. 4.3. or Brass, Exod. 27. 2. Whose use was both common, 2 Sam. 13.9. and sacred, whe-The word is also rendred a stat plate, 1 Chr. 23.19. or slices

Chr. 9. 31. marg

13 a. g. | Such as Women in Child-birth have, Ifa. 13.8. & 21.3. & 26. 17. So in the other places of Scripture where this word is mentioned.

ms word is menioned.

(1) ...map.] Rozin, or Balfam. Some take it for the Name of t Countrey, Ezek. 27. 17.

(1) and 1. To throb or beat about, through Trouble or Di-

flemper, Pfal. 38. 10.

2. To bray, Pfal. 42. 1. marg.

3. To be out of breath, Pial. 119. 131. It imports his great Zeal towards the Word, the Metaphor being taken from those that run after a thing they earnestly defire, till they be out of hreath.

4. To wander, Isa. 21. 4. as 29. 24. & 53. 6. or stagger, chap. 28. 7. or flutter to and fro, as another word like for notion to this, and in like case used, Psal. 38. 10 It's spoken of the Heart, not able for fear to keep in its

proper place and posture, Isa. 21. 4. 5. Earnestly to defire, and by all means endeavor for,

Amos 2. 7.

19 aper | That wherein usually any thing is committed in writing, 2 Joh. 12. Till it was found out, the Leaves and Bark of Trees were used, things also were in Leaden Volumes. Of old it was made of Reed, Cane or Bulrulh, Ifa. 19.7.

D. p. ps | Ad. 13.6. A City of Cyprus, built by Paphus, and

Dedicated to Fenus. Here the Maidens used before their Marriage, in the Honour of Venies to proftitute themselves to the Sea-shore. Here were Elymas the Sorcerer, and Sergius Paulus, Act. 13. 7, 8.

10 3 16 | A womans Teats or Dugs, Luk. 11. 27. & 23. 29.

Girt about the Paps, Rev. 1. 13. or, about the Middle. As their manner was to keep their Side-garment from fweeping the ground, and hindring them in going, Exod. 29. 9. Luk. 12.35. Annot.

Darabie] A Similitude or Comparison fetched from earthly things which be in common use, to help our understanding in spiritual things, Mat. 22. 21. Luk. 16. 3. Then spake he this Parable, &c. And elfewhere often.

'It ignifies a Song which is in the mouth of every one, Ifa.

14. 4. Numb. 21. 17.
A dark Speech, and (as it were) a Riddle, when the truth is wrapt up in obscure and hard words, or intered in wise and Princely Sentences. Mat. 13. 13. He spake to them 'in Parables. Pfal. 49. 4. I will incline mine Ear to a Parable,

speakest thou plainly, and not in a Parable. In good part. "A Speech may be a Parable or dark, either in the mat-"ter or in the manner thereof. And again, either by the "Speakers purpole, or by the Hearers fault; and this, either "by his former ill defert, as Mat. 13. 11, 12. or by his pre-" fent defect and averfenes, Mat. 12. 13, 14, 15.

3. Grave and short Sentences and Words, serving to direct our Life and Actions, Prov. 1. 1. The Parables of Solomon the Son of David.

4. Also for a by-word, reproach, and fable, Pfal. 44. 14. & 69. 11. Job 17. 6. In evil part.

s. A Proverb, Joh. 16. 29. See marg.

Aparantle That most pleasant and fruitful Garden, wherein Adam and Eve were placed in the Creation, Gen. 2. This is earthly Paradife.

62. The third Heaven, which for the fulness of pleasure and Floy, is called Paradife. 2 Cor. 12. 2, 4. He was taken up infor paradife. Luk. 23, 43. This day thou shalt be with me in Pa-tradife. This is Celestial Paradife, Rev. 2. 7. Some to avoid the passage of Christs Soul with the Thieves immediatly upon their death, going to Heaven, have expounded (grossly) Paradise to be Hell: Others have thought that Christ in his Soul went first to Heaven, and after to Hell, to triumph.

'ADarabife of (508] Heaven , the Seat of Glory , whereof the earthly Paradise ( in which Adam was placed at his Cre-'arion) was a Figure or Type (as the Tree of Life, was a Sacrament of eternal Life.) Rev. 5. 7. 1 will give him to eat of the Tree of Life, in the midft of the Paradifi.

Datab A Com, increasing, or stirring up. A City, Josh. 18. 23.

Paramours | Concubines , Ezek. 23. 20. Hereby are understood the neighboring Nations adhering to the Egyptians, and imitating their Idolatry.

Paran] Fairness, Praise, or Off-springs. A Wilderness, Gen. 21. 21. A Mount, Deut. 33. 2.

Parbar] A Place, 1 Chr. 26. 18.

Parcel | A part, piece, quantiry, or portion, Gen. 33. 19.

Baithen | Spoken of Corn, Ruth 2. 14. which was an usual Food in those Countreys, 1 Sam. 17. 17. 2 Sam. 17. 28. Spoken also of the ground, 1sa. 35. 7,

Darchments 2 Tim. 4.13. unifegiva (a Latine word)
The outward Skin which covereth the Members, called from the place of its invention, pergamena; and from the materials thereof, being sheep-skins, membrana; called in English, Parchment; because they are Skins parched and dried. It's like that Paul had writ some remarkable things in his Parchments. for which he now fent.

Parton | Spoken of Transgression, Exod. 22. 21. Iniquity

and Sin, Ibid. 34.9.

It's all one with to Forgive, Acquit, do away Iniquity, Cover, not impute Sin, heal, blot out, have mercy, remember

fin no more, dre.

Deteon I is by dost thou not pardon, Job 7. 21. Heb. list up, or take away; for Pardon takes away the Burden of our Sins, and the knowledg thereof gives peace to our Consciences, by lifting the Burden from off them that did oppress them before. Sometime the word fignifies lifting up a Burden, or Toke, to ease the oppressed, as vers. 13. Hos. 11. 4. And it may be an allusion to the Sacrifices and Gifts that were lifted up, Ezr. 1. 4. marg. The Sacrifices were lifted up upon the Altar, Lev. 1. 7, 8. and thence the Burne facrifice had his name 7 in the Original, from ascending, Lev. 1.3. Sometimes it fignifies ta-king away, Exod. 10. 19. and therefore it is used for pardoning fin, which is the lifting up and taking away the greatest Burden in the World. So it is used, Psal. 85. 2. & 32. 1. Exod. 34. 7. Hof. 14. 2. And the Greek word answerable to it is so used, Joh. 1. 29. Annot.

Dare | To make, or dress. Spoken of the Nails, which being pared, are as it were fitly made, or dressed, Deut. 21. 12. Deut. 21. 12. or fuffer to grow, Heb. make or drefs,

' Parents | Father and Mother which beget and bring forth Children. Eph. 6. 1. Children obey your Parents.

2. Forefathers, or Ancestors, which were alive and are dead. Pial. 45. 16. Instead of Parents ( fo Tremelius reads it ) Thou " halt have Children; that is, when Forefathers are dead, their ' Posterity shall come in their stead, and thus thou shalt always

Darlour | Judg. 3. 20. that is, a Parlour of cooling, wherein usually in those hot Countreys they did refresh themselves, as we in our Banqueting-houses.

Parmathia The breaking of a Foundation; or, after the Hebrew and Syrian, a Bull of one years age. One of the Sons of Haman, Efth 9.9.

D tracto] A Bull smiting, or smit, or broken. The Father of Elizaphan, Numb. 34. 25.

Paroth | A Flea, or Gnat. The Father of Pedaiah, Neh. 25. See Ezr. 2.3. Neh. 7. 8. & 10. 14.

Parthandatha | One of the Sons of Haman, Eft. o. 7. Datt | An Inheritance parted, shared out, dealt unto one. Pfal. 16. 5. The word is generally used for Lands, Cities, Goods, Spoyls that are shared out : It hath reference to the Law of the Priefts which had no part among the People, for the Lord was their Part and Inheritance. Numb. 18. 20. Tee Lord is his Priefts Part and Share. Jer. 10, 16, & 51, 19.

2. And again, his People are called his Part, Deut. 32. 6. It fignifies also fellowship, Act. 8. 21. "3. It signifieth Sect, Division, or taking of parts, Act.

"23.9.
"4. Any thing in general, good or bad, which may be di-"vided or diftinguished from another thing, Luk. 20. 42.

5. A Company, or Band, 2 King, 11.7. marg.

\*\*Part | Heb. 2. 14. He also bimself took part of the same, that is, did assume into the Unity of his Person, humane Nature, subject to the same common blameless Infirmities. Annot.

Batt in the firft Befurrettion | Portion, Share and Intereft. in the Regeneration of the Soul from the Death of fin (as fome expound ) or in the restitution of the Truth unto the World, after long suppressing of it (as others think; ) both Expositions may well stand. Rev. 20. 6. Blessed and holy is he which hath part in the first Resurrection.

fourth part ] 1 King. 6. 33. that is, four square, marg. (Fearst part | 1 Chron. 12. 29. put for multitude, marg.

'Dispart His portion, which he thought he had in Gods Election, but he shall feel that he had none, Rev. 22. 19. God

final take away his part.
"In part Not wholly, not perpetually, but partly, for a

certain time, Rom. 11.25.

\* Lowert parts of the Earth The Earth which is the clowest parts of the World, being seared under the Water, as the heaviest and most massic Element. Eph. 4. 9. He descended first into the lowest parts of the Earth. Some expound this of the Virgins Womb, and of Christs Incarnation therein, not amiss for Christ is here commended for humbling himself in our flesh.

' Others do refer this to Christ his local decension into Hell, which they determine to be in the middle or Belly of the Earth; but the first Exposition is soundest, and fittest, as appeareth by the Antithefis or opposition between his ascending on high, far above all Heavens, and his descending into the lower parts of the Earth; which plainly proveth that there is meant not the Descention of his Soul from the higher parts of the Earth, into Hell (as some would have it ) but the debasing of his Godhead for a time from the higher parts of Heaven into the Earth, which is the nethermost part of the World, where he walked and lived amongst men, being 'feen, felt, and heard, 1 Joh. 1. 1. 2 Joh. 1, 24.

To part | 1. To deliver between, 2 Sam. 14.6. marg.

2. To separate, Ruth 1, 17.

3. To share or divide into equal portions, 1 Sam. 30. 24. Pfal. 22. 18.

4. To disjoyn, Luk. 24. 51.

. To diffribute, Act. 2.45.

Battake] Rom. 11. 17. To be a Partaker of as the word rendred, 1 Cor. 9. 23. Phil. 1. 7. A Companion, Rev. 1. 9.

Partaker Its all one with, To be united with, to eat of, to have fellowship with, or keep company with, to have ones portion with, Psal. 50, 18. marg.

Birtaker of other mens Dins ] either to make their fins to be the fins of *Timethy*, which should by him be unworthitly admitted into the Function of Ministers, whose Faults in 'Doctrine and Life in not teaching at all, or not teaching well 'and diligently, shall be communicated with such as ordain them, or else it may be meant of such Elders sins, as were rash in choosing unworthy men, I Tim. 5. 22.

To be Barrakers of Sins ] To have fellowship with others; namely, with Romish Idolaters, in their Heresie and Idolatry, by committing, confenting, defending, &c. Rev. 18.4. That ye be not Partabers of her fins.

Dartbians | Flyers for fear, or banifhed men. The Inhabitants or People of Parthia, Act. 2.9.

'Darriai | One which rafhly preferreth one before another, as in Jam. 2. 4. and is not without wrangling, Jam. 3. 17. marg, and accepteth Faces, Mal. 2. 9. marg.

Dar faittp | without partiality, Jam. 3. 17. or without wrangling, marg. Doing nothing by partiality, 1 Tim. 5, 21. An allusion unto Deut. 17. 11. not inclining to either side. The Metaphor is taken from a Ballance, by titing it of one fide. Leigh Crit. Sac. in progrations.

"In patricular | Every one for himself , according to the Duty of his Function, 1 Cor. 12. 27. 204 are Members in

Particularip In particulars, Act. 21. 19.

Battice ]

### P Α

Darries The Challenger, and whom he challengeth, Exod.

Parting Ezek. 21. 21. Heb. Mother, marg. Parting A Wall which divided the Moft Holy Place, from the Holy Place, I King. 6. 21. or between the outward Court of the Gentiles, and that of the People, which hindered all passage, fight, and communion between them, Ezek.43.20. Hereunto allufion is made by the Apolile, Eph. 2. 14. where it's faid that Christ hath broken down the middle wall of Partition

By the Ceremonies and Worship appointed by the Law, the Jews were divided from the Gentiles, which being taken away by Christ, he joyneth them both together, both in himfelf and between themselves, and to God. Through him then the Gentiles have a free access now by the Gospel, unto the

Church, and the Benefits thereof.

29 artiston | The middle wall of Parition, Eph. 2. 14. The Proselytes of the Gates were permitted to live among the Jams, to come into the one court (the outer) of the Temple, divided by a low wait or Sept from the other, called by St. Paul, (here ) the middle (or half) wall of Partition, on which (aith fosephus ) was written, Mi Fen andound ordered it van, that no Stranger might go into the inner Court. Dr. Hammon. on Mat. 23. Annot. d.

Those Profetytes were by the Jews so far accounted unclean, according to the Law, that they were not permitted to come into that Court of the Temple, called Holy, where the Jews were, so it is charged upon them as a Fault, Ezek. 41-7rhat they had brought into Gods Sanctuary Strangers, and Act. 21. 28. on Paul that he brought Greeks into the Temple. Id. on Eph. 2. Annot. 4.

Partig ] In part, Dan. 2. 42.

Darrnit | One in communion and fellowship in temporal things, lawful, Luk. 5. 7, 10. Unlawful, Prov. 26. 24. In spiritual, 2 Cor. 8. 23. Philem. 17.

Dattriog A Bird, whose flesh strengtheneth the stomach, and breedeth good Blood, hunted after even in the mountains, 1 Sam. 26. 20. The Males inftead of the Females do often couple together, he that hath vanquished the other, thus a-gainst Nature abusing his Fellow. The Male is so libidinous, that it breaketh the Eggs which the Female layeth, that he may fill enjoy her company, for the prevention whereof the Female is very careful. Its own Eggs being broken, she taketh others out of other Nefts, but the young ones which come thereof for ake her, her stollen Goods for which she hath cared so much, profit not, Jer. 17. 11. Its young ones being in danger of the Hunter, she doth as it were offer her self to be caught by him, her young ones in the mean time making an escape, as thereaster she also doth. It cannot fly far from the earth, nor having few Feathers, and much Flesh, can continue, but speedily lighteth again. Whilst it seeketh to escape the Spar-hawk, it becometh often a prey for the Hunter. By means of a tame Partridg, store of wild Partridges may be caught, for by the voice of a tame Partridg, the others are intangled in the Net one after another.

Datuan | Freib, or flourishing; or after the Syrian, flying. The Father of Jehojhaphat, 1 King. 4. 17.

Dir initia The proper Name of the Countrey, where the most precions Gold was had, 2 Chr. 3. 6.

Datech Thy broken piece, or thy diminishing. The Son of Faphlet, 1 Chr. 7. 33.

Dat Casimita] A fortion, or diminishing of blood. A place,

1 Chr. 11. 13. 30 a(ca) A paffing over, or an halting. The Son of Elbton,

1 Chr. 4. 12. See Ezr. 2.49. The Father of Jehoiadah, Neh.

Pastut] Encreasing librity, or spreading out whiteness. The Son of Malchijah, 1 Chr. 9. 12. See Ezr. 2. 38. & 10. 22. Nch. 7. 42. & 10. 3. The Son of Immer, Jer. 20. 1. The Son of Milchiab, Jer. 21. 1. & 38. 1.

134 flag. | The direct and nearest way whereby to go from

place to place, whether by Land, as the Straits between the Hills near Michmash, 1 Sam. 13. 23. & 14. 1, 4,5. or water, as the Fords of Jordan, Judg. 12.6.

10ais The words prefixed, came, come, not; and annexed

hereunto, away, by, from, not, over, toward, &c. point out the

Pass away] Go away, Esth. 4. 17. marg. Turn away, Pfal.

50.9. marg.

To pais amar ] To vanish, or be abolished, in respect of the former vain condition whereunto the World was sub-'ject, for fin. Rev. 21. 1. For the first Heaven and first Earth are passed away. Or if we understand by first Heaven, and first Earth, the Churches on earth, ( as some do interpret it ) then by passing away, is meant, the darkening of the Glory of the present Churches, in comparison of the brightness ' lent purity in Doctrine and Manners.

Dassed Esth. 4. 17. Went his way. Comp. the Text with the marg. Passed away, Psal. 90. 9. Heb. turned away, marg. This word waragin, pais (or depart) refers to the Passover, mentioned in the beginning of the veries, to fignific that that legal Passover, or the occasion of it, Gods passing over the House isgui Palpour, or the occasion of it, Gods piling over the house of Israel, and the Israelites passing or getting out of Agypt, did note the passing of Christ out of this world, where he was a Ser-vant, into the Land of Liberty, i. e. Heaven. Dr. Ham. on

Α

P

Joh. 13. 1. Annot. a. Dattenger A Traveller by the way, whether by Sea or Land. One that passeth from place to place, Ezek. 39. 15.

One going on his way, Prov. 9. 15.

10 fover The Lambslain and eaten, which is called the Paliover, because it was a fign of his patting over the Houses of the Ifraelites, when he flew the first born of Agypt. Exod. 12. 11. For it is the Lords Paffover. 2 Chr. 5.1. Exod. 12. 25, 26, 27. Deut. 16. 3. Mat. -6. 17, 18. Chrift eat the Paffover, &c. This is the Typical and Sacramental Paffover.

'2. Chrift, by whose death we escape the wrath to come. 1 Cor. 5.7. Chrift our Passover is stain for us. This is our spi-ritual Paschal Lamb, who was the Substance of the Jewish Pastover, and of all other legal Sacraments and Types.

'In the first Passover three things were extraordinary: 'First, the sprinkling of blood on the Door-posts, fignified the sprinkling of Christs Blood, 1 Pet. 1.

'Secondly, the eating with Loyns girt, Staves in their Hands,

fignified, the leaving off all uncleaness, 1 Pet. 1. 13, 14. 'Thirdly, their tarrying in the House till the Morning, where-

unto Isaiah alludes, chap. 17.

Note further, touching the Passover, that the first and last day was an holy Convocation, to fignifie, that all our Life from the beginning to the end, ought to be holy, I Cor. 5.7.

The Tewish Passover was an holy Action ordained of God, in the killing and eating of a Lamb, partly to the end the Jewish Church might keep in memory the Benefit which God did for them in the Land of Agypt, when he passed over their Houses; and slew the first Born both of man and Beast, of the Agyptians. Also to be a Testimony of Gods good will towards them, and to be a Type of Christ the true Paschal Lamb. Moreover to gather all the Partakers thereof into the Fellowship of one Body: And finally, to put them in mind to be thankful and innocent in their conversation.

t. It was called the Paffover; because the destroying Angel passed over all their Houses, whie Door-posts were stricken with the Blood thereof, and wherein the same was eaten, Exod. 12. 27. So is Chrift called, because Gods Wrath passes over all them whose Souls are sprinkled with his Blood, and truly by Faith feed upon him, i Cor. 5. 7.

2. It was killed before Israel was delivered, Exod. 12.6. So Christ behaved to suffer, before we could be redeemed, Act.

3. It was killed before Mafes Law, or Asron's Sacrifices were enjoyned, to shew that by none of them, but by the true Passover, that Lamb of God killed from the beginning. Deliverance

comes to Mankind, Rom 3. 21. Heb. 9. 14.

4. It was killed, and to be killed yearly, the first Month of the Year, when the Day lengthening, and the Sun afcending, every thing beginneth to revive, Exod. 12. 2. To fhew that by the true Pallover, not only is our time and all other things fanctified, but that also we should in recent remembrance of that Benefit of our Redemption, all our Days and Years be

thankful to our Gracious Redeemer, and that by his Death

true life and reviving came unro Mankind, Eph. 5. 4, 20.
5. It was flain the 14th day, which was the fourth day after the feparation thereof, Exed. 12. 6. which was then full Moon, fladowing, that then Chrift flould fuffer, when the fulness of Ceremonial Light was in them accomplished, and in his Death, to make a full period, ever thereafter to decay;

as also to shew, 1. That instantly after his Birth, our Passover should not be facrificed, till the appointed hour; and

2. That as thereby they were taught to prepare themselves to the eating thereof, so should we to the eating of our Lamb, by true Faith and Repentance, 1 Cor. 11. 28.

o, the Evening the Patie Fr was killed, Exod. 12.18.

6. In the Evening the Patie Fr was killed, Exod. 12.18.

shewing thereby, that in the street time Chrift should fusfer; and as at Night there is darkness, and all at reft; so when all Mankind was fitting in darkness of Mind and Life, and all the World at a general outward rest of Peace, then should our Saviour come and fuffer.

As also, the killing thereof at Even, did shew, how that at Even the Sun fetteth , fo it was the Son of Rightconfress that was to suffer and dye, and at his Passion that universal darkness should be upon the whole Earth, Luk. 23. 44.

There are several other particulars (the number of the whole being 34.) shewing the resemblance between christ and which shall be in suture Churches, being restored to excell the Passor; as also some others, shewing their disparity or difference : whereof fee Mr. Guild in his Mofes unvailed, p.58, 49, 60, 61, 62, 63, 64, 65, 66.

Whether Christ did Celebrate the Passover at the very same time, and on the very same day wherein the Jews did, is controverted between Baronius, who holdeth the Affirmative, and Calaubonus, who holdeth the Negative; whereof see a little Trad, entituled, Johannis Cloppenburch, Amitelodamenfis Epi-Stola, ad virum Cl. D. Ludovicum de Dieu, Printed 1634.

'Dallion or Duffering | A fuffering , or any thing that is

painful and grievous unto us.

2. The whole Suffering and Affliction of Christ in his Body and Soul, but especially that which he suffered about the time of his Death 2 Pet. 1. 11. Should declare the Sufferings (or Passions) should come to him. Pathema in the Greek.
(3. The Sufferings which Christ Members endure for his

'sake. Col. 1. 24. To fulfil the rest of the Passions of Christ.
'I Pet. 4. 13. Te are Partakers of Christs Passions, or Sufferings.

4. Every motion of the mind being out of his due course and every finful affection; which are called Passions, because they pierce the mind, and make it suffer grief. Rom. 7. 5. The affections ( or Passions ) of sin, &c. For the word in the Original is Pathemata.

Befficas Both natural and finful Infirmities. Jam. 5. 17. Llias was a man subject to like Passons as we be. Act. 14. 15.

13an Eccl. 3. 15. that is, driven away, marg.

13 itt age One which is unmeet through her great years to

be a Mother, Heb. 11. 11. Die celo is pail Rev. 9. 12. Is fully revealed; Or is done

\* Spatia or Shephero J A Shepherd, which keepeth watch over a flock of Sheep, to fee them fed with good Paffure, and kept fafe from wild Beafts, and all other Evils, Luk. 2.8.

Gen. 47, 3. Thy Servants are shepherds.

'2. Chrift the chief Shepherd of our Souls, who having fed and taught his Flock, in his own person, did afterward give his Life for his Sheep; and now being in Heaven, doth continually feed them by his Ministers, and protect them by the Decay Like Level Level 2 of the Continual of the Co his Power. Joh. 10.11. That good Pastor (or Shepherd) gives his life for his Sheep. 1 Pet. 2. 25. Are now returned unto the Shepberd and Bilbop of your Souls.

berd and Bilhop of your Souls.
There be two works of worldly Shepherds to their flocks:
I. Feeding. 2. Caufing them to lye down, or to rell, Gen.
29. 2. both these Christ performeth to his People, Cant. 1.6.

'P[al. 23. 1, 2. Ezek. 34. 15.
'3. Every true Minister of Christ set over a particular flock. to rule and feed it with the healthful Word of God, as with the green Pastures. Eph, 4. 11. Some Pastors and Teachers. · Act. 2c. 20.

4. A King, that hath the Over-fight and Government of a Kingdom, as a Shepherd of his Flock. Ifa. 44. 28. I faid to · Cyrus, thou art my Shepherd. See Jer. 22. 22.

'5. God himself caring for his People, and watching over them, as a Shepherd over his Flock, Pfal. 22. 1. The Lord is my Shepherd.

6. The Enemies of the Jews, Jer. 6.3. & 12. 20.

7. Bad Ministers, in name Pastors, but not in truth, Isa. 46. 11. Jer. 2. 8. Ezek. 34. 1, 5, 7, 8, 10. Zech. 10. 1. & 11. 8,

Dailurg 1. The feeding place of Cattel, whether the Mountains, Job 39.8. Wilderness, Psal. 65. 12. Joel 2, 22. or

elfewhere. 2. Canaan, where God placed his People, as Sheep in a Paflure, Ezek. 34. 14. Hof. 3. 16. or, it may fignifie his Church and Spiritual Kingdom of Christ, Psal. 74. 1. & 79.13. &

3. Food, and supply of livelyhood corporal and spiritual, Pfal. 23. 2.

4. Spiritual Nourishment under Christ, Joh. 10.9.

Datiure | In green Paftures, Pfal. 23. 2. Heb. Paftures of ten

der Grass. marg. 'Where are meant all things belonging to spiritual and bo-'dily rest and restreshing. All both spiritual good things and eternal

Parare] white-limed, or bringing death. A City of Lysia a Province in Afia.

Plate | Plal. 7. 16. that is, Crown, Scalp, or Top of the Head.

upon his Pate, that is, abundantly and apparently in the view of all.

' Patern] 1. The form or fashion shewed of God to Moses in the Mount, after which he must make all things, as well the Tabernacle as the Instruments. Exod. 25.9. After the patern of the Tabernasie, ye so shall make all things. The perpetual Equity of this Law was, that there be no part of Gods Worship and Service taken up in the Church, but by Gods Appointment. All will-worship and mens inventions are chereby condemned.

Accordingly David gave to Solomon his Son the Fattern of all that he had by the Spirit, touching the Building of the Temple, 1 Chr. 28. 11, 12, 13, &c. Against this, both Abaz transgressed, and urijah the Priest, 2 King. 16. 10.

2. The Sum or Number, Ezek. 43. 10. marg.
3. So clear and evident an Information or Demonstration of some thing or Doctrine, as if it were by the Pencil expressions. fed in Colours. A Metaphor taken from Painters, who first drawafter a Patern; or, from a Carpenter that works by Rule: Or, a form of Teaching prescribed by Paul, and followed by Timothy, both in Doctrine and Practice, in Word and Deed 2 Tim. r. 13. 1 Tim. 1. 16.

4. Such a Mark as men use in Printing: A Form made by Ingraving, Impredion, or any kind of beating, such as we fee in Stamps, Seals, or Signets. A Minister must be a parern, that is, such a thing as makes the Stamp on the Coyn; a Patern of good works, Tit. 2. 7.

Parern Heb. 8.5. According to the Patern ; that is, Copy, Example, according to which a thing is done or built. Annot. Heb. 9. 23. Paterns, called figures, vers. 24. and shadows, chap. 10. 1. See chap. 8. 2 Annot.

[Dath] Spoken I. of God, being put for , 1. The order of Life, Ways, and Manners, which God prescribeth in his Word, his Precepts, Psal. 25.4. & 17.5. & 119.35

2. His Mercy and Truth, Pfal. 25. 10.

3. The Clouds holding Rain, Pfal. 65. 11.

Eternal Life, Pfal, 16.11.

The Works of his Providence, Pfal. 77. 19.

II. Of Godly men, being put for,
1. Their doing and Conversation, Prov. 2. 20. 2. Their Works, Job 13.27.

Countenance, Job 19. 8.

Matters taken in Hand, Prov. 3. 6.

Course of Life, Job 33. 11.
Room and place to dwell in, Isa, 58. 12.

7. Their Thoughts, Words and Deeds, Pfal. 119. 105. A Light to my Paths.

III. Of the Wicked, being put for, Their finful practices, Isa.
59. 7. and Works, Pfal. 17. 4. Prov. 7. 25.

\*Co them the Darh of arte.] To raise or stir up one out of the Darkness of Death, that Christ by Faith may live in them, who before were dead in Trespasses and Sins. Plal. 16. v. last.

Thou street (or makest knewe) to me the Paths of Life.

Good Batus Either his Doctrine and Precepts wherein we walk and come to him; or his Providence and Works of Mercy and Justice, wherein he comes to us. Mark 1.3. Make his Paths straight.

' Our Paths fignifie our Thoughts, Words, and Deeds, Psal. 119. 105. A Light to my Paths.

Straight Pathe | Either his Doctrine and Precepts wherein we walk and come to him; or his Providence and Works of Mercy and Justice, wherein he comes to us, Mar. 1. 3. Make his Paths straight.

To weigh the Paths of the Juff | To temper all things which happen to the Just, well or ill, in a most just and equal fort, more evenly than with any Weight or Ballance, Ifa. 26.7. Thou dost weigh the Paths of the Just.

Dath-wap A narrow way , a Foot-path, Prov. 12. 28. In the Path-way thereof ( of righteoufness) there is no death. There seems to be implyed here, that though the Godly for Righteousness sake, may be driven into straights, so that they must go in the narrow way, meet with Crosses, Troubles, Adversity, yet by them they shall not be deprived of everlasting Life.

[Patthons] A Morsel of Dough; a personasion of Decay; or, an inlarging of distilling from the Head. A Countrey, Jer. 44-1.

Dathbuss The same. The Son of Mizraim, Gen. 10. 14.

Dartiente, or forbearante] A suffering and bearing long with such as do provoke us, waiting till they amend. Mat. 18. 29. Have patience with me, and I will pay thee all.

2. The flowness of God to anger, bearing with, and sparing finners, that they may have space of Repentance. Rom. 214.

Despites thou the Riches of his Patience? Rom. 3, 26. Through

the patience of God. P(al. 193, 8,9. 2 Pet. 3. 9.

3. Quiet and conflant suffering Affilictions for goodness. Jam. 1.3. Let Patience have ber Work. Heb. 10. 36. Te have need of Patience, 2 Pet. 1. 6. Luk. 8. 15.

'4. Hope, Expectation, or waiting, Rom. 8. 25. We do with \*Patience abide for it. Heb. 6. 12, 15.

5. Perseverance in well-doing unto the end. Jam. 5. 7, 9.

Be patient unto the coming of our Lord. " Patience hath these parts:

"1. A receiving and fuftaining of Evils offered, deferved

" 2. In bearing them, to forbear to use any Word or Acti on, without any thought or affection within, tending to re-"venging or refifting of the Evil or Doer thereof; but all there are not necessary in all cases." 3. To

4. To continue this forbearing or coffation from Revenge | Inffer with long patience, marg. Forbearing, 2 Timoth. 2. 24. "or Punishment, till either the party offending do relent, and make amends for the wrong; or else (condity, in want there-"of. God shall by an ordinary or extraordinary means punish "Our Adverfary, and remedy our wrong.
"Either of which ways ought to content us when they hap-

" pen, and the hope of them to keep us in patience until they

"come; for one of them will furely be.

" Patience or Forbearance is not forgiving or acquittance: "it is deferring of our right of Redress to another time, or "referring of our revenge to another person, or place. It is "not so strict as Justice, nor so mild as Mercy; but a middle "Effate between both.

" Patience in God, and in the Godly, is towards Sinners. "but Pardon and Forgiveness toward Repenters, who as Sin-"ners need it, but as Repenters defire it, and sue for it.

"Patience is but a suspending of Anger, lest it should hurt us

" our felves, not a releating of the Offence, where there is no

" Repentance thereof.

Patience is that Gift of God, which enableth the Christian Soul to endure Croffes quietly, and with ready submission to the Will of God, because it is his pleasure to have it so for our Trial or Chaftisement; and for the manifestation of his own Power and Goodness, to the praise of his Glory; and finally, for a Testimony against those that do trouble and vex his Children.

Patience is spoken

1. Of God, Exod. 34. 6. Numb. 14. 18. Pfal. 86. 15. ter-

mcd, The Gold of patience, Rom. 15. 5.
2. Of chrift, Rev. 1.9. & 3. 10.
3. Of Men, 1. towards God, Jam. 5. 11. and 2. towards

Men, Rev. 2. 2, 3, 19.
'Patience] Power to endure grievous things, Heb. 10. 36 Partience of Jefus Chaffi A toleration or fuffering of Tribulation for the Glory of Christ, and promoting his Gospel, with a patient and conftant mind. Rev. 1. 9. Your Companion in the patience of Tefus Chrift.

Patient expediation of Christs coming. 1 Thess. 1. 3

2 Thefl. 3. s. Annot.

Three things argued Christs Patience, if we consider, 1. What he suffered, maledicta, malefatta, ill words, and ill deeds; he drank of the Brook in the way, Pal. 110.7.
2. From whom; the vileft of men.

3. The freeness and voluntariness of his Sufferings. He suffered not out of infirmity, quia resistere non potuit, because he could not resist, but out of Obedience, quia pati voluit, because he would suffer. Leighs Annot.

\*Barierte of the Saints The ryal and proof of their Parience, which should be known to be true and sound, if no Threatnings nor Cruelty of Antichrift flould drive them from Christ. Rev. 14. 12. Here is patience of the Saints.

Here is the main matter, wherein the Patience and Faith of Gods Servants shall be exercised, 1 Per. 1. 6, 7. Or, here is good ground for Patience and Faith in Gods Servanes, to wir, that God will certainly destroy their Persecuters that make them Slaves, and kill their Brethren, and seek to destroy them daily. The certain hope of Antichrists Ruine, should uphold all Gods People that are persecuted by him. Annot. on 13.10.

Or, here is the Vengeance that shall be executed on their Enemies, who patiently endured Death, for Obedience to God, and holding fast the true Religion against the Papists. Or, now shall the Patience and Obedience of Gods Servants be made known to the World. It shall appear who are true, and who are counterfeit Christians. By Antichrists fierce Persecution, the Chaff shall be separated from the Wheat, and the Drofs from the Gold. Or, after the Gospel preached, and the Pope declared to be Antichrift, there shall be greater Perfecutions than before, and the Patience of Gods Servants more tried, as appeareth in the Perfecutions and Wars fince the waldenses and Luthers time. The Pope like the Devil rageth, because his time is short, Chap. 12. 12. Annot. on Chap.

The wood of mp Pattence Rev. 3. 10. or my word of patience; (as my Mountain of Holiness, Ila, 56. 7. for, my bely Mountain; His Son of Love, Col. 1. 13. for, bis dearly beloved Mountain; this son of Love, contained, in the most powerful word.)

The Gospel of Christ, so called, partly because it reachest Patience, (it is a Doctrine of Patience) and that in the highest degree; and partly, because the keeping of it requirest Patience has been used to be and their in some accept measures the tree. tienes, without which, and that in some good measure, the profession of it cannot be maintained so as it should. Luk. 21. 19. Heb. 10. 36: Annot.

Battent mint or Woberation | Quiet and fettled mind waiting for Help from God, in due time. Phil. 4. 5. Let your patient mind be known to all men. Be patient, Jam. Chap. s. vers. 7. Or, be long patient, or

Patientip] watt patiently for him, Plal. 37. 7. Or, pain the felf, that is, fet thy felf with earnestness and patience to wait for

I befeech thee to hear me petiently ( neither being angry, nor weary ) Act. 26. 3. As he commended his knowledg, so he intreateth his patience. They that know most, ought to be most attentive, where matters of Religion are controverted. Impatience in hearing matters of so high Concernment, concludeth Ignorance or Impiety. Annat.

Patmos] Deadly, or bringing Death. An Isle whereunto John was banished, Rev. 1. 9.

John was ballined, Rev. 1.9.

19a mos Rev. 1. 9. An Isle of the Agean Sea; one of the Octades, where John did write his Revelation, being confined hither by Domitian. His Hand the Greek Priefis affirm to be referved in the principal Monastery hereof, and that the Nails thereof being cut do grow again.

The Island is very harborous, by which means only the People live; for the Countrey is of it felf to barren, that it aftords nothing almost fit for sustenance. Heylyn Geog.

Some reckon it among the Isles called Sporades, and say that it is a defert place. Annot.

God doth no where , no time forfake his. They enjoy communion with him by Sea, by Land, when free, when in prison. Gods presence and protection did no less accompany

prifon. Gods prefence and protection did no less accompany John in Patmos, then it did in Ephesus.

30 attiants) The chief of the Fathers, or chief Head, Prince of the Family. Such was Abraham, Heb, 7. 4. The twelve Sons of Jacob, Act. 7. 8, 9. David, Act. 2. 29.

30 attinuous) The Goods or Inheritance which a Father doth leave to his Children after his death, Deut. 18. 8.

[Patrobas] Pertaining to the Father; or (being derived

of manie & Bas ) who goeth in his Fathers fteps. One whom Paul falureth, Rom. 16.14. . Dau ] Howling , fighing ; or, appearing. A City. Genef.

2 panel work Exod. 24. 10. The work of a proement. D.

[Papement] A floor, 2 Chr. 7.3. Of flones, 2 King. 16.17. Of Sapphires, Exod. 24. 10. Of red, blue, white, and black Marble, Efth. 1. 6. Or Porphyry and Marble, and Alabafter, and Stone of blue colour, marg. Of Love, Cant. 3. 1c. The Original word used in Joh. 19. 13. is, Aldisplator, compoun-Original world lice in join 196 13. 15. 15. 18. 1826 βράτην, compounded of λίθθ a flone, and s εφύννυμα to firem, or pave, importing a place railed, (as Iribunals used to be, that the Judges might with convenience see and hear, be seen and heard) and curioufly paved with ftone.

Danement of Boild] Most rich and precious things, as Shadows of the great Glory which the Church shall enjoy with Christ in Heaven, Cant. 3. 10. He made the Pillars there of of Silver, the Pavement of Gold. Pillars of Silver fignific the fame. See Bottom.

[30 at ] Hebr. Marvellous, or marvellously. Heb. and Greek, the entry into a flock. The Greek word fignifierth, rest, or he that hath rest; the Latine word, little. Called to be an Apos. ftle. Rom. 1. 1. who was also named Saul, Act. 13.9.

49 aution] or Covert, Tabernacle, Pfal. 18. 11. Tenr., King. 20. 12. marg. Jer. 42. 10.

19 auti 19 bo is also called Saul, Act. 13. 9. Several accounts are given of Saul's two Names; as, that he was at his Baptism named Paul by Ananias. That as an effect of his conversion, it was of his own imposing, and that his Humility would not own that name of a proud tall King of Israel, but preferred the contrary of Paulus a little one; agreeable whereunto it is, that he calls himielf, enargottes adrow arion (a word made by himielf on purpole) less than the least of Saints. That it is a Token of this his first Victory over the Heathenism of Sugius Paulus, here in this Chapter, (where he is first called by his Name) whose Name he was therefore to bear by way of Triumph, as Scipio Affricanus, and the like. But it is probable, that he being a few, born in a City of Rome, had at his Circumcifion two Names, Saul a fewilb, and Paulus a Romau Name. And this is most agreeable to the form of Speech here, ΣάῦλΘ- j ( è κ) ΠάῦλΘ-) but Saul, who is also Paul. noting him to have had two Names at once, and not to have changed one for the other. Dr. Ham. Annot. b.

Daulus | The fame. The furname of Sirgius, Deputy of

#201018] Inc. 131. 7.

#2010 | 1 Sam. 17. 37. Hebr. Hand, as which the Lyon and Bear use like Hands. See Lev. chap. 17. verf. 27.

Copab) Job 39. 21. or, dig, marg.

Sop) 1. To recompence, give fatisfaction, Exod. 21. 19.

2. Render, give, Exod. 22. 7.

3. Give a just price, Numb. 20. 19.

4. Weigh, Efth. 3. 9. marg.

5. Give, Ezt. 4. 13. marg. H h h

P

Papment to be made ] Mat. 18. 25. And that ( the Debt ) Chould be paid. D. Tranfi.

### P F.

Atonement with God by Christ, through whom God and the Elect are of Enemies made Friends. Hence is Chrift called Prince of Peace, Ifa. 9.6. and our Peace-maker, Eph. 2. 14. and to have made Peace by his Blood, Col. 1. 20. Rom. 5. 1. Ifa. 27. 5.
"There is a diverse Peace in respect of the Object or Per-

" fons with which, the matters in which, and the means by which Peace is made and kept.

" I. There is Peace with God,

"I. By fatisfaction for Sins done against him; this is done by the Sufferings and Merits of Chrift, Eph. 2, 14. "2. By Sanctification, 1 Joh. 3. 19, 20. This is done by "his holy Spirit.

"2. Peace with our felves or our Consciences. This is wrought " by the former means.

"3. Peace with men.

" 1. Agreement with the good.

"2. Deliverance or fafety from the Evil.

4. That sweet and comfortable quietness and tranquillity of Conscience, which is the immediate Fruit of our Atoneement with God. Rom. 14. 17. The Kingdom of God is peace, Joy, &c. Phil. 4. 7. Peace of God that passeth all understand-

5. The mutual Concord and Agreement of Christian Brethren. Gal. 5. 22. The Fruit of the Spirit is Peace. Pfal. 34-14.

Seek peace and pur [ue it.

6. Prosperous and happy success of things, when they fall out well and bleffedly for the beft to us. In this fense. Paul in his Apostolical Salutations, wisherh Peace unto the Churches; and the Jews one to another in their ordinary Greetings. Mat. 10. 13. And let your Peace come upon it. 1 Cor. 1. \* used in the fame fignification.

Nate. When the Hebrews faluted one another, withing profperity, or asking of the welfare of others, their manner was to fay, Is there Peace? Or, Peace be to you. Gen. 29.6. &

43. 27, 28. 1 Sam. 25. 5, 6. 2 Sam. 20. 9.
7. Perfect rest and joy, which elect Souls shall have in Heaven, this Life being ended. Ifa. 57. 2. Peace hall come.

8. The publick tranquillity and quiet State of the Church when it is not troubled within by Schisms and Herefies, or without by perfecuting Tyrants, filling all with Tumults, Slaughters and bloody Wars. Rev. 6.4. Pfal. 122, 6. Pray for the Peace of Hierusalem. Act. 9. 31. The Churches had reft throughout all Judea and Galile.

'9. The Tranquillity of the Publick-weal, or politick State, when it is free from forrain and civil Wars. 2 King. 20. 19. Is it not good there (hall be Peace in my days? Jer. 29. 7. In the

\* peace thereof, [hall you have peace.

10. The private agreement with all forts of men, good and bad ; Christians and Infidels. Rom, 12. 18. Have peace with all men, as much as in you is.

11. Security; when the heart from the fear of dangers, doth fally promife fafety to it felf. 1 Thess. 5. 3. when they fhall fay, Peace, &C.

12. True fafety, Wealth, Prosperity, and earthly Felicity. 1 Sam. 25.6. Be in Peace, Wealth, and Prosperity. 1 Sam. 29.7.

Go in Peace, Gen. 26. 29,31. 13. A folemn Covenant and Society between Prince and Pince, Perfon and Perfon. Judg. 4. 77. For Peace was between Jabin the King of Hazor, and between the House of Heber.
Pfal. 41. 9. Tea, the man of my peace; that is, my familiar
friend which had made a Covenant of Society with me.

14. Silence, by means whereof may times Quietness and Peace is procured. Prov. 17. 28. A Fool when he holds his

vision, confusion, and tumultuous disorder, Luk. 12. 51. 1 Cor. 14.33. and it denoteth generally, all Prosperity, Safety, and welfare of any Body: and namely, that spoken of, Eph. 2.14, 15. 16. All is well, 2 Sam. 18. 28. marg.

17. How one doth, Efth. 2. 11. marg.

18. Loving kindness and Mercies, Jer. 16. 5. 19. No Evil to come upon one, Jer. 23. 17.

20. Prosperity, Dan. 8. 25. marg.

Deace, peace All manner of good things, fo far as is for the good of his People, both abundantly and constantly laid up, and furely kept for them, Ifa. 26.3.

" To answer pears To accept the Conditions of Peace offered, and to promise the keeping of them. Deut. 26. 11; Offer it peace, and if it answer thee Peace again, &c.

\*Chanifement of pears The Sufferings of Christ, procu-ring and meriting Atonement and Friendling with God his Father for elect Sinners. Is. 53. 5. The Chaftisement of our teace mas upon him.

Peace Tranquillity of mind, and felicity by Christ, Cant. 8. 10. Then was I in his eyes as one that findeth Peace. See found

Peace | Heb. 12. 14. Follow peace with all men, he doth not fay, embrace peace when it comes to you, and offers her felf to youbut though the run away, follow her; lay hold on her; and bring her whether she will or no: and that not with some, but all. But though we may be at a general peace, even with the Enemies of God, yet we must not be familiar with them; and though we be at peace with their persons, yet must we not with their Vices. Fones.

In Heb. 13. 20. God is called the God of peace, and that in respect of the Gospel of Peace whereby there is proclaimed Peace between God and man, and the same also really commu-

nicated untous, Rom. 5. 1. Annot.

"To be found in prace | Either to their good, finding God most gentle and pacified towards them; or else with a peaceable and quiet Conscience waiting for his appearing, 2 Pet.

dion of neare | God to be the Author and Giver of Peace. and the Rewarder of such as live in peace. Phil. 4. 7. The God of peace shall be with you. He is called the God of Peace, both paffively, that they may find peace with God, and have God at Peace with them; and actively, that God would pre-ferve them at Peace and Unity among themselves. And he slimply wisheth not unto them Peace, but the Peace of God, even true Peace. Lastly, were it in mans power to attain unto Peace, Joy, Faith, &c. then were it superfluous to beg them of God by daily prayer. The Peace of God, Phil. 4. 7. Not Gods Peace, or Reconciliation

towards us, but that Peaceableness which God hath commanded

and bequeathed to us. Dr. Ham. Annot. b.

\*Eugo, or tetutti in peace \ With good fafety to pass to and fro: Also, to be quiet and well, I Samuel 1.17. I Sam.

" (50 in peace 1. It's a form of speech used, when one giveth leave to another to depart, Exod. 4. 18. Judg. 18. 6. Sam. 1. 17. & 20. 42. A chearful farewel, with well-wishing for Prosperity, Mar. 5.34. Act. 16.36.

2. It's for quietly depart, 1 Sam. 29. 7. Act. 15.33. It's for, Be thankful with joy, Luk. 8. 48.

In 2 King, 5, 19, it doth not imply an approbation of any finful intention, but only a friendly difmilion, without any reference to that which Naaman had faid; or, if it have relation thereunto, what can it imply but an Absolution, fignifying, that God had pardoned his former Idolatry; or a Consolation, intimating that God will bear with his frailty; or a Direction, advising him not to trouble himself about bowing before an Idol; but to remember his Promise of worshipping the Lord, Anuot. Or, Grant thee thy Request to par-don thee; Bernard. Or, (if the words in vers. 18. be read in the preter-tense) when my Master went into the House of Rimmon, the sense appears to be a Pardon craved for fins past, not afterward to be committed. The same word 233, came, is put to express the time past, in the Titles of the 51 and 52 Plaims. Godwyn in his Moses and Aaron, p. 200.

Golpel of peace The word of Reconciliation and A-

conement, Eph. 6. 15. Your feet shod with the preparation of the Gospel of Peace. Thus it is called because it worketh (as an Instrument ) Atonement with God, peace with our Brethrea

and our own Consciences.

"To bold peace To rest in the will of God. Luk. 10. 3. and he beld his peace. It is used for concealing of Grief and affwaging it with confideration of Gods Chastisement, Gen.

To be filent, Job 13. 13. marg. To be as one deaf, Samuel 10, 27. marg. The Voice to be hid, Job 29, 10.

· apultitude of peace ] Great good fuccefs, and abundance of Prosperity. Psal. 37-11. They shall delight in the multitude

Coordain peace To be Author of peace, and of all the means whereby it is procured. Ifa. 26. 12. Lord thou wilt ordain beace for us.

Deace-offering | Sacrifices of Retribution or of Thankfgiving. I Chron. 16. 1, 2. They offered Peace-offerings. These resemble that part of out spiritual Service under the Gospel, which is called Thanksgiving or Praise. See Heb. 13. 15.

'abeate]

'Deats to pou | Be of good comfort. Gen. 42. 23. Job 21. In these two places, Peace is opposed to Fear.

Deince of peace The Worker and Author of Peace or Reconcilement between God and us. Ifa. 9. 6. Prince of Peace. Thus is Chaift alone.

'Don of peace | One that favoreth and embraceth the Gofe pel of Peace, and the Reconciliation by Chrift, loving and living in peace with others. Luk. 10. 6. If the Son of Peace

" Sown in peace That fuch as being godly wife, do love and live in Peace, they shall have Fruit, or Profit sutable to their just Life, which they shall at the last, in the end of the World (as it were in Harvest) reap, being, ever blessed. Iam. 3. 18. Fruit of Righteoufness is fown in Peace of them which • make Peace.

Eienun, Peace, fignifies,

1. That Virtue of Charity, Peace with men, and fo it's certainly used in the end of the verse, in opposition to all the uncharitableneß and emulations in the former part of this, and the beginning of the next Chapter, and confequently music regimns, to do or make peace (proportionable to the Phrases mistir dyguorusny, to do righteousness, and woisin dyguorusny, to do righteousness, and woisin dyguorusny to do or commit Sin.) lignifies to use all diligence, of enaervor and industry, to attain it; to pursue peace, to be emulous, ambitious of quiet, studiously to contend for it.

2. According to the notion of the Hebr. DIDU. all happinels and prosperity, as when Peace be to you, is the form of Salutation, and contains all the Bleffings in the World, spiritual and temporal under it; and so by the ordinary Figure of sacred Rhetorick, Antanaclasis, it seems to signific here in the former place, in peace, i. e. in a most happy, gracious, manner, or with a Confluence of all Felicity attending it. Dr. Hammon. An-

not. g.

Co (peak peace ] To promife Tranquillity, Reft and Happiness to Soul and Body, and to perform it. Psal. 85. 8. He hall speak Peace to his People and to his Saints.

42. To speak and talk with one lovingly and kindly. Gen.

37. 4. They could not speak peace unto him.

Beate | Love, Concord, and good agreement among men; whilft they lived without Hatred, bloody Wars, Slaugh ters, Tumults and Seditions, which the Devil had power to raise and make; that is, to take away Peace and Quietnels. Rev. 6. 4. Power was given him to take Peace from the

From the Roman Empire, not from the Church; for it is called Heaven in this Book: Or, from the whole inhabited and

known World. Annot. The Doctrine that leads to eternal Salvaction, also Faith it self, Remission of Sins and Repentance: by the which we are at length brought unto Heaven. Luk. 1. 29. And to guide our feet in the way of Peace.

2. A quiet and peaceable Life, free from Quarrels and Contention, full of Unity and good Agreement, Rom. 3. 17. The way of Peace they have not known.

\*May of reactions nave not some not som

Peace maker Mat. 5. 9. One that every way indeavoreth by himself, others, by Word, Actions, by Prayer unto God, Entreaty unto men, to procure Peace amongst others; who hunteth as it were after occasions, whereby to bring it to

Peace-offering ] See Offering. .

Peacock | Hereof mention is made, 1 King. 10. 22. 2 Chr. 9.21. & Job 39.13. It's a Bird of divers colours, full of Feathers and most beautiful. It's not ignorant of the beauty of its Feathers, and therefore doth often spread them out in the manner of a Wheel, adding thereto a majestick and stately gate. This it doth upon the view of the Female, and to be feen and praifed; and thus also it preserveth it self as under a shadow and covering from the Sun-beams. Herein there's like unto that which shineth in the most excellent Pictures, Gems, and Stars, yet more Colours appear to the view of the Beholder (by reason of the reflection of the Sun-beams, mixt with the Colours of the Peacocks Feathers, and the shadow thereof ) then indeed there are. As Children when they breed Teeth, so it languisheth whilst its Comb is breeding. It's Dung is profitable in Phyfick, especially against the Gout, but is feldom found, being (as it's faid ) made away by it, out of its envy towards man; yet doth it love man, reverence him, and helpeth him when it feeth him hurt by other Beafts. That it may still enjoy the company of the Female, it seeketh diligently for its Eggs, and having found them, deftroys them, which the Female endeavors to prevent. Others fay, that he being more heavy than the Female, fitting on the Eggs, by

his weight breaks them. It's very watchful, bewraying Thieves, or any extraordinary Fire. It's faid to have the Voice of the Devil. (its Voice is terrible) the Head of a Serpent (which being combed and weak, it resembleth) and the pace of a Thief, being still and without noise. As the Trees their Leaves, fo it cafteth its Feathers; ( whereat its much fadded ) but as in the Spring they recover their Leaves, so its Feathers grow again. As upon the view of its Feathers it's much exalted, so upon the view of its black Feet it's cast down. Its slesh can scarcely be boiled, nor in a long time will putrifie. Hereof tryal hath been made for above a year. If their young ones touch Nettles, they dye. It loveth the young ones, and is careful to preferve them from the Fox. When it ascendeth higher than usual, it presageth Rain. The more Females the Male hath, the more increase ariseth by each, which yet is but small in comparison of other Fowls; whereas if there be but one, its Fruit seldom cometh to good. Then especially beginneth it to love its young ones, when it feeth them combed as it felf.

Deart] A thing of great value and price, and called a Pearl for the orient brightness of it, Job 28. 18.

'2. The precious Doctrine of Salvation, or any godly Ad monition. Mat. 7. 6. Cast not your Pearls before Swine.

'3. The glorious and most happy Estate of the Saints in Heaven. Revelation 21. 29. The twelve Gates were twelve Pearls.

4. Outward costly things, Rev. 17.4. & 18. 12, 16.

Deatl | Christ Jesus, conceived in celestial fort by the Holy Ghoft, in the Womb of a Virgin, as the Pearl (here mentioned ) is begotten, not after an ordinary fashion, but by a Dew falling from Heaven. Rev. 21, 21, Every Gate of one

The very Entrance into Heaven; or, into the last Church on Earth, is of more worth than all worldly Riches. An-

Deart and pertious Stone | The Ornaments and moft costly Deckings of the Whore or Beast by the parts, as Gold, precious Stones, Pearl, &c. all outwardly glorious, not spiritually, that the may be thereby known not to be the chaff Spoule of Chrift, Rev. 17. 4. And the Woman was araied with Purple, Gold, and Pearl.

Beruliar The choicest of, and most precious part of a mans fubstance, severed from the rest, and laid up for a mans felf, Eccl. 2.8.

62. Gods chosen and faithful People, singled from all other Nations, precious in his fight. Tit. 2. 14. And purge us to be a peculiar People. A purchased People, 1 Pet. 2. 9. marg.

It is one thing to be a People, (as Turks, Indians, Perstans and Jews be) another thing to be Gods People, or his People, Mat. 1.21. A peculiar People, Tit. 2. 14. An holy Prople, 1 Pet. eneral vocation, whereby they are functified to God, and separate from Heathens which do not so profess Thus in the Prophets the Ifraelites are often called Gods People, amongst whom there were many Hypocrines; Ifa. 1.3, 4, 5. Butothers be his People in Truth, by his especial calling, according to Gods purpose, giving them to his Son, and giving his Son for them, and to them, Joh. 6. 3. & 17.12.
We are by the Judgment of Charity to judge all Members of the vifible Church, which yield external Obedience to that which they profess, to be truly his Children, and People of his Love, 2 Theff. 2. 13. leaving the Judgment of Certainty to God alone, who knowesh his own; to whom it belongs to separate the Goats from the Sheep in the end of the World.

Decultar | A peculiar People, 1 Pet. 2. 9. What Ande eis Beiroingry fignifies here, must be discerned from Exodus 19. 6. whence it is taken, ( though the words are removed out of their place, and these, which are there before the royal Priesthood, here placed after it.) The Hebrew reads there which is literally, you [hall be to me a Treasure. or xerunator, any thing that is laid up, and preferred most carefully. The Greek render it there more according to the sense, goede mos dads weisal, ye shall be unto me a special, or peculiar peuple, as that phrase is used and rendred, Tit. 2. 14. And though the Apostle here doth not use that whole Phrase. yet he takes λαδς, people, from thence, and for the word π) λος he renders it from Mal. 3. 17. είς πειποίησην, for an acquilition or possession; for so there, that speech of Gods, which I make a Treasure ( i. e. lay up tenderly and carefully, and, as it follows, (pare as one spareth his Son that serveth him ) is rendred in the Greek no ego word eis wertennow, which I make for an Acquilition or Treasure. And to hade eis mernoinors, are those whom God means to keep most charily, as his aearest Children, or most valued Treasure. Dr. Ham. Annot. e.

[Debabel] The Redemption of God. The Son of Ammibud, Numb. 34. 28.

Hhh 2

Bedalizut A ftrong Redeemer, or a stone redeeming. The | Fish, letteth the Shell alone. The latter might be therefore Father of Gamaliel, Numb. 1. 10.

Projab] The Lords redeeming. The Son of Jeconiah, 1 Chr. 2. 18. The Father of Joil, 1 Chr. 27. 20. The Son of Parollo, Neh. 3. 25, One who ftood on Exra's Left-hand, Neh. 8. 4. The Son of Kolaiah, Ibid. 11.7. A Levite, Neh. 13. 13.

Sebentre Numb. 1. 18. Genealogy, of what Tribe, Fa-

mily, Ancestors, they came.

Pietenf Donep | Mat. 17. 27. We english same, a piece of Money at large, but it contained precisely two Didrachma, for the Pribate-money to be paid for each person was Distractional to reach person was Distractionary as is evident, Mar. 17. 24. (being in value fifteen Pence, marg.) and this Stater was paid for two, namely for Christ and Peter, the value of it therefore was Two Shillings fix Pence.

Pieces of Gold, 2 King. 5. 5. Hereby is meant that which is elsewhere called a Shekel of Gold, 1 Chr. 21. 25. Hence the one thousand seven hundred Pieces of Gold, mentioned Judg. 8. 26. the Greek renders one thousand seven hundred Shekels of Gold. The weight of this Coyn was two Attick Drams, the value 15 s. God-

myn's Moss and Aaron, p. 326, 328.

19erleo] Isa. 18. 2. that is ftripped of all. A Metaphor

taken from the pulling of Hair, either from Head or Beard,
EZT. 9, 30. Neh. 13, 25, 18a, 50.6.

It may be understood of the Ethiopians, being a peeled and beardless People; for the word imports a want of Hair, Lev. 13. 40, 41. little whereof is found on Athiopians Bodies, by reason of the heat of their Countrey.

Co prepand mutter] To fpeak with a flender voice in a whispering fort, as they can scarce be heard, not plainly, a-loud, and roundly, as the Lords Prophets denounced Gods e mind. Ha. 8. 19. unto wirgards which perp and mutter. It is 'a Metaphor or Speech borrowed from Chickens, now begina ning to come out of the Shell, and to chirp weakly; so the Soothlayers, as it were with an hollow Voice out of the Bel-'ly, and from within their Jaws, uttered, or muttered rather their Divinations.

10 Pehal Opening. The Son of Remaliah, 2 King. 15. 25. 10 Remail The Lords opening. The Son of Manahem. Ibid-

19 kol Noble, or Rulers. A Countrey, Ezek. 22. 22. Alfo,

vilitation, Jer. 50. 21. marg. Teledation, Jet. 30. 21. maig.

Delains The Miracle, or Secret of the Lord. The Father of Zebudah, 2 King. 23. 36. The Son of Elioenai, 1 Chr. 3. 24. One that caused the People to understand the Law, Neh. 8. 7. One that sealed the Covenant, Ibid. 10. 10.

Petaliah] Thinking on the Lord, entreating the Lord, or the Judgment of the Lord. The Son of Amzi, Neh. 11. 12.

Jagment of the Lora. 116 Soil of Amee, Notice 11.12.

Petartio] The deliverance, setting free, or banssoment of the Lord. The Son of Hananiah, 1 Chr. 3.21. The Son of Ishi, Ibid. 4.42. One that scaled the Covenant, Neh. 10.22. The Son of Benajah, Ezek. 11. 1, 13.

Peleg A Division. The Son of Eber, Gen. 10. 25. 1 Chr.

1. 19.

10. Let ] Deliverance, or Banishment. The Son of Agmaweth, 1 Chr. 12. 3. The Son of Jubdai, 1 Chr. 2. 47.

10. Chr. 12. 3. The Son of judging. The Father of On, Numb. 16.

The found the fame. They with the Cherethites, were old, expert, strong and valiant men, which David chose for his Guard, 2 Sam. 8. 18. & 15. 18. & 20. 7. 1 King. 1. 28.

Some derive them from the word Palat, which fignifieth either to defend, or such as were excellent, because they were excellent men that defended the Kings Person. But others think they were thus named, rather from their Countrey, than from their Office, and that they were Garrison-Soldiers, living among the Japhlethites, in the Lot of the Children of Joseph, John 16. 3. from which (being valiant and expert Souldiers) the King chose his Guard to attend his Person, who thereupon gave their attendance by course, 2 Sam. 15. 18.

Delican | Reckoned amongst the unclean Fowls, Lev. 11. 18. Deut. 14. 17. dwelleth in the Wilderness, Pfal. 102. 6. It is named Kaath, of vomiting; nor do hthe Name differ from the Custom thereof, which is to vomit up the Meat, as Shelfifthes, by it before devoured. Some take it to be a Shovelar, which is a Bird following Water-fowls that take Fifthes, holding and picking them by the Heads, until they have let go their Prey. Some derive it from massgo, which is to graw, for that it useth with its Beak to strike at and gnaw Trees. In greatness it is like unto the Swan, and hath great Wings, but a lean Body, for that its Intrails are flippery, not retaining the Food which it eateth, but quickly casting them forth without Concoction. One kind frequenteth the Waters, feeding on Fishes; another, Wildernesses, feeding on Serpents, &c. both delighting in folitary Places: It's faid of the former, that it swal-Inght in in lotter Flates 1.1 state of the fortier, that it was been shell-filtes, which being fodden as it were in her Intrails, the caffeth forth, and the Shell opening, the eateth the All People, Pfal. 49. 1. and People upon the Earth, IIa. 42. 5. Such

reputed unclean, for that it fed on venemous things. Between it and the Sergent there's a natural Antipathy, and therefore in its absence the Serpent climbeth up into its Nest, and by its Breath and Biting killeth the young Pelicans; for the recovery whereof, their Dam having lamented them three days, with its Bill pierceth its own Breaft, and with the Blood isluing therefrom sprinkleth them, whereby they live again. By this means the Dam becometh so weak, that she can neither provide for her felf, nor them, which they finding, are forced to fly abroad, and provide for themselves. Of them some prove unthankful, wholly neglecting their Dam; others thankful, bringing her Food, who when ftrengthened, accordingly dealeth with either fort (as Writers affirm.) If in its absence the Shepherds fire its Neft, it flyeth thereon, thinking by its Wings to quench it; nor coafeth to do thus, notwithstanding the heat of the fire, till it felf be quite burnt up therewith. One kind of them will not feed on any thing, till it be first dipped or washed in water, and when it drinketh, doth as it were bite the Water.

Petonite | Falling, bid, or fecret. Heiez and Abijah thus

pen Either of Quill, Cane, or Reed, for such also were the Pens anciently in use, Ia. 8. 1. Used by such as were skilful and ready in writing, Judg. 5. 14. Pfal. 45. 1, 3. Joh. 13. In Job 19. 24. There's mention of an Iron Pen, and Jerem.

A Mans Pen. Ifa. 8. 1. Some understand this of the Letter that it should not be written in some strange Character, that few could read, as that doom passed upon Baltasar, Dan. 5. 8, 15. but in a plain familiar Letter, in an ordinary Hand, such as any one might eafily read, and that also so fair and large, that it might be read aloof off, and without any long stay, Hab. 2. 2. Some, of the Style, to wit, that it should be conceived and delivered, not in an obscure and dark enigmatical or symbolical manner, as that few Capacities should reach it.

Penp There were two forts of Pence in use amongst them, the common Peny, which valued of ours, 7 d. ob. and the Peny of the Santtuary, which valued 1 s. 3 d. for it was answerable to their Didrachmum, and of this last was the Tribute-mony, Mat. 22. 19. This Didrachmum or Half-hekel, was formerly paid by the Israelites every year after they were twenty years old, towards their Temple, Exod. 30. 13. Cefar by taking away this Money from the Temple, and changing it into a Tribute for his own Coffers, did in truth take away from God that which was Gods. Hence is that Question proposed unto Christ, Is it lawful to give Tribute to Casar, or not? Christ answereth, Render unto Cafar the things are Cafars, and unto God the things that are Gods, Mar. 12. 16. Godwyn, p. 326. Of the common Peny, that it valued 7 d. ob. See Mat. 18. 28. marg.

Denp | See Measure of Wheat.

Dentel ] Seeing God, or the face of God. A place near the

Port Jabbok, Gen. 22. 20.

Penp muth Worth so many pence, Mar. 6. 37.

Pen knife He cut it with the Pen-knife, Jer. 26. 22. Heb. He tore with the Scribes Knife, or Rayor, as it is rendred Pial, 52.

2. Ifa, 7. 20. Such as the Scribes used to make and mend their Pens with, and to rafe out ought in any Roll or Writing, when occasion was so to do. Annot.

Deninuab] A precious Stone, or our Face. One of the Wives Elkanab, 1 Sam. 1. 1, 2.

Denteco! The fiftieth, viz. day from the Paffover. A Feaft of Jews, Act. 2. 1. & 20. 16. 1 Cor. 16. 8. called the Feaft of

meeks, Deut. 16. 10. See Lev. 23. 15. King 1.2 25. The Father of Gedor, 1 Chr. 4. 4. The Son of Shafhak, 1 Chr. 8. 25.

Poverty, need, fcarcity, want, Prov. 14. 23.

Deople The Elect given to Christ. Mat. 1. 21. He [hall fave their People from their Sins.

2. Pillars, which resembled the People, Metonymy of the fign. Lev. 24.8. Sprinkled on the People.

'3. Holy Fathers. Gen. 49. 29.
4. A Multitude or Company of Men and Women, of one City, Common-wealth, Monarchy, joyned together by Law, Right, and Communion, of Benefits each to other, and good turns one from another, and governed by a certain Magistrate. Hence not to be a People, fignifieth, to have no Republick, lid. 7. 8. and Subjects are called, The People of the King who ruleth them, Gen. 41. 40. Exod. 5. 16. 1 Sam. 15. 30. The Inhabitants of a City are called the People thereof, Gen. 17.14. & 23.11. Exod. 22. 28. Ruth 1. 10, 15, 16. A People which we knew not before; that is, a strange People, Ruth 2. 11. Every People, that is, of what ever People, Rev. 5. 9.

6. Such as are of one Family, Gen. 32. 7. & 35.6. Hence To be gathered unto his People, is to be buried in the same Sepul cher with them of the Family already dead, Gen. 25. 8.

7. Souldiers, Numb. 20. 20. Judg. 8.5. & 9. 32, 33.
8. A. Multitude. 1/2. 12. 4. & 17. 12. Hence. To become a People, is, To have a numerous Off-spring. Gen. 48. 19. He iball also become a People.

9. The Elders of the People, 1 Sam. 8. 10. compared with verf. 4. Alfo, Inferiors, Ifa 24. 2.

10. The Israelites or Jews, Pfal. 62. 8. Act. 7. 17.

11. The Nation of the Jews, Joh. 11. 50. & 18. 14.

12. All Nations and People faving the Jews, or the Gentiles, Pfal. 18. 23. Ezek 3.6. Rom. 15. 11.

13. The People of God, Ifa. 19. 25. & 51. 16. Ezek. 36.9. Zech. 13. 9. Heb. 4. 9. & 11. 25. which are either absolutely termed People, Luk. 2. 10. or, Gods People, Exod. 3. 7, 10. The Lords People 2 King. 11. 17. The People of the Lord of Hoffs, Teph. 2. 10. The People of the Lord of Hoffs, Teph. 2. 10. The People of the Holinefs, If a. 62. 18. A People whose God is the Lord, Pfal. 14. 15. A willing People, Pfal. 110. 3. A peculiar People, : Pet. 2. v. 9.

14. The dead, or they that are departed this Life, Gen. 25. 8, 17. & 35. 29. & 49. 33.

15. Kindred, Neighbors, Friends, 2 King. 4. 13.

16. The Romans, Dan. 9. 26.

17. The Children of one Parent, Deut. 9. v. 2.

18. They that one hath a special Care of, Esth. 3. 6.

19. Dumb Creatures, Prov. 30. 25.

Deepie Gen. 29. 1. Heb. Children, marg. Prov. 14.34. Heb. Nations, marg.

Deuple. Heb. 8. 10. And they shall be to me a People, that isworship me, depend on me by a lively Faith, live in Obedience to me, ferve me, and no other. Tones.

Heb. 9. 7. And for the Errors of the People, that is, all forts of fins. ( committed by the People ) because all forts of Sins arise from some Error in Judgment, chap. 5. 3. & 7. 23. Luk. 16. 16. Annot.

Te are the People, 305 12. 1. that is, ye conceive that ye are a wife People, and more excellent than others for knowledg, Deut, 4. 6. and others are but Beafts in comparison of you, ye think ye are a select People; or, ye imagine that you three are as an whole Nation, and all the wit in the Nation is in your Heads Annat

"Gathering of the Dople Obedience of both Jews and Gentiles, which should be gathered to Christ, Gen. 49. 10. Deopte of Beabineis | Signifies a People laden with fin,

which they heaped up by multiplying Faults of all forts, till 'as an Horse under the Burden, so they sunk under the weight of Sin, and Gods Anger procured thereby. Ifa. 1. 4. Peo-\*ple of Heaviness, Plal. 38. 4. Sin is like an heavy Burthen, which prefeth fore, and such as be covered with fins be a People of Heaviness.

" Is Den 1 A People which shall willingly submit to be governed of God, who shall for ever protect them according to his Covenant. Rev. 21. 3. And they shall be his People. B) ight p Dennie | The Jews a valiant Nation destroyed by

Antiochus Epiphanes, Dan. 2. 24.

'Po D. opie | Either to be strangers from God, without a

calling by the Gospel; or to want a Kingdom and Policy of their own, being led Captive, Ifa. 7. 8.

Beople or Mations Out of four Duarrece A Company of men gathered out of many fundry Nations and Regions. Rev. 20. 8. He shall deceive the People ( or Nations ) of all Quarters, &c.

He shall draw, in all Parts, some, to fight against the Church to their Destruction. Annot.

Bople or Marions faben Elect People of all Nations, preserved from the Curse and Tyranny of Sin, by Christ all these should be helpful and favourable to the restored Church of the Jews. Rev. 21. 24. And the Psople ( or Nations \ that are fared.

'M. mercif. 1 (Deuris) The Servants and Officers of Saul, men void of Humanity, Mercy, and Kindness, yea filled with "Cruelty against David, as Saul the King and their Master 'was, ( like Mafter like men ) feeking malicioufly, unjust-'ly, and violently to oppose righteous and innocent David. Pfal. 43. 1. Defend my Caufe against the unmerciful People.

Proc. Ag.:ping, or opening. A Hill, Numb. 23.28.
Detablement If io be, or it may be. It is a word that intimateth difficulty, and yet with fome hope of possibility.

Gen. 18. 24. Exod. 32. 30. 2 Tim. 2. 25.

Deragini Breaches, or Divisions. A Mount, Ifa. 28. 21. Detreibe | Spiritually to apprehend, Deur. 29.4. Experimentally to find, 2 King. 4.7. To differn, understand, Job 9. 11 & 23.8. To have knowledg, or take notice of, Gen. 19.33. To tafte, Prov. 13. 18. marg. To know, Josh. 22. 31. To see, Joh. 4. 19. & 12. 19. Act. 8. 23. To have fure knowledg of, Act. 10. 34. Upon due observation and consideration, to take | forward, 2 Cor. 13. 11. Col. 4. 20. notice of, Act. 17. 22.

Deftruction or eternal punishment in Hell fire. Joh. 17. 12. Child of Perdition. Here Perdition is used pasfively, for one destroyed, suffering Perdition to which he was appointed of God from everlatting, to declare his Ju-

62. Destruction or downfal of other men, both in Body and Soul. 2 Theff. 2. 3. Even the Son of Perdition. Here the word is used actively, for a Destroyer, who worketh Perdition to his Followers, being also himself ordained to Deftruction.

Perdition Heb. 10. 39. The Destruction both of Body and Soul

'son of Perbition, man of Sin A man that is a notorious Sinner, and such an one as is mark'd out to Perdition; as a bloody man is in Scripture named, A man of Blood; and they which be mark'd out for Hell, are called the Children of Hell.

Dried Divided, Dan. 5. 28.
Detel A Horseman, cassing out to be stain, or declaring.
The Son of Machir by Maacab his Wise, 1 Chr. 7. 16.
Dives A Division. The same with Pharez the Son of Ju-

dab, Gen. 38. 21. See 1 Chr. 27. 3. & Neh. 11. 4. 6.

Perez-uzzah] The Division or Breach of uzzah, or the division of strength, or of a Goat. A place so named upon the death

of uzzah, 2 Sam. 6.8. 'Derfeit | One that hath an absolute fulness of Grace, when

there is not the least want. Phil. 3. 12. I am not already perfeet. 1 Cor. 13. 10. When that which is perfeet is come. Mat. 19. 21. If thou wilt be perfett. Such as have raught an absolute perfection of an inherent Grace in this Life, as if men could be without Sins, as Familifts, or keep the whole Law. as Papists avow, they rife up against the Light both of Scriptures, and their own Conscience, which doth witness the contrary to every man.

'2. One that hath a good degree of perfection in Grace, and a striving towards the absolute sulness of it, though still there be many wants. Phil. 3. 15. Let us therefore as many as be perfect. r Cor. 2. 6. We speak wisdom amongst those which be per-First. 1 Cot. 2.5. it speak without months took which be per-fetch. Heb. 5. 5, 14. In these places Perfection is set against Weakness and Rudeness; and figuisses no more but a good measure of present profitting in the Knowledg of God, in Faith, Wifdom, Repentance and Obedience, and a tending or friving to further Perfection, in these Graces of Regeneration. Some men are perfect comparatively in respect of others, but not absolutely. There is a degree of humane Persection to be attained unto in this Life, and there is an high point of Celestial Persection, which none can reach.

Phil. 3. 12, 15.

3. One that hath up lightness and finerity, (as when perfection is set against apportise) 2 King. 20. 3. Heribiah serves God with a perfection. 1 Chr. 28. 9. 29 Son, serve God with a perfect Heart ; that is, fince-cly, and in truth, Gen.

6.9. marg. Deut 18. 13. 11-3.
4. One well furnished with the knowledg of the Word, how to perform all parts of his Function in the Ministery. 2 Time 3.17. That the man of God (that is, the Minister ) may be abfolute, being made perfect, &c.

5. One which fo governeth his words, as no Fault may be found with his speech, Jam. 3. 2. If any man fin not in word, be is a perfect man.

6. Of full age, Heb. 5. 14. marg.

7. Confecrated, Heb. 7. 28. marg. It's spoken of, and applyed,

I. Uuto God, Mar. 5. 48. His way, Pfal. 18. 30. Law, Pfal. 19. 7. Will, Rom. 12. 2. Gift, Jam. 1. 17. Work, Deuteron.

32. 4. H. Unto things, as Weights, Deut. 25. 15. Lot, 1 Sam. 14. 41. Way, Pfal. 101. 2. Day, Prov. 4. 18. Peace, Ifa. 26. 3: Beauty, Ezek. 16. 14. and unto divers other things.

III. Unto Man, a Believer, who is understood to be so: 1. By Chrift imputatively, Col. 2. 28.

2. Comparatively with wicked men, as who endeavoreth to companies of the will, so by 1. 8, & 8, 20, & 9, 22,
3. As wanting nothing that is absolutely necessary for Salva-

4. As being perfettly inftified.
5. As whose Sanctification is accepted with God for perfettion, by the Benefit of the Covenant of Grace, and the Interceision of Christ, 1 Cor. 2. 6. Phil. 3. 15.

6. As being upright, fincere, fimple and plain-hearted in his Life and Conversation, Gen. 6.9. & 17. 1. Deut. 18. 13.

7. As carrying himself harmless towards his Enemies, Pfal. 64. 4.

8. As imitating God in doing good, Mat. 5.48.

2. As indeavoring to fulfil what is wanting, and to be going

10. As

10. As who understandeth the excellency of the Doctrine of Salvation in Christ by the Gospel, 1 Cor. 2. 6.

\* Ditfett Confectate to God, and fanctified with the Fathers, who lived before Christ, were not by the Levitical Rites severed from Christ, the substance of them, Heb. 11.

vers. laft. Also Heb. 7. 11, 19.
Petfett Either me are already perfect, Phil. 3. 12. Crowned, or received the Remard, as granteneous an agonification ord, fignifieth: of their Prizes there were fome more valuable than others; the more illustrious were called Tines oinniese, the

perfett Remards or Prizes. Dr. Ham. Annot. d.

Derfett Chartep That Love which is unseigned, accomplished in the effects and fruits of Love, being [not equal ] but like to that Love wherewith God loveth us; which he shewed indeed, by giving his Son for us. 1 Joh. 4. 18. Perfett Charity

casteth out fear. faith perfect by Clerks Not that any mans Faith is fo absolute and full, as hath no want, no not Abraham's, I Cor. 13.9. Or that the vigor and perfection of Faith did hang upon Works, which fetcheth all their force and praise from Faith: But it noteth that the declaration of Faith dependeth upon Works, which the more and the better they be, do fhew Faith to be more perfect and effectual, as a Tree is witenessed to be the more perfect and good, when it beareth most excellent and store of Fruit. Jam. 2. 22. By works was Faith made perfett.

Abertet Law Such a Doctrine as teacheth not some things onely which may leave men without Excuse, as the Works of God do, Rom. 1. 20. but all things necessary to be known of God or our felves, for Faith or Obedience to Salvation,

Made perfett in one, Joh. 17. 23. that is, United fincerely and truly, by our Union with Christ, and he with his Father, as Mediator.

Man of God made perfett, 2 Tim. 3. 17. that is, be furnished fo with knowledg of the Word, as he becometh able to perform all the parts of the Ministery.

Might perfect that which is lacking, I Thest. 3. 10. that is, supply, help to make up.

unto a perfect man, Eph. 4. 13. that is, To ripe Judgment (as of a full and complete man) in the knowledg of Christ. I have not found thy works perfect before God, Rev. 3. 2. The

words are not keep more perfect before your filed up, thou haft not filled up thy course in following me, not followed me fully; that is, when the Inwards of the manare filled up with Acts of Grace, and every Grace with Acts proper for its Object.

Co perfect Pfal. 138.8. that is, bring to pass.
Co be perfected Luk. 13.32. that is, Offered for a Sacrifice. So Heb. 2. 10.

Berfettion] 1. That good order which by the Word of God is settled in any Church, when all the Members thereof keep their due place and standing, and perform their
Function duly. 2 Cor. 13. 9. This we wish, even your Per-

c 2. The things of this World, which be most glorious and excellent. Pfal. 119.96. I have feen an end of all perfettion.

3. Multitude, or full ripeness. Isa. 47. 9. They shall come

'upon thee in their perfection.

'4. More knowledg of Doctrine tending to perfection. Heb. 6. 1. Let us go on unto Perfection.

'5. Free from blame, or that all things might be in good order amongst them, and the Members of the Church reflored, which had been shaken and put out of their places. 2 Cor. 13. 9. And this also we wish, even your Perfection.

6. The height or greatest accomplishment of a thing. Job 11. 7. Canst thou find out the Almighty unto Persettion? Canst thou know him and his Counsels persectly? Canst thou tell the utmost he aims at in afflicting thee?

7. The most excellent and perfect Metals. Job 28. 3.

· And fearcheth out all perfection. 8. Full growth, maturity, ripeness. Luk. 8. 14. And bring no Fruit to Perfection.

69. Justification, Sanctification, and consequently Salvation. Heb. 7. 11. If therefore Perfection were by the Levitical Priest-6 hood, &c.

There is perfection in Doctrine, Heb. 6. 1. in Faith, Jam. 2. 22. in Hope, 1 Pet. 1. 13. in Love, 1 Joh. 4. 18. in Under-

flanding, 1 Cor. 14. 20. marg.

\* 381 perfection | All things or Creatures, visible, which were perfected and confummated of God at the Creation; and which feem to men to have chiefest excellency and use, eyet they are of shortest continuance, Psal. 119. 96. I have · feen an end of all perfection.

· The perfection which Scripture attributeth'unto the Saints, is to be understood three ways.

. Lither of the perfection of the Parts of Holines, the

Saints being fanctified, as in every part and power of Soul and Body, fo to every Duty concerning them in a measure.

P

' 2. Or else of fincerity and uprightness, as a perfect Heart noteth a fingle and upright Heart.

'3. Or comparative, with reference to fuch as be weak. Perfection Heb. 6. 1. Let us go on unto perfection. We must be as Travellers that are ever walking and going on and on, never refting till we come to our Journeys end, which will not be till death it self shall come. Jones.

Heb. 7. 11. If persection were by the Levitical Priesshood;

hat is, if the Levitical Priesthood could have justified, fanctified, and so consequently brought unto Salvation. Annot.

39:tfe alp] To shall consider it persectly, Jer. 23. 20. with understanding or consideration. Annot. Throughly, Mat. 14.36. Perspicuously, plainly, exactly, Act. 18.26. Well, throughly,

That ye be perfectly joyned together, 1 Cor. 1. 10. The original restricts to perfect flowing spaces and set things falm into their proper place again (as Gal. 6.1. ngrapher, restore and set him in joint again (the Phrase being borrowed from Chyrurgeons, who being to deal with a broken Joynt, will handle the same very tenderly, setting the Bone that is broken, so as it may become as ftrong and found as ever it was) so to be more and more perfetted and established in that same Estate unto which they were restored, which is the notion in this place. Leigh

\*\*Bettetne(s) which is the Bond of perfetines, Col. 3. 14. This may be an Hypallage, the most perfeti Bond; may be also in that Notion that perfett, Mat. 5. 48. which is all one with merciful, Luk. 6. 36. For so the Christian Charity, that is a Transcript of Christs Love to us, is a Conspiration or meeting together (so of of Aco use may fignific) of all mercifulness, or else an Obligation to it. Dr. Ham. Annot. b.

13 zrfozm ] 1. To make good, Deut. 9. 5.

2. To separate, Numb. 15. 3. marg. 3. To do, Deut. 25.5. Pfal. 119. 112. marg.

4. To bring to país, 1 Sam. 3. 12. Job 5. 12. 5. To grant and yield to, Eith. 5. 8.

6. To finish. Phil. 1.6. marg.

Performance | An accomplishment, fulfilling, Luk. 1.45. Derfume Incense, Exod. 30.35. This fignifieth our Prayers, as it is written, They had golden Cups full of Incense ( or Perfumes ) which are the Prayers of the Saints, Rev. 5.8. Perfume rejoyceth the Heart, Prov. 27. 9.

It was made of Myrrh, Frankincense, and Powders of the

Merchant, Cant. 3. 6. or Myrrh, Aloes, and Cinnamon (though to an unlawful end) Prov. 7. 17.

Didst increase thy Persumes, 1sa. 7. 59. or, hast multiplied thy Consections, that is, Either thou hast used abundance of them to prepare and fit thy felf for them, or fent abundance thereof to them, to woe and win them to thee.

Coperfume | Spoken of a Bed, Prov. 7. 17. of Christ, Cant. 2. 6.

"To perfume with 99 prrb | To make fweet, by pouring into the Heart the Heavenly Graces of the Spirit, like Incense and Myrrh, Cant. 3.6. Perfumed with Myrrh and Incenfe. See

Derga Very earthly, or near the Earth. A City of Pamphylia, A&. 13. 13.

Bergamus | Height. A famous City of Afia, to the Church whereof John wrot, Rev. 1. 11. & 2. 12.

Derbaps ] Ad. 8. 22. 2 Cor. 2. 7. Philem. 15. See Per-

Petida A Separation, or Division, Neh. 7. 57.

Peril Danger or Hazard, Rom. 8. 35. 2 Cor. 11. 26. as Paul was thus, so was the Church long before, Lam. 5.9. niv Juy & peril, and the nivery the deligny, for that it moveth

Berilaus times Such times wherein it shall be very hard to perceive what Counfels to take, and how to behave our selves amongst such monstrous men as shall arise out of the visible Church. 2 Tim. 3. 1. Shall be perilous times.

Pertib ] 1. To be confumed, 1 Sam. 27. 1. marg.

2. To be rooted out, 2 King. 9. 6. Pfal. 10. 16.

2. To be cut off, Gen. 41. 36. marg.
4. To be ended, Efth. 9. 28. marg.
5. To pass, Job 33. 18. marg. Pass away, Job 36. 12. marg.

6. To be made naked, Prov. 29. 18. marg. 7. To be destroyed, Ifa. 41. 11. Utterly wasted, Ifa. 60.

8. To lose ones life, Jonah 1.6. Mark. 4.38. 9. To be taken away by death, Ia. 57. 1. Mich. 7. 2. 10. To flarve, Luk. 15. 7. 1 perish with hunger.

11. To be damned, Rom. 2. 12. 1 Cor. 1. 18. 12. To be without being, 1 Cor. 15. 18.

Note, that this word is diverfly applyed, and so diverfly

taken, the meaning whereof unto the confiderate Reader will plainly appear.

E

p

Driven | Fortwearing, or a falle Oath, when the party that sweareth, either knoweth the matter to be false, or thinketh it so to be. I Tim. r. 10. To the perjured, Mat. 5 33. Though the matter be true, yet if he that sweareth do think it be false, or not know it certainly to be true: Perinry is committed in the Court of Conscience. He that sweareth by the Name of God falily, or doubtfully, he forfwear-

10 eri33ires Rural, or dwelling in unwalled Villages. People, Gen. 13. 7. which God commanded to be destroyed, Deut. 20. 12.

Dergienas | Continuing. One of the feven Deacons, Act.

Detmission] Sufferance, leave, grant, 1 Cor. 7.6.

Copetmit To suffer, and not to let a thing when one might hinder it. Heb. 6.3. If God permit. Permission in God, hath two things:

. Patience or fuffering.

2. Might or efficacy.
God willeth whatfoever he permitteth, because nothing can be, unless he will have it to be. The dotage of an unwilling permission is to be avoided.

That the wicked Acts of ungodly men and others are done frather by the power, than by the permission of God, Augu-fline proveth both by Testimony of Scripture, Rom. 9. 22. Also, by innumerable Examples, as by delivering up Achab to believe a Lye, 1 King. 22. By driving Rebobeam to hearken to bad Counsel, it came of the Lord, I King, 12. 15. By firring up David the King to number the People, 1 Chr. 24.
2 Sam. 24. By spoyling Job, &c. Job 1. v. last. To which
may be added the Example of Amaziab, 2 Chr. 25. Also,
1a. 63. & Ezek. 14. All which do teach, that in evil and 'finful Works, there is to be seen not onely Gods Sufferance in withdrawing Grace, but his Power, in working, directing, and ruling mens wills and actions: especially beholding this in the Death and Passion of our Lord, who is said to be delie vered to the death by his Father, according to his Decree and determinate Counfel, Act. 2. & 4. Therefore he did more than fuffer and leave the Jews to their own free will and Satans malice, for himfelf was a Soveraign and principal Cause:

that thereby mans Redemption might be wrought. Judas delivered Jesus to the Jews, the Jews delivered him to Pilate, and God delivered him unto Death; yet in this Action, God onely without fin, because he had a good end. ' & O permit, or to have purper ] To give Power and Liber-ty to work strange things, as saich Paul, 2 Thess. 2.9. Rev. 13. 15. And it was permitted to him to give a Spirit, &c. or he hath Power to give Life, &c.

Pettisions maps 2 Pet. 2. 2. or lascivious, marg. Gr. Their Destruction, that is, their Doctrines that bring destruction, as verf. r.

perpetual ] 1. The duration of time to the worlds end. Gen. 9. 12. For perpetual Generations.

2. Continuation of a thing fo long as it is to be done. Exod. 30.8. A perpetual Incense before the Lord, throughout your Generations.

2. For ever and ever. Pfal. 9.6. Destructions are come to perpetual end.

4. A set space of time. Perpetual Desolations, namely, for 70

years, Jer. 25. 9, 11.
5. Durable, without intermission, or old, Ezek. 35. 5. Thou baft had a perpetual hatred, marg.

Detperualty Always, 1 King. 9. 3. Amos 1. 11. doubt, Gal. 4. 20. marg. ) One brought into such straits, out of which he knoweth not how to rid himself, wondering, admiring, doubting, being in diffress of mind, and astonished at his condition, Efth. 3, 15. Luk. 9, 7.

It's spoken also metaphorically, of the Herds of Cattel having

no Paffure, Joel 1. 18.

Perptertip] Grievous Judgments, wherewith men through the just judgment of God are intangled; great Afflictions and Calamittes, Ifa. 22. 5. Mic. 7. 4. It is a Metaphor from Man or Beath intangled in a Thicket. See Exod. 14. 3.

Per(trute ] It's spoken, I. of God, with relation, 1. Unto the Wicked, and so put for pursue and overtake. Pfal. 83. 15. So persecute them with thy Tempest. And for to proceed against. Lam. 3. 66. Persecute and destroy them in an-

2. Unto the Church, and so put for to afflict them. Lam. 3. 43. Thou hast perfected us.
II. Of the Angel of the Lord. Psal. 35. 6. Let the Angel of the Lord persecute them; that is, chase, drive, pursue them.

III. Of Man, fignifying, 1. Eagerly to purfue and follow, not refting, leaving or

giving over till he obtain his prey. Pfal. 7. 1. Save me from all them that persecute me. Mat. 5. 11. Bleffed are ye when men Chall perfecute van

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2. To chase out, 1 Thess. 2. 15. marg.

The Objects of the ungodlies Persecution, are, 1. Fesus christ, both in his person, Joh. 5. 16. and in his

Members, Adt 9, 4, 5, 2, The Church of God, 1 Cor. 15, 9, Gal. 1, 13, The Godly, 2 Tim. 3, 12, Whether Prophets, Mat. 5, 12, Ad. 7, 52, Apostles, 1 Cor. 4. 12. or other Saints, Act. 26. 11.

3. The way of Salvation, and profession of Christ. Att. 22. 4. persecuted this way to the death.

4. The word of the Lord, Jer. 20. 8.

Copetiatute To offer Violence and Injury to such as cannot repel it. Rev. 12. 13. He perfecuted the woman which bad brought forth the Man-child.

He persecuted, by the Popes, when he could do it no longer by the Heathen Emperors. Or, it may be understood of the Arrian Persecution, under Constantius and Valens, which came within this time, and was seconded by Popish Persecution, till the time prefixed was finished. Annot.

Perfecutor | One that with all his cunning and might molefteth and troubleth Gods People, chafing them from one

place to another, 1 Tim. 1.13.

\* 3perfection of noblinate pursuing others, to hurt or de-fired them, without giving reft or quietness. Mat. 5. 10. Bleffed are they which suffer Perfectation. Gal. 4. 19. It is either by Word or Sword, by Deceit or Violence; open or difguised; for Religion or for Righteousness; from false Brethren, or professed Enemies.

or protested elemes.

The first Perfecution of the Christian Church, was violent, by the Princes of the World, under divers Emperors of Rome; the second was fraudulent, by Hereticks, as Arius Nestorius, &c. The third both by Force and Fraud, to wit, when both Temporal and Spiritual Power (as in the Pope)
did meet together, against the Lord and his Christ: Augufline. Such is the nature of the Church, as it increaseth by Advertities, and decreaseth by Prosperity: and (as Luther writes ) it multiplies by being minished, overcometh when it is overcome; being like to Christ the Head, who being flain, yet was Conqueror. Add this as a fecond Comfort to the Faithful under Persecution, that Christ is persecuted in his Members; who toucheth them, doth touch the Apple of his Eye. Christ makes the Afflictions of the Church to be his own, as the Head is sensible of the Pains selt by the

' Derseberance ] The continuing in Grace to the End. Perfeverance may fland with many deep Falls, but it keeps from falling away. Mat. 10. 22. He that persevereth (or endureth.) to the end, he shall be saved. See Confirmation.

It is an Error to hold that true Believers may fall from faving Grace, either wholly for a time, or for ever.

Dertia Breaking, dividing, a Horse-hoof, or a crooked Nose. A Countrey, 2 Chr. 36. 20, 22. Hence Persian, Neh. 12, 22. Persians, Esth. 1. 19. The Natives or Inhabitants

Derfis The fame. A faithful Woman, Rom. 16. 12. Derfon | Some particular manior woman. Gen. 14. 21.

Give me the Person, &c. Dan. 11. 2. Antiochus Epiphanes is called a vile person, for his base and surious behavior, Epi-manes rather than Epiphanes. In Gen. 36. 6. and Exod. 16. 16. For the Persons the marg. hath Souls.
2. The divine Essence, subfishing by it self. Heb. 1. 3.

The ingraved form of his Person.

'3. Outward qualities, of Countrey, Riches, Friends, Poverty, and such like external Circumstances. Rom. 2. 11. God is no respecter of persons, Act. 10.34. Luk. 20. 21. God doth not measure and accept men by their Riches, Worship, Poverty, Nation, or such things: inward or outward, of Body or Goods.

Note. These qualities are no further blamed, than they de darken the Truth, and hinder Right.

4. Sight, 2 Cor. 2. 10. In the person of Christ, or in the fight of Christ, marg.

Derions | According to the number of your Persons, Exod. 19. 16. Heb. Souls, marg.

Te shall not respect persons, Deut. 1. 17. Heb. acknowledg Faces,

Daffmade 1. To deceive, 1 King. 22. 20. marg. who

(hall persmade ( or deceive ) Abab ? 2. To affure. Rom. 14.5. Let every man be fully perfwaded or fully affured, marg.

3. To seduce, or incite, 2 Chr. 32. 11. & 18. 2. 4. To pacifie. Prov. 25. 15. By long forbearing a Prince is persmaded.

5. To provoke, move, or fiir up, Act. 14. 19.
6. To truft or hope for. Heb. 6. 9. We are persmaded better

things of you.

7. To be fully affured, fure of, Luk. 20. 6. Rom. 8. 37. To per mane men | To advise the hearers in Sermons, by Authority of men, to believe men, and things which come from men, as false Apostles did, abusing the Names of the etrue Apostles to discredit Paul, as if he had taught contra-

ery into them. Gal. 1. 10. Do I per made men?

Co he per (wade e) To be infallibly affured of a thing by demonstrative certainty, Rom, 8, 37, I am perswaded. This is the perswation and certainty of Faith.

· 2. To be probably affured of a thing, by conjectural cercrainty, Heb. 6.9. We have perferaded our felves better things of you. This is perswassion of Charity, Rom. 14. 14. There is an infallible perswafion which the faithful have of themselves. and probable perswasion which they have of others.

Note. The Greek word, which is englished, I am persuaded, or I am fire is used of things which lye in conjectural and not certain knowledg, as well as of things whereof there is infallible and undoubted knowledg. See Rom. 15. 13. 2 Tim. 1.5, &c. It is the Argument wherewith the word is joyned, and which is added to declare the fignification thereof which restraineth the meaning to an assured knowledg, as Rom. 8. 30. For it is most true, that the faithful being justified of God, cannot be condemned.

Bertmaded Heb. 6.9. We are persmaded better things of you. He doth not say, we expect better things from you, we are in good hope you will prove better than thus, and the like: But we are perfuaded, and nothing can remove us from this perfua-fion: We take you to be other manuer of men, far different from the former. The things that be in them are stark naught, but we perswade our selves most excellent things of you. They are Reprobates, but we are perswaded that you are the elect Children of God. We must have a good and charitable opinion of them that fit in the lap of the Church, that subject themselves to the Ministery of the Word, though there be

some Desects and Blemishes in them. Jones. · Co be fully perimaned To do nothing with a doubtful conscience and staggering mind, but to be certainly within his own mind affured that his person doth please God, and that the thing which he doth, doth not displease God, being not contrary to his Word. Rom. 14. 5. Let every one be fully per-fivaded in his own mind. This full perswasion of the mind, must be had even in Actions indifferent and of a middle nature; of these one is surely to know, that whether he doth them, or omitteth them, yet his deed or omiffion doth not offend God. Much more ought there to be this affurance in necessary Actions commanded or forbidden, most of all it is required in the Doctrines of Faith. What then shall we think of that implicite Faith of the Church of Rome, where it is held for good Christian Belief, to affent only to that which the Church teacheth, though one be utterly ignorant what it is which is taught of the Church? Is this to be fully perswaded in our mind? Also how do they fin, which for defire of Victory will defend matters, whereof they are not re-· folved in their Heart?

Derthousion I this persuafion cometh not of him that calleth you, Gal. 5. 8. This new Doctrine of the necessity of Judaical Obfervances, (whereunto fome would persuade you, or whereof yeare persuaded) is not taught you by God, or by him (whether my self, or any other) who brought you to the Faith, Dr. Ham. Paraph.

Pertain To belong unto one, or be ones right. Thus Ziglag pertained to the Kings of Judah, 1 Sam. 27.6. The Adoption unto the Israelites, Rom. 9.4. The Peace-Offerings to the Lord, Lev. 7. 20. Thus some matters pertained to God (were accounted Ecclesiastical, and appertaining to the House of the Lord ) Some things to the King, 1 Chron. 26. 30. Thus some things pertain to the Kingdom of God, Act. Unto life and Godliness, 2 Pet. 1.3. To this Life, 1 Cor. 6. 4.

Dertaining Heb. 2. 17. In things pertaining to God. In divine not in human matters. Jones.

Peruba] A separation, or division, Ezr. 2. 55.

Derberie | One whose Heart is turned from the wisdom of the Word, to follow crooked and evil Counsels and " Ways.

Spoken of Way, Numb. 22, 32. Generation, Deut. 32. 5. Rebellious Woman, 1 Sam. 20, 30. Things, Job 6, 30. The person of a man, Job 9. 20. Lips, Prov. 4. 24. Heart, Prov. 12. 8. Tongue, Ibid. 17. 20. Spirit, Isa. 19. 14. Nation, Phil. 2. 15. Disputings, 1 Tim. 6.5.

Dettetle Spirit] A perverse and a froward mind, Isa.

A Spirit of Error, or Seducement, as the Chaldee and Greek render it; or of giddiness, as the Latine. The word is plural, and of a duplicate form, as if he had said, A Spirit of extream Perrier ficies. Annot.

Derberfie | Unjufity, wickedly, mischievously, 2 Sam. 19.16.

1 King. 8. 47. They dealt perverfly with me. Pfal. 119. 78. Depraved, perverted, wronged me, or would pervert me from the

Tight way. Angin.

19 reberine[9] Numb. 23. 21. or molefation. A word which fignifieth both Sin and Affliction, Plal. 25. 18. & 73. 5. & 94. 20. The Chaldre taketh it in the first sense, for them that do fallhood; and this is most fit; but the Greek translateth it pain. Idem. Ifa. 30, 12. Hebr. a perverted or crofs way or course, rendred froward, Prov. 2. 15. & 3. 32. & 14. 2. A defect of the subject, as vile for vile Grapes, chap. 5. 24. Burning, for burning fire, Jer. 36.22. Untempered, for untempered Mortar, Ezek. 13.11. Such crofs Courses, by which they departed from God ( as the word importeth from whence it cometh used Prov. 3. 21. ) leaving him, and his Advice, to cleave to Courses of their own, vers. 11. Annot.

' To pertert To put of order, to turn upfide-down, to bring in that which should be kept out, Prov. 10. 9. He that perverteth his way shall be known. To alter, Prov. 31.5. marg. to wrest, Ezek. 9. 9. marg.

Defiel 17 , from lifting up, is properly that wherewith to pound or bray in a Mortar, but thereby figuratively the harsheft course which can be taken with one, may be understood. Prov. 27. 22. Though thou (houldst bray a Fool in a Mortar, among wheat with a Pestel, yet will not his foolishnes depart from him. A Fool will be beaten to death before he will leave his folly,

' Defittence | An Infection and deadly Discase, sent of God upon men, for their Sins. Lev. 26. 25. I will fend the Peftilence amone vou. Deut. 28. 21.

A deadly Instrument whereby God executeth his fearful Judgments or Signs of his most heavy Wrath and Indignation, Hab. 3. 5. It's Metaphorically put for Destruction, Hos. 13. 14. Or, a deadly Evil, Psal. 91. 6. Also for a most pernicious and wicked man, Act. 24. 5. Obstinacy, Exod. 9. 15. Unbelief wicked man, Act. 24, 5. Obliniacy, Exott. 9, 15. Unlocked man, Rebellon, Numb. 14, 2, 4, 12. Apoftacy, Deut. 28, 21. Contempt of the Word, Jer. 29, 15, 19. Idolatry, Ezek. 5. 11, 12. (with fuch other Sins) are the Procurers hereof. Perflient J Appliciant fellow, Act. 24, 5. Asquas, 3 Plague. As the Latines but seelus in the Abstract, pro scelerato; wicked-

neß, for a wicked fellow. Annot.

peter A Stone or Rock. The furname of one of the Apoftles, 1 Pet. 1. 1. 2 Pet. 1. 1.

Bethahiah] The Lord opening, the Lord openeth, or the Gate of the Lord. To him befel the nineteenth Lot, I Chr. 24. 16. A Levite, Ezr. 10. 23. Nch. 9. 5. The Son of Meshezavel,

Dethor A Table, after the Syriack. A City of Mesopotamia

The state of the s Man ( as Bathshebas on the behalf of Adonijab, 1 King. 2. 20. and Efther in the behalf of her felf and People, Elth. 7.3.) Or unto God by Prayer, as by Hannah, 1 Sam. 1. 17, 27. and Daniel, Dan. 6. 13. See Pfal. 20. 5. 1 Joh. 5. 15.

Deulthai My work, or works. The Son of Obed-Edom, ı Chr. 26.5.

Phaleg A division. (It cometh of 100, he divided whence 1)D, a River, or water divided, and UIPD, a Concubine, compounded of 1)D, he divided, and UIPD, a Husband; as alienating the Husband from the Wife, and dividing him as it were into two parts, whereof fle challengeth one for her felf.) The Son of Hiber, Luk. 3.35.

Phallu | See Pallu. Bhaiti \ Deliverance or Banishment. The Son of Laish, I Sam. 25.44. called Phaltiel, 2 Sam. 3. 15.

Dianuel Seeing God, or the Face of God. The Father of Anna the Prophetels, Luk. 2. 36.

Pharaob A Name common to all the Kings of Agir, till the beginning of the Greek Monarchy, as Prolomy was af-terward: It fignifies free, and an Avenger; the former in re-spect of himself, the latter in respect of his Subjects, whom Kings ought to judg, and to take Vengeance of Evil-doers, Rom. 3. 4. It fignifieth also Spreading abroad, uncovering, or making bare;

or after the Syrian, Vengeance, or Revenging; and in the Agyptian, a Kinga

1 bave

There were divers of this Name:

1. Gen. 12, 17. 2. Gen. 41. 1.

2. Exod. 1. 8.

4. Exod. 5. 1.

5. 1 King. 7. 8.

6. Surnamed Necho, 2 King. 23. 29.

7. Surnamed Hophra, Jer. 44.30.

I have compared thee, O my Love, to a company of Horses in Pharaohs Chariots, Cant. 1. 9. The Church being fent forth by Christ in the foot-steps of the flock to feed her Kids besides the Tents, (or dwellings) of the Shepherds, was presently to look for Troubles in it self, Act. 20, 29, 30. and Opposition at the hands of those Companions, (forementioned, verf. 7.) and their Flocks ( as the Scripture often speaketh of Conten tion among Shepherds, about the feeding and watering of their Flocks, Gen. 13.6, 7. & 26. 14, 15, 20, 21. Exod. 2. 16, 17 FIGURES, URL. 13, 0, 7. & 20, 14, 15, 20, 21. EXOL. 2. 10, 17. See also Jer. 9. 2, 3, 4.) To comfort therefore against such Troubles, the Lord compareth her to a company of Horses in Pharaohs Charlots, under this similitude, promising her Victory, as in Zech. 10. 3. Aynsw.

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ry, as in LCCII. 10. 3. Appy 20.

My Horfes in the Chariots of Pharaoh; the Palfries His, the Chariots Pharaohs, what is this, but that the Spirit of firength and speed it is Christ; and that the unroward flesh (which is to be drawn by the same divine Spirit ) it is of the World and the very Chariot of Satan. Soul and Body (as Wheels and Axletree ) do run which way the Devil driveth till the fron-ger man ( Jeus) hath freed our Chariot-nature from that power of Hell, and so withal doth joyn himself by his own Spipower of Hell, and to without goth holding to your Spirit unto our Nature, that fo ( with Explaid Spirit inflincteth. Clapgo forth and return, as his Divine Spirit inflincteth. Clap-

Diarez] A division. The Son of Judah, Luk. 3.33. Gen. 46. 12. Of him was the Family of the Pharezites, Numb. 26.

Pharifee | An order or Sect of men, separate and divided from other by opinion of fingular holines, Mat. 5. 20. Luk. 18 11.

There are three opinions concerning the Etymology of this

word.

The 1. of those who derive it from UTD, Parash, expandere, explicare; either from the enlarging and laying open their Phylatteries; or from their open performance of good Works in publick view of the people, as being ambitious of mans praise.

The 2. of them who derive it from UTD, exponere, explanare; because they were of chief repute, and counted the profoundest Doctors for the exposition of the Law, so that they were termed Peruschim , quia Pereschim, Pharisees, because they

were Expounders of the Law.

The 3. of such as derive the name from the Verb, but in the Conjugation Piel, where it signifiesth dividere, separate, to separate. In this acception by the Greeks they termed aquest-

The particulars unto which they separated, were,

1. To the fludy of the Law in which respect they might be called deposite is the Apostle is thought to have flyled himself, Rom. 1. 11. aquest usever eis ouay sensor, separated to the Gospel, when he was called from being a Pharifee, to be a Preacher of the Golpel', and now not separated to the Law, but to the Goj-

pel. 2. To an extraordinary sanctity of Life above other men, Luk 18, 11.

The particulars from which they separated, were,

1. Commerce with other people, Joh. 7. 49. 2. The Apparel and Habit of other men.

3. The Customs and Manners of the World. Touching their opinions.

1. They ascribed some things to Fate, or Destiny, and some

things to mans free will. 2. They confessed that there were Angels and Spirits, Act.

23. 8.

3. Concerning the Refurrection of the Dead, they acknowledged it and taught, that the Souls of evil men deceased, presently departed into everlasting punishment but that the Souls of good men passed by a kind of Pythagorean were which peas into other good mens Bodies. Hence it is thought that the different opinions concerning our Savior did arife, Mat. 16. 14. as if his Body had been animated by the Soul either of John, Elias, or Teremias

4. They did stiffly maintain the Traditions of their Elders;

namely,

1. They would not eat until they washed their Hands, Mat.

2. When they came from the Market they washt, Mar. 7.4. Luk. 11. 38.

3. They washed their Cups, and Pots, and brazen Vessels. and Tables, Mar. 7. 4.
4. They fasted twice in a week, Luk. 18. 12.

5. They held it unlawful to eat with Sinners, Mat. 9. II. 6. They made broad their Phylasteries, and enlarged the

Borders of their Garments, Mat. 23, 5. Of them there were feven forts:

I. Sichemita,

2. Truncatus

3. Impingens. 4. Quid debeo facere & faciam illud.

5. Mortarius.

6. Ex amore. Ex timore.

Of all which, see Godwyn his Moses and Aaron, lib. 1. cap. 10. • 44--56.

Abartiee ] One of the chief Pharifees, Luk. 14. 1. The Phariifees which are so oft mentioned in the Gospel, were a particular Sett in their Religion, and that an Improvement of the חדוסח, gr. Hafidei as they were במשחם (מולשום דה צים עם, ו Mac. 2. 42. Those that voluntarily performed tome things which the Law required not, and were contrary to the Karai or Scripturarii, who were for that onely which was commanded by Law forming those things into Doctrines or Precepts and obliging all the performance of them, which the Affidei performed as Free-will Offerings, and so divided themselves from the rest of the profane World, which did not as they did; nay, from the Afdai themselves (who performed as much as they, but did not think themselves or others obliged by Law to do so ) and therefore were called D'U'TD, Pharifees, aquelsuévoi, separated or divided from other men; and by St. Paul, aneißesam aleens, a Sett that required the most exact Performances of any. By this irappears that these were not any order or sort of men settled by Law, which had recorres, or Rulers over them; but only a Sett, of which some of all Orders of men were, and indeed a prevailing Sect, taken up by most of the chief men of the Nation, the Elders in the great Council or Sanhedrim in Jerusalem, and the Rulers in the Consistories, in other Cities, which therefore are called apports Pacitalois Rulers, and those Rulers, Pharisees, one of whom is here spoken of, and styled is & aρχόντων Φαειταΐων, one of the Rulers that were Pharifees. Dr. Hammond. Annot. a.

Duaron Ezr. 8. 3.
Duarpar Dim Hoed, the fruitifying of Fruit; or, a Bull of Bull. A River of Damascus, 2 King. 5. 12.

Phafeat | Neh. 7.52.

Duebe | Clear, or bright, or, the Moon. The Name of a godly Woman, Rom. 16. 1.

Districe | Red, purple, or palm. A Countrey of Syria, where Tyre and Sydon are placed, Act. 11. 19. Also, an Haven of Candy, Act. 27. 12.

Dientria The fame. Act. 21. 2. Dhib (eth) The mouth of treading under foot, despite, or from

the mouth. A City in Agypt. Ezek. 30. 17. 10 5 col | The Mouth of all, or the perfection of the Mouth. Chief

Captain to Abimelech, Gen. 21. 22, 32. A City, to the Church whereof John wrote . Revel. 1. 11. &

30 hilanginhia Rev. 1. 11. A City of Lydia, as some think;

or, as others, of Mysia, or Aelia, having the Name from Pio-lomeus Philadelphus. Annot.

15t tiemon] Kissing with God. One to whom Paul wrote an

Epistle, Philem. 1. Philetus] Beloved, or amiable. An Apostate, or, back-fli-

der, 2 Tim. 2. 17.

An Apolle Mat. 10. 3. Also one of the seven Deacons, Act. 6.5. The Evangelist, Act. 21. 8, 9. Also the Brother of Herod the Tetrarch, Mat. 14. 3. Luk. 3. 19.

Dittippi Warlike men, or Lovers of Horses. A City, (so named by Philip the Father of Alexander the Great) Act. 16.12. To the Inhabitants whereof Paul wrote an Epistle, Phil. 1. 1. Who are termed Philippians, Phil. 4. 15.

10 h. liftia Paleftina, the Philiftines, Pfal. 60. 8. & 87. 4. &

Philiffim] of wire & DI making Ruine. The Son of callubim, The Son of Migraim, The Son of Ham, The Son of Noah, Gen. 10. 1, 6, 14. Hence the Philistines, covered, to wit, with Ashes or Dust, Genes. 21. 32, 33. & 26. 1, 14,

Dhitologue A Lover of Learning; or, a Lover of the Word.

A godly man, Rom. 16. 15.

Shiftophers Lovers of wisdom, Act. 17. 18. The learned among the Greeks were thus named. Pythagor. 18 was the first who devised the Name, because he thought that no man (but God onely ) was wife.

Bi folophp | The Love or Study of wildom, Col. 2. 8. Where it is not fimply condemned, but in some respects, namely as it doth not contain it felf within his Bounds, or is not to the Glory of God, or as it is vain Deceit: And that,

1. When it propoundeth and teacheth devilish things, as the Philosophy of the Pagans did, as in their Magicks, when they taught the divers kinds of Sooth-faying, Conjurings, cafting of Nativities, and a great part of Judicial Aftrology.

are false, are justified as true; as, their Doctrine of the Worlds Eternity, of the Souls Mortality, the Worship of Angels.

3. When the Principles of Philosophy that in the ordinary course of Nature are in themselves true, are abused to deny things propounded in the Gospel above Nature; as those Maxims, that of Nothing, nothing is made; and that of privation to a habit there is no regreffion; and that a Virgin cannot conceive,

4. When the truest and best things in Philosophy are urged as necessary to Salvation, and imposed as meet to be joyned with the Gospel.

Philosophy may be used not as a Mistress, but as an Hand-

maid unro Divinity. Byfield on Col. 2. 8. p. 30.

Bhinghas A bold Countenance. The Son of Eleager, Exod. 6. 25. One of the Sons of Eli, 1 Sam. 1. 3.

[Splegon] Burning. The Name of a man, Roman. 16.

19 hippita ] Of opuyer, broiling, or feorching by fire, or heat of the Sun. A large Countrey of the leffer Afiz, Act. 2. 10. &

15 hurah The Servant of Gideon, Joh. 7. 10, 11. Dut ] Africa, or Lybia. The Son of Ham, Gen. 10.6. A Countrey, Ezek. 27. 10.

Phubab ] A pair of Bellows. The Son of Iffacbar, Gen. 46. 13. Dhpgelius | Fugitive. One that turned away from Paul,

'Ptpiat:ries | A Thread or Band of blue Silk in the frin-'ges of a Garment, by the beholding whereof, the memory of Gods Precepts were kept and preferved; or Frontlets of Parchment between the Eyes, as figns of remembrance.Mat. \*23.5. Make their Phylatteries broad. Deut. 6. 8. They shall be & as Frontlets between their Eyes.

In the Gospel they are called quantinea, from quantle, to conserve or keep, for by the use of them the Law was kept and preferved in memory. Hereof fee Godwyn his Mofes and Aaron, p. 51, 52, 53, 54. Where it is shewed,

1. What they were.

2. What was written in them.

3. Whence they were fo called.

'spopfician One that by Arr helpeth the Decays and Defects of Nature, curing bodily Diseases by bodily Medicines, Mar. 7. 26.

'2. Christ Jesus, the only Soveraign Soul Physician, who by his Blood and Spirit cureth all our spiritual Sicknesses. Mat. 9.12. The whole need not the Physician , but the fick ; I come not to call the Rightenus, &C.

3. Embalmers of dead bodies, Gen. 50. 2.

4. Healers by words and counsel, Job 13. 3.

5. The means of help against destruction, Jer. 8. 22.

6. The Phylicians Counsel and Phylick, Mat. 9. 12. Mar. 2. 17. Luk. 5.31.

### P T

10 ich] Prov. 30. 17. Such Children shall come to an untime ly end and be denied burial. See verf. 11.

Pirtures | Ifa 2. 17. Pleafant Pictures, Heb. Pictures of defire or delight. Hereby may be understood all such curious Pi-Stures, as being either for superstitious uses, or civil Ornament intended, they were taken with, and took much delight

'Or, Images framed with fingular wit and Skill, giving great delight and pleasure to the Beholders. Here by a Syenecdoche, either Ships or Houshold Furniture, adorned and fet forth with Pictures is underftood.

Piece Part, Gen. 15. 10. An intire and fufficient parcel which might need no piecing, Exod. 37. 7. Numb. 10. 2 Measure, Neh. 3. 11. marg. This is spoken of a Milstone, Silver, Bread, Flesh, Land, Bullock, Cloth, and of divers other things, easie to be understood. See Peece.

Like a piece of Domgranate | A ruddy colour, or white 'mixed with red, Cant. 4. 3. Thy Temples are within thy Locks.

as a piece of a Pomgranate.

Or, Thy Cheeks are like the Flower or Bark of little Pomeranates. or like pieces of Pomgranates, which when they are divided and cut, have red blufhing grains, and specks within them, which blushing seems to be for being discovered. The allusion is ex-cellent, which is answered in the modesty and humility of the Church of Christ, which are in the Eye of God of high ac-COURT. Annot.

Pomegranates are commended by Fernelius both for repressing the heat of Choler; the malignity, rottenness, and Acrimony of Feavers; the loofeness of the Belly; and for comforting and strengthening the Stomach and Bowels, to the keeping back of all Fainting. This Office the Ecclefiastical Go-

2. When the placets and opinions of Philosophers that vernors of the Church do perform to it; they repress the heat of fallings-out among the Brethren, the notorious Abuses, the looseness or distemperedness of the People, they comfort the feeble, and bind up the weak, and are therefore fitly refembled by Pomegranates, yea by a piece of a Pomegranate, for it is not the whole body of the Pomegranate that doth this; but it, broken in pieces, by his Juice and Rind which are medicinable. Cotton.

Contered To offer violence to the Body, by digging through, or opening some part of it. Joh. 19. 34. One of the

Souldiers pierced bis Side. Zach. 12. 10.

'The Prophet Zachary in his speech doth note two things: first, the horrible impiety of the Jews, which by their Contumacy grieved God exceedingly a long time (as if they would pierce his Soul with the Arrows of their Rebellions ) and at length in the person of his Son incarnate (or made flesh ) spared not his Side, but most cruelly pierced his very Heart. Secondly, the true and ferious Repentance of many Jews (all elect ones) whose Eyes being opened by the gracious Spirit of God, they should conceive and hope well of the Mercies of that God whom they had so grievous ly offended; being much displeased with themselves for such execrable Contempt of God himself, with great and continual Sorrow bewailing their Sins, and friving to amend-ment; the accomplishment see in part, in Act. 2, 38.

'2. To cause or work any extremity whatsoever. Psal. 22.

16. They peerced my Hands and my Feet.

They also which pierced him, Rev. 1.7. Zech. 12. 10. Joh. 19. 34, 37. That had any hand in the crucifying of him. Pfal. 22. Annot.

Like the piercing of a Sword, Prov. 12. 18. that is, that with rash and ill advised speeches, hurt and wound their Neighbor in his mind, honor, life and well-being, as a man is hurt and wounded in his Body with a Sword. D. Annot.

Dterp A true worshipping of God, soundness of Do-Arine, and pure Life: which things do follow Faith and Hope. I Tim. 4. 8. Piety ( or Godlineß ) is profitable to all

'2. Natural Love towards Parents and Kinsfolks. 1 Tim. 5. 4. Let them learn to them Piety, (or Kindnes) towards their own House, and to recompense their Kindred. See GodlineR

Bigeon | Lev. 12. 6. Heb. Son of a Dove. Baal Hatturim here noteth, that in every place he mentioneth, the Turtles before the Pigeons, fave here, the reason whereof he saith is this, because she brought but one. And if she could find a Dove, she would not take a Turtle, because the Fellow of the Turtle would mourn for her Mate, and would not couple herfelf with another. Aynfm. See Dove.

Di Babicort | Exod. 14. 2. or, the Mouth of Hiroth; that is, the Straight or Passage between the Mountains of Hiroth, for in Numb. 33. 8. the word Pi, that is, Mouth, is left out of the

Dilate Armed with a Dart, or Hair. The Governor of Judea, Mat. 27. 2. Mar. 15. 1.

10: [Daft] The Son of Nahor, Gen. 22. 22.

Dile A Heap of Wood made for the burning of a dead Body, Ifa. 30. 33. Ezek. 24. 9. He seems to allude to those Piles of Wood that were used and spent there, in their cruel and inhumane Sacrifices, or in the burning of Bodies, and other abominable things there, when it came to be for other purposes employed. Annot.

Pileha | One that fealed the Covenant, Neh. 10. 24. 'Dilgrim One that travelleth far from home in forrain Countreys, without any certain or fettled dwelling place, Gen. 47.9. The whole time of my Pilgrimage, &c.

The Patriarchs fad days of their Pilgrimages, rather than

of their life, because, of their many removings from place to place on Earth, and for that we have no abiding City here. Heb. 11.9, 13. & 13. 14.

6 2. Every godly person, which dwelleth here on Earth, as touching his Body, hath his defire, love, and hope fixed in Heaven, as in his proper Countrey. Heb. 11. 13. They confefsed that they were Strangers and Pilgrims on the Earth. Pfal. 39. 12. For Popish Pilgrims and Pilgrimage, there is no ground and footing in all the Scriptures,

Bilgrimage | An uncertain and wandering State on Earth, Gen. 47. 9. or sojourning, so he calleth it rather than life, both from his many removings from place to place on Earth, and for that we have here no abiding City, Heb. 13. 14. & 11. 9, 12. Aynfw.

Ptigrims ] Heb. 11.13. Confessed that they were Strangers and Pilgrims on Earth. Strangers are a People absent from their own Countrey; Pilgrims are Strangers that have not any abiding where they are; Paul hath reference to the place, Gen 23. 4. & 47. 9. Leighs Annot.

" Diltar | Some strong Post or frame of Stones made to suppert and uphold some house or building; as the Pillars in the Temple, and in Solomons House. There be Pillars set up for Monuments and Remembrances, either of God's Judgments, or mens Fanie; as the Pillar of Salt, into which Lots Wife was turned, and Abfaloms Pillar.

'2. Teachers or Ministers of the Word, of great Authority, upon whom the Church leaneth and flayeth for their found Doctrine, as an House upon Pillars. In this speech Paul hath regard to the building of the Temple, the weight whereof flood upon Pillars, Gal. 2.

'3. One person or Church, firmly and stedfastly settled in the State of Grace, Rev. 2. 12.

4. A good Prince, and righteous Magistrates, as the Stays

and Supporters of a Common-wealth, Plal. 75.3.
5. The Pole, End, or Point of the Axletree, whereon Heaeven is moved (as the Astronomers teach ) there be two of them. 1 Sam. 2.8. The Pillars of the Earth are the Lords.

6. The refemblance of a Pillar, Gen. 19. 26. That which rifeth up like a Pillar, as of the Cloud, Numb. 12. 3. Smoak,

Judg. 23. 40. Fire, Exod. 13. 21, 22. 7. Standing Images, Deut. 12.3. called Images, Exod. 23.

24. Standing Images, Lev. 26. 1.
8. The high Mountains, called the Pillars of Heaven, Job 26. 11. because they seem by their height to uphold the very Heavens.

9. The lowest parts of the Earth, which are as the Pillars to uphold the reft, Job 9.6. I Sam. 2. 8. Pfal. 75. 3.

10. Very certain and undoubted Grounds, Prov. 9. 1. Note. Pillars of ancient were either for a religious Sign, as also Altars were, Gen. 28. 18. & 25. 14. Isa. 19. 19. But when the Law was given by Moses, no Pillars might any more be fet up, Lev. 26. 1. Hof. 10. 1. but all fuch as Heathens had fet up must be broken down, Deut. 7. 5. & 12. 3. Or, sometime Pillars were for civil Monuments, Gen. 35. 20. 2 Sam.

· 18. 18. Shillar One which is firm, and doth fleadily abide in the Church, being rooted and furely built on Christ the Foundaction. Rev. 3. 12. I will make him a Pillar in the Temple of God. Some think that this place hath an allufion and respect unto those two Pillars placed by Solomon in the Temple, to represent the stability of the Sons of God. Others do judg that here is an allufion unto the fashion of such Countreys, where Pillars and Statues with Infcriptions upon them, were 'erected by way of Gratefulness, to the Honor of such as were Captains in War, and returned home Conquerors, as used to be done at Rome, in Foro, & Campo Martis. Howfoever this be, the meaning comes all to one pass, to note the great Solidity and unmoveable Estate of Gods Children.

To him that overcometh, &c. That is, in the Church Trium-phant. Pillars are both the Firmament, and Ornament of Temples. Leighs Annot.

He shall have an everlasting happiness in Heaven. An allusion to I King. 7. 21. Annot.

'Dillar of Cruth The Church of Christ on Earth. I Tim. from an old Custom of the Gentiles, who were wont to write their Laws in Tables, and fo to hang them upon Pillars ( as we do Proclamations on posts ) that they might be read : Hereby to teach us, that the Church is but a Witness and Preferver, and no Rule of Truth, ( as Papifts fay ) as the · Pillar was not the Law, but that whereon the Law hung; fo the true Church (less the false Romish Church ) is that which ' shews the Truth, and upholds it by her Ministery, but it self s is not the Rule of Truth, for that is the Holy Scriptures, which are faithfully kept by the Church, as a Pillar upholdeth Pillars are for Supporters and for Monuments.

1. The Church upholdeth and maintaineth the Truth.

2. Keepeth it in remembrance, by teaching it to all poflerities. Distars | 1 King. 10. 12. or Rails, Heb. a Prop, marg.

Dis feet as Dillars of fire | Rev. 10. 1. That is, Legs by a Synecdoche, taking the Feet in with them, which are as a Bafis to the Legs, being as Pillars, Supporters to the Body. Cant. 5. 12. Here the rather fo termed, to imply their strength and firmness. 1 King. 7.21. They are faid to be of Fire, either for the brightness of them, or, having power to consume Gods E-

nemies. Chap. 1, 15. Pfal. 74. 3. Annot.

30filiate of 209 arbie Legs straight and long as Pillars of Marble, Canticles 5. 15. His Legs are as Pillars of Mar-

Dillars of Silber | Cant. 3, 10. This if it be referred to persons, meaneth the Ministers, who by the Doctrine of the Gospel, sustained the Church, Gal. 2. 9. If unto other

things, it may be understood of the Words of God (likened unto fined Silver, in Pfal. 12. 6. ) with whose Oracles as with Pillars, the Chariot of the Church is fuftained, Prov. 9. 1, 2. A Pillar fignifieth Conflancy and Stability, Rev. 2. 12. Ayri-

\* Dillara of moak | The Faith Hope, Love, Prayers, and Thanksgivings, of believing Christians, which like Pillars of Smoak, ascend up before the Lord, Cant. 3. 6. Who is she that Cometh up out of the Wilderneß, like Pillars of Smoak.

Dilley | Pulled off the Bark in some places of the Rods,

(Sen. 30. 37, 38.

10 ito 10 1. Properly, that on which we lay our Heads to

2. Figuratively, A Token of constant quietness and rest, such the false Prophetesses made, to signific peace and rest to the people, Ezek. 13. 18, 19, 20.

Dilor The Stern-man, or Governor of a Ship, Ezekiel

Diltai ] Neh. 12. 17.

3 pin Ezekiel 15.3. A wooden Nail, or Peg. D. An-

Dinacle] A Turret, Spire, or Battlement of a Temple, Mat. 4. 5.

Pinacie] Mat. 4. 5. 77590207, fignifying litterally a little wing, doth here note the exterior Circuit of the Top of the House which compasseth it in (and is thence called separite Deut. 22. 8. ) to keep men from danger of falling from the Roof, and is therefore in the Law prescribed in their Buildings, that thou bring not Blood upon thy House. It is a kind of Girdle on the Top of the Temple to compass it, which is clearly the Battlement, not the Pinacle. Dr. Hammond. An-

Dine awap Lev. 26. 29. or, melt away.

To pine in Iniquity, is, To confume and perish in punishment for Iniquity, Ezek. 33. 10. To flow out, Lam. 4. 9. marg. To

wither, decay, wear away, Mar. 9, 18.

49 ine-tree | The Jens took of the Branches hereof to make Booths, when they kept the Feast of Tabernacles, Neh. 8. 14. It's in the Original 7777 Ifa. 41. 19. which fome ghess to be so called from the noise which the Branches hereof make when they are shaken with the wind; and the Root 777, whence it feemeth to fpring, is used of such a noise as Horses use to make, trampling or prancing their Feet, Judg. 5. 22. Nah. 3. 2. Others derive it from an Arabick word, that fignifieth Eternity, either because it holdeth his Verdure all the year long, or because the Wood or Timber thereof is of long continuance, Annot. The Middle or Heart hereof, when it is grown fat and full of liquor, being kindled, burneth like a Torch, being therefore by Interpreters rendred Teda. There are feveral kinds hereof, whence cometh Rofin and Pitch, both liquid and hard. When the Tree groweth over-fat and oyly, it dyeth, even like to a Man or Beaft that is stuffed or rather stifled in Grease and Fat. Both the Leaves, Bark, and Fruit of this Tree, are useful in Physick. Though it be a fat Tree, yet doth it grow and thrive best in Mountains, and sandy places, and groweth up the higher the more its Boughs are 43. 15. The Pillar and ground of Truth, which is the Church of cut off below. Through the abundance of Moifture, Worms wheliaing God. In this Metaphor he borroweth his speech are bred betwist the Bark and the Wood, which would soon from any old Culture. spoyl the Tree, if the Husband-man, for the preservation thereof, did not pull of the Bark. It beareth its Fruit in the Winter, not in the Summer. Whilst it is young, it must be often watered, else doth it not prosper; and its abundance of Moissure hindereth its speedy growth. The longer it is kept from the Rain, the longer it lasteth, yet if it be laid always under Water, its foundness abideth a long

Dinon A precious Stone; or, beholding; or, the Mouth of everlafting; or, the Mouth of the Sun; or, after the Hebrew and Syrian, the Mouth of a Fish. A Duke Gen. 36. 41.

Dins Exod. 27. 19. or, Stakes, wherewith the Hangings were fastened to the ground, that they might not be waved to and fro with the Wind; Nails which were to fasten it and the parts thereof, that it might fland fure. These fignified the Stability of the Church, and the Ministery of Gods Word fastening the same. Ezr. 9. 8. Isa. 33. 20. & 20.23. Zech. 10. 4. Avrifu.

" A Dipe | 1. A mufical Instrument made to found by the " help of wind, 2 Cor. 14. 7.

""2. A Preacher of Gods Word, blown and inspired with "the Power and Wisdom of God, to call men to Repentance and Salvation: So St. Basil interprets Mat. 11. 17. Conc. 7. " in Pfal. 25. 20.

Pipen | Played on Pipes, 1 King. 1. 40.

Dines | 1 King. 1.40. or Flutes, marg.

Diram \ A wild Af of them, the cruelty of them; or, the Bull of the Mother. The King of Farmuth, Jofh. 10. 3.

Ditathon His breaking; or, making bare; or after the

. Willer

Syrian, his Revengements. A City, Judg. 12. 15. Whence Pirathonite, an Inhabitant thereof, Judg. 12. 13, 15.

Dilgah] A Hill, beight, or provision. A Mountain, Numb.

Diffibia A Pitch-tree, or black with Pitch. A Province of

Alia the less, Act. 12. 14.

Diton The changing greatness of the mouth, or an inlarging. A River, so called (saith Ayrifue.) of the multitude or increase of Waters, Gen. 2. 11. The main River being supposed to be Euphrates, the first Channel here noted is Pison, or Pischon, which the Greeks call by the name of a Kingly River. This falls into Tigris, and gives the name of Pastigris, or Pisotigris to the concurrent Streams, Annot. Also History of the World, lib.

1. cap. 3. sect. 13. pag. 58.

Difnab The diminishing of the mouth, or a mouth diminished.

10 to 50 feber, 1 Chr. 7-38.

10 16 50 not feber, 1 Chr. 7-38.

20 16 3 Any that piffeth against the Wall, 1 Sam. 25. 12. A proverbial Speech used by the Hebrews, fignifying a total extermination of an house, so as not so much as a Dog should escape unkilled, ( 1 King, 14 10. & 16.11. & 21. 21. 2 King, 9. 8.) Some think that by this Phrase is implied, that he only intended to destroy all the Males; but that he extended it by inclined to define an inclinates; but that he extended it to all the Males and Females, it plainly appeareth, verf. 34. where he faith, that God bath kept him back from hutting Abigal her felf, by her wife and feasonable Counsel.

Their own piß, 2 King. 18. 27. Heb. The water of their feet.

"Dit] 1. Any Mischief or Affiction, either spiritual or bodily; temporal or eternal. Pial. 7. 15. They digged a Pit, and themselves are falninto it. Mat. 15. 14. If the blind lead the blind, they [hall both fall into the Pit, or Ditch.

"2. Any hollowness in the ground, either natural or artifi-" cial, Isa. 30. 14.

"3. The Grave, or place of Burial for all dead Bodies, Pfal.

"30.3. "4. Hell, the Bottomleis-pit, Rev. 20. 1.
5. An original or first beginning. Isa. 51. 1. To the Hole of the Pit whence ye are digged, or to the hollow of the Cistern, Jer. 2.13. to Sarah, and to her Womb, deemed as dead, and utterly disabled from issue, Gen. 11. 30. & 16. 1. & 18. 11, 12. Rom. 4 19. ( for from the word here used hath a Woman her name in Heb. and to a Well or Ciftern is the Wife compared, Prov. 5. 15. ) until God beyond the course or power of Nature, opened her Womb, as he did that hollow place in Lehi, Judg. 15. 19. and gave her power to conceive iffue, Heb. 11. II. Annot.

1011 Ifa. 24. 22. or Dungeon, marg.

Ditch | Herewith was Noah's Ark pitched, Gen. 6. 14. herewith the Ark wherein Moles was put, Exod. 2. 3. and that not only for eloseness, but for better and wholfom scent. This was a kind of natural Lime or Clay, fast and clammy, like Pitch.

And the Stream thereof [hall be turned into Pitch, &c. Ifa. 34. of allusion to the Destruction of Sodom and Gomorrah, Gen. 19.

24. Deut. 29. 23.
© 0 pitch | Gen. 6. 14. or, Plaistr, The Hebrew Copber which elsewhere is often used for covering and propitating of fin, making Atonement, and the like; is only here used for Pitch or Plaistr, there being two other proper words for such stuff. Exod. 2. 3. It figured the Atonement made for the Church by Christ, wherewith we being by Faith covered and plaistered, the Waters of Gods Wrath enter not upon us. Ayrim.

"To pitch a Tent ] Refiding, or quiet fitting, Gen. 26. 17. 'It is a word used for pirching of a Camp or Army, Exod. 1. '9. & 18. 27. It is opposed to removing or journeying, Numb. 1. 50, 52. Pitched, 2 Sam. 6. 17. Heb. firtiched, mang.

Ditcher 1. An earthen Vessel, wherewith to take up, and

wherein to carry water, Gen. 24. 14, 15, 16, 17, 18, 20, 43, 45, 46. which being of a brittle substance, the work of the Potter is not much regarded, and therefore the Church complainerh, that the precious Sons of Zion comparable to fine Gold, were esteemed as earthen Pitchers, Lam. 4. 2. as Bortles of sherd, or earthen Stuff, fo Jer. 19. 1,10. as things of no repute or worth, 2 Cor. 4. 7. See Jer. 22. 28.

2. The Vein in which the Blood is, Eccl. 12. 6. or, The Pit-

cher be broken at the Fountain.

Dirbem ] A mouthful of them, a perfection of the mouth, or the

perswasson of them. A City, Exod. 1. 11.

Pithen A mouthful of him, the Perswasson of him, or a Gift of the mouth. The Son of Micah, 1 Chr. 8. 35. & 9. 41.

Dittiful ] God is faid to be very pitiful, πολύσπλαγχν Jam. 5. 11. that is, of many Bowels, even as a tender Mother hath her Bowels moved, when her Child is to fuffer. See 1 King. 3. 26. Luk. 1. 78. Christians are required to be pitiful, ευσπλαγχνοι, I Pet. 3. 8. Well of Bowels, or rightly bowelled, when the heart is moved to compassion.

What things Bowels of Mercy import, and how to know when our Bowels of Mercy are right. See Byfield on 1 Pet. 3.9. p. 683. | ther [he fled.

Ditp | Caft off all pity, Amos 1. 11. Heb. Corrupted his Comflions, marg.

Co pitp To lament, Pfal. 69. 20. marg. To have compaffion, Ezek. 16. 5. To spare, have mercy, Jer. 12. 14. To spare, Jonah 4. 10. marg.

### P L

Copiete] To put, Gen. 3. 24. To seat, Gen. 47. 11. To make dwell, 2 King. 17. 6. To set, Job 20. 4. Psal. 78. 60. D. Transl. To be made, or, make your selves to dwell, Isa.5. 8.

'ADIACE] A portion of Joy in the Kingdom of Heaven, or 'a Room in that Kingdom, Joh. 14. 2. 1 go to prepare a place for

'you. An Office. Gen. 40. 13. & 41. 13.
'2. A portion of Torment in the Kingdom of Hell, or a Room there. Act. 1. 25. That he might go into his own Place. 3. A Tent, House, City, or Dwelling. Gen. 18. 32. Abraham

returned to his Place. Gen. 19. 14. "4. Any part or portion of Land, wherein any person or other thing is resident and abiding, Gen. 13. 14.

5. Lot, State, Condition, Ifa, 21. 23, 25. Miferable, Job 18.

1. Pfal. 37. 10. Happy, Pfal. 118.5.

6. Room or flead, Gen. 50. 19.
7. The manner and way of the Grace of God to be made known under the New Covenant, Heb. 8.7.

8. Estimation, account, Joh. 8. 37.
9. A portion or Text of Scripture, Act. 8. 32.

10. Occasion, opportunity, Eph. 4. 27.

It's also put for flanding, 2 chr. 30. 16. marg. Stead, Hos.

1. 10. marg. A walk, Zech. 3. 7. marg. Hole, Jam. 3. 11. marg. An office, Gen. 40. 13. Seat, 1 Sam. 9. 22. Jam. 2.3. Station, 2 Sam. 12. 16. Border, Ifa. 28. 25. A City with the Countrey about, Judg. 18. 10. Way, Heb. 12. 17. marg. Thing, Eph. 1.3. marg.

" "Burping place A Sepulcher or Grave, which is in the Hebrew callen Cabar, in the German Tongue, Grab, and our English Granbar, derived from it, Gen. 23. 4. A Sepulcher of ones own was fign of right and firm policifion, Isa. 22.16. In that Abraham bought a place of Burial in the Land promifed him, it sheweth his Faith, not only of the general Resur-'rection, but of his special possession of that Land, for which Cause Jacob and Joseph would be brought thither, to be buri-

'ed, Gen. 47. 28, 30. Gen. 50. 24, 25.
'Place in Beabin no no al Want of power and hope in Satan and his Instruments, so to assault the Church any more, as to disposies her of her blessed estate in Heaven. Rev. 12. 8. Neither was their place found any more in Heaven. Some refer this Victory over Saran, to the time of Christ his Passion. whereupon it did depend. Others to the time of Confanting the Great, whom Christ used as an Instrument, to procure a Victory over the Enemies of his Church, which upon the Gate of his Palace, he represented by the Picture of a Dragon lying under his Feet, with a Dart thrust throw him. Euseb. in vita Constantini, Oratione 3. fol. 137. A. This latter more agreeing to the truth of this Text.

By Heaven here the Church of God is meant, in which the Dragon fate and exercised his Tyranny. The Phrase, Not to have his place, is taken out of Dan. 2.35. The Dragon had no more place in the Church to domineer and tyrannize over the Saints as they had done, but they are now conquered and expelled out of Heaven. A general overthrow is not here properly meant, but a special Victory of some special Dragons that rose up to waste the Church, because this is a Prophesic after

St. John's time. Leighs Annot.
They ruled no more in the Roman Empire, now converted to the Christian Religion, and publickly professing it, for Maxentius, Maximinus, and Licinius, in whom the Devil wrought as his principal Instruments to suppress the Christian Religion were overthrown, Maxentius being drowned, Maximinus dying, that should have been banished, and Licinius having loft his Head, in memory of which Victory Constantine pictured over the Gate of his Palace, a Dragon pierced through with a Dart, lying under his and his Souldiers Feet.

'Dolp place | Heaven, even the third Heaven, called Paradife, Heb. 9. 12.

'Dot to teabe his place To contain himself in his Dury and Charge, fludying by all means to pacific his offended.
Frince, especially by yielding and modest submission, Eccl. 10. 4. Leave not thy place.

"Place preparen of Go: ] A place, to wit, a Wilderness, or the Church (like to a Wilderness) for the small number which did there abide, being assigned by the Wisdom of God for defence of the Woman, and her Man-child. Rev. 12.6. The woman hath a place prepared of God in the wilderness, whi-

An allusion unto the feeding the Church of the Jews in the Wilderness. Leighs Annot.

P

When men persecute the Church, God prepareth a place of fafery for her. Annot.

3Diaged Gen. 47. 11. or feated, made to dwell. Aynfw. Diares | All the places nigh, Deut. 1. 7. Heb. All his Neighbors, marg. An open place, Gen. 38. 14. Heb. The Door of the Eyes, or of English, marg. Holy Place, I King. 8. 8. or Ark, as 2 Chr. 5. 8. marg. Steep Places, Ezek. 38. 20. or Towers, or Stairs, marg.

' Digh Piaces ] The third Heavens, the Seat of the Bleffed, Luk. 2. 14.

'2. Airy Region which is next us, where Birds fly, and Devils walk and range, till the Judgment, Eph. 6. 12. & 2. 2.
2. Places fet up to worship God, contrary to the Com-

mandment, 1 King. 15. 14. 'These high places were high Hills, or close places shaded

with Trees. See Deut. 1. 3.
The Places of publick Assemblies for the worship of God under the Law, were at first, onely those wheresoever God by any Symbole, or fignification of his presence did shew, that there he would be worshipped; whereupon such Places were called. The Face and Presence of God, Gen. 4. 14, 16. The House of God, Gen. 28.17. and, The Gate of Heaven. The first settled place after the coming out of Agypt, was the Cloud, where God shewed forth his Glory visibly and sensi-bly, Exod. 33. 3, 7, 9. & 33. 8, 10, 11. The fixed Places which God did choose afterward, were, the Tabernacle, and Solomon's Temple; the two visible Testimonies of his Pre-'sence, as it is said of the one, I King. 9.3. and of the other, 1 Chron. 8. 6. Which Holy Places did all of them reoprefent,

1. Christ, in whom bodily (that is, personally and sub-'sftantially ) the fulness of the God-head dwelleth, Col. 2. 9. By whom, fitting in Heaven, we may go to God to worship

him.

2. The whole Catholick Church of God, Eph. 2. 21. Rev.

31. 3.
3. Every particular Church, as Púl. 15. 1.
4. Every particular Member; even every true Christian,
6. 16. 2 Cor. 12. 9,

5. Even the Temple of our Body thereby was figured. 'aplague] Any great Judgment of God, sent for Sin; as 'Famine, War, Sword, Sickness, or any other Judgment of God. Pfal. 38, 11. My Friends stand aside from my Plague. In this sense the ten Judgments of Agypt are called Plagues.

. 2. That infectious Difease, commonly called the Pestilence,

2 Sam. 24. 15, 25. Diague, 2 Chr. 21. 14. Heb. a great

Strabe, mare. 'Diaque of the Dail An extraordinary, and some horrible Judgment, fuch as never before was heard of, ( as if Stones of rare weight and bigness should fall down upon to crush in pieces ) sent upon the wicked Enemies of his
 Gospel; namely the Turk, and their Metropolitan City, con-. Stantinople, for her Pride, Cruelty, and Idolatry ( called the great Babylon. ) Rev. 16. 21. Men blasphemed God because of the

· Plague of the Hail. Diagued | I have been plagued, Pfal. 73. 14. or touched with

Afflictions, punished. Ayrifw.

'D'ague | Torments and Pains to be inflicted on fuch as fhall have fociety with the Sins of western Babylon. Rev. 18. . 4. Lest ye receive of her Plagues. This alludes unto the Threat-'ning of God, touching Eastern Babylon. Jer. 51.45. My Peo-

"ple go out of her, and every man deliver bis Soul.

"De go out of her, and every man deliver bis Soul.

"Diagues conting] The fending and inflicting of heavy

Calamities upon Romish Babylon, for the punishing of her Ryor, Security, and Pride; like as God had before threatened to do to Babylon in Affyria, for the like Sins. See Ifa. 47. Rev. 18. 8. Her Plagues (hall come upon ber-

\* Lafi plaguee ] Such Torments, Pains, and dreadful Judg-ments as should be executed at length after others, upon cruel Antichristian Persecutors, Rev. 21. 9. Which had the seven · last Plagues.

plain] A Down, or level Ground, a Dale, or Valley, as was that of Shinar, Gen. 11.2. Moreb, Gen. 12. 6. Mamre, Gen. 14.13. fordan, Tabor, &c.

Plain, or breabin of the Barth | The large and spacious

compass of ground, which the Turkish Army should by their ' huge multitude fubdue to their power and possession. Rev. 20.9. They went at into the Plain ( or on the breadth ) of the

Plain One disposed to civil Society and Benignity, Gen. 25. 27. It's spoken also of places, Deut. 4. 43. Neh. 12. 28. Path, Pfal. 27.11. The way of the Righteous, Prov. 15.19. Speeches, Mar. 7.35.

Blain | By the Plain of the Pillar, Judg. 9. 6. or by the Oak of the Pillar, marg.

unto the Plain. Judg. 11.33. or Abel. marg.

Plainip or, Elegantly, Ifa. 32. 4. marg or, not in Proverbs,

or Parables, Joh. 16. 25. marg. Ibid. 29. marg. Diainels | Boldnefs, 2 Cor. 3. 12. marg.

Deut. 27. 2. or, with Lime or Whiting, that the words of the Law might be written thereon: A memorial of Gods Benefits unto them. This word is need to fignifie Hypocrifie, as Paul called Ananias, a plaistered (or whited ) Wall, Act. 23. 3. and the Pharifees are likened to whited ( or plai-Stered Sepulchers, which appear beautiful outward, &c. Mat. 23. 26. See Aynfur. on Deut. 27. 2.

Diaiffet | Ifa. 38. 21. Lay it for a Plaifter on the Boyl. Heb. Bruise it upon the Boyl; Bruise it upon the Boyl, for bruise it, and lay

it, or lay it bruifed apon the Boyl.

Flather | To anoint or spread, Deut. 27. 2, 4.

Disarting the Datt] 1 Pet. 3. 3. This is by Interpreters conceived to mean all that artificial dreffing of the Head, that imployes the Hair beyond the natural use of it, only for vain shew. The natural use of the Hair is to be a Covering; now when the Hair is with curiofity, and by vain Inventions turned into vain forms, by plaiting, curling, or other ways, which we cannot name, or to fall into dangling Locks, like the Hair of Ruffians, the dreffing is then vicious. Byfield on 1 Pet. 3. 3.

ger and fironger, to fetch off the rugged and more rough matter first; and a lesser and finer afterward, to smooth and polish the more exactly the remainer. The word cometh from

Planets 2 King. 22. 5. or twelve Signs, or Confeditions.

The Planets are those which in English are called the seven wandring Stars; because they are not so set in their Orbs, as the multitude of Stars are, which we commonly call fixed Stars. The Hebrew word importeth fuch things as fend down an Influence, and this the feven Planets are supposed to do most effectually. Annot. The word Thanks, of of which word come the Planets) signifiesh to seduce, or canse to erre, Mat. 24.4. Mar. 13. 5. Joh. 7. 12. 1 Joh. 1. 8. & 3.7. μη πλανάθε, Jam. 1. 19. Wander not after the manner of wandring Stars. Now many wander so much after them, they wander far from God.

331anks] I King. 6.15. It was requifite that the Boards of the Floor should be much thicker than the Cieling of the Walls; wherefore he provided Planks for the Floor.

'21 Plant | The People of Ifrael, which were as Plants fown and fer in the Vineyard of the Church. Ha. 5. 2. And planted it with the best Plants.

2. Any false calling, false Doctrine, or Worship, Mat. 15.13. Every Plant that my Heavenly Father bath not planted, ibali le rooted out.

'3. Children. Ffal. 144. 12. Thy Sons shall be as Plants.

4. The Plant of an Herb, or Tree, Gen. 2. v. 5.

Stant | Every Plant, &c. Mat. 15. 13. cureda, Plantstor. not one fingle Plant, but a Grader or Narlayor Plants, and to fully belongs to a multitude of men, a Sect or fort, as here of the Phariles, verf. 12. which followed Christ, and heard his Doctrine. Dr. Ham. Annot. d.

Coplant To remove and translate young Trees from one earth to another, that they may increase and fructine. Alfo to create, by an Almighty Commandment to cause that to be which was not before, Gen. 2.8. To plant Seed, for, put

in, Ezek. 17. 5. marg.
2. To bring a People from one Countrey to another Countrey, there to place and fettle them, that they may increase and multiply. Pial. 44. 2. Thou hast planted them. Pial. 80. 8. Thou hast planted it. This is a terrestrial and earthly planting.

'3. To unite and joyn the Elect ( being taken out of the rotten Stock of old Adam ) unto Christ and his Church by his Spirit. Pfal. 92, 13. Such as be planted in the House of the Lord. Rom.6 5. For if we be planted with him into the similitude of his Death. This is a spiritual inward planting of God him-

4. To preach the Word plainly and eafily, for the entrance of the Ignorant into the Knowledg of Christ, 1 Cor. 3.6. I have planted and Apolles hath matered. This is an ourward planting, by the Ministers of God.

5. To denounce and foretel the Will of God, for the con-

stinuance and prosperity of Kingdoms and People. Jer. 1.10.
I have set thee over Nations to build and to Plant.

Natural and Spiritual Planting or Graffing agree in two things, and in other two they disagree.

'1. They are alike in this, that as a Ciens or Branch can do nothing at all toward the planting of it felf; so the elect Sinner can bring nothing to the incorporating himself into Christ, and toward his own luftification.

But on the other fide, as we graff a good Branch into a Gowr barren Stock: So evil Branches, wicked men (being as wild Olives) are planted into the Eody of Christ his Church, which is like a good Tree.

Again, in the natural planting, there the good Branches or Graft giveth Sap unto the Tree, which is turned into the nature of the sweet Plant: But in the Spiritual, the Branch receiveth from the Root Christ, whose Grace altereth them, and makes them like himself, Partakers of his Godly Nac mré.

Plantation That he might water it by the Furrows of her Plantation, Ezek. 17.7. An allusion to the Channels and Pipes wherewith the Agyptians conveyed the Waters of Nilus to their Land. See Deut. 10. Zedekiah enclined unto, and relyed upon the King of Egypt, to be upheld and relieved with his Forces against the Chaldeans (See Jer. 37. 7. ) supported by him in his Revolt.

Planted it in a fruitful field, Ezek. 17.5. Heb. Put it in a field of Seed, marg.

Blanted it by the Bibers of attaters ] One rooted into \*Chrift by the Grace of Regeneration, that drawing from him this by Juice, and continual Moisture of the Spirit, he may be abundantly fruitful in good Works. Pfal. 1. 3. He shall be like a Tree planted by the Rivers of waters.

30 lenters Toe Planters hall plant, erc. Heb. shall prefane them. Those that plant them shall in due time enjoy them. not being deprived of the Fruit of their Labors, nor that which they had taken pains for, being either destroyed or devoured by Strangers, Ha. 65. 21, 23. Annot.

As plantings of Citiat parts Mic. 1.6. As a place which is delved and turned up, for the Plant of a Vineyard in it. D.

#Blat] 2 King. 9. 26. Portion, marg. #Blat] To bind, knit, or faften together, Mat. 27. 29. Mar.

Diate A thin Leaf of Gold, Exod. 39. 3. Silver, Jer. 10. 9. Brass, I King, 7. 30, employed to an holy use, Exod. 28. 36. & 39. 30. To an Idolatrous use, Jer. 10. 9.

3) after A kind of large Vessel, wherein they both sod Meat, and brought it to the Table (the Romans had some of incredible bigness, as Dr. Hackwel sheweth at large in his Apology) about the outside whereof, that it might be very clean, the Pharistes were very careful, Mat. 23. 25. Luk. 11. 39. Thus Hypocrites make much do about Ceremonies, their own Traditions, or things external, and indifferent, but for the inward and most necessary parts of Gods worship, they are very careless. Annot on Mat. 23. 25.

231ap] unlawful, Idolatrously, Exod. 32, 6. 1 Cor. 10.7.
Lawful, 1. Civilly, as Children in the Streets, Zech. 8.5 or as one on an Instrument, 1 Sam. 16. 23. 2 King. 3. 13.

2. Religiously, 1 Sam. 18.7. 1 Chron. 15. 29. Pfal. 33.3 & 68.29.

It's put for , 1. Sporting, as Children do, Zech. 8. 5. and Beafts, Job 40. 20.

2. Cheerful moving of the Body, 1 Chr. 15. 29. 3. Ulfing a mufical Instrument, 1 Sam. 16.17.

4. To make sport with, Job 41. 5.

. 5. To behave one felf as mad, 1 Sam. 21. 15.

6. To fight, 2 Sam. 2.14.

Diap] And rose to play, 1 Cor. 10.6. The Gr. mailen, rendred to play, may refer in that place to those Sins of uncleanness

against Nature. Dr. Ham. on 1 Cor. 5. Annot. i.
Plapers en Instituments Psal. 77. 7. or Players on Flutes,
or Dancers, for so this word may be also taken for Dancing (to wit, at the Sound of the Flute or Pipe ) as Judg. 21. 21. comp. herewith, Ifa. 30. 29. The Gr. here turneth it Rejoycers, and it may foretel the Joy that should be in the World for the Conversion of the Gentiles. Ayrifw.

Diea and Diea Deut. 17. 18. that is, between Judgment and Judgment, Cause and Cause, as in 1 King. 3. 16, 17---28. or, Pleading for and against in the same Cause, some accusing,

(To per D) To expostulate or quarrel, or contend and ' stand in strife against one. Rom. 9. 21. 0 man, who art thou that pleadest with God? Mic. 6. 2. He will plead with Is ael. To debate a matter in many words. This is properly pleading. God pleadeth against man, but this is oftentimes in action, as when he pleaded Davids Cause against Nabal, by slaying him, 1 Samuel 25. 39. Isaiah 49. 25. Pfalm 35. 1. Man epleadeth against God 3 and this is always a contending in words.

" no plead ones Caufe | To undertake the defence of ones Cause against his Enemy. Pfal. 35. 1. Plead thou my Cause, O

Beatsening to the pleading of mp Lips ] Job 13. 6. Mark the Controverses of my Lips, i.e. the managing of my Arguments, whereby I go about to maintain my Cause against you. D. Tranfl. & Annot.

Dirafant ] 1. Defirable, goodly, tall, excellent, as Cedars and the like. See Ezek. 31. 8, 9. 18.

2. A defire, or luft, that is, to be defired, Gen. 3. 9.

3. Sweet, 2 Sam. 1. 23. marg.

3. Sweet, 2 Saint 1. 25 4. A defire, Gen. 3. 6. 5. Defirable, Lam. 1. 7, 10. marg.

1. S. Ipoken of Perfons, 2 Sam. 1. 23. Places, Pfal. 16. 6. Things, as Land, Gen. 49. 15. Bread, Dan. 10. 3. The Harp, Pfal. 81. 2. Trees, Gen 2. 9. Knowledg, Prov. 2. 10. Beafts, as the Roe, Prov. 5. 19. Words, Prov. 15. 26. So of many other life.

as the Roe, Prov. 5, 19. Words, Frov. 13, 20. 3001 many other things, Fields, Plants, Veffels, Hones, &c. 'Pleasant'] Beautiful and delightful, as the Church is through Graces and Gifts of the Spirit, Cant. 7.6. How jair art thou?

And how pleasant art thou?

Behold, thou art fair my Beloved, (faith the Church unto Christ, Cant. 1. 17.) yea, Pleasant, or, also pleasant, amiable, delightful, heautiful, which is an addition unto the Beauty of Christ, in respect of his pleasant and gracious administration of his Covenant, Dostrines, Reproofs, &c. See Zech. 11.10. Pfal. 27. 4. & 60.17. Prov. 24. 24, 25.) all which, and the like, have their accomplishment in Christ, teaching, admonishing, reproving, comforting his People with words of Grace, whose pleasant words are as an Honey-comb, sweet to the Soul, and bealth to the Bones, Prov. 16. 24. Ayafro.

Implying a real and constant sweetness and amiableness in Christ, who hath the Truth and Essence of Beauty, whereas earthly things have it only in estimation, and for a short time. Annot. And in chap, 4. 12, 16. there's mention of pleasant Fruits, or precious things, Dainties, even the Fruit of his precious Graces, or, his precious Fruits, Phil. 1. 11. Col. 1. 10. Rom. 5. 22. Ayrıfro.

So here, Christ admires her Beauty and Pleasantness in all her Parts, Carriage, and Administration, he was delighted and as it were ravished with her heavenly Graces: And as she admired Christ for his fairness and pleasantness, so now she is

magnified for the like. Ayıfır.

Dieasantness Mirth, delectablenes, Prov. 3. 17.

\*\*Coptate To frame (as much as we may ) our thoughts, Words, and Deeds, to Gods Will. Col. 1. 9. That you pleafe God in all things. When we allow that which God allows, and thate that which God hateth; this is to please God.

'2. To purpose and will to do some things, or not to do other things. Pfal. 115. 3. Our God is in Heaven, he doth whatoever he pleaseth. Pfal. 135. 6. Whatsoever pleaseth the Lord,

'3. To feek to fatishe, and profit our felves, with a neglect of our Neighbor, Rom. 15. 1.

1. Of God, pleasing himself, and is put both for his Will, Ifa. 55. 11. 1 Cor. 1. 21. and for his Decree and Purpose,

2. Of Christ pleafing God, and is put for acceptable, Joh. 8. 29. Satisfied, and fully pacified, Mat. 2.17. & 17. 5. Luk. 3.

3. Of Man, who pleafeth,

1. Himfelf, in things unlawful, Ifa. 2. 6. lawful, I Sam. 18.

Mic. 6.7. Mal. 1. 8. P(al. 6). 31.
3. His Neighbor, and this is both unlawful, as to flatter, and

humour, Gal. 1. 10. and lawful,

1. For to endeavor to apply our felves to others weakneffes, in things lawful for their Salvation, 1 Cor. 10. 33. 2. To seek his good and profit, Rom. 15. 2.

2. 10 teek in good and profit, roun. 15, 2.

Dieale Nor awake my Love, till he pieale, Cant. 2. 7. Being understood of stirring or provoking Christ by Sin, it meaneth never, for so the word until often signifieth, 2 Sam. 6.23. Ita. 22. 14. 6 7. 28. 15. Ayrifw.

For whicedness can never please him, nor distrust, and un-sessionable importunities. In Acts of Faith we must not be too hasty, but let God have his own time, which is best, and wait till he awake to redeem us. Annot.

Dizaie Heb. 11.6, Without Faith it is impossible to clease God.

That God may be pleased, all Duties must be done out of a Principle of Faith; and not of reason only, or an inlightned Conscience. There are three Rules to know this

1. Such a one hath always an Eye to the Promile, as well as to the Precept; he looks to the Law as his Rule, and to the Gospel for his Power. 2. He

2. He looks not unto the Dury, but on Christ for acceptation. Exod. 28. 28. Rev. 8. 3.

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3. He is not discouraged for want of a present In-come in Duty, 2 Cor. 5. 7. Leigh, Annot.

Heb. 11.5. he placed God, compensation is the word which fig-nificth, he gave God content or kept Gods favor and good mill.

Diease] If it please the King, Est. 1. 19. Heb. if it be good with the King, marg. Pleased the King, Ib. 21. Heb. was good in

the eyes of the King, marg.

\*Co please man | To fludy and feek to flatter men in pub-'lick Doctrine, and private actions, making this the mark and end thereof, how to claw and content men, as Paul did toward the Pharifees before his Conversion; but after his cale ling to Christ, would not do it, studying thence forward, ' how to please God principally, or men for Gods Sake. Gal.

'1. 10. Or do Ispeak to please men?
"2. To accommodate ones self in things indifferent, to the " defire of men, observing persons, time, and place. This is cocharitable in the Doer, and profitable to the Receiver, to win " him to true Godliness, 1 Cor. 9. 19, 20, 21, 22.

"3. To please truly and lawfully by the way of Godliness, "Rom. 14. 18. 1 Theff. 4. 4. Act. 6. 5. Rom. 15. 2.
"To please our Prighbor To do him a pleasure, seeking

'his Commodity so far as may further his Salvation, Rom.

Co be pleased To accept and approve in Mercy, such Duties as are done to God. Heb. 13. 16. with such Sacrifices God is pleased.

Dleased God His person to be accepted into favor by Faith, ' Heb. 11.5.

" To be well pleased ] To be throughly satisfied, and fully ' pacified, in respect of a price paid unto justice for fin. Mat. 3. 17. This is my beloved Son , in whom I am well pleased. God looking upon Christ crucified and us in him, layeth afide his whole Displeasure and Wrath, conceived against us for

Pleasure Prov. 21. 17. or Sport, marg. Have pleasure in them, Rom. 1. 32. or consent with them, marg.

Dirasure Allowance, approbation, (assatisfactory for

fin ) Heb. 10.6. 2. Liking and will; yea sometime unreasonable and un-

iguft, Heb. 12. 10. Dicasure, referred to God The most free and just Decree \*\*and Determination of God touching all things. Mat. 11.26.

\*\*Even fo Father, because it was thy pleasure; and not because men

\*\*were worthy. All merit of works is shut out by the Doctrine

of Grace rightly understood. Dienfute, referred to men] Any manner of finful delight, agreeable to our corrupt Nature. 2 Tim. 3. 4. Lovers of 'Pleasure more than of Godliness. See 1 Tim. 5.6.

2. Honest delights, serving for the Solace and Comforts of mans Life. Gen. 49. 20. He shall give Pleasures for a

\*\*King.

"Pleafure is taken diverfly.

"3. For a delightfome quality, in some outward Object,

"3. For addive and conferring it, and so is without

"4. For an inward faculty in man or other Creature, appre-" hending or delighting in that outward Object or Pleasure " thereof, and this is within us, but yet in the Will above, and "fensual Appetite beneath, &c.

5. The intention of the mind, Ezr. 5. 17.

6. Command, Pfal. 103. 21. That do bis Pleasure.

7. Merryment, Banquets, Prov. 21. 17.

8. Kindness or Benefit, Act. 24. 27. & 25. 0.

Good pleasure | The free and loving purpose of God for the Salvation of the Elect, Eph. 1. 5. According to the good pleasure of his will. The high and first moving Cause of Ele-'ction, to wit, his free-love, concerning which God doth much 'please himself.

2. The Delight and Contentment which God taketh in the work of his purpole, regenerating and creating Faith in his Elect. 2 Thest 1. 11. Our God fusfil all the pleasure of his goodness, and the work of Faith with Power.
In Pleasure, 1 Tim. 5 6. or Delicately, marg.

In Flegue, 1 11th, 50, of Deficacity, mars.

\* Co it the in piesalines, or belictioning.] To pass over and lead

ther days in great delicacy, ease, and solace. Rev. 18. 7. In so of much as he lived in pleasure, or deliciossly. And doth not, I pray you, the Roman Clergy overflow with great abundance of most dainty and delicate Pleasures? Her Pain must be pro-

Biea ure | Heb. 10. 28. My Soul Shall have nopleasure in him, more is meant than spoken, after an Hebrew manner of speech as though he should say, I abbor all those that fall away through unbelief. The word is a military word, taken from Souldiers who recoyl, and leave their flanding, in whom the Cap-

tain delights not. Nor can we in our Christian fight by retiring and recoyling please our Captain; but the martial Law, for such is in the Text, they withdraw themselves to Perdition; Id. ibid. Heb. 11. 25. Pleasures of Sin, or sinful Pleasures. An-

Honors, Pleasures, Delights are called the Pleasures of Sin; not because they are so in themselves, but because they are oc-casions and Instruments of Sia; and are seldom had or held without some fin or other. Leighs Annot.

for the Diechter, Oc. | Rev. 4. 11. As they were made by thee, fo to do thy Will, and bring Glory to thy Name. Prov. 16. 4. Rom. 11. 36. or, by thy will they are, as chap. 12. 11. that is, by thee all things are preserved, or kept in being, and were created; therefore all Glory belongeth to thee. I Chr. 29.11, 12, 14. Annot.

19lea(ures) Earthly Delights, or such things as we esteem

for Dainties.

2. The Church which is very delightful in the Eye of Christ. Cant. 7. 6. My Love, how pleasant art thou in Pleasures? See De-Lights.

weafures of Gods Doufe | Every fpiritual Bleffing. Pfal. 65. 4. Satisfied with the pleasures of thene House.

13 ressures of the Delights, benefits, and Commo-

dities of this Life, as be gotten and held with finful Condin-

ons. Heb. 11.25. To enjoy the pleasures of sin.

191ebg] A Gage or Pawn whereupon some thing is lent, to affure the Lender, that what he hath lent, or is by the Borrower promised unto him, shall be returned and given. About this there are certain Rules laid down, Exod. 22. 26. Deut. 24. 10, 11, 12, 13, 17. Complaints, Job 22. 6. & 24, 3, 9. Amos 2. 8. This was to be reftored, Ezek. 18. 7. Upon the performance whereof Bleffings are promifed, Ibid. 9. & 33. 15. Upon the non-performance, Judgments, 12, 13. But of him that would be Surety for a Stranger, a Pledg might be taken, Prov. 20. 16. Where the words may be either thus understood, Trust him not without a Pawn, that cares not whom he be Surety for; or (proverbially) Trust him by no means, make no

account of him as of a folor man, or of Credit, &c.

2. A Pawn or Earnest, whereby the Giver bound himself to perform what he promised, Gen. 38. 17.

3. A Token whereby to know that one is well, or pawn for Victuals and other Necessaries, or Token whereby David might go out and in to his Brethren in the Army, without suspicion of coming as a Spy, 1 Sam. 17.18.

4. Hostages, Ifa. 36. 8. 30 tel-des The feven Stars, arifing in the beginning of March, and giving the Beginning to the Spring, for here in Job 9.9. they are let between those Stars that begin the Winter, and those that begin the Summer, and chap. 38.31. opposed to Orion, that by his frosty Bands binds up the Earth, as on the contrary, they fet it at liberty to bring forth delicate Fruits. The Greek word is taken and TE TAGY, from a word that fignifies to Sail, because after the rough Winter past, in the Beginning of the Spring, Sailors use to put forth to Sea. An

Dienteous | Spoken of years, Gen. 41. 34. 47. Of man abounding and multiplied, Deut. 28. 18. & 20. 9. Gold and Stones, 2 Chr. 1. 15. Gods Mercy, Pfal. 86. 5. His Redemp-Hab. 1.16. Harvest, Mat. 9.37.

13tentrous in Aperup Plal. 102. 8 Heb. great of Mercy;

marg. Heb. 1. 16. or dainty, Heb. fat, marg.

| Belenten | Felory General From 21, 5. | Belenten | From 21, 5. | Belenten | Fulnels, abundance, sufficiency, no lack of any

thing, no fearceness, &c. Strength, Job 22. 25. marg. of them, Rom. 11. 25. So a plenty of Shepherds, Ifa. 33.4. for a multitude.

Dientiful Bain | Ffal. 68 9. Rain of Liberalities ; that is. liberal, free, and bountiful Rain, proceeding of Gods free Grace. Spiritually, this meaneth the Doctrine of the Gospel. Deut. 32- 2. Isa. 45. 8. Hos. 14. 6, 7. Ayrim. This is also spoken of a Country, Jer. 2. 7. and Field, Isa. 16. 10. Jer.

Dientifullp] Wisely, Job 26. 3. Abundantly, Psal. 21. 23. Luk. 12. 16.

301et ] To practife, devile. Pfal. 37. 12. The wicked plotteth

against the just. '[Plough] The preaching of Christ, and the profession of Christianity. Luk. 9. 662. He that puts his hand to the plough, that is, either to preach or profess Christ; also licerally, Joel

Dlow 1. To till and break up the ground with a Plough. Sam. 14. 14.

2. To work, plor, and practife, Job 4. 8. Hof. 1c. 13. Injurioufly to deal withal, Pfal. 129. 3.

3. To overturn, Jer. 26, 18.

To labor in ones Calling, as the Husband-man doth in plowing, 1 Cor. 9. 10.

Plomets | Pfal. 129. 3. That plow Iniquity. Job 4. 8. The

in tilling. Ifa. 2. 4. Joel 3. 10.

Purch To cast, Job. 26. 17. marg. To bring forth, Pfal.

To pluck up | To destroy and overthrow. Mat. 15. 13. Shall be plucked up.

'2. To denounce and foretel a Destruction. Jer. 1. 10. I

bave fet thee over Nations to plack up.

Dlutk To gather, pull. Ly the words afander, away, down, from, off, out of, up, &c. annexed hereunto, the meaning is manifest.

Diume-line | A Line, Level, or Plummet of a Mason or

A Diamet May A Line Corporate Amos, 7. 7, 8.

3Diament The Plummet of the House of Ahab, 2 King. 21.13.

Hereby is meant the utter Destruction thereos, as chap. 10.11. I will lay Righteousneß to the Plummet. Ifa. 28. 17. or, by Level. The word fignifieth, the weight that hangs at the Lines end to keep it even, 2 King. 21.13. Judgment and Justice, by Line and Level, for neither Judgment without Justice, nor Justice without Judgment; as neither any use of the Line in such case without the Level, no more than of the Level without the Line. Stone of Tin. Zech. 4. 10. marg.

Diung: ] Job 9. 31. Put me into the filth, over Head and Ears, and fiam me all over, as Dyers colour their Cloth, Ezek. 23. 15.

### P O

3 chereths, bim The Banishing of the Mouth of a Doe, or the cutting of the Mouth of Warfare. A City, Ezr. 2. 57. Or, the banishing of the Mouth of Drunkenness, Neh. 7. 59.

\*\*Poet\* One that writeth of divers matters in verse, as Songs,

Rymes, and such like; as Aratus, Ad. 17. 28. Menander, 1 Cor.

15. 33. Epimenides, Tit. 1. 12.

15. 17. The sharp Top of a thing, Jer. 17. 1. Glittering, or fear, Ezek. 21. 15. marg. Point of Death, Joh. 4. 47. Dying, ready to dye.

In one point, Jam. 2, 10. Anyone particular of the Law, any one fin wherein a man alloweth himself.

Point To bound, limit, or appoint, Numb. 34. 7. In all points Eccl. 5. 16. Every manner of way. D. Transl.

So Heb. 4. 16. In all things. Poilon | See Poilon.

Dote Numb. 21. 8. or Sign. The Original Nes, figuifieth an Enlign or Banner lifted up on high, and is here by the Greek and Chaldee translated a Sign, meaning a Pole, or Perch, which is usually set up for a sign or signification of some thing. Aynf-

'polity Counsel or Advice, either good or evil. Prov.

politiced] Pfal. 144. 12. Cut, hewn, carved, Lam. 4. 6. made fmooth, flick, clear.

1901] To cut or clip, 2 Sam. 14. 25. Mic. 1. 16. Bolle | Numb. 1. 2. or their Skulls, that is, as the Greek tranflateth, their Heads, meaning the particular persons. So in Exod.

38. 26. Man by man, 1 Chr. 23. 3.

To politire, or Defite To make one morally unclean and

finful, Mat. 15. 18. 2. To make one ceremonially unclean, by touching the dead Carcass of a Man, or Beast, Leviticus 21, Hag. 2.

'14.
'3. To pronounce any thing to be unclean, and to forbid fone Creatures as unclean, by fignification, as God did under
 the Law, Lev. 9, 3, 4. or by Nature, as the Manichees, and
 Marcionites did of old; or, by Precept, as the Pope now doth

pronounce some Meats unclean, and so forbids them to some men at all times, and to all men at fometimes, as Lent, &c. for Religion and greater Holiness. Act. 10. 15. What God hath cleanfed do not thou pollute.

4. To tread under foot, Ezek. 16.6. marg.

Poliution] Spoken of a menstruous woman, Ezek. 22. 10. Of Idols, Ad. 15. 20. Of Corruptions in the world, 2 Pet. 2.

Pollur He with cafter, are faid to be two Twins, whom Jupiter begat on Leda, in the form of a Swan; who when they came to age, scoured the Sea of Pirats, and therefore were by the Paining accounted Gods of the Sea.

Domgranate] 1. Artificial, Exod. 28. 33, 34. 1 King. 7. 18, 20, 42. 2 King. 25. 17. Jer. 52. 22.

2. Natural, Numb. 13. 23. & 20. 5. 1 Sam. 14. 2. The Pomegranates being a fweet and favory Fruit, fignifie the Priefts Life and Conversation, the Fruit of his Profession, of

good Relish and acceptation to good People. Annet. on Exod.

The Tree it self is hard and knotty, stretching out more in breadth than in height. The Fruit hath a hard Rind or Pill. but within hath a fleshy substance, wherein are many Kernels, which though it nourish little, yet it is medicinable, as are the Bark, Juice, Blossoms, and Seeds thereof. It cannot abide Cold. Such of the Trees as bear fingle Flowers are fruitful. fuch as bear double, barren.

3. Mystical, Cant. 4. 13. & 6. 11. & 7. 12. See Like a piece of a Pomegranate.

30 the a piece of a comegranate.

30 the series 2 Chr. 4, 12, 13. 07, Bowels, 1 King. 7, 41.

30 onp ] 1. Noife, or tumult, Ifa. 5. 14. Such as is ufual in warlike Conflicts, Ifa. 25, 25. Hof. 10. 4. Amos 2. 2. as the like also in disorderly Feafing and Revellings, especially where Wine hath got the upper hand, chap. 24. 8. Jer. 48.

2. Ones State and Bravery, wherein he prideth himfelf, Ifa.
14. 11. See Ifa. 13. 11. The Glory, Power, and Strength of a Land, Ezek. 32. 12. & 33. 28.

Great Pomp, Act. 25. 23. that is, in a princely manner, and great State, x? modific parmeters, with great oftentation, preparation, ambirtion, &c. The words fignifie, with great Fanta-fie, or vain fiem. Their great Pomp was but a fancy.

\*\*To pointer\*\*] To weigh and confider a thing in our mind, the first was decreased conferration.

before we do agree and consent to it. Luk. 2. 19. Mary pondered those sayings in her heart.

30008 Stews to keep Fish in, either for Sale, or to make use of otherwise when they please, Isa. 19. 10.

Denttus A hand, or of the Sea. One furnamed Pilate, a

Governor of the fews, Mat. 27.2.

[Boutus] The Sea. A Countrey of Afia, 1 Pet. 1. 1.

[Boot] A gathering of waters, Exod. 7. 19. marg. And that ordinarily by means of the Rain, Pfal. 84.6. Whereof there were divers, as of Gibeon, 2 Samuel 2. 13. Hebron, 2 Sam. 4. 12. Samaria, 1 King. 22. 38. Those made by Solomon, Eccl. 2. 6. That made by Hezekiah, 2 King. 20. 20. The Kings Pool, Neh. 2. 14. The Pool of Siloah, Neh. 3. 15. The Pool of Bethelda, Joh. 5. 2. Of those some might be to breed Fishes in, as this last, for the cure of the diseased, and others to furnish waters to the Inhabitants, and water the ground Eccl.

(\$3008] Such as are needy, though they be not utter-ly destitute. Psal. 42. 2. Do Justice unto the Poor and Nee-

2. Such as have extream want of earthly things, even unto beggary. Mat. 26. 11. The Poor ye shall have always with you. Luk. 16. 29. There was a certain Beggar. Alfo, weak, and fick, Pfal. 41. 1. marg.

Yial, 41. 1. marg.

'3. The Godly, being afflicted, who put their truft in no worldly things, but cleave to God in all their Trouble and Calamity. Pfal. 9. 12. He forgets not the Complaint of the Poor. & 10. 14. The Poor commits himself to these. v. 18. Jadg the Poor, O Lord; that is, such as feel their Affictions, and fly to thee only for succor, being forsaken of the World, as godly persons commonly be, for their well-doing, hated, despised, and cast off. Such as are spiritually poor, dejected for their fins, and the just condemnation of them, perceiving also a want of true justice, which is in Christ; and of all Heavenly and saving Graces, Isa. 11. 4. Mat. 5. 3. & 11.5. Ifa. 61. 1. Pfal. 22. 26. Affiicted, Job 36.6. marg.

4. All men, both rich and poor, but especially the nee-

dy. Exod. 22. 25. If thou lend many to the poor with thee.

" 5. Such as want the Gifts of Grace, as true wisdom, the "Fear of God, Repentance and Faith, &c. in this life, and Salvation in the next, Prov. 29. 13. Rev. 3. 17.

" 6. Such as are humble or low in the opinion of themselves, "and their Estates or Gifts, whether great or little, many or few, Luk, 6. 20. Mat. 5. 3. Pfal. 86. 1.

Thus there are both corporal poor ( which are indeed very poor, or poor, but not in extremity, or in a low estate, or which hypocritically make themselves so, Prov. 13. 7.) and spiritual poor, both the ungodly destitute of spiritual Riches, Jer. 5. 4. Rev. 3. 17. and the godly, who are poor in their own eyes, Mat.

[Door] They that have not, I Cor. 11. 22. Comp. the Text

with the marg. the weak or fick, Pfal. 41. 1. marg.

1902 Rev. 3. 17. or, beggarly. Like a Beggar boafting of wealth. Prov. 13.7. Annot.

To grind the face of the poor | To make them fad, either by cruel exacting of their Labors, as the Task-mafters in Aon nouncing sentence against them, as the wicked Judges did in forwalem, in Isaiah his time. Isa. 3. 15. What mean ye to grind the faces of the poor? See Isa. 1. 23. This also is the meaning of that other Phrase, in the same verse, of bearing the poor in 'pieces (as a stone is beaten into small Powder) by exaction and oppression, in publick Judgment especially.

P

' 10 002 in Spirit | Such as being tamed by their worldly ' poverty or other miferies, and having a lively feeling of their spiritual poverty, and wants, and humbled and made lowly thereby. Mat. 5. 2. Bleffed are the poor in Spirit, that is, the 'humble-hearted.

To take care for the relief of ' the needy Saints, and to that end to make Collections through the Churches for them; which because it is a fruit, and confequently of remembrance; therefore such care for the Poor is called remembring them, as Gal. 2, 9. That we should re-" member the poor-

Snow of the 12002 Goods, whereof the Poor were spoy 'led by Oppressors, or Goods taken away by Spoyl. Isa. 3. 14. . The Spoyl of the Poor. &c.

\* The Pool | Such Godly poor as religiously worship God, committing themselves wholly to his protection. Pial. 72. 2.

He hall judg thy poor with Equity. 'needy, and in the Worlds Judgment, of all men most vile and abject. Jam. 1. 5. God hath chosen the Poor of this · World.

' Pope of Bome ] A monstrous person, neither man nor woman, God nor Devil; but partaking in a devillish and brucifa nature; being a man of fin wholly compounded of Im-piety and Iniquity; the Son of Perdition, himself appointed to Destruction, and thirsting after the Destruction and Ruine of others, whom he defires to lead ( with himfelf ) unto the Pit of Perdition, being the Head of that universal Ac postacy and falling from the Faith and Religion of Christ which he impugneth and refifteth (in a most disguised sort) under the Title of the Vicar of Christ, and by pretence of ' defending the Holy Catholick Faith and Church; yet being (indeed) the main Adversary of Christ, sitting in the Tem-'ple of God as God, exercifing Tyranny over mens Consci-ences, nsurping to be Judge of the Scriptures, and Lord of the Princes of the Earth to depose them at his Will, 2 Thess. 2. 3, 4, 7, 8. Revelation 17. 1, 2, 3, 4, 5, 6, 7. & 18.

2, 3.

[Boplar] Of the Rods hereof Faceb made use, in laying when the Flocks came them pilled in the Trougns or waters, when the rious came to drink, Gen. 20. 37. It is called green, not in respect of colour, but of tenderness and moisture, being young, and not hard and dry by growth or age. The Ifraelites did abuse them to idolatrous uses, bof. 4. 13. The Bark, Leaves, young Buds, with Oyntment made of the Buds, are all profitable in Physics. fick. It's a foft and tender Tree, whose Leaves are on the one fide white, and the other of a blackish colour, seeming in the Evening not to be of the same Colour whereof they were in the Morning. The least, Blast of Wind makes the Leaves shake and tremble. From its Roots many Twigs spring forth

\*\*Sopulous | Full, or abounding with People, Deut. 26. 5. Nourilhing, Neh. 3. 8. marg.

Doratha ] One of the Sons of Haman, Eft. o. 8. Dozet] An Entry into an House, Judg. 3. 23. The Temple had a stately one added to the open end thereof, 1 King. 6.3. So before the House of Lebanon, for the greater grace thereof, through which they entred into the House, I King. 7. 6. which had many Pillars in it, by which it's probable there were up-

per Stories therein supported thereby. There was another before the Kings Palace, verf. 7. where the Kings were wont to fit, hear, and determine Causes. In 1 Chr. 28. 11. The Porch is synecdochically put for the whole Temple. That mentioned in Ezek. 4c. 48. was not that called Solomons Porch, wherein Jesus walked, Joh. 10. 23. and wherein the People ran together to Peter and John, and the Cripple healed by them, Act. 3. 11. and wherein the Apostles and the People were all with one accord, Act. 5. 12. That must be some Porch of the Outward Court, for into this, the People, or the Apostles, or our Savior himself never entred, as not being of the Tribe of Levi, and of Aaron's Line, who were only to enter into it. Those mentioned Joh. 5. 2. seem to have been made to shelter fick and lame men repairing to that place, and watching for the moving of the Water, which being suddain, at one fixed time, they could not have been able to attend, had they had no Cover to defend them from the Weather, and place to rest in. The word 500 there used ( whence the Stoicks had their Name ) fignifieth , a private place to walk in , a walk.

Solomors Porch, Joh. 10. 23. that is, that part of the Temple which was built again, after the pattern of the Porch which Solomon builded.

' [Dotter] A Door-keeper, which hath Authority to admit and let in and out of the House where his charge is, being ci-'vil, 2 Sam. 18. 26. Ecclefialtical, 1 Chr. 9. 21. & 2 Chr. 23. 4. 19.
2. The Holy Ghoft, by whom the Doctrine of Christ (that

Door ) doth find entrance into the Faithful, to the enlightening of found Knowledg of God and his Word, John

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Posters] 1 Chr. 16. 42. Heb. For the Gate, marg. 4002TION J A HARTE OF PART III LABOUS OF COORDS.
Give me the Portion of the Goods that fall to me.

2. God himfelf, who is the Life and portion of his Peo-

'2. God himfelf, who is the Lite and portion of his reple. Pfal. 16. 5. The Lord is the portion of my Inheritance.

3. Ordinance, Neh. 11. 23. marg.

4. Such things as belong to one, Eft. 2. 9. See Lot.

30 arting Cometh either of Portus, a Hog, or of Tagging.

490 true | Cometh either of Porcus, a Hog, or of πάρμθη. a Filhers Net, 10 πάρμθη. flould be the fame with παρκεύς a Filher. The Governor of Judea, Act. 24. 27.

\*\* Φ 0 polite[a] To hold fomething as our own, I Corinth.

\*\*7.30. And they that buy, as if they possess of the Matthew

10. Possess no Gold in your Girdles. To inherit, Deut. 12. 2. marg.

'2. To be constant. Luk. 21. 19. Posses your Souls in patience; that is, be constant in patience. I Thess. 4. 4. Pofsegyour Vessels in holines; that is, keep so constantly, and with continuance.

2'3. To be content with that which one hath, as if he had all things, and lacked mothing. 1 Cor. 6. 10. Having nothing,

and yet possessing all things.

'4. Fully to enjoy or inherit by desert. Mar. 10. 17. what hall I do to possesses the first The man which put this question dreamed of deserving Heaven by Works; therefore Christ fitting his Answer accordingly, sendeth him to Muses

Law, not to himfelf. "(Co policis the Mount of Alau To have the Borders and Bounds of the Church of God enlarged, in receiving into the Bosome thereof the Gentiles, when they and the Jews shall be made one People through the Gospei, Obad.

Beffertion Lands which men hold and keep by some proper Right which they have in them, Act. 4. 32, 34, 37. &

2. The Sacrifices offered up unto God, which were the Levites possession. Ezek. 44. 28. For I am their possession. 3. Bufinefs, 1 Sam. 25. 2. marg.

Cattel, 1 Chr. 28. 1. marg.

Lands, Houses, and Habitations, 1 Chr. 7, 28.

6. Rule, or Dominion, Gen. 36.43. P(al. 2.8.
7. Riches, whether in Lands, Goods, Servants, or Cattel, Eccl.

2. 7. Mat. 19. 22.

8. A dwelling place, Act. 7. 5.
9. The Land of Canaan, and the Kingdoms which God gave Israel, Act. 7. 45.

10. Enjoyment of Lands, and other means, for maintenance,

Ezek. 44. 28.

11. Heaven, Eph. 1. 13.

\*Cogtie a Dollethon] To make Sale of it, or to give it. for a just price. Gen. 23. 4. Give me a Poffession to bury my dead

Boffe Con Was in their possifion. Deut. 11. 6. Heb. was at their feet; to usyou rendred in Act. 5. 4. whiles it remained, fignifies a Possession immoveable, an Estate in Land, which is called a Demean, in this very notion of pereny, remaining, because when the Fruit is taken off, the Land remains, and so is applied here to atiqua Poffession, vers. 1. Upon the same account again it's called an Estate, as being a standing, remaining, continuing Possession. Proportionable to this to weader is wealth, in Money, or Lands fold, or put into Money. And then the mean ing of the whole is clear, Was not the Land, Estate, Demeans; thy own Land, Estate, Demeans? And, was not the price for which it was fold, wholly in thy power, i. e. in thy hand? as TI, in the hand, fignifies, in the Power, not as of an Owner, but as a Receiver. As Gen. 24. 10. It's faid of Abrahams Servant, that ail the Goods of his Master were in his hand, as in the Stewards hand to receive, and look to. So that in both respects, the possession being wholly thine, and the money coming wholly to thy hands, paid wholly to thee ( the contrary of either of which would have allowed him some pretence or excuse ) there was no excuse, for thy not bringing according to thy Vow, the whole value of it. Dr. Hammond. on Act. 5.4. Annot. c.

' Poffeffor of Beaben and Carth | The moft juft Owner, Lord and Disposer of Heaven and Earth, and all things in them, by right of Creation and Preservation. Gen. 14.19,

22. The great possessor of Heaven and Earth.

By Possessor in Zechi. 11.5. may be understood such as had any right over the people of God; whether by purchase, Conquest of War, or otherwise. And by Possessions of Lands or Houses, in Act. chap. 4. vers. 34. such may be understood as were Owners thereof, or had them in their

'Dolbil. 1. That which may be done, though it never be done. Mat. 19, 26, with God all things are pofficle.

2. That which may be effected, Mar. 9. 23. Rom. 12. 18. by the interposition of [ ] cometh of the Greek u va, so doth or for the effecting whereof there was probability, Act. 20.16.

3. Convenient and necessary, Gal. 4. 15.
4. Standing with Gods Will and Decree, Mat. 26. 39.

• Dot pefuble or impefule.] Some things which cannot be done, no not of God himfelf, in respect of his Decree and revealed Will, though it might be done in respect of his ab-'folute Power. Heb. 6. 4. It is not possible that they which were once enlightened, if they fail, &c.

2. That which can never be done by any humane firength,

Mat. 19. 26.

10 of A part (in probability) of that frame of wood, or Building, wherewith the Tabernacle was compassed, to preferve it from being hurt by the weather: For otherwise the Tabernacle made by Moles had neither Gates nor Polts, but only a Hanging or Curtain in the Entry of it, Exod. 28. 36. Annot. on I Sam. 1. 9. A Door-post, Deut. 6. 9. or, of a Gate, Judg. 16. 3. 3. 30 [ft] A speedy Messenger, Esth. 3. 13, 15. & 8. 10, 14. Job 9. 25. 2 Chr. 35. 6, 10. Jer. 51. 31.

3502e:tr) The Generation following, Plal. 109. 13. People that should be born, Plal. 22. 31. Off-spring, Job 27. 14.

Seed, Pal. 25, 13. Children, Pal. 78.6.

1301 A Vefiel of Earth or other Metal, for uses in a Fa-

"mily, 2 King. 4.38. Eccl. 7. 6. o.21. The power of God over man his Creature, is greater than of a Potter over his Pot; for God made the matter whereof man was made, fo did not the Potter; therefore, ereat cause why man should not reason against God.

3. Calamities, and great Affictions, Pfal. 68, 12. Though you have layn among the Pots. It is a Metaphor from Kitchin and Scullion Boys, which in time of War follow the Camp,
where to defend themselves from wind and weather ( the 'injuries of the Air ) they lye down between their Chimneyfruff, on the Hearth-flones, and fmoaking rufty Pots, which all to be much and black them. To this sence is the place of Ezek. 40. 43. To be interpreted.

4. Slavery, and base Drudgery, Psal. 81.6. 5. Jirusalim, Ezek. 24.3.6.

6. A measure of the same quantity with the Log, containing fix Eggs, that is, half a Pint, or a pint and an half, Mar. 7. 4.

Dot Heb. 9. 4. Wherein was the Golden Pot. He faith that there were three things laid up in the Ark, the Pot of Manna, Aarons Rod, and the Tables of the Covenant. They conceit well, that fav. the Ark is the Church; the Tables, the gord; the Manna, the Sacraments; and the Rod, the Discipline. Leighs Annor-

'mnip Dotentate God the Father being compared with Chrift, as he is incarnate, so as the Godhead of Chrift, and Spirit is not excluded by this word [Only] neither here nor

elsewhere, 1 Tim. 6. 15, 16. Joh. 17. 3. Hebrew, and Chaldee, a fat Bull, or the fructifying of fatnes. An

There we, and counter, a fat But, or the pullifying of fatness. An Officer of Pharaob, Gen. 37. 36. & 39. 1.

Dottybersh Heb. & Syr. scattering abroad Fatness, or the making bare of Fatness, or the revengement of Fatness. The Father of Toleph's Wife, Prieft, or Prince of On, Gen. 41. 45.

Dotfbearn | A piece of an earthen Veffel . Job 2. 8. Frail

and brittle man, Ifa. 45. 9.

Potrage Broth, wherein Herbs are boyled, 2 King. 4. 38. That which facob fold unto Efau was red, Gen. 25. 30. which might be by some Herbs, as Lentiles, whereof they were made, Ib. 34. or by fomewhat put therein, which might give them that colour, as Saffron. The word red is doubled, because the Pottage was red, as the good good, Judg. 11.25. emphatically fignifieth very good, and naught naught, Prov. 20. 14. very

naught. Dotter | One who working in Clay maketh Pors, Ifa. 41. 25. Jeremiah 18. 2--6. God our Maker, Isa. 64. 8. Rom.

\*\*Benertp Lack, want of things necessary, need, scarcity, Prov. 30.8. This cometh through sluggishness, Prov. 6. 11. & 20. 13. & 24. 34. Miserableness, Prov. 11. 24. Refusal of Instruction, Prov. 13. 18. Drunkenness and Gluttony, Prov. 23. 21. Following after vain Persons, Prov. 28. 19. Hasting to be rich. Ib. 22. The effect whereof is Destruction, Prov. 10.15. One may be outwardly poor, yet spiritually rich, rich towards God, Rev. 2. 9.

Dound 1. The name of a Measure and Weight, containing twelve ounces, or twelve and an half, Joh. 12. 3. & 19.

2. A Sum of money which in Gold weighed one hundred Shekels, I King. 10. 17. comp. with 2 Chr. 9. 16. Whereof the value was 75 l. in filver, it weighed fixty Shekels, Ezek. 45.12. So that it valued 7 l. 10. s. Godwyn, p. 3 26. As mina

μνα of the Hibrer, 13. Pourtrap To describe, write, express, draw out, resem-

be, counterfeir, Ezek. 4.1. To carveor paint, Ezek. 10. To be fet forth in lively colours, Ezek. 23. 14.

Dounder | Small duft. Deut. 28. 24. The Rain of thy Land, powder; that is, in stead of rain, your air shall be filled with Dust, which the Wind and other things raise in the time of drought.

Grind to Powder, Math. 21.44. that is, break him in pieces; fo as Chaff useth to be scattered with the Wind. Some understand this both of temporal and eternal Destructi-

Ground it to Powder, Exod. 32. 20. that is, Till it was small, even as dust, that they might drink thereof, and it might be abolished.

There's mention made of the Powder of the Merchants. Cant. 3. 6.

(Dower ] I. Divine Might, whereby God can do, and doth all things whatfoever he hath purposed to do, and hindereth whatsoever he will not have done. Mat. 6. 13. Thine is the Kingdom, Power and Glory. See Almighty.

"There are 7 degrees of power to perfect any thing, Dr. "Andrews in 2 Cor. 3. 5.

" I. To think. " 2. To understand.

"3. To will or defire.

"4. To speak of it or for it.

" 5. To begin to work, or to attempt it.

"6. To work it.

"7. To finish or accomplish it. All these may be in us, but " not be of us.

nor se or us.

\*1. Nor finishing. Rom. 7. 8.

\*2. Nor doing, Joh. 15. 5. Rom. 7. 17. Ifa. 26. 12.

\*3. Nor beginning to do. Ifa. 37. 3. Phil. 1. 6.

\*4. Nor to ipeak, Prov. 16. 1.

\*5. Nor to will, Phil. 2. 13.

" 6. Not to understand, Rom. 8.7. 1 Cor. 2. 14.

" 7. Not to think, 2 Cor. 3. 5. Pfal. 94. 11.

'II. Absolute right and authority to do a thing. Matthew 9.6. The Son of man bath Power on Earth to forgive Sins ; that is, he which is the Son of man (being God) hath this pow-

'III. The effectual force of the Holy Spirit, working mightily in the Hearts of the Elect, both for their Converfion from Sin to Grace, and confirmation in Grace. Eph. r. 19. According to the working of his mighty Power. 2 Theff. 1.

'IV. Prerogative or Dignity, 1 Cor. 9. 5. Joh. 1. 12. To fo many as received him, he gave power to be the Sons of God; that is, the Right and privilege of Sons; that it cannot be meant of

free-will, is plain, by verf. 13. 'V. A mighty Instrument of Gods power. Rom. 1. 16. The Gospel is the Power of God to Salvation. 1 Cor. 1. 18. To us that are faved it is the Power of God. A means of the faving power of God. Metalepsis.

VI. Inward strength of a renewed soul, whereby it is able able to refift Evil, and to do Good. 2 Tim. 1. 7. God hath gi-

ven us the Spirit of power.

'VII. That most excellent strength and agility, wherewith the bodies of the Elect shall be endued after the resurrection. 1 Cor. 15.43. They shall be raised again in power.
VIII. Signs and wondrous Works, done by the mighty

Hand and power of God. 1 Cor. 12. 10. Effects of his Pow-

er, called Power by a Metonymy.

'IX. Such persons, as have the gift and power to do Miracles, and Works of Wonder. 1 Cor. 12. 28. He hath ordained

Powers; that is some to do Miracles.

'X. A Lawful Magistrate, enabled of God with Authority and Might, to execute his Judgment. Rom. 13.1. Let every Soul be Subject unto the higher Powers. Also, it fignifies the Authority it felf, and publick Right of Governors, Joh. 9. 10.11.

'XI. A Vail or Covering which Women did wear, as a Token of that power which their Husbands had over them; and of their subjection thereunto. 1 Cor. 11. 10. For this Cause a Woman ought to have Power over head; that is, a fign of pow-

XII. Extraordinary ftrength, given of God to some perfons, therewith either to do great good, or greater harm. Luk. 9. 1. He gave them power over all Devils. Act. 1. 8. Rev. 9.3. Unto the Locust was given power, as the Scorpions of the Earth have power.

'XIII. Wicked or good Angels, which are of exceeding ffrength, and have leave and commission of God, to do mighty things; and therefore are called Powers. Col. 1. 6 16. By him were created Powers, Principalities. Eph. 6. 12.

we wraftle against Principalities and Powers. Devils are called Powers in the plural Number, to teach that they be mighty 'and many; and Power, Eph. 2. 2. in the fingular Number, to fliew these many to be but one Corporation or Army, ready, ready with joynt Force, and one mind, to conspire and fight against the faithful to destroy them; yet so as they do wholly 'and for ever prevail against none, save such as be addicted to 'Disobedience, Eph. 2. 2. See Col. 2. 35. where evil Spirits \*are called Powers.

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"This power is natural to the Spirits good and bad, being "Gods gift to them by Creation, and their property by Poilef-"fion, and is in it felf, and of it felf good; but the abuse " of it to evil, is not natural to the Devils, but accidental, and " is later than their Creation.

"The power of Angels, good or bad, is two-fold:

" I. Within them, or natural, called Nivaus, potentia,

" 2. Without them, or accidental, called ¿groia, potestas, "( i. e. ) Authority, Leave, Liberty or Committion; without "this (which God granteth or denieth as he pleaseth ) the er former cannot work. But the former God never taketh from "them, as being part of their created properties.

'XIV. Excellent and fingular Gifts of the Spirit. Act. 6. 8. Stephen full of Faith and Power, did Signs and Miracles, &c.

'XV. Kingdoms and Nations, which have great power, Luk.

4. 6. All this Power will I give thee.

It's also put for Might, Deut. 8, 17. Hand, Ib. 32, 36. marg. Job 5, 20, marg. Substance, 1 Sam. 9, 1, marg. Strength, Job 26. 2. Dominion, 2 Chron. 32. 9. marg. Arm, Ezek. 22. 6. marg. Palm of the Hand, Hab. 2. 9. marg. Liberty, 1 Cor. 8 9. marg. & 9. 5. It's spoken of God, I Pet. 1.5. Whose 8 9. marg. & 9. 5. 115 spoken of 603, 1 ret. 1.5. whose Power is great, Pfal. 147. 5. Mighty, Luk. 6. 42: Eternal, Rom. 1. 20. Exceeding, Eph. 1. 19. Glorious, Col. 1. 11. Divine, 2 Pet. 1. 3. Of Christ, Mat. 9. 6. Who is the Power and Wildom of God, 1 Cor. 1. 24. Of the Holy Ghoss, Luk. 1. 35. & 4. 14. Of Angels, 2 Pet. 2. 11. Great Man, Efth, 1. 3. Deut. 4. 30. The Holy People, Dan. 12. 7. Prophets, Luk. 1. 17. Apostles, Mat. 10. 1. World, Luk. 4. 32. Rom. 1. 16. Godlines, 2 Tim. 3.5. Endieß life, Heb. 7. 16. Gods works, Psal. 1111.6. Mans Hand, Prov. 3. 27. Mans Iongue, Prov. 18. 21. The flame, Ifa. 47. 14. Lions, Dan. 6. 27. The Grave, Hol. 13. 14. Satan, Act. 26. 18. Darkneß, Col. 1. 13.

\* 31 power | Universal power over every thing, in Heaven \*and Earth, without exception of any, Mat. 28. 18. All power is given unto me. This power, the Father, (as God) gives; the Son (as Mediator) receives it. Alio, Power of fundry kinds, or divers, 2 Theff. 2. 9.

Downer of his Ebriff | The unconquerable Might, whereby Christ protecteth his Members against all the Powers of Dewils and Hell. Rev. 12. 10. Now is the power of his Christ. His Christ .

1. For distinction, other Kings were set up and Anointed by men.

2. For Eminence.

2. For near relation. Leighs Annot.

" How tobet the fit? The Rule and Authority which, by Gods Dispensation, is given to some Angel, over the Element of Fire, for the ordering of it; as to some other Angel is like Power given over the Waters, as Rev. 11.6. & 16.5. The Angel of the waters. Angels being for this purpose termed Principalities, Powers, and Dominions; because to them is committed of God the ordering and conservation of the Creatures, Rev. 14. 18. An Angel which hath Power over the fire. Some expound this of Christ, who is said to come, to fend fire into the Earth. Some, that the Angel should execute Gods vengeance upon the bloody Kingdom of Antichrift, with fiery and fervent affection. But others more probably, yet understand this of the ability and strength whereby some 'Martyr fhould bear and overcome the violence of the fire, "( which is to have power over the fire ) applying it to Thomas \* Cranmer, sometimes Arch-bishop of Canterbury, who not only gave his Body to be burned of the sire for the Truth, but al-6 fo fuffered his right Hand to be first devoured, by which he had subscribed against the Truth; and thus had he power over the fire.

It may be that Angel spoken of, chap. 8.5. who stood at the Altar of Incense, and took fire from the Altar of Burnt-offering, and cast it on the Earth, from whence followed the Judgments there ensuing. And in that respect he might be said to have power over the fire. Or, at least, it may be an allusion to that flory, and may represent such, as by their fervent Prayers could prevail with God to bring his Judgments on Antichrift, and his Followers, and as it were command Ministers and Rulers to go about it, stirring them up with the slaughter of those Martyrs which lay under the Altar, chap. 6.9. Or, this Angel is faid to have power over the fire, that is, to restrain the Fire of Contentions (Judg. 9. 2c.) from amongst Protestant Princes,

that they might joyntly fight against the Pope. Annot. Domer | Might, ftrength, and ability to hurt and annov either Bodies (as Scorpions do by a natural strength) or

Souls and Bodies both; as Turks, Sarazens, Popish Monks and Fryers, by their Civil and Spiricual strength, enabling them to put forth the Sting of their Tyranny and Idolatry to the wounding and destroying of innumerable persons. Rev. 9.4. And power was given to them, as the Scorpions of the Earth have power. Rev. 17. 13. They shall give their power to the Beaft.

6 2. Rule and Dominion. Rev. 20.6. On him the second death hath no power.

'3. Praise and consession of power and divine might and ftrength, to belong of right to Christ. Rev. 5. 12, 13. Power. In Power, and in the Doip Shoft | That ftrength and virtue which the Holy Ghost hath ministred, and namely, the assurance and chearfulness of heart, 1 Thest, 1.5.

Dower of his Glorious power, fo called, for the manner of strengthening and delivering the Saints by weak or no means: Also, for the event or end of their upholding and prefervation, which is his Praise and Glory, Coles. 1 11

Domer of God] The most Mighty and Powerful God. Matthew 26. 64. Sitting at the Right Hand of the Power of God.

'2. That notable Virtue and Might given to the Apostles not only to work Miracles, but also to tame and bridle the wicked. 2 Cor. 6. 7. By the pomer of God. Christ is called the Power and Wildom of God, both by Efficacy and Effence. 1 Cor. 1. 24.

Damer | On the right hand of power, Mat. 25. 64. The right band of Power, is the right hand of God the Father, who is called Power by the Hebrews. So the right hand of Greatnes, Heb. 8. 1. So I Pet. 4. 14. The Spirit of Glory, is the Spirit of God. Dr. Ham. Annot. &.

For this Cause ought the Woman to have Power on her Head, 1 Cor. 10. 11. What the word ¿ Euria here fignifies, will be best conjectured by looking on the Hebr. word, which fignifies the Womans Hood, or Veil, and that is TITT whose theme TIT, fignifies dominion or power over any thing or person; according to which notion of the theme, the word ¿guria must needs be answerable to the Hebr. 777, and consequently, though it figuific power primarily, is yet fitly fet here to figuific a Vill (and by the vulgar Translation, in some Copies rendred Velamen) by the same proportion, as Till, deduced from a Root fignifying Power, is put for a womans Veil, Cant. 5.7. & Ifa. 3. 23. And fo Gen. 24. 65. & 38. 14. And this more fit-ly, in respect of the discourse or rational importance of this place, which verf. 8. proves that the Woman should wear a Covering, in token of her Husbands power over her. And for the Womans Head, it fignifies her Head and Face both, which were customarily covered with a Veil, and it was counted immodest to be without it. And the woman must be covered because of the Angels, i. e. the ought to do that which was most decent in that place where the Angels were present to behold them : and that yet more particulary, when she hath those Angels ( which wie to be present in such places ) for example also, who by covering their Faces used to testifie their subjection toward God, Isaiah 6. 2. Dr. Hammond. Annor. c. d. e.

' Dawers of Deaben The Heavens or Celeftial Orbs and Spheres, being exceeding firm and ftrong Creatures, and exercifing great strength upon these inferior earthly Bodics. Mar. 24. 29. And the Powers of Heaven hall be Shaken.

with the Jews, Gods People, shall infest and hurt others. but passively, the Power by which they shall be grievously hurt and wronged. Dan. 12. 7. To featter the Power of the Holy People. Such a passive Construction is found. Gen. 16. 15. My Wrong ( not, which I do, but which is done

'Dower ober Bindreds, and Conques, and Parions The largeness of Antichrists Jurisdiction, that he should firetch his Throne far and wide, even into all the world. as verf. 3. Also the universality of his Tyranny, which should kill and destroy not a sew people (as all Histories, and lamentable Experience witness) so as the Title of Catholick, which he affumeth, do well agree to him; to wit, a Catholick Tyrant, and a man of Catholick Cruelty. Rev. 13. 9. And Power was given him over every Kindred and Tongue

Bower over Pations | Victory and Dominion over all the Enemies of the Church, whether open Contemners, ( as then were Jezebel and the Nicolaitans, and fince the Turks, chiefly the Bishop of Rome, and his Clergy ) or such as were Members of the Church in Name only, and profession. These are here called Nations and Gentiles, (all Gentiles K k k 2

fincerely professing Christ, being reckoned for Israelites.) Rev. 2. 16. I will give them power over the Nations. These 'are here threatned to be broken in pieces as an earthen Veffel, which is eafily crushed, (and cannot be repaired) by

the power given to the Church. Dower ober (Maters ] See Power over fire. Howbeit, fome expound these words more mystically, not unprobably, (this Book being fo mystical ) for power to turn the Truth into Lies and Errors, as Agyptian Waters were changed into Blood. Rev. 11. 6. And have power over Waters, &c. See

Rev. 8. 8. The third part of water turned to Blood; that is, the found Doctrine corrupted, being turned into a degenerate

Such like power indeed Moses and Aaron used, when they brought Ifrael out of the Agyptian Bondage. Whence I gather, that the power of the Witnesses figured by this Type, pertaineth not to all the days of the mourning Prophesie, but to the end of them, or the time of the Phyals; to wit, when by the Conduct of the Witnesses or Prophets, as it were of Moses and Auron, the Christian People is to be brought out likewise from the Tyranny and Servitude of the Beast, by Plagues, expressed after the manner of those of Agypt.

Powerful] Pfal. 29. 4. Heb. in power. Annot. With able power. Aynfw. Spoken of Paul's Letters, 2 Cor. 10. 10. and the word of God, Heb. 4. 12. By this word the Septuagint often in the Old Testament rendred an Heb. word, which signifieth prævalidum, (very ftrong, or mighty, of great power) as being in authority superior to others, Jer. 9. 23. Leigh

Crit. Sac. in love of c.

10 ower Col. I. 16. The Angels are called Thrones, Dominions, Principalities, and Powers, because God by them governs the Nations, and (as some think) moves the Heavens, reftrains the Devils, works Miracles, foretels things to come, protects the Faithful, and exercifeth his Judgments upon the World; yet so as these Names may be given to all Angels in divers respects, and upon occasion of divers imployments; or, they may be given to some Angels for a time and not for ever. Byfield on the Coloff.

And Powers, Col. 2. 15. Hereby the evil Angels may be understood, called Powers, for their ability and force of working.

Powers of Heaven, Mat. 24. 29. Durague ordinarily fignifieth an Hoft or Army, and Nyams Legra, answerable to TINATY
DIDIT, the Powers, or the Hofts of Heaven, are the Sun, Moon, and Stars, that move and shine there. These are used in Prophetical, i. e. figurative Writings to denote the then Church of God, the People of the Jews, (according as the Temple is called the Camp, and all things in it are express by that Metaphor of a Militia ) So when Dan. 8. 10. it is faid of the little Horn, It waxed ereat, even to the Hoft of Heaven, and it caft down some of the Hoft, and of the Stars to the ground, and stamped upon them. There is little doubt but that the Tews are meant there, by the Holt of Heaven; for otherwise it would not be very intelligible, of the Stars of Heaven, how they should be cast down to the ground and stamped on, save onely in this sense, as Jerusalem is said elsewhere. Luk. 21. 24. to be troden under foot by the Gentiles. According to this Notion of this Phrase, all the rest of this verse will be interpretable that the Sun, i. e. the Temple; the Moon, i. e. Ferufalem, the chief City; and the Stars, i. e. the rest of the leffer cities, and so all together making up the Host of Heaven, i.e. the whole Nation and Church of the Jews, shall be brought down from the flourishing condition which they had formerly enjoyed, many Cities, Ferusalem particularly, utterly destroyed, and the whole People shaken, endangered shrewdly, brought very near, (only a Remnant escaping, according to the Prophesies ) to utter destruction. (See Isa. 13. 10. & 34. 4. Ezek. 32. 7. Joel 2. 31. & Rev. 6. 13, 14. And so agreeable to this exactly will that Voice of Jesus the Son of Ananias be we we to the City, and to the People, and to the Temple. Dr.

Domers of the entiels life The firength and vertue of a \* life which knows no end, but is eternal, Heb. 7. 19. Heb. 1.
3. by the word of his power, that is, by his powerful Word or by his word of powers, by his mighty Command, and according to his own will and pleasure, chap. 11. 3. Annot.

Heb. 2. 14. that hath the power of death, that is, through fin whereunto he had seduced man, and under which he kept him

Still, 1 Cor. 15. 56. Annot.

Be subject unto Powers, Tit. 3. 1. Such as exercise delegated authority, and hold from those who have primary and plenary power under God, as Vice-gerents or Vice-roys under the King, Prefidents of Provinces, Lieutenants over Countreys, Mayors of Cities or Towns, &c. Taylor on Tit.

Heb. 6. 5. And the powers of the world to come. Some interpret it of the world under the days of the Gospel they may have a taffe of the Gospel-ordinances and Privileges. Some | fions which at all times may induce every one of us, as our

understand the Gift of Miracles in the Gospel time, which is the world to come, in respect of the Texilly Pedagogy, rather the wonderful Works of the life to come, as Glorification, and Salvation, whereunto most refer it. A Hypocrite may apprehend some excellency of the Resurrection, conceive the manner of the day of Judgment. God lets in a glimpse of Heaven, (Numb. 23. 10.) or a flash of Hell upon the Conscience.

Dour is, To empty more or less out of one thing, into or upon another, and that of all liquid things, as Oyl, Lev. 14. 18. 2 King. 9. 6. Blood, Lev. 17. 13. Water, Numb. 24. 7. Rain, Jeb 36. 27. It's spoken of Ashes, Lev. 4. 12. Money,

Figuratively, it's taken for very large, abundant, and muchness of that whereof it is spoken; as, of Gods Indignation, Fury, Wrath, Anger, Pfal. 69, 24, & 79. 6. Jer. 10, 25, & 44. 6. Of the Gitts of his Spirit, Joel 2, 28. Zech. 12, 10. Ad. 2, 17, 18. Of his Grace, Pfal. 45, 2. Of his temporal Bleffings, Mal. 3. 10. Of mans Soul and Heart in prayer, Pfal. 42. 4. & 62. 8. & Lam. 2. 19. So of Curfe, deep sleep, Contempt, &c. It's put also for, to belch or bubble. Prov. 15.1.

" Co pour out To give and befrow very liberally and frankly. As in Ifa. 53, 12. He poured out his Soul to death. Act. 2. 17. I will pour out my Spirit upon all flesh. Joel 2. 28. Zech.

49 opton | Spoken of Serpents, Deut. 32, 24, Dragons, Ibid. 3. Asps, Job 20. 16. Adders, Psal, 143.3. Put for corrupt Doctrine, and ungracious Works, Deut. 32.33. and for the Malice and mischievous words of the Wicked, Psal. 58. 4. Rom. 2. 13. Jam. 2. v. 8.

\* Poplen of Alps | Malicious and bitter words, cast out against such as be absent, to their great hurt. Rom. 3. 13.

he Poyson of Asps is under their Lips.

'Dopton of Deagons | The wicked ungracious works of angodly men, which are as unpleasant to God, as the poylon of Dragons to men. Deut. 32. 33. Their Wine is the poylon of Dragens.

Practice Applyed to mischief, 1 Sam. 23. 9. Wicked works, Psal, 141. 4. or practices in wickedness, Hypocrise, Isa. 32. 6. Iniquity and Evil, Mic. 2. 1. Spoken of the little

Horn, Dan. 8. 9, 12. and King, Ib. 23. 24.

Dentites Covetous practices, 2 Pet. 2, 14. It fignifieth not onely a bare defire of having more, but such whereby one taketh away other mens Goods by force or fraud; which therefore Erafmus rendreth Rapinas, Rapines. And the Apostle doth therefore use the plural number, to shew that those Seducers, that they might heap up riches by deceiving the simple, used not one onely way, but were acquainted with divers cunning Devices. See Leigh Crit. Sac. in Alsonegia.

' Praise A confession and due acknowledgment of the great and manifold excellencies and perfections that be in God. Pfal. 136. 1. Praise the Lord because he is good, for his Mercies endure for ever. Pfal. 117. 1, 2. & 103. 1, 2, 3.

2. Commendation, and speaking forth the good things that be in other men. Prov. 27. 2. Let another man praise

'3. The matter, argument, and occasion of praise, Exod.

15. 2. The Lord is my strength and praise, Pfal. 118. 14.

4. Protection and defence; as when it is set against revenge and punishment, Rom. 13.3. 1 Pet. 2.14.

5. Incouragement, 1 Pet. 2. 14. 6. Thanksgiving, Psal. 100. The Title.

Virtue, 1 Pet. 2. 9. marg. 8. Honor, Pfal. 71. 8.

Patile | Confession of such perfections and excellencies as be in God, or in Christ, &c. and to acknowledg these exectlencies, is to praise. Rev. 5. 13. Praise and honor, & 19.5. Praile our God.

Paaise Heb. 13. 15. By bim therefore let us offer the Sacrifice of Praise, &c. By the Sacrifice of Praise he means the Eucharift, as it is called usually in the antient Liturgies, and writings of the Fathers. For to this purpole is the whole Difpute of the place, that in the Sacrament Christians communicate in the Sacrifices of Christ crucified (which the Fews can have no right to ) instead of all the Sacrifices of the Law. And therefore by doing good and communicating, he means the Oblations of the Faithful, out of which at the beginning the Poor and the Rich lived in common at the Assemblies of the Church. Leighs Annor.

Out of Thorndikes Discourse or the Rights of the Church in a Christian State. Others understand it of the Duty of Thankfulness, to the offering of which Sacrifice infinite to the occaCreation, Redemption, Health, Strength, Peace, &c. To flew forth, Pfal 9. 1. Declare his doings. Ibid. 11. Magnifie, Pfal. 69. 30. Glorifie, Pfal. 86. 12. Exalt Pfal. 118. 28. Celebrate, Ifa. 38. 18.

The object hereof must not be the wicked, Prov. 28, 4, no our felves, Prov. 27. 2. but God, Pfal. 104. 35. who is to be praised, as of Angels, Psal. 148. 2. and men, Psal. 107. 8, 15, 21, 31. So of every thing that hath breath, Pfal. 150. 6. and is to be praised always, Ibid. 145. 2. with gladness, 2 Chr. 29 20. and not only outwardly by mufical Infruments, Pfal. 150 3, 4, 5. and Songs, Ibid. 28. 7. the Voice of Joy and Praile Ibid. 42, 4. with the Mouth and Lips, Ibid. 51. 15. but inward Jy also, with the Soul, Ibid. 104. 35. with the whole Heart, I bid. 138. 1. and that both with understanding Ibid. 47. 7. and

uprightness, Ibid. 119. 7. the honour of their Victory, and to offer some part of their Feast to their Honor, as the manner was, Dan. 5. 4. This was one cause that Daniel, chap. 1.8. refused to feed on the meat of the Kings Table, for that a part of it had been con-'fecrated to their Gods, and fome of their Meats were forbidden by Moles, as unclean.

Deated The Queens and the Concubines they praised her. Cant. 6. 9. The Spoule here as Ifrael of old is praifed and counted happy for the great Bleffings of God upon her, whom he hath made high above all Nations which he hath made, in Praise, and in Name, and in Honor, Deut. 26. 19. See Deut. 4. 6. Act. 5.13

The profane World are forced to prefer the State of Gods Children before their own, and to wish they were like unto them, as Saul, Pharaob, Balaam, and others did-

Dearicings | Judg. 5.22. that is, tramplings, or plungings,

Beating fool One that shews the folly of his heart by irregular speech, Prov. 10.8. A vain talker, one that chattereth (as Birds ) he knoweth not what; one that speaketh gloriously, or with ostentation, but to no purpose, whose words (pot-like) boyl or bubble out of their mouth. See 3 Joh. io.

Coprap To defire fome lawful and needful thing of God alone, with trust to have it, for the merit of Christ one-'ly. Act. 10.9. Peter went up noon the bouse to pray. Mat. 6.9.
'After this manner pray ye. Act. 12. 12. Mar. 11. 24.
'2. To crave fomething with the voice onely without faith

'in Chrift. Luk. 18. 10. They went up into the Temple to pray. vers. 11. This is vocal Prayer only, and the former is both e vocal and mental. This distinction is grounded on Rom. 6 10. I.

3. To worship God. A Synecdoche of part for the whole.
Luk. 19, 46. A House of Prayer.
4. To conceive a form of Prayer wherein to go before

the people; as the Teacher doth in the publick Assem-6 blv

5. Also to partake in publick Prayer, 1 Cor. 11.4, 5.

6. To crave something with the mind only, Exodus 14.

"15.
"7. To pray for the confusion of the wicked, in respect of their fins, policies and " their persons, and not in respect of their fins, policies and " power, (which it is lawful to do) feemeth to be rather a Pro-"phefie of the godly, in what state the wicked (their ene-mies) should be in time (God so revealing it to his Ser-"vants ) than any Prayers that their Enemies might be fo. See "Pfal. 107. 9. and compare it with, Act. 1. 26. See St. Augu-" stine upon Psal. 35.

This is to call upon, Gen. 12. 8. Intreat, Gen. 25. 22. Cry to the Lord, Exod. 2. 23. Beseech the Lord, Exod. 32. 11. Pour out the Soul, 1 Sam. 1. 15. Lift up prayer, 2 King. 19. 4. Make supplication, Job 8. 5. Lift up the Soul. Psal. 25. 1. Seek the Lord, Ibid. 27. 8. Make intercession, Jer. 7. 16. Make re-

quest, Phil. 4.6.
'Daper] The whole Service of God, and every part of it.

Mat. 21. 13. An House of Prayer.

2. That one part of his Worship, called Prayer and Peti-'tion. Jam. 5. 15. Prayer of Faith. Prayer cometh of a word 'in the Hebrew, which fignifieth Appeal, Interpellation, Intercession, whereby we refer the cause of our selves, or others, unto God as Judg, calling upon him, appealing to him for 'Right, presenting our selves and our Cause unto him, as to one which hath power to determine Causes, and to whom Appeals may be made.

'It's a work of the believing Soul, defiring of God alone,

things lawful and needful; with confidence to obtain them, through the alone mediation of Christ, to the praise of the Mercy, Truth, and power of God.

Prayer is either private, or publick; for our felves, or others; for the having of good things, or removing things

evil. Whence arifeth the difference, and divers kinds of Prayers, mentioned, 1 Tim. 2. 1. Let Supplications and Prayers, Intercessions and giving of Thanks be made for all men. It's put for secret speech, Isa. 26. 16. marg. Hereof the Lord

onely (as of praife) is the object, Pfal, 50. 15. Nor must we pray for our selves only, we must for othersalso, Jam, 5. 16. and that servently, Col. 4. 12. sincerely, Pfal, 17. 1. boldly, Nel. 4. 16. constantly, Col. 4. 2. with faith, Jam. 5. 15. Not without Recommend Pol. 66. 18. Ier. 6. without Repentance, Pfal. 66. 18. Jer. 36. 7. This is both mental, and vocal, ejaculatory, and occasional; every way useful, and accordingly successful, as for the pardon

of fin, 1 Joh. 5. 16. the procuring of health, Jam. 5. 15. ftrength, Judg. 16. 28. Children, Gen 25. 21. Victory, Exod. 7. 12. Wildom, Jam. 1. 7. and io in other particulars.

'Inflant in praper One earnest and constant ( though

he be not heard at first ) in calling upon God on all occeasions, continuing till he be heard, Rom. 12.12. Luk. 18. 1.

2 Theft, 5, 17.

22 Theft, 5, 17.

22 Theft, 5, 17.

23 reper ] Job 15. 4. or speech, marg. where Prayer was wort to be made, Ad. 16. 13. A place of Prayer was reputed to be, Semifer a place or we thought there was an Oratory. Hogorapy fignifies a place fee apart, or accustomed for the Service of God; and the custom of building such is said to come from the Fact of Isaze, Gen. 24. 62, 63. where it's faid that he went out into the field, or to a well, to pray, faith the Chald. Par. and therefore they built these Profeuchæ in fields, for the most part near Fountains or Rivers or Brook sides, which the Idolaters imitated, Ifa. 57. 6. (and such perhaps it was where they prayed, chap. 21.5. or on Mountains, as that Luk. 6. 12. which the Idolaters imitated also. That this here was such a one, may appear not only by that which is here faid of Paul, that he fate down and spake to the woman, making it a place not to pray, but to preach; but also by the express words of Epiphanius. There were (sith he ) anciently some places of Prayer without the City, both in Judea and among the Samaritans; and there is a place of Prayer in Sechem ( which is now called Neapolis ) without the City, &c. which is near this very place which is here spoken of, vers, II. Besides the Syriack is distinct and punctual in rendring it. not. a.

" To preach To declare the Will of God by voice for the Instruction of the Church , Mar. 1. 49. He preached in their Synagogues. The Greek word [kerux] fignifieth an Ambassador, which publisheth and spreads abroad the mind and Message of God, touching mans Duty and Salvation, Rom.

'Preaching is an action of the Ministers of the Word, foundly interpreting and opening the fense of the Scriptures, by the Scriptures; with Application of them unto the use of the Church, by Doctrine, Exhortation, Reproof, Convincing, and Comfort. Mar. 2. 2. He preached the word to them. Luk. 4. 18, 19, 20, 21. He took and be Book, and read, and faid, This day is the Soripture fulfilled in your ears. Allo, 1 Cor. 14. 3. He that prophesieth; that is, Preacheth, speaketh to men to edi-fying, to exhortation, to comfort. See Neh. 8.8. And he read in the Book of the Law, and gave the serse according to the Scrip-ture. (Thus Tremelius translates it out of the Hebrew.) Act. 6. 20, 20, 21. He preached chrift, proving that this is the way first that is to say, He compared Scripture, which joyn all parts together, as cunning Crafts and, which joyn all parts together, to make them agree one with another. This is preaching in the ordinary Phrase of the Scripture. Indeed, every declaration of Gold Will gether by A fill store. every declaration of Gods Will, either by Affiliations, Bleffings, Readings, and Creatures, or otherwife, may generally and improperly be called Preaching.
As the Matter hereof must be the Gospel, Mar. 16. 15. The

Word, Act. 13. 5. Jefus Chrift, Act. 17. 3. The Faith, Gal. 1. 23. The Baptim of Repentance, Luk. 3. 3. The glad Tydings of the Kingdom of God, Luk. 8. 1. The things concerning the Kingdom of God, Act. 8. 12. The way of God in Truth, Mat. 22. 16. His Knowledg, 2 Cor. 2. 14. The Refurrection from the Dead, Act. 2. 4. The Forgiveness of Sins, Ibid. 13.38. Justification by believing, Ibid. 39. Peace by Jefus Chrift, Eph. 2. 17. What we ought to do, Act. 10.6. Repentance towards God, and Faith towards our Lord Jesus Chrift, Act. 20. 21. All the Counfel of God, Ibid. 27. And the End should be, to turn men from vanities to the living God. Act. 14. 15. Save them, Ib. 11. 14. Open their Eyes, to turn them from Darkness to Light, &c. 1b. 26. 18. that they may feek after the Lord, Ib. 15. 17. repent and turn, that they may do Works meet for Repentance, Ibid. 26. 20. So for the Manner, it must be fincerely. We must not speak imouth things, prophesie Deceits, Isa. 30, 10. Steal the word from our Neighbor, Jer 23 30. Use to smooth our Tongues, Jer. 23, 31. marg. Prophesie Lies in the Name of the Lord, Ib. 25. Prophesie of Wine, or of strong Drink, Mic. 2. 11. Walk with the wind, and lye falfly, Ib. marg, Corrupt, or deal de-

ceitfully with the word of God, 2 Cor. 2. 17. marg. Handle the Word of God deceitfully, 2 Cor. 4. 2. But as of fincerity but as of God, in the fight of God. We must speak in Christ 2 Cor. 2. 17. We must speak as the Oracles of God, 1 Pet. 4 II. We must rightly divide the word, 2 Tim. 2. 15. We must keep back nothing that is profitable unto our People, Act. 20.20 Wemust speak the word faithfully, Jer. 23. 28. yea, we must cry aloud, not spare to lift up our voice like a Trumpet, shew our people their Transgression, their Sins, Isa. 58.1. We must not hold our peace, nor reft, Ifa. 62. 1. We must prepare the

way for the people, &r. Ib. 10.

30 reach] Teaching and preaching, Act. 5. 42. The first refers to the 20 rol sept in the Temple. The second to the 127 strong in somewhat more private places. The first to those that were instructed in the Doctrine of Christianity already. The se cond to those that had not already received it. And so Act. 15. 35. In proportion to which was that difference in the Christian Church betwixt Evangelist and Doctor, or Teacher The first telling them the good News, and planting the Gospel, the other watering or instructing them farther in it, and so the Word and Doctrine are different, 1 Tim. 5. 17. The first without the Church, to Unbelievers, Mat. 13. 19. Mar. 4. 14. Act. 4. 4. & 6. 2. 2 Cor. 4. 19. 1 Pet. 2. 8. The second in it, to those that were already converted to the Faith. Dr. Ham. on Mat. 9. Annor /

When I have preached unto others, I Cor. 9. 27. Kneug in the Olympick or Islimian Games, is the prace or Herald t (he word by its Origination feeming to come from the Heb. ??). clamavit, or proclamavit, to cry and proclaim; and from thence neilw & unpriors by an easie change) whose office it was from a Scaffold or eminent place to proclaim the Combate that was to be entred, to call the agonista, to name the Prizes, to admonish the Athleta, to animate them, to fet them the Laws of the Agones, to subject all to the examination of the Judges, and as they shall determine to pronounce the Conqueror. Such are the Apostles under Christ, at once appunes & secavitat, Heralds and Crowners, pronouncing, proclaiming, citing, admonibing, binding, loofing, pronouncing some Conquerors and amounguasoutes rejecting others as unworthy. Id. Annot. p.

Perather Heb. 4. 2. The word preached, Gr. the word of hea

ring, for Faith cometh by hearing, Rom. 10. 17. Annot.
The word preached, Gr. The word of bearing, Heb. 4. 2. marg.
19 teather One who foundly teacheth the Doctrine of Christ, 1 Tim. 2. 7. 2 Tim. 1. 11. The word Adigual G properly fignifieth, a Teacher of Letters, Manners, Arts; out in a special manner it is applied to Preachers, as Teachers of the Art of Arts, or of that one thing that is of absolute necessity, needful indeed to be learned. One that as an Herald or Cryer (fo มก์ยน fignifieth ) proclaimeth Gods Will, 2 Pet. 2. 7.

102 cepts | Rules, Committions, or Charges, because they are committed unto men, with charge carefully to keep them, e according to that in Pfal. 119. 4. Also they come of another word, which fignifieth to vifit, because God threatened to 'visit or punish the Transgressors of them, as Ezek, 20, 5, &

32. 34. 1. Good Precepts of Gods appointment and fending, Ezek. \* 18.9, 17. Oc. and 20. 16.

2. Evil Precepts of evil mens devising and sending, and of

Gods fuffering, Ezek. 28. 25. Mat. 15. 9. "Dertions] Sometime bright and glorious, Job 21.26. "Zech. 14.6. Also that which is honorable, and of great effeem, Psal. 36.7. Also, that which is dear or hardly to be

attained and effected, as Plal. 49. 8. 139, 16. Hence it fignifieth also that which is rare and incomprehensible: Also, that which is sparingly, and not easily to be had, 1 Sam. 3.1. Defirable, Ezr. 8. 27. marg.

It's put also for Honor, 1 Pet. 2. 7. marg. Excellent, Psal. 36. 7. marg. Invaluable, 1 Pet. 1. 19. Much set by, 1 Sam. 18. 30. marg. Grace, Prov. 17. 8. marg. Freedom, Ezek. 27. 20. marg. Defire, Dan. 11. 8. marg.

Perfous things 2 King. 20. 13. or Spicery, marg. " most firmly, some persons to be saved by Christ, Rom. 8.

It's spoken also of things; and that either in a good part, 1 Cor. 2. 7. Or, of the Decree and Providence of God, about the most finful Actions of men. Act. 4. 28.

" De Destination The fore-appointment of every thing to certain ends, Act. 4. 28.

6 2. The fore-ordaining of some persons, to obtain eternal Life by Christ. Rom. 8. 30. Whom he predestinated, them he

"I. An Act of God, immanent and from Eternity; also "called, his Purpose, Decree, Determination, Will, Coun-

"And this both of persons to things, and of things to persons, " viz.

" 1. The means leading to the end, and one means leading to another.

" 2. The end it felf.

3. An execution of the former Act, or an Act transfert and imminent, as Wild. 19. 4.

" Predestination is a general word, and two-fold.

" I. Positive or Affirmative, which is called Election. See

" 2. Privative or Negative, which is called Reprobation or Rejection. See Reprobation, &c.

"This latter is fo called, in respect not of the latter part

"and act thereof, (which seems to be positive to Pain) but of the former part thereof, viz. of the means thereof, and this

per Synecdochen, partis pro toto.
Predestination is a most righteous Decree of God, freely, according to his own good pleasure ( without any respect of fore-feen Faith or Works, as moving Causes ) ordaining from all eternity, out of the whole lump of loft Mankind, a certain number, to obtain eternal life in Heaven by Christ (having first called, justified, and sanctified them ) unto the praise of his glorious Grace, Rom. 8. 28, 29, 30. Ephef. 1.

Or, according to Peter Martyr.

' Predestination is the most wise purpose of God, whereby he hath before all eternity constantly decreed to call those whom he loved in Christ, to the Adoption of his Children, to Justification by Faith, and at the length to Glory through good Works, that they may be made like unto the Image of the Son of God, and that in them should be declared the Glory and Mercy of the Creator.

Whereas Election looks only to the purpose of Gods choofing, and to the opposite Member, to wit, Reprobation; between which and Election, there is a mutual and necessary reference, the one always including or implying the other; for, where there is an Election of some, there is a refusing of others, and on the contrary; yet Predestination respecteth both the execution of Gods purpose, with the whole progress of middle Causes leading unto the end, as Eph. 1.5, 10. Rom. 8. 29. Act. 22. 14. and also the ends them selves, both life eternal of the Elect, as the nearest end, and the Glory of Gods Mercy, as the utmost end, Rom, 9. 23. Eph. 1. 6, 11, 14. So as Predestination is of larger extent than Election. though in Scripture it is not found to concern any other fave the Elect. But Scholastical Writers make it the general both to Election and Reprobation, as the Decree of God, which is touching the ends of both, which be without end. So as Predeftination is largely taken, containing both the Decrees, and firially, being subordinate to the purpose of E-

1) efer ] 1. To change, Efth. 2.9. marg.
2. Make to ascend, Plal. 137.6. Apply.
3. Put in an higher place, and have in an higher esteem

and account, Dan. 6. 3.

4. Prevent, Rom. 12. 10.

5. Prejudice, 1 Tim. 5.21.

10 sepenments Chief Power and Dominion, lawfully conferred by God the Father upon Christ the Mediator, that he as King, may rule his Church outwardly, by his own Laws and Officers, and inwardly by his Spirit and Grace, Col. 1.18. That he might have the Preeminence. Here it is used in good part.

He is first in time, as before all things; first in order, to be reckoned and admired in the Church; first in the dignity of Person, he excels in both Natures, all that is in the Church, or ever was; first in degree, Joh. 1. 5. first in Government, Mat. 20. 27. first in acceptation with God, Mat. 17. 5. first effettively as the cause of all the respect, order, and excellency in others, he being the root out of which springs all the Glory in the Church. Byfield on Col. 1. 18. p. 125.

c. Primacy and Soveraignty over others, ambitionfly affected and unlawfully held and exercised. 3 Joh. 9. which loveth to have the Preeminence. It is here put in the worst part, for usurped Power and Tyranny.

Beenepitate 1 To device and cast with ones self, study, or mule on a thing, Mar. 13. 11.

Beeneparation Provision, 1 Chr. 22. 5. Disposing, Prov. 16.

1. The day that was before any solemn Feast, Mat. 27. 62. Mar. 15. 42. wherein they provided all necessaries for the Feast, Luk. 23. 54. Annot. Or wherein they prepared themselves for the Solemnity, Joh. 19. 14. Annot.

with the preparation of the Gospel of Peace, Eph. 6. 15. that is,

with being ever ready and prepared to profess the Faith, and to give an account of that Hope that is in us, Rom. 10. 10. 1 Pet, 3.15.

'ABzepate] To make a thing ready beforehand. Mat. 26. 17. Where wilt thou that we prepare for thee ? 1 Cor. 29. 19. To build the House which I have prepared. Mat. 20. 23.

"2. To apply or fit the right Causes to their Effect. Rom.9. "22, 23, what if God willing to shew his triath, and to make his
"Power known, indured with much suffering the wessels of wrath " fitted to destruction.

"3. To observe the right properties or circumstances belonging to any act, subject, object, place or time, 2 Tim. 4. 6. For I am now ready offered, and the time of my departure " is at hand. Luk. 3. 4. As it is written in the Book of the words ec of Isaial the Prophet, Saying, the voice of one crying in the wildernes, prepare ye the way of the Lord, make hu paths straight.

Mat. 22. 4. Again be sent other Servants, saying, tell them which "are bidden, belold to be prepared my Dinner; my Oxin and my
"Fattings are killed, and all things are ready, come unto the Mar"riage. Luk. 22. 9, 12, 13. Joh. 14. 2, 3."
"What preparation of men to Gods Service, and by what

means: See Mal. 3, 1, 2, 3, ...
"Preparation of men to forgiveness of fins, and to salvati-"on, what and whereby it is. See Luk. 1. 16, 17. & 3. 3, 4, 5, "6. Mat. 11.10. Act. 2.38. & 3.19. Rom. 8.30.

· To fit effectually and mightily the Elect of God unto that bleffedness which they were appointed to from everlasting, . Rom. 9. 23. Viffels of mercy which he hath prepared to glary: and to make meet the Reprobates, unto that wretchedness before, 'Rom. 9.22. Vissels of wrath prepared to Destruction. Or thus more briefly; to purpose and make meet Heaven for the E-'lect, and the Elect for it. Mar. 25. 34, 41. Prepared for you, 6 &cc.

"Both indeed are prepared and fitted one for the other; "yet as Hell is prepared for the wicked, by God himfelf, Ifa. 50. 33. and not by the wicked themselves; so the wicked "are prepared for Hell, by the wicked themselves and not by "God. Tit. 3. 11. Knowing that he that is subverted, and sinneth " being condemned of bimfelf.

'Also, Hell for the Reprobate, and them for it. Prepared, for the Devil and his Angels. Rom. 9. 22, 23.

4. To make us meet or fit, either for doing good duties, or fuffering Affictions , 1 Chr. 26. 18. Prepare their Hearts · unto thee.

. 5. To make ready fome things which belong either to Gods Service, or to the Service of Saints. 2 Cor. 9. 2. Achaia was oprepared a year ago. Joh. 19. 42. Because of the Fews Preparati. on day.

6. To fix. My Heart is fixed, Plal, 57. 7. or, prepared,

marg.
7. To appoint. For whom it is prepared of my Father, Mac.

S. To tye, or bind, 1 King. 18. 44. marg. 9. To tiablifh. Prepare their Heart unto thee , 1 Chr. 29. 18. marg.

10. To establish, 2 Chr. 27.6. marg.

11. Tobe ready, Josh. 4. 13. marg.

12. To fit, Heb. 10.5. marg.

To prepare a trop To make an eafie and ready passage unto Rome, the western Babel, to ransack it, to rouse Antichrift out of his Palace, when the hour of his downfal comes; even as God by the drying up of the great River Euphrates, made an entrance into Eaftern Babylon, when he would deftroy it. See Ha. 44. 22. & 51.10. & 63.11. Rev. 16.12. That the ways of the Kings of the Earth should be prepared.

Meerarie Heb. 10. 5. A Body haft thou prepared me, or thou haft fitted me. Annot.

That in this body I might offer that expiatory Sacrifice, of which all other were but thadows. Leighs Annot.

which all other week out misdows. Legis Aimist.

32se opters The Elder hip; or the company of the Elders who laid hands upon Timathy, when he was ordained, I Tim. 4.

4. For though he was ordained by St. Paul, 2 Tim. 1.6. yet this ordination was performed in the Allembly of the Elders, and with the laying on of their hands also.

Some take it for the Office and Function of a Presbyter; but the word weer Buteer is never taken in the Scripture for the Office of a Presbyter, but for the Company of Elders: But suppose it were so taken, how harsh would it be to take it so here; how harsh this Phrase, The Laying on of the hands of the

Office of the office of a Presbyter? See Cameron in his Myroth. Evang on the place.

3Die: bpierp] The Hoeo Butietor or Eldership, that laid bands on Timothy, and made him Eishop may well be resolved to be the Eishops or Apostolical men, those that were vouchfafed the favor to be Aposties, faith Theodorst, who with St. Paul, 2 Tim. 1. 9. Confecrated him , Thus St. Peter calls himfelf, mger Bureg @ Πέτο, 1 Pet. 5. 1. And fo St. John, 2 Joh. 1. & 3 Joh. 1. Accordingly Chrysoftome, by Elder hep he means not ( those that were in his days called ) Presbyters, but Bilhops, for Presbyters did not ordain Bishops. And so Theophylaif, and Oecumeni-us. And so Ignatius calls the Apostles, the Presbyters of the Church, and beodo it renders the reason of the appellation, for so (faith he ) the holy Scrirtures called the chief men of Ifrael, the Senate, or Elderhij. Dr. Ham. on Act. 1 1. Annor. b.

Peticribe | To appoint, Ifa. 10. 1. Limit, Ezr. 7. 22. Define | There is a double presence, one spiritual, another local; one in respect of place, another in respect of afree focal; one in respect of place; amount in respect of greement in will and purpose, i Cor. 5, 2. As Panl being absent from the Church of Corintb, as touching place, yet did concur with them in purpose, touching the excommunica-ting that incessuous person: So Christ who is not present in the facred Supper locally, is yet spiritually present to

"See Face, God, dwell in God, One, union, To walk, &c. "I. The being of some person or some thing, in some place, or with some person; that is two-fold:

"I. Spiritual, which we call Common.

" 2. Corporal, which we call Conjunctive. See Near, Nigh. "3. The place or tokens of ones prefence, as Pfal. 95.2. Let us come before his Presence with Thank Siving, and make a joyful " noise unto him with Pfalms.

It's put also for the person, Exod. 33. 14. The fight and beholding, t Sam. 18. 11. Perfonal, or bodily fight, 2 King, 3.14-Face, 2 King, 13. 33. marg. Being, Pfal. 139. 7. Company, Prov. 14. 7. Before, Dan. 2. 27. Act. 3. 13. Ready at com-mand, Luk, 1. 19. Being with, Phil. 2. 12.

Dielence] 2 King. 13. 23. Heb. face, marg. In presence, 2 Cor.

10.1. or in outward appearance, marg. 11 preferres, 2 con.
110.1. or in outward appearance, marg.
Freesence Heb. 9. 24. To appear in the preferre of God for us.
An expression borrowed from the Custom of humane courts? for in them when the Plaintiff or Difendant is called, their Attorney appeareth in their behalf, 1 Joh. 1. 2. The Levitical Priest was wont to appear before God in the peoples name 5 he was but a figure; in Christ is the folid truth, and full effect of this figure. Id. ibid.

In the presence of the Lanb, Rev. 14. 10. They that bear Antichrists Mark before men, shall be forsaken of and tormented, before Christ and his Angels, that their Torments may be the

greater, Mar. 8. 38. Luk. 9. 26. Annot.

Dieferce, or face of the Serpent ] The power of the Devil, and his murthering Persecutors; for howsoever, the Church can be no where, but Devils and Perfecutors are at hand, present to do Mischief; yet the power to lurt, is not ever present being restrained by the Providence of God, Revel. 12. 14. From the Presence (or Face) of the Serpent.

D'efent | To God, Pfal. 68. 29. & 76. 11. To Man, Judg. 3. 15. 1 King. 10. 25. Meat-offerings, Judg. 6. 18. marg. Bleffing, 1 Sam. 30. 26. marg. Tribute, 2 King. 17. 3. marg.

Precious things, 2 Chr. 32. 23. marg.

Deetens Found, Ethh. 1.5. marg. That which is at hand to be found, 1 Sam. 25. 3. Numbered, mustered, and victualed, 1 King. 20. 27. Come together, Act. 11. 18. Bodily in a place, 2 Cor. 11. 9. & 13. 2, 10. Spiritually : So man in mind and spirit, 1 Cor. 5. 3. So Christ,

Mat. 18. 10. & 28. 20.

(50 parient ] To offer, Mat. 2. 11. marg.

Desentin As on the day, 1 Sam. 2. 16. marg. Prince, in token of Homage and Fealty, and that they acknowledg him to be their King. See 2 Chr. 17. 5. & Mat. 2.1 1. D. Annot. on 1 Sam. 10. 27. Such were fometimes of the Perfons of men. Ste Ifa. 18.7. & 66. 20. Rom. 12. 1. Ayrfm. on Pfal. 68. 29. They were given fornetimes out of fear, 2 Chr. 17. 11. Sometimes to procure friendship and succor in distress, Mich. 1. 14. Sometime in token of thankfulnefs, 2 Chr. 32. 21, 23. and accordingly presents are to be brought unto him that ought to be feared. Plal. 76. 11.

To preferbe | To keep one free and fafe, from taking hurt by any Enemies or Dangers. Plai. 16. 16. Preserve me O

Lord, for I truft in ther.

62. To sustain and uphold all thing; in their being. Job 7. 20. O thou preferver of men. Pfal. 26. 6. He preferveth both man and Beaff. Neh. 9. 6. Thou preservest them all. This is general prefervation.

'3. To keep confiantly the faithful, unto the possession of eternal life, I Pet. 1.8. Preserved, or kest through the power of God by Faith unto eternal Life. This is special preservati-

4. To referve, Pfal. 79. 11. marg. Preferve you a posterity,

Gen 45. 7. that is, put for you a remnant, marg.
32:eisther Othou Preserver of men, Job 7. 20. The word is used for keeping out of Dangers, Deut. 32. 10. Pfal 31. 24. God preserves, Beafts, Pfal. 36. 6. but especially man, 1 Cor. 9. 9, io. Or, O than keeper of men, who keepest me in Assistions as in a Prison, that I cannot escape, Lam. 2.5, 6,7. I am kept as a Prisoner to Judgment. Or, O thou objerver of men. Thou that haft shewed by continual plaguing me, that thou in thine anger observest all mens miscarriages, to take advantages against them, to bring Plagues on them. Annot.

Prefinents | Such as Darius fet over over his hundred and twenty Princes that unto them the Princes might give Accounts, Laiss Cf

Paris A throng, or confused multitude of People, Mar. 2. 8. Luk. 8. 19.

18.8.19. To rush, Mar. 3. 10. marg. To throng, Luk. 8. 45. [the Original ἀποθλίβω, fignisieth, such a crushing, as is with Mill-stones] To be instant, urge, constrain, Gen. 19. 3. To wring out, Gen. 40. 11. To bruise, Ezek. 23. 3. Eagerly to pursue and follow, to follow as one that would not leave till head. he had that which he followed, Phil. 3. 14. To break in by force, Luk. 16. 16.

Deels ] The Pres is full, Joel 3. 13. that is, wickedness is come to the height.

Preffed in Spirit, Act. 18. 5. that is, he had an extraordina-

ry and vehement motion, by a divine infpiration.

\*\*Parls far A Press for Wine, Hag. 2. 16. See Prov. 3. 10. PRESTES ] The Treaders Shall tread out no Wine in their Preffes, Ifa. 16.10. They trod out as at this day, their Grapes, not in such Prefes as we now the for syder and Verjuice, with Weights and Scrues, but in open Verlels or Fats, with their Feet, Judg 9. 27. Neh. 13. 15. and the Treaders, (Job 24. 11.) used to chant merrily as they trod, when they tasked the sweet Liquor. Jer. 25. 30. & 48. 23. Annot

Thing prelling bown | Whatfoever heavy Weight or Burthen which makes flow, and hinders us in the Course of Piety, Sin, Heb. 12. 1.

"To prefume ] Either to take too much upon us, out of a vain confidence in our selves; or, to take too much heart and boldness to us. Pfal. 73. 8. They talk presumptuously. I Cor. 4. 6. Let none presume above that is poritten.

Presumption is a Vice, whereby many men, in regard of Gods Bleifings and Patience towards them, have their Hearts too much lifted up in vain confidence of their own sufficiency. and Gods Goodness, waxing secure, haughty, and careless in the Course of their lives, without any fear of fin, or Gods ' Judgments for them.

102t(10:1011018) 2 Pet. 2. 10. or bold, who dare do any thing, though never so dangerous or wicked.

Bestumptuous Dins | Sins of Contumacy, which come from a stubborn and malicious heart. Psal. 19. 13. Keep me from presumptuous fins.

Deslumptwoulfp With an high hand, Numb. 15. 20.

Df pretence | Upon a fair shew and colour, or colourable Caule, without fincerity, cloaking the Ambition and Envy
which boyled inwardly with pretence of Christ, and preaching him, Phil. 1. 18.

Perorium] The Governors House, or common Hall, Mat.

Presenting The Governors House, or common Hail, Iviac. 27. 27. marg. Judgment-hall, Act, 23. 35. The Palace, or Cafer's Court, Phil. 1.13. marg.

Brachail To be heavy; Judg. 1.35. marg. To be fironge, Judg. 6. 2. marg. To be lifted up, Gen. 7. 20. To be fironger, Ibid. 49. 26. To vanquift, or overcome, Numb. 22. 6.

Barn prebaties to open the Eook; Rev. 5. 5. 18 able to do it, both to dive into it, and the Mysteries con ained in it, and to make them known to others. Joh. 5. 20. Annot.

Ezebent To come before it's expected, lookt for, fought

after. Spoken of the Knees, Job 3. 12. The Snares of death, Figl. 18. 5. Enemies, Ib. 18. The days of affliction, Job 30.27. God, Pfal. 59.10. His tender Mercies, Pfal. 79. 8. Prayer, Ib. 88. 12. Eyes, Ib. 119. 148. Evil, Amos 9. 10. and of some o-

15 zep Booty, spoyl, Gen. 49. 9. Captive, Numb. 14.3. A mocking, or defpiing, Neh. 4. 4. Recompence, Eith. 3. 13. Food, Job 4. 11. Ravine, or Pillage, Job 24. 5.

Eat of the Prey, Numb. 23. 24. that is, killed his Enemies. Avnfro.

His Life shall be unto him for a Prey, Jer. 21. 9. A proverbial form of speech, importing as much as he shall fave, or gain his life; his life shall be to him as some Boory gotten in fight, in regard of the Joy he may have of it, say some; or in regard of the atchievement and possession of it, as others rather; his Life feeming to be as it were new acquired, and gotten a-gain to him, and himfelf repossessed of that, which seemed in a manner utterly lost before, as 2 Cor. 7. 8, 9. Heb. 11. 17, 18,

Deep] To rob, spoil, make a prey of, Jer. 30. 16.

Patte] 1. The value of any thing to be bought and sold, Lev. 25. 16, 50. Act. 4. 34.

- 2. The money, or money-worth received, Deur. 23. 18.
- 3. A Rate or Sum feet down, 2 Chr. 1. 16.
  4. The worth of a thing, Job 28. 13. Prov. 31.10.
- 5. The means for obtaining, Prov. 17. 16.
  6. That which is given for a thing, Mat, chap. 27. verf. 6. Reward, 1 Cor. 9. 24. Phil. 3. 14.
- \*\* Acward or Price propounded of God, who called his to glory, Phil. 3, 14, 1 Cor. 6, 24.

Deice of Bedemption] Satisfaction or Payment made to the Justice of God, for the hurt done to it by the fins of the Elect; that so they may be redeemed and set free. I Tim. 2.

6. He gave himself a price of Redemption.

Note, that he gave not his Body, or Blood only, but himfelf, even the whole man-hood to be the price, the only allfufficient price to God for fin: Adieu then to all Popifh Satisfactions, and to the opinion of his fole-bodily Sufferings.

\*Betted A fharp piece of wood, a pole, fake, or sharp thing, which pricketh one as he goeth through bushes or thick places.

"2. The sharp and piercing wrath and power of God, which shall strike the wicked quite through their Body and Souls, Act. 9.5. Yea, the very word or speech thereof, is as the point of a sharp Sword going to the heart of men, Heb.

4. 12. Act. 2. 37. Mat. 25. 41.
3. Christs Members defended by him, to the hurt of such as do persecute them, Act. 9.5.

Betch in the fiest Inbred Corruption, or natural Con-

cupiscence, which slicketh fast in us, as it were, a prick molefting and vexing us by evil motions, as the Flesh is galled and pained with a Prick or sharp Stub sticking in it. 2 Cor. 12.7. There was given unto me a prick in the flesh. A Metaphor.

" Beza extends the sense to outward Contumelies and Injuries of all forts, which vex the Apostle as pricks, or Thorns. See the like Phrase, Numb. 33. 55. John. 23. 13. Judg. 2. 3. Or, some inward violent Temptation injected by Saran.

Beithed in Beart | Persons ftricken with great grief, and soul-forrow, in the sense of Gods Displeasure for fin, as if their hearts had been prick'd through with a Sword. Act. 2. 37. And being pricked in heart they faid, &c.

Petched in mp 15 eins Pfal. 73. 21. or sharpened (pricked) my felf, that is, felt sharp pains, to wit, with my fretting thoughts and defires. Aynfw.

' Prine | Haughtiness or lostiness of mind, being pust up and (woln with a high conceit of our own excellency, to the con-tempt of God, and the difdain of men. Prov. 16. 18. Pride goeth before a fall, &c. 1 Cor. 4. 6. Swell not one against another. Luk. 18. 9.

It's put for the proud person that is ready to set his foot upon another with great contempt, Pfal. 36. 11. That which maketh proud, Job 41. 15.

19810e as a whatn The arrogancy of wicked men, glorying in their pride, as one would glory in a Chain of Gold, Pfal. 73.6.

Pather of Beatt The lifting up, 2 Chr. 32.26. marg.

19:10s of Life Vain boatting and arrogancy, wherin they please and delight themselves, which do abound in the things

of this life. Joh. 2. 16. And the pride of Life.

19 ties i] I. A sacrificing person, ordained of God, not only to teach the people, and pray for them; but also to offer up outward and bodily Sacrifices for his own fins, and the sins of the people, Lev, 5. 2, 4, 5. Such were the Priefts of the Law, and the Old Testament; Legal and Levitical Priests. the offering up of the Prayers for the People ( as well as Sacrifices ) fignifieth.

1. Christs Intercession and Prayers for his Church, Joh. 17. Heb. 5.7.

'2. Our right of praying to God in his Name, Hebrew 13. 15. And whereas Sacrifices offered by Prayer of the Priefts

under the Law, and before, were acceptable to God, as Gen.

'4.4. It fignifies,
'I That Christ his offering himself to his Father, was a

fweet finelling Oblation, Eph. 5. 2.

2. That we through Christs Oblation are accepted of God,

'3. That our obedience, or reasonable service is pleasing to him, Mal. 3. 4. Rom. 12. 1. 1 Pet. 2. 5.

4. That the Ministers Oblation of those which are called

to the Faith by the work of the Holy Ghoft through their Ministery, was pleasing to God, as Paul witnesseth, Rom. 15. 16. The first Priests which taught the people, and offered Sacrifices, were all the first born, as it was commanded, Exod. 24.5. Of them understand, Exod. 19. 22. They figured Christ the first born among many Brethren, Rom. 8. 29. and fecondly, the Church, the first-born of them which are written in Heaven. Afterward, upon the giving of the Law, the Tribe of Levi succeeded in their place, Numb. 3. 8. & 8.

Whereas the Priests were forbid to marry an Harlot, one polluted or divorced, and to drink strong Wine for the time they entred into the Tabernacle, Lev. 21.7. & 10. 9. This fignifies that both Ministers Wives and Children must be sober. See 1 Tim. 3. 4. & 5. 23.

H A facrificing person. especially ordained of God, that

by the Sacrifice of himfelf, once offered by himfelf; and al-6 fo by his Intercession, he might reconcile unto, and keep in favor with God, for ever, all believing finners. Such a Prieft is Christ only, being the alone Priest of the New Testament, properly so called. Heb. 7, 17. Thou art a Priest for ever after the order of Melchifedeb. Allo vers. 23, 24, 25, &c. See Chap. 10, from v. 5. unto the 15. These two significations of Priest.

R

P

'be proper.
'III. Every faithful Christian, Man or Woman, of what 'calling foever, enabled by the Authority and Commandment of God, to offer up themselves and their good 'Works, as Spiritual Sacrifices acceptable to God through " Christ, 1 Pet. 2. 5. Rev. 1.6. He made us Kings and Priests to God. Rom. 12. 1. Heb 13. 15, 16. This is an improper figurative sense of the Word, by resemblance and like-

'Exod. 2. 15. And the Priest of Midian had seven Daughters. Gen. 41.45. The Daughters of Potipherah the Priest, or Prince of On. Exod. 18.1. Jethro the Priest of Midian.

Note. The manner of those times and places were, that one man was both Prieft and Prince as Melchifedech.

The Hebrew [Cohen] which we English a Priest or Sacrificer, is the Name of the Kings chief Officer, as in 2 Sam. 8. 28. Davids Sons were Cohens, that is, chief Rulers, which is expounded in 1 Chr. 18, 17, to be the first or the chief at the ' Kings hand.

It hath the name of Ministration, Isa. 61. 6, 10. and was a little specially given to Aaron and his Sons that ministred to

'God in the Sanctuary, Exod. 28.3, 4, 41.
'V. The first-born of the Male Children, whom God did confecrate and fet apart to do the Office of Priefts, in ad-

'ministring holy things, until Aaron and his Sons were san-'Aissed to that end. Exod. 19. 22. And the Priests aiso he santified. Exodus 13. 2. Santifie unto me the sirst-born,

' In every legal and legitimate Sacrifice, there must be (be-'fides the Sacrifice) a Prieft, an Altar, and Fire: As the 'Sacrifice was a Figure both of Christ our eternal Sacrifice, Eph. 5, 2, Heb. 10, 5, 6, 7, 10, and of our felves (whom the Apoftle calleth living Sacrifices) through him, Rom. 12, 1. So the Priest figuified and figured Christ to be that only Priest which can draw near unto God, Hebr. 5.6, \*10. Jer. 30. 12. Also, that by Christ alone we draw near to God, and are Priests in and through Christ, Exod. 19. 66. 1 Pet. 2. 5. 9. Rev. 1. 8. Laftly, it figured the Mini-flery in the time of the Gospel, Isa. 66. 21. Now the Altar, whose property it was to sanctifie the Gift, it figured, first, Christ, who was his own Altar, and sanctified himself. Glob. 17. 19. Heb. 9. 14. Secondly, that we have Christ for our Altar, Heb. 13. 10. Rev. 8. 3. The Fire, fignifying the confecrating of our Savior by suffering, and the burning him up with the sense of his Fathers Wrath, Hebr. 13.11. 612. Alfo, the confuming of our Lufts, and an holy Zeal and Fervency. To which purpose it is inforced. Mar. 9.
49. And lastly, fiery Afflictions of Gods Children, 1 Pet, 4. 12. Whereas this fire came down from Heaven, and was ever to be cherished, it signifieth Christ to be appointed of God our Sacrifice, and that our Zeal ought never to go

Note. Chief Priests sometime signific such as were chief in every Order and Rank of Priefts, who were many, and fer-\*ved by courfes and turns in the Temple. See Mat. 27. 2.
\*Mar. 14. 53. Luk. 1. 53. 8, 9. Of the Division of the Priests

into their Orders. See I Chr. chap. 24. whole.

Priests were either.

I. In the Church; namely,
1. Patriarchal, being the first-born and the principal of the Families, Numb. 3. 12, 41, 45. & 8. 16, 17.

2. Mosaical, Levitical, or Agronical, Numb. 18. 1, 7, 22. Exod. 28. 1. 1 Chr. 9.49. of whom there were High-priefts, 1 Chr. 6. 4, 15, 50, 53. Chief Priests, who were the High-Priests Sons, Numb. 20, 26. Ordinary Priests of the same Line, Lev. 6. 29. Josh. 3. 6. who were divided in 24 Courses, 1 Chr. 24. 5, &c.

3. Judaical, or of the Tribe of Judah, Melchisedech, Gen. 14. 18. Hebr. 7. 1. Jesus Christ, Hebr. 7. 14. & 3. 1. & 4. 14.

4. Spiritual, even all true Christians in Christ, Rev. 1.6. & 4.10. & 20.6.

II. Out of the Church : 1. Diabolical, Heathen Idolaters, as 1 Sam. 5. 5. 2 King.

10. 21. Jer. 48.7. & 49. 3. Act. 14. 13.
2. Apostatical, 2 King. 10. 11, 19. & 11. 18. 1 King. 12. 31, 32. & 13. 3, 32, 33. 2 King. 17. 32.

\*Bigb pateft | The chief amongst and over the Priests of

the Law, who was ever but one only, and in a special man-

ener was a figure of Christ, both in his Garments, publick Works and Actions; and also in his eminent place, Christ being Chief among the Pastors, as Aaron was among the Priefts, Hebr. 5. 1, 2, 3. unto the vers. 10. For every High-Priest is taken from among men, 1 Pet. 1. 25. Heb. 9.11.

'The difference between a Priest properly and improperly taken, is this. The former hath an external and bodily Sacrifice, to give and offer unto God, as Christ did give his own Body, and the Priests of the Law, the Bodies of Beasts. The latter offereth Spiritual Sacrifices onely; as their Prayers, Praife, Obedience, Alms, and all other good Works and Duties of their Calling, which every Christian ( as well as a Minister ) is bound to offer. The Popish Priesthood is an imaginary and blasphemous fiction, having no ground, neither any colour and shew of ground and proof in the whole Book of God.

' bigh prieit of our Drofestion | The chief and only Prieft. from whom we are to take, both the Doctrine which we profess, and the Religion too, Heb. 2. 1.

Beiefthoon | And feek ye the Priefthood alfo? Numb. 16. 10. In Chald. the High-priesthood. In Gr. To do the Priests Office. That was in degree above the Livites, who were to minister unto the Priests, but not to come night he Altar, as did the

Priests, Numb. 18. 2, 3. Ayrsw.
Shall bear the Iniquity of your Priesthood, Numb. 18. 1. that is, shall bear the punishment for all Iniquity that is done about your Priests Office. And this is special concerning the Priests whose Care and Charge is over the Levites also, which might not come near formething belonging to the Priest hood. I-

Bopal Deiefthood I Pet. 2. 9. Christians are both Kings and Priests, but both with difference from other men of either of those Callings. They are Kings, not civil only, but Sacred Kings: They are Priests, not common or typical Priests, but Royal. The one word tells their Dignity to which they are Ordained, the other their Office in respect of God. Being a Royal Priethood, it is better than the Levitical Priefthood, which was not after the Order of Melchisedech. It imports Separation and Confecration to God, also Nearness and Constancy of Communion with him. Byfield on 1 Pet. 2. 9.

Danie in God. and of God The elect Believers made Partakers of the Dignity of Christ his Priesthood, having God propirious to them by his Death, and allowed to have access to God by Prayer, through his Intercession: These Elect, to fignifie that they are most excellent Priests, are therefore called Priefts of God, Rev. 20. 6. according to the Hebrew phrase; and Rev. 1.6 they are termed Priests to God, to shew that this Honor is given them, not to disturb States and Policies of the Earth.

They are faid to be made Priefts to God, that is, to offer fpiritual Sacrifices to him. Annot.

Prince | 1. God, Dan 8. 12.

2. Jesus Chrift, Isa. 9.6 Dan. 8. 25. Act 5.31. Rev. 1. 5. termed, the Prince ( or Author ) of Life, Act. 3. 15. marg, 3. The Roman Emperor, Dan. 10. 26.

4. Men of principal Gifts, chief and choice perfons, Eccl. 10. 7. as Captains, Ifa. 10. 8. Counfellors, Ifa. 19. 11. A prin-10.7. as Capitains, Ita. 10.6. Comments, Ita. 19.11. A pitter cipal Ruler, Hof. 3. 4. Kings, 11. 34. The Heads of Houses, and Tribes, Numb. 7. 2. Noble-men, Jer. 51. 59. One taking Authority over another, Exod. 2. 14. One great in Dignity, Job 21. 28. One greatly ble ed of God, Gen. 23. 6. The chief mans Son in a Countrey, Gen. 34. 2.

5. Angels, Dan. 10. 30.
6. The chief Devil, Mat. 9. 34. Joh. 12. 31. Eph. 2. 2.
6. The chief Devil A mighty Prince, an holy Ruler, preferred and advanced of God, Gen. 23. 6. In that fense Abime-

lech confessed that God was with Abraham, Gen. 21. 22. Things that excel are faid to be of God, Pfal. 36. 7.

2. A man fingularly loved, and exceedingly bleffed of God. Gen. 23. 6. Thou art a Prince of God, or a mighty Prince, an holy Ruler: As things that excel are faid to be of God, Psal. 36. 7, 8, 11. Gen. 30. 2. or one whose Counsel was an Oracle.

Drince of the Boff | God in a special manner ruling over his People, Dan. 8. 11, 25. His people the Jews, are called the Hoft of Heaven, Dan, 8. 10.

Drince of the Isinge of the Carth | Rev. 1.5. Who is above them all, and from whom they all hold, chap. 17.14. & 10. 16. 1 Tim. 6. 14, 15. Mat. 28. 18. Prov. 8. 15,16. Rom. 9.5. Annot.

Dance of Deare | Procurer, ground, and cause of peace, which also causeth his Subjects to continue in peace and quietness. Such a one is Christ, and he only. Ifa. 9. 6. Prince

of Peace Bitice of Sathation | One which is a Captain or Chieftain, and Guide to eternal Life, Heb. 2. 10.

LII

· E hiel

" Thief of Prince ] An Angel fo called in comparison with earthly Princes, Dan. 10. 13.

'2. Men of principal Gifts, chief and choice persons. Eccl. 10.7. Princes malking, &c.

'3. Captains, Ifa. 10.8.

4. Counsellors, Ifa. 19. 11. Eph. 2. 16.

Dangeret The Church, a most honorable Virgin, fit to be the Wife of a King, because she is born of God, Cant. 7. 1. How beautiful are thy goings with Shoos, O Princes Daughter ?

Amer g the Princes of Junah | Mat. 2. 6. Inftead of the Hebr. word, Mic. 5. 2. rendred thousands, the Evangelist hath here fet down i yeulous, Rulers. The meaning of it will not be differented, but by remembring a Custom of the Jews, among whom the People was distributed by Chiliads, or Thou-Sands, so many in a Town or City; not that that Number was so to continue, and not to exceed, but only in relation to the first Distribution. Hence it is that such a Division, or Town, or City, is in the Old Testament Phrase called a Chiliad, or Thousand, as in Micah it is, and in Judg. 6. 15. where the ordinary Translation reads, My Family is poor in Manasseh, but the Hebr. rendred in the marg. is, My thoufand is the meanest, &c. Of every such Division there was some Lord or Chief, under whom the whole Multitude were, as under a Patriarch or Head of a Family. And fuch was Gideon, Judg. 6. 15. when he faith, my Thousand; and as it is ordinary for a King of any Nation in Authors, to fignifie not only the Person of the King, but the whole People under him also; so here the nyeuves, Rulers in the Evangelist, are the very same with the Inoufands in the Prophet, and each of them fignifie the Towns or Cities of Judah, fuch as Bethlehen was, which is here spoken of, as the Place where the Messias was to be born, according to that in Micah aforesaid. Dr. Ham. Annot. f.

'49. trees] The true Believers, the Children of the Church,
'a Queen and Christs Spouse, Psal. 45. 16. whom thou mays make Princes in all Lands.

Dance(s A Queen, or Wife of a King, 1 King. 11.3. A chief City, Lam. 1. i.

Deintipai ] 1. The Chief, Head, most excellent, Exod. 30.

2. The sum, Head, or thing it self, Lev. 6.5. that is, every whit of it, Numb. 5.7.
3. The chief, I Chron. 24.31.

4. The first, Prov. 4.7. 5. Choicest, Isa. 16.8.

5. Choicett, Ma. 10.
6. Prince, Mic. 5. 5.

7. A Captain of a Band, a Ruler or Colonel of a thousand men, Act. 25. 23.

Principal of the Flock, Jer. 25.34. that is, either the Master, Shepherds, Grandees, and chief Governors, or the greatest and wealthiest among the People, Ezek. 34. 16, 18. for in publick Calamities, the meaner and poorer fort of People usually scape best, the Corks swim, when the Plummets fink. See 2 King. 24. 14. & 25. 12. Annot.

Principal Houshold, 1 Chr. 24. 6. that is, House of the Fa-

ther or Family.

The principal Scribe of the Hoft, 2 King. 25. 19. that is, Scribe of the Captain of the Hoft, marg.

Drintipalities ] Jer. 13. 18. Heb. Pillows. The word cometh from a Root that fignifieth an Head, and is used in a plural form always, but in a fingular notion, for a Pillow, or Bolfter, or ought that supplieth the place of such, Gen. 28. 11, 18. 1 Sam. 19.13, 16. & 26.7, 11, 12, 16. And the Femily Do-Gors here expound it as our Version yieldeth it, Your Kingdom, or Kingly State; but some late Writers, Your Head-attires, which may not be improbable, the Head being the place whereon the Enfign or Royalty is usually worn, Pfal. 21. 3. An-

Those who have primary and plenary Power under God, and by their proper Power and Command, administer within their several Dominions, as Kings and chief Governors in Free States, Tit. 3. 1. where there is a Metonymy of the Adjunct. It is not faid, Let them be subject to Princes, as those that have Power from them; but to Principalities and Powers; as though he had faid, Let them not look fo much to the men exercifing Rule and Power, as unto the Power and Ordinance it felf.

Taylor on Tit. 3. 1. p. 343, 344.

By Principality in Col. 2. 10. Mr. Byfield understandeth the Angels who in themselves are Principalities, for their excellen-

cy of Nature and Estate, p. 43.

30 sinciples Heb. 5. 12. It is an allusion unto Children, who are first taught their Letters before they can be taught to spell or to read perfectly: Herein their great negligence is taxed, inasmuch as they were yet to learn their Catechism, the A. B. C. as it were of the Doctrine of Christ, the word of the beginning of Christ, Heb. 6. 1. marg. Where the first Principles of Christian Religion are compared unto the Foundation of a Building, on which the more perfect Knowledg of the Myste-

ries of the Gospel was to be built. Annot.

'Bettictples of the Catolin The Cateching Doctrine, familiarly taught and in few words, tempered and fitted to the understanding of the weak in knowledg, Heb. 5.12. It is an allufion unto Children, who are first taught their Letters, before they can be taught to spell, or to read perfectly, herein their great negligence is taxed, inafmuch as they were yet to learn their Catechism, the A. B. C. (as it were ) of the Doctrine of Christ. Annat.

192111 Nor print any marks upon you, Lev. 19. 28. that is, the writing of an Impression, which the Chaldre translateth, Ingraven works; the Greek, Letters printed or marked. The Hebrews open it thus, The Print of a Mark Spoken of in the Law, was when one did cut upon his flesh, and filled the cut place with Stibium, or with Ink, or some other Colours; and this was the Custom of the Heathens, that they marked themselves unto Idolatry, &c. Ayriv. on Lev. 19. 28.

Thon settest a Print, &c. Job 13. 27. or engravest thy self. Thou not only dost as it were set a watch on me, or stand aloof off to observe me, but also followest me step by step; as Hunters follow wild Beafts in the Snow by their foot steps. Some take it, of observing all his finful Actions. But it's rather meant of ways of escaping. Annot.

Dantet ] Job 19. 23. or, drawn out, that is, written in great and capital Letters, that every man might read them, Hab.2. 2. written in a large and lafting hand, as Laws and publick Records used to be written, Ifa. 30. 8. Annet.

Descritia] (calledalfo prisca) 2 Tim. 4. 19. Antient. The Wise of Aquila, Act. 18. 2. Sometimes he is placed before her, Act. 18. 26. 1 Cor. 16. 19. Sometimes she before him, Rom. 16.3. 2 Tim. 4. 19.

(2) Him] A place of restraint to keep and punish Malesactors in, Gen. 40.3. The House of the Wards, Jer. 52. 11.

c 2. Hell, a place where the damned are punished with eternal Bondage and Torment, 1 Pet. 3. 19.

'3. The Grave, Ifa. 53. 8.

4. A very base condition, Eccl. 4. 14.

5. A Cave, wherein as a Prison David was, Pfal. 142. 7. 6. Spiritual Thraldom, Ifa. 42.7.

7. Violent and forcible refiraint, Rev. 20. 7.

Deifin The restraint which Divine Power, for a time, (as Bands and Imprisonment) had curbed Satan withal, left he should rage against the Church. Rev. 20. 7. Satan shall be loosed out of his Prison.

19:5 Affonet ] One imprisoned for Christ, or for the Teflimony of Jesus, 2 Tim. 1.8.

Dei va ] And preacheth to the Spirits in Prison, 1 Pet. 3. 19. The Spirits in the Prison, or custody, or speats on Frision, I feet, 31. 19. The spirits in the Prison, or custody, or speats (here overand, fignifying any kind of Receptacle, Rev. 18, 2.) are those Souls of men, that lay so sheathed, so useless and unprositable in their Bodies, immersed so deep in Carnality, as not to perform any Service to God, who inspired and placed them there ) and it's elsewhere a figurative Speech to express wicked men, who are called Prisoners in Prison , i. e. er punani, Ifa. 42. 7. & chap. 49.9. and bound in Prifon, Ifa. 61. 1.) they, the Thoughts of whose Hearts were evil continually. To these Christ, i.e. God eternal went and preached in, or by that Spirit by which he was now raised from the Dead. Dr. Ham. Annot. f.

Battoner Cometh of a Hebrew word, which is, bound or restrained of Liberry.

Such as be in Bonds, Gen. 39. 22. Pfal. 69. 33. Captives,

Brains, and not out of the Scripture it felf. The exposition, of the prophetical Predictions of the holy Scriptures, may not be framed and ruled according to the private conceit of the Reader, but by the gracious Revelation of the Holy Ghoft, and those meet Helps which God hath ordinarily left unto his Church.

Pathatelp] Apart, or afunder from others, Mat. 24. 3. Mar. 6.32.

494/bitp] Craftily, Judg. 9. 31. marg. Closely, unawares, 1 Sam. 24. 4. Hide themselves, Pfal. 10. 8. marg. In darkness, Pfal. 11. 2. marg. Without the knowledg of any, Mat.

'Dittip to bring in To bring them in under-hand, by goodly precences and colourable Shews, by feigned and fair glofing words, hiding so much as may be the Iniquity and Impiety contained in them, 2 Pet. 2. They shall privily bring in damnable Herefies. In the same sense it is written of such as broach Doctrines of Devils, that they speak Lies in 'Hypocrifie, that is, coloured with the fair pretence of

Piety and Religion. Thus do Popish Hereticks, doing all by the Name, Authority, and Power of Christ, and the Aposto-· lick Catholick Church, carrying all in a Mystery. Rev. 17.5.

\*In a Mystery of Iniquity. 2 Thess. 2.7.

1940p | Secret, Deut. 23. 1. Ezek. 21. 14. Conscious, and

confenting unto, 1 King. 2. 44. Act. 5. 2. Co paize To efteem, or value, Zech. 11. 12.

"To proceed ] To iffue or flow out after an admirable and unconceiveable manner. Joh. 16. 26. The Spirit which proceedeth from the Father.

'2. To come forth, Joh. 8.43. This is meant of Christs incarnation: The former of the emanation of the Spi-۲it.

3. To come in the flesh, or to assume the nature of man, by the appointment of God. Joh. 8.42. I proceeded forth, ٠&c.

4. To go out, Luk. 4. 22.

5. To iffue, or fpring, 2 Sam. 7. 12.

6. To add, Job 40. 5. & 36. 1. Ifa. 29. 14.

7. To go on, Jer. 9. 3. 8. To come, Mat. 15. 19.

9. To go forwards, 2 Tim. 3.9.

Protets of rime | Gen. 4. 3. that is, at the end of days, marg. Genes. 38. 12. that is, the days were multiplyed,

marg. Diochozus The name of a Deacon, Act. 6.5. It's derived of meg before, and zopos, a company of Singers, or Dancers; that is, quick, nimble, ready, he that leadeth the Dance. Pafor E-

Disciamation A publick notice given by the voice of a Cryer, of any business whereof a Superior is pleased to advertise his Subjects, 1 King. 15.22. 2 Chron. 24. 9.

Proclamation Voice, 2 Chr. 24. 9. marg. Ezr. 1.1. marg. Diotlaim To declare, publish, make known, Lev. 23. 2 Judg. 7.3. Publickly to acknowledg, Prov. 20. 6. As an Herald to deliver a matter in open place, in the hearing of a multitude, that many may take not ice of it, Luk. 12. 3.

Deocure \ To do, Jer. 26. 19. & 2. 17. & 4. 18. To purchase, acquire, obtain, Prov. 11. 27.

Dioduce ] To cause to come near, Isa. 41. 21.

Profess To declare, shew openly, Deut. 26. 3. To tell

plainly and boldly, Mat. 7. 23. To fay or affirm, Rom. 1. 22.

' Daofelfion ] An action of a Christian, plainly and openly ( when fit occcasion serveth ) declaring and uttering with his mouth, that which he believeth and hopeth for in his heart concerning Christ and Salvation by him. I Tim. 6. 12. And bast professed a good profession before many witnesses. There may be a profession made before men with the mouth, when the truth of it is not to be found in the heart before God. Tit. 1. . 16. They profess that they know God, but in works they deny

6 2. The Doctrine of the Gospel which we do profess. Heb. 3. 1. Consider the High-priest of our profession, Christ Jesus.
3. A way, or Sect. Mat. 23. 15. To make one of your pro-

· fellion.

4. Confession, I Tim 6. 13. marg.

Professed a good profession, I Tim. 6. 12. Either he understandeth the folemn Vow Timothy had made in his Baptism, or at his Ordination, wholly to dedicate himself unto, and imploy his uttermost endeavors to the Service of God. Annot. Beofession | The Faith or Religion which we profess, Heb.

2. The publishing, or open and free acknowledgment of our Faith, Heb. 10.23. whom we believe with our Hearts, and whom we confess with our Mouths. Rom. 10. 10. or. of the Doctrine which we believe and ought to confess, chap. 4 14. & 10. 13. 2 Cor. 9. 13. 1 Tim. 6. 12, 13. An-

Dzofir] Lucre, gain, advantage, commodity, benefit, Gen. 25. 32. & 37. 26. Prov. 14. 23. Excellency, superabundance,

Deofie To do good to, be profitable, avail, aid, help,

1 Sam. 12. 21, Prov. 10. 2. & 11. 4.

Deofit Heb. 4. 2. But the word preached did not profit them, not being mixed with Faith in them that heard it. Profiting may be taken here for the truth of Grace, or for growth in Grace men cannot grow in Grace, that have no Grace; but the Word worketh true Faith on that person which came to it without any true Grace or Faith at all. Leighs Annot. Not being mixed, &c. Or, because it is not received by Faith, that is, not being joyned or accompanied with Faith. It is thought that herein the Apostle alludes unto a Potion not well mingled, which rather hurts, than doth any good. Annot. An exceeding strong Drink not tempered and qualified profits not Nature; so that those great Promises so

much exceeding opinion and expectation of reason, not being mixed with Faith did not profit them. Leighs An-

Baofitable | Something which is beneficial, commodious and helpful, Heb. 13.17. Or elfe that which is of necessiry needs ful, which we cannot be without, and be well, 2 Tim 2. 15. The revealed Will of God is as needful unto mens Souls, as Milk to Babes, as Meat to strong, as the Light-of the Sun to the men of this World, as Phylick unto the fick.

" A thing may be profitable or helpful, four ways. " I. To the effence of a thing. So are Faith and Godline's to a Christian.

6. 2. To the efficacy of another. So Charity to Faith. "3. To the effecting of another thing in our felves. So

"Godliness to Glory, 1 Tim. 4. 8. "4. To the honor or outward good of another.

" In the three former fenses man cannot be profitable to his 6 Maker, as Job 22. 2, 3. & 35. 6, 7. Pfal. 16. 2. But in this falter fense he may, Pfal. 50. 23. Mat. 5. 16. Or, we may " fafely fay, that though it be Scripture, and go true, that Tob's friends said so to him, yet it is not true and according to Scripture, which they faid, as may appear by Gods own " Words to them, Job 42.7, 8.

10 offring | 1 Tim. 4. 15. Improvement, namely in Gifts and Godliness. D. Transl. and Annot.

13:0found Hof. 5. 2. Deep, and deeply rooted in their own Devices; or, who fought deep and fecret hidden lurking places to work their Mischief, having deeply engaged themfelves, and made great progress that way. Annot.

10 cogenitoes Gen. 49. 26. or Parents, Isaac, Abraham, &c.

The Greek faith, of the Mountains; for Horai reading ( with other vowels ) Harei; and respecting ( it may be Moses Bleffing, which hath Harrerei Mountains, Deuteron, 23, 15,

Denguefficators | Monthly Prognofticators, Ifa. 47. 13. fuch as give notice, instruct, or make to know things concerning the Months. Those that take upon them to tell before-hand, the occurrents of each Month, as our Prognosticators also do. An-

10:0'ong ] To lengthen, Deut. 4. 40. To add, Pfal. 61. 6: marg. Prov. 10. 27. marg. It's spoken

1. Of life and days, Deut. 4. 26. & 5. 33. Job 6. 11. Pfal, 61, 6. Ifa. 13. 22. Dan. 7. 12.

2. Of the perfection of Riches Tob 15. 29. Neither (hall he prolong (Heb. stratch out ) the perfection thereof upon the Earth; that is, he shall not come to any great degree of Riches, God will blaft him, before he get a large Eltate.

3. Of a State or Kingdon, Prov. 28.2. · Demufe A word, passed from man to man, for performance of some lawful things; as in Contracts, Bargains, Marriages, and other Affairs of common life. This is a civil promise: Such Laban made to Jacob; for giving his Daughter; Saul to David; David to Jonathan.

42. The Word passed and given unto God, for some Dury which we will do unto his Honor. Psal. 66. 13, 14. I will pay thee my Vows which my Lips have promised Numb. 30. 3. He shall not break his Promise. This is a religious or holy promile, called a Vow in Scripture. See Vow.

'3. The word of God given or plighted unto men, for the performance of some good, or for removing some evil, spiritually or bodily. Pfal. 119. 130. How sweet are thy Promifes to my mouth? And verf. 38, 49, 50. This is a divine Promife, which is two-fold, Legal and Evangelical. Also Gods purpose, Numb. 14. 34. marg.

4. The thing promised, to wit, the Inheritance of Heaven, or life everlafting. Gal. 3. 22. That the Promise by the Faith of Christ. Metonymy

"The Promise of God to men is taken two ways.

ce t. Generally, for the prediction of any matter good or "evil, as 2 Pet. 3. 4. 9.
"2. Specially, for the foretelling and offer of fome good

thing.

"Good things were purposed by God toward men be-fore all time, promised in time, and shall be performed in the end, and after and beyond all times. So Gods "Promife putteth us in mind of Gods Love of old in electing us, his Truth now in affuring us, his Power hereafter in doing that which he hath both purposed and pro-'mifed.

'Howfoever the Law, by reason of the condition annexed of perfect fulfilling it, be contrary to the free Promise of Life, yet the Law doth not abolish and quite take away the Promise of Grace, but serveth as an Helper and Servant thereunto; for by discovering the Danger and Damnation through Sin, it driveth afficted Sinners to Christ, who is

Both Legal and Evangelical Promises are either general or ' indefinite, propounded to all , Exod. 20. 6. Joh. 3. 16, 17, 18. Or particular, directed to some kind of persons, few or one, Exod. 20. 12. Mat. 9. 2. Besides innumerable other proe mifes on both forts.

Gods Promife is two-fold.

. Legal, when he passeth his word for the giving of eternal life, and other temporal good things, upon Condition of fulfilling the Law, Lev. 18. 5, Eph. 6. 2. This is the first Commandment with Promise. Galatians 3. 12. Do this and · live.

c 2. Evangelical, when he passeth his word for the giving of Christ, and together with him, remission of fins, righte-outness, and eternal life; as also the blessings of this life, 'upon condition of believing the Gospel. Rom. 1. 2. Which he promifed before by his Prophets. And Rom. 4.26. That the Promife promifed before by his Prophets. And Rom. 4.26. That the Promife might be fire to all the Seed; that is, to fuch as walk in the fleps of Abraham's Faith. Gal. 3. 14. That we might receive the Promife of the Spirit through Faith. This latter Promife is called the Promife of Grace, because it is freely given, and freely performed. Also Gal. 3. 14. it is called the Promise of the Spirit, because the Spirit is both the Author and Applyer of

Moreover, the things promifed, come from the Spirit. This Promife is also called the Word of Faith, Rom. 10 8. because the word of this Promise is made with condition of · Faith, which is the only Instrument to apprehend and receive it. Laftly, it is termed the promise of Christ, because he is the term and end of it.

Amfinally, better promises, not for kind or number, but

for largeness or extent, Heb. 8.6. Of Promises, there are some .

1. Divine, made of God, 2 Cor. 1. 20. Gal. 3. 18. and those absolute or conditional; absolute, as spiritual, and celestial: conditional, as corporal and worldly Promises, concerning Health, Strength, Riches, Children, &c.

2. Christian, made by Christ in his own person, whereof the Gospel affordeth store.

3. Spiritual promises, made of a Godly man to God.

4. Humane, of man unto man; whereof some are lawful, fome unlawful.

Promise | Breach of promise, Numb. 14. 34. or altering of my

purpose, marg.

\*\*Branife The word of God, touching the exhibiting and 'sfending of Christ into the World, Heb. 11.39. This is a ge-

7.6.

12. Things promifed; as the Kingdom to David, &c. Heb.

11. 33. These be spiritual Promites.

12. The word of God, touching the calling of Abrahams seed in Isaac, and bleffing all Nations in that Seed, Heb. 11. 17,

Heb. 11. 12. Not having received the Promises, that is, the Land of Canaan which was promifed, and which was a Type of Heaven. Annot.

" Top promise By virtue of Gods word given to Abraham, touching a Son to be born by Sarah his Wife, Gal. 4. 23. Gen.

'Hence Canaan is called the Land of Promife, because it was

enjoyed by virtue of Gods free Promife, and not by defert of the Tews.

To grami'e To speak the word, affure, warrant, Exod. 12. 24. Numb. 14. 40. Josh. 9. 21. And he promised, Luk. 22. 6. εξωμολόγησε, clearly denotes one of these two things, either Confession of Sin, or giving of thanks, both being the importance of the Hebr. 7777, in Hipbil, from 777. In the sense of confessing of faults, it's to be found, Mat. 2.6. Mar. 1. 5. Act. 19. 18. Jam. 5. 16. In that of praising or giving thanks, Mat. 11. 25. Luk. 10. 21. Rom. 14. 11, 15. Phil. 2. 11. Rev. 3. 5. and so here, which being an expression of Joy, is often taken for Joy it self, and so is fit for this turn, the coverous Purfe-bearer being very well pleased with such a Bargain. Dr. Ham. Annot. a.

"To promote ] To reftore to former Honor and Dignity, Dan. 3. 30. To advance unto higher, Numb. 22. 17. To make to profper, Dan. 3. 30. marg.

13 comete | And go to be promoted over the Trees, Judg. 9. 9. or go up and down for other Trees, marg.

Deomotion | Pial. 75. 6. Exaltation, Prov. 4. 8. Vid. Ho-

13 onounce] To declare, manifest, judg or give Sentence, Lev. 13. 3. 13. 37. To utter diffintly, Judg. 12. 6. To speak,

10:00f] An undoubted fign, Act. 1. 3. as to speak, walk, eat,

their only Remedy, and in whom alone Abraham and his spi-critual Posterity, find righteonsness and life eternal, which is checking recomised. which was crucified, and whose Side was pierced. The Blood and Water coming out of his Side, pierced with a Spear, a certain fign of the wounding of his Vitals, and Death. Expe-

rience, 2 Cor. 2. 9.
"19:20pt] 1. That which is a mans own; so as the right of that particular thing belongeth to him alone, and is op-" posed to that which is common, I Cor. 7. 2, 4,7. 2 Pet. 1. 20. See Own

" 2. That which is true and real, and is opposed to figurative, equivocal.

" 3. It is sometime taken for elegant, or fine, So some tranflate the word, Heb. 11.23.

Proper ] Heb. 11. 22. Because they saw he was a proper Child, or goodly, or very sair child, or comely. Annot.

"Drophame ] An unholy person, which resuseth Heavenly

things, for enjoying of earthly. As Esa caft away his Birth-right for a mels of Portage, and therefore in Heb. 12.6. he is called a prophane person for his labor.

'2. Common, or something appoint to common use, as prophane Hands, prophane Authors, prophane Meats, put for common, or serving to common use, Mark 7. 2. Act. 10. 14,

It's applyed to persons, Lev. 21. 14. Ezek. 21. 25. A City, Ibid. 28. 16. A place, Ib. 42. 20. Old Wives Fables, 1 Tim. 4. 7. Bablings, Ib. 6. 20.

Prophane] Heb. 12. 16. or prophane person as Esau, that is, impure person, or rather a despiter of, or trampler upon holy things; as upon Christ and those Benefits which are offered through him, chap. 10. 29. as Efau who in despising his Birthright, which he fold at fo low a rate, became a Type of fuch who despised Christ, of whom the first-born were a Type.

This Example may ferve to expound what he means by prophane. The Lord had annexed to the Birth-right the Promile of the Land of Canaan as a figure of Heavenly Felicity: wicked Esau not confidering this, despised it. So God hath appointed his Ordinances to be the means of Grace and Life to men; when they do not know and believe this, and receive it by them, they are prophane. Prophanenes lies in two things:

2. In a low efteem of spiritual Services, Amos 8.5. 2. In a low Esteem of Spiritual Privileges. Leighs Annor.

Coprophane To pollute or profitute, Lev. 18. 21. To defile, Lev. 21. 4, 9. Not to fanctifie, or keep holy, Neh. 13.

Pophanenels | Hypocrifie, Jer. 23. 15. marg. Prophetie | Prediction, or foretelling, 2 Chr. 9. 29. Mar.

2. The Word or Doctrine written by the Prophets, 2 Pet. 1. 20, 21. No Prophesie is of private Interpretation, &c.

3. Alfo, Expositions of prophetical Books, coming from the Holy Ghoft, 1 Theff. 5. 20. 4. A good and Godly Speech and Doctrine fer down, Prov.

O. I. & 31. I.

5. The act of prophelying, Ezr. 6. 14. Prophefie The particular Scripture of the Revelation of St. John, foreshewing things which were afterwards to be done. Rev. 22. 7. Blessed is be that keeps the word of the Pro-

Detrit of Deophetie | A Gift proceeding from the Holy Spirit, enabling men to foretel things to come. 1 Cor. 12.

10. To another Prophesie, by the fame Spirit. See v. 8, 9. "To prophetie To foreshew something that afterwards should be fulfilled. Ad. 21. 9. He had four Daughters Vergins, which did prophesie. Here the word (Prophesie ) is taken in a strict sense, as also elsewhere very often.

2. To expound and apply the Scriptures to the Edification of the Church, 1 Theff. 5. 20. Despite not Prophessing. 1 Cor. 14. 3, 24. Here the word is taken in a large sense, for declaring the Mysteries of God.

'3. To be prefent at the publick Ministry, and partake in the Doctrine thereof. I Cor. 11. 5. She that project or prophefieth with her Head bare. Here it is used in the largest sig-

4. To fing Pfalms and Hymns to praife and thank God. 1 Sam. 19. 20, 21. & 10. 5. Luk. 1. 67.

5. To speak (being terrified) they know not what I Sam. 18. 10. with 16. 14. 6. Totell, Mat. 26. 68. Luk. 22. 64.

To proptette To preach the Word, opening and applying it to the Church, for Comfort, Exhortation, and Convi-ction of Herefies. Rev. 10. 11. Thou must Prophesie again, &c. that is, the preaching of wholfome Doctrine should after hindrances be reftored to the Church.

Before the time of the fulfilling of all things, this Book of t the Revelation shall be made as clear, as if John were come to prophesie again before men. Leighs Annot.

They hall prophetie 1260 days, Rev. 11. 12. Intruct the people how to worthip God according to his Word, ( in their feveral times and ages successively. Leighs Annot.) and foretel the Ruine of Antichrist and his Adherents, out of Gods word, so long as Antichrists Reign and Persecution lasteth. An-

Prophetie] And prophefied, Luk. 1. 67. Besides, the foretelling of suture Events, which is the ordinary notion of to prophefie, it fignifies, 2. To work Miracles, Eccl. 48. 14. 2. To declare the Will of God to any, by Revelation or Million from him. In which fense, as Christs prophetick Office consisted in revealing the Will of God to the World; so all that have in any degree done the like, are ftyled Phophets. All that have taught men their Duties towards God and men. Thus the Heathen Poets which ordinarily reprehended their Vices, are by St. Paul called their own Prophets, Tit. 1. 12. Thus when Exod. 7. 1. God faith to Moses, I have made thee a God to Pharaoh, and Aaron thy Brother shall be thy Prophet; the meaning is, that what God had or should command, Moses should (as God to a Prophet, the Oracle to the conquires ) deliver to Aaron, concerning Pharaob; and Aaron should go as a Prophet sent from God, and deliver it to Pharaoh, Exod. 4. 16. 4. To expound or interpret Scripture, 1 Cor. 14. 1, 4, 5, 6, 22, 24, 29, 31, 32. 5. It's sometime set to fignific wild raving behavior or speaking, fuch as the Ey Seos, or the Enthuliafts among the Heathen, men possest with diatolical Furies, were wont to use, 1 Sam. 18.10. 11. The reason of this is clear, vers. 12. because Prophets did ordinarily both speak and act in a manner far distant and remore from the ordinary practice of other men; used firange Language, strange motions and agitations of the Body, and accordingly were by many that looked on them, thought to be mad, 2 King. 9. 11. 6. Singing and praifing God, forming of divine Hymns, and finging them to God, I Sam. 10. 5. And they wall prophese, and thou shalt prophese, where the Chald. Par. reads, hall jing, and thou halt praise with them. And foit's poffible it may be , Numb. 11. 25. And to this notion of Prophefying, must this place of Zachary's prophelying be interpreted, and fo 1 Cor. 11. 5. Dr. Ham. Annot. m.

Paophelping] 1 Sam. 19. 20. i.e. praising God and magnifying his Name, with Prayers and Hymns. D. Annot. I Cor. 11.4. Reading and expounding the Writings of the Prophets in the Assemblies, 1 Cor. 14. 3, 29, &c. or foretelling some future things by divine Revelation, (for that Gift was then given by God to some for the comfort of the Church, 1 Cor. 14. 26. Eph. 4. 11.) or hearing such Expositions in the Congregations. D. Annot.

Prophelpings] 1 Theff. 5. 20. That is, the Explications and Applications of Gods Word, whereof the Apostle treats at large. 1 Cor. 14. 3, &c. which may be understood as well of ordinary, as extraordinary Prophefyings, against those who judged themselves wise enough, and thought that they had no need of such. See Heb. 10. 25. 2 Pet. 1. 19, 60 D. onnot.

Deopher] One which telleth or speaketh before, what things fhall afterwards come to pass. This is the general fignificati-"On of the word [Prophet.]

'2. An extraordinary Minister of the Old Testament, or dained for the Instruction of the Church, by interpreting and applying the Law, and fore-shewing the Sufferings and Glory of Christ. Ad. 3. 24. All the Prophets have foretold of these Days. And 10. 43. To him give all the Prophets mitnes. 1 Pet. I. 10, 11. Such Prophets were Isaiab, Fremiab, &c. 1 John 7. 40. Deut. 18. 15. Here it is meant of Christ him-

' A Prophet is one that from the inward Counsel of God uttereth Oracles: fuch an one was wont to be called a Seer. 4 Sam. 9. 9. Amos 7. 12.

A Prophet in Hebrew and Greek, is named of speaking, uttering, interpreting Words and Oracles which come from God, Exod. 7. 1. 1 Cor. 14. 29. Also, of seeing and receiving them by Vision, such were named Seers, as I Samuel · 9. 9.

'3. A person under the New Testament, endued with a spe-cial Gift to soretel things to come, for the behoof, either of the whole Church, or some Members of it. In this sense A-'gabus is called a Prophet, because he fore-warned the Church of a Famine, Act. 11.27. and Paul of his Bonds, Act. 21. 6 10. Also, the Daughters of Philip were such Prophetesles.

4. One that interpreteth the Scriptures of the Prophets with a fingular dexterity and readiness, befides the Prediction or foretelling suture Events. Eph. 4.11. He gave some to be Prophets. 1 Cor. 12. 28. He ordained some Prophets. These were men that not only fignified what things should come, but excelled also in expounding Propheties concerning Christ.

In this sense Christ is called a Prophet, Act. 3. 22. And not only for declaring the Will of God, touching things to come, Rom. 12.6. 1 Cor. 14. 23.

'5. All those holy men of God, who be the Pen-men of the Holy Scriptures, for the common use of the Church to the Worlds end. Luk. 13. 28. All the Prophets [ball fit down in the Kingdom of God. 2 Pet. 1. 19. We have a most fure word of the Prophets. Also one who arrogateth to himself the Gift and Name of a Prophet, but is not, Deut. 12. 1.

'6. Every true Minister of the Gospel, endued with Wisdom to interpret and apply the Scripture. i Cor. 14.32.
The Spirit of the Prophets, &c. Any Teacher and Dottor, Luk, 7. The Writings, Books, or Sayings of the Prophets. Rom.

21. Having witness from the Law and the Prophets. Luk. 16. 8. A Southfayer, or Teller of Fortunes. Tit. 1.12. One

of your own Prophets.

'9. The Oracles and Prediction of the Prophet, Matth. 11

10. Chrift, Deut. 18.15, 18. Luk. 7.16.

11. Mofes, Hof. 12. 13. 12. The Holy Patriarchs, Abraham, Ifaac, and Facob, Pfal. 105. 15.

13. One a speaker for another, as his Mouth, Exod. 7. 1.

14. An Heathen Poet, Tit. 1. 12.

15. Prophets in the opinion of men, Jer. 29. 15.

16. Apostles and Apostolical Teachers in the Primitive Church, Mat. 23. 34, 37. raifed up among the Jews, 1 Thess. 2. 15. and elsewhere afterwards, Rev. 18. 20.

17. The Doctrine of the Prophets, and their prophetical Predictions, Mat. 5. 17.

As of Prophets, there were some true, and sent of the Chr. 24. 19. Jer. 1. 5. in whom was his Spirit, Neh. 9. 30. So there were false Prophets, 2 Pet. 2. 1. whom God did not

fend, Jer. 23. 21. & 14. 14. his Prediction and fore-telling, to fall out otherwise then the evil Prophet had fore-spoken, that so he might be known (howfoever he boafted of the Spirit ) to be a Counterfeit and Deceiver, by his fore-shewing things which never happened. Ezek. 14. 9. If the Prophet be decrived when he hath focken, a thing, I the Lord have deseived him. Some do expound these words in this sense, that God should use false Prophets as Instruments to beguile such as for their former wickedness deserve to be given up to Error; and thus God dealt with Achab, 1 King. 22. 22. and threateneth the like punishment to the Followers of Antichrist, 2 Thess. 2. 11. This Exposition, though it be found and orthodox, yet the first is more plain and fit, as better agreeing with the fimplicity of the words which speak of deceiving the Prophet, not others by the Prophet. This interpretation both Peter Martyr liketh better, and Junius in his Note upon this place, doth incline thereunto

" That fal'e Paophet ] That Antichrift ; to wit, the Bishop of Rome, with the whole pontifical Order, and Roman Prelacy, worthily comprehended under these two Names, Beast and falfe Prophet, in regard of their double Power, Political and Spiritual. Revelation 16. 13. Out of the Month of the Beaft, and that falfe Prophet. Also, Revelation 19.20. & 20.

'31 Deophet like to me Such a Prophet as I am, resembling me in Nature and Office, being a Man and a Mediator, as I Moses am, though more excellent, and in a more singular fort; I as a Servant, he as a Son and Lord of his Church, as Heb. 3. Deut. 18. 15, 18, 19. He shall raise you a Prophet like me. This Text is applied to Christ, Ad. 3. 22. & 7. 37. The Scope of all these Texts is, that Christ may be shewn to the Church to be the sole Mediator of men, promised by Moses, exhibited when Peter spake. Moses hereof as a Type, serving for his time, to be a mean between God and his People, which through Informity could not endure the Majefly of God speaking; but Christ (as truth of this Type) ordained an everlating Mediator; whose,

1. Divine Calling,

2. Fidelity in execution of it,

43. Authority in teaching. And

4. Event most direful to such as obey him not, are briefly comprised in vers. 18, 19. That all this belongs properly to Christ alone by application of Peter and Stephen, and by the common filence of the Jews, is more than

Moze than a 1929pher \ None among the Prophers to be greater than the Baptift, because he came immediately before Christ, preparing his way, and pointing him out as it were with the finger, Mar. 11.8, 10, 11. Jo. 1.15, 29, 39. In this fense is Joseph said to prevail above his Brethren;

Gen. 49. 26. because the Bleffings promised him by Jacob were fooner to be fulfilled, and more largely communicated with his Posterity, also Joseph was to have a double porticon.

More than a Prophet , Mat. 11. 9. viz. in respect of the clearness of Gods shewing Christ unto him, and his revealing him to others, pointing at him, ist, behold, Dr. Ham. An-

That Prophet, Joh. 6. 14. The Jims expected a Messiah, whom they called a wesonims, the Prophet, but this a glorious one, and a powerful King, one that should work their Deliverance, free them from, and revenge them on the Nations, who had gotten the Dominion over them. By this Miracle of Chrifts in feed-ing such a multitude with so small provision, they conjectured rightly, that he was able to fustain and feed the greatest and most numerous Army, with very little charge, and hereupon were ready to come and take him by force to be their King, 2-e. their Judg, or Leader to fight their Battels for them. Idem

'31 13:opbete's A Woman endued with the Gift of Prochefie, and which doth forestel things future. At. 21.9.

"He had four Daughters Prophetifies, or which did prophetie.

"2. One which is the onely Wife of a Prophet, as Ifaiah

his Wife. Ifa. 8. 3. I went to the Prophetes: As with us the Mayors Wife is usually called Mayores: And in Germany, a Doctors or Rectors Wife is termed Doctoress and Recto-

Dophers | The Ministers of the Old Testament, such as were Moses, David, Haish, &c. which instructed the People, and soretold things to come. Rev. 10. 7. As he hath declared

to his Servants the Prophets.

2. All godly Ministers, who execute now fince Christ, the function of Ministers in the Christian Church. Rev. 18. 20. · Rejoyce ye holy Apostles and Prophets.

Betopiet | Being Prophets, Act. 15. 32. They that are here called Prophets, are also called vers. 22. 2 2 2000 or ross askagois, Governors of Churches, and accordingly to be resolved pertons intrulted with the powers of Eisnoys in particular Churches of Judea, and so Members of the Council at Jerusalem. Idem Annot. e.

Papphers | Heb. 1. 1. God fpake by the Prophets , or in them. Both Prepositions, both in the Hebrew and in the Greek, are promiscuously taken one for the other; yet this latter seems to be more emphatical in this place, intimating that God moved their Hearts and Tongues, Mat. 10. 20. 2 Cor. 13. 3. 1 Pet. 1. 10, 11. 2 Pet. 1. 21. A King speaketh by, he doth not speak in his Ambassadors; God doth both. Annot.

" Chilozen of the Brophers ] Such as were inftructed and taught by the Prophets, their Scholars being begotten anew by their Doctrine. 2 King. 2. 3, 5. The Children of the Pro-· phets which were at Jerich o.

' 2. The People of the fews, for whose Instruction the Prophets were especially appointed, Act. 3. 25. Ye are the Children of the Prophets.

Secondarily Prophets, 1 Cor. 12. 28. Next after the Apostles are Prophets placed in the Church both here, and Eph. 3. 5. & 4. 11. Their office was to preach more fully the Gospel of Christ to those who had formerly received it, and to that end they were inspired by God with that special Gift of interpreting the Propheties, &c. of the old Testament, thereby to confirm the Tems in the Faith; and befide many other spiritual Gifts. they had that of foretelling things to come, Act. 11. 27. These differed from Apostles on one side, were inferior to them. had not that higher Commission, faith Theophylact; and being joyned with Doctors, Act. 13. 1. did yet in this differ from them. fay the Scholiasts, that the Prophets did speak all from the Spirit, but the Doctors from themselves. Idem Annot. b.

\* Soms of the Doctors | Such as be trained up in the

Schools or Colledges of the Prophets, to the knowledg and fludy of the Scripture. 2 King. 2. 7. Fifty men of the Sons of the Prophets. Amos 7. 14. I was no Prophet, nor was I a Prophets Son.

Propitiation An Agreement or Atonement between God and Man, by the man Christ, represented by the Propitiatory

of Mercy-lid, 1 Joh. 2. 2. & 1 Joh. 4. 10. Rom. 3. 25.

3. 1002\*\*(10) Nakidath, 1 King. 7. 36. The proportion of every thing is best discerned when it is naked. In this place is meant a plain, clear, and fit resemblance, Annot. Job 41.12. Comely proportion, The grace of his Disposition, or levely proportion of his parts, that are not some great, some little, but all furable one to another. Annot.

Proportion of Faith, Rom. 12.6. that is, the measure of that Knowledg of Heavenly Mysteries revealed in Scripture, and given unto him. Annot.

1310 einte One converted from the Heathenish Religion unto the Jewish Religion, Act. 2. 10. Act. 13. 43. Many of the Jews and Profelytes that feared God.

' Note. It is observed by the learned, that the Hebrew word which fignifies Profelyte, is as much as, extracted or drawn forth, because such were esteemed to be drawn out of Hell, as was made a Convert to their Religion. A Profelyte was made by observation of three Ceremonies, if they were men, to wit,

i. Circumcifion,

c 2. Washing,

'3. Oblation:

But if women, then by two:

'I. Washing, 6 2. Oblation

Sometime Profelyre fignifies more largely any stranger, or more strictly, any Convert to the Jewish Religion. It is written of the Pharisees in Mat. 23. that they make such the Children of Hell more than themselves, by burthening their Consciences with their own Traditions, and not only with Mo-

Besseipte] To make one Proselyte, Mat. 23. 15. A Proselyte is one that being a Gentile by Eirth and Religion, comes over to the Jewish Religion, either in whole, or in part. For there are three forts of Strangers, and two of Profelytes in the Jewish Writings. The first fort of Strangers are those which continue open Idolaters, who were not permitted to live or have any place of being in the Land of Ifrael. The second fort of Scrangers are the first of Prosclytes, which though they imbraced not the whole Jewish Religion of Circumcision. W. bing, Sabbatizing, &c. yet renounced the Idolatry and Toxo Scottes, Or multitude of the Gentile-Gods, and affented to some roundations of the lewish Religion, which they called the feven Precipts of the Sons of Adam, and of Noah: Which were,

1. Of ftrange worship, or of the renouncing the Idolatry

of the Heathens, the not worshipping other Gods.

2. Of the Benediction, i. e. the worshipping of the Name, i. e. the true God.

3. Of Judgment, or administration of Justice. 4. Of disclosing Nakedness, i. e. of abstaining from all un-

cleanneis. 5. Of shedding blood, or against Homicide.

6. Of Theft or Rapine, and doing as they would be done to

7. Of a Member of any live Creature, or that they should not eat the flesh of any Creature with the Blood in it; a Ceremony chosen by God, as a means to keep them in detestation and abhorrence of the Sin of Homicide, occasioned probably by the bloodiness that was among the men of the old World, and accordingly given to Noah after the Flood, Gen. 9. 4. and confequently to all the Proselytes among the Jews. Whereof see on Act. 15. Annot. d.

These were called Proselytes of the Gates, were permitted to live among them, to come into the one Conrt (the outer) of the Temple; and in brief, were by the Jews allowed to have a portion in the life to come. The third fort of Strangers, and fecond of Profelytes, are those which embraced the whole Tewish Religion, submitted to be circumcifed, and to perform the whole number of the Precepts of the Law, and these are admitted to Privileges proportionably, and differ nothing from a Jew, but only that they are not born in the Land, (of which fort were urias the Hrttite, Herod the Idumean, whose Kingdom in his Successors is therefore called בולכות בוים, the Kingdom of the Strangers and Nicolas, Act. 6.) who were called PT בריצות, Profelytes of Righteoufreß, אבריצור Profelytes of the Covenant. These may perhaps be meant by the Children of the Covenant, Ad. 3. 25. The multitude there being mixt of Jews and Proselytes, chap. 2. 5. 14. Dr. Ham. Annot. d.

10:01pet | The face or out-fide, Ezek. 40.44, 45, 46, & 42. 15. & 42. 4.

" To profper ] 1. To have a commodious and good Journey, Rom. 1. 10. 2. To increase in wealth by Gods Bleffing, and to be more

able to relieve the poor, 1 Cor. 16.3.

'3. To have good fuccess in all Affairs of this worldly life, which is like unto a Journey. 3 Joh. 2. That thou prosper-

4. To enjoy Peace and Reconciliation with God, and Tranquillity of Conscience thereby. 3 Joh. 2. As thy Soul pro-

Spereth. 5. To do wifely, Joh. 1. 7. marg. 1 King. 2. 3. marg.

Going, to go and be heard, Judg. 4. 24. marg.

To behave ones felf wifely, 1 Sam. 18.5. marg.

8. To be right, Eccl. 11.6. marg.

9. To deal prudently, Ifa. 52, 13. marg. 'ADiofpering Good fucceis in the Affairs of our Soul and Body. Pfal. 1. 3. What sever he doth shall prosper. Prov. 28. 13. He that hideth his sins shall not prosper.

2. Wealth, and abundance of earthly Benefits. Pfal. 73. 3. When I fam the prosperity of the wicked. 43. Reft 'a. Rest and Peace. Psal. 30. 9. Isaid in my Prosperity.

Setled itrength, Pfal. 30. 6. marg.

 Scued Iregul, run. 20.5. Ind.;
 Good, Lam. 3, 17. marg. Zech. 1. 77. marg.
 Spaciperous J Lucky, fortunate, good, happy. Of peace,
 Zech. 3. 12. marg. The original word in Job 8.6. in the first figuification of it, is peaceable; now because prosperity follows Peace, as Ruine follows War; therefore the word at the fecond hand fignifies proferous. Annot.

It's spoken of Persons, Gen. 39. 2. Ways, Josh. 1. 8. Isa. 48. 15. Journey, Gen. 24. 21. Rom. 1. 10.

3020sperousip] With good success, as one would have or wish it, 2 Chr. 7. 11. Psal. 45. 4.

Doubtrute To profane, Lev. 19. 29. marg.

Deotefi] A Court term, as in a Contestation and Plea at Law, flewing the matter spoken of to be of more than ordinary weight and Concernment. Annot. on Zech. 3. 6.

To protest or rentfie] To testifie a thing together with another, as we see the Authority of this Book of Revelation, ratified by fundry Witnesses. Rev. 22. A8. I protest ( or testifie ) to every one that heareth, &c.

Dautest n., prote : That he did very earnestly and solemn-'ly protest, even with Oath, Gen. 43. 3. & 42. 15.

1020118] One who is haughty, Prov. 21. 24. who lifteth up, and magnifieth himself, Dan. 5. 23. & 11. 36. who is puft up, Col. 2. 18. who thinkern himself to be something when he is nothing, Gal. 6. 3. Thus in speech, Psal. 12.3. Heart, Psal. 101. 5. Spirit. Eccl. 7. 8. Look, Prov. 6. 17. Gesture, Ifa. 3. 5, 16. Deed, Pfal. 31. 23.

It's put for Great, Pfal. 12. 3. marg. Haughry, Prov. 6. 17. marg. Fool, 1 Tim. 6. 4. marg. Pride, Job 26. 12. marg.

here, notes not particularly the Vice of Pride and Haugintinels, but a general Disobedience and Resistance against the Law of God, which is called Bees, Contumelionfness; and Superbia, pride, in opposition to Obedience; as in Virgil.

# Parcere (ubiectis, & debellare superbos.

It is the part of Kings to spare those that submit, and subdue the proud; a place directly parallel to this here out of the Proverbs; and which St. Augustine conceives to be had from thence. The place in the Proverbs reads, God scorneth the Scorners, ( because Scorners use to repel with Scoffs all good Counsels and Admonitions ) and fo faith Afchylus, God is the juft and heavy Punisher of the Proud. Dr. Ham. Annot. b.

Doublo] Pfal. 17. 10. In pride, haughtily. Aynfor. Dealt proudly, Neh. 9. 16. Rebellious and obstinate Sinners manifest pride of heart against God himself. Annot.

Go prope | To examine, fearch and try himfelf, whether he be in Christ, 2 Cor. 13.5. Prove your felves. This is our · proving of our felves.

2. To fift us, by some affiiction, that we may know our own Hearts. Deuteron. 8. 2. To humble thee, and to prove +thee-

42. To look nearly into ones Cause, and to take knowledg and defence of it. Pfal. 26. 2. Prove me, O Lord, and try me.

· This is Gods proving us.

 4. To difcern with Judgment those things which are good,
 or according to a found Judgment, uprightly to think, and
 chearfully to follow what is good and pleating unto Almighty God. Rom. 12. 2. Prove what the good will of God is. This Proving contains more than a naked Knowledg and general allowance, even in acknowledging, difcerning, approving, with fincere Love, and earnest defire to conform our selves unto the good Will and Pleasure of God. 5. To charge, Rom. 3.9. marg.
6. To find true, Eccl. 7. 23.
7. To put to the tryal, 2 Cor. 8. 8. Make experience, Dan.

1. 14. or an Eslay of, 1 Sam. 17. 39.

8. To manifest by argument and reasoning, Act. 9. 22.

9. To come to the understanding of, Rom, 12, 2.

10. To be throughly known, Gen. 42. 15, 16.

11. To judg, Job 9. 20.

12. To justifie, or make good, Act. 24. 13.

13. After Examination to judg for it, 1 Tim. 2. 10.

14. To find by tryal, 2 Cor. 8. 22.

Brobe of Heb. 3.9. When your Fathers proved me, out of unbelief, notwithstanding they had experience of my Power and presence with them. Annot.

preience with them. 2000. 32 themport] Provision or Fodder for Beafts, (as Oats, Peafe, Beans, &c.) Gen. 24. 25, 23. & 42. 27. The word used in Isa. 30. 24. hath in it a notion of Commixtion, or Confufion; as Babel coming from the same Root hath; and Provender is so termed, because it consisted commonly of divers der is so termed, because it consisted commonly of aivers | 25. 1 Col. 1. 15. and airce | 12. & 28. 11. Isa, 5, 21. forts of Corn or Pulse mingled together, as in our Horse- | but in opinion, Prov. 3. 7. & 26. 12. & 28. 11. Isa, 5, 21.

bread, or of the Grain not severed as yet from the Chaff.

' Propert A word, Speech or fentence, gravely, pithily, and wifely uttered in few words, fuch as every man may remember and ought to be in every mans mouth, as a Glass of our Life, and whole Conversation, Prov. 1. 1. Thus expounded in the fixth verse. These are also called Anigmata, that is, dark Sentences, Pfal. 49. 5. and Parables.

2. A common by-word, or a word of Reproach and Infamy, a talking ftock. Deut. 28. Thou shalt be a Proverb and byword to all Nations.

3 Inftruction, Prov. 1.6.

4. A similitude, Joh. 16. 25.

To protine To have a fore-cast in the Affairs of this life, as how to maintain our Charge. I Tim. 5. 8. If there be any that provideth not for his own. Also see Rom. 13. 14.

2. To fore think what things we may lawfully and juftly do. Rom. 12. 7. Provide (or procure ) honest things before mon

'3. To fore-appoint and give a good iffue in perplexed and troublesome Cases. Genes. 22. 8. God will provide, &c. And verf. 14. In the Mount will the Lord provide, or

4. To fore-fee, Heb. 11.40. marg. Devoticed Heb. 11. 40. God having provided some better thing for us, that they without us (hould not be made perfect, or having foreseen, or ordained, a better condition and far greater Privileges for us under the Gospel, (in that he hath now sent his Son in the Flesh, and made him the Mediator of a better Covenant, Chap. 7. 22. & 8.6. under which the Doctrine of Salvation is more manifestly revealed, Col-1. 16. 2 Tim. 1. 9, 10. and the Gifts of the Spirit more plentifully poured out, Act. 2. 16.) that they ( who were under the Law or first Covenant) without us (hould not be made perfett, that is, be made Partakers of that better Condition without us, or before us.

Not that they were not taken to Heaven, but before Christ they had not that perfect State in Heaven which now we and they are presently possessed of, for they expected in Heaven their Redeemer, even as Souls now expect the Refurrection of

the Body. Leighs Annot. " Devotidence | It is not only Gods fore-knowledg of things to come, and his wife Appointment before-hand, how every thing in the World shall be; but his powerful and most just discerning and disposing of all things and persons according to that his eternal and unchangeable Knowledg and Will; whereby all things that have been, have been; and all things that are, are; and all things that shall be, shall be; for such ends as himfelf hath purposed from everlasting. Mat. 10.29. Act. 2. 22. & 4. 8.

10 200: Ca Emeria. A Countrey subdued by force of Arms. and kept under Jurnalition by a Lieutenant sent thither with Committion to Govern a Charge; from Emeg x G., a Lieutenant, or President; 66mi dexis one with Commana, Act. 23. 34. 80

10:00:1007 Food, Gen. 42. 25. Bread, 1 King. 4. 22. marg. Victuals, and other Necessaries, Ib. 7.

Dobotation | Anger , 2 King. 23. 26. marg. Contention, Pfal. 95. 8.

"To propose To give God occasion of Anger or Punishment by some Sin obstinately committed. Psal. 106. 26. They provoked him to anger with their Inventions. Deuteron.

2. To move or fiir up ones Care. Rom. 11. 18. If by any means I might provoke them of the Flesh; that is, make the Jews my Kinsmen, careful to seek after Christ in his Word.

3. To anger, 1 Sam. 1.6. marg.

4. To rebel against, Psal. 78. 40. marg.

To provoke To whet and quicken unto love, Heb. 10. 24. Thus we provoke one another.

c 2. To ftir God unto Wrath by tempting him, and ftriving with the Ministeres, Heb. 3. 16. Thus men provoke

Daubence | Subtilty, Prov. 8. 12. marg. Natural, in and about earthly things, 2 Chr. 2. 12. Spiritual, in and about Hea-

venly things, Eph. 1. 8.

30: Wellen A man of much fagacity and depth of Judgment, able to to bolt out the truth of things difficult and abltrufe; and so deem of, and ghess shrewdly at the Consequences and Events of Affairs, that he may feem to have a Spirit of Divination in him. So the word is taken, Prov. 16. 10. and an instance of it we may see in Solomon, 1 King. 3. 16, 28. Annot.

on Ifa. 3.3. Some are thus really, which is, both after the World, Mat. 11. 25. 1 Cor. 1. 19. and after the Spirit, 1 Sam. 16.18. Others

ball beat proublp Isa. 52. 3. or, deal understandingly, ppily, prosperously: that is, he shall well and duly perform and execute the office that I have imposed upon him. D. Transl.

Pauning Dooks | Ifa. 2. 4. Sickles , or , Sithes. D. Tran-

The use of Pruning-hooks was to prune Vines, or Plants, for the bettering of them, and to make them the more fruitful.

Joh. 15. 2. Annot. on I(a, 18. 5.

[Paune] To cut off the superfluous Branches from a Tree, which spend it's sap, and hinder the studies in the superfluous branches from a Tree, which spend it's sap, and hinder the studies in the superfluous branches from a Tree, which spend it's sap, and hinder the studies in the superfluous branches in the superfluor 25.3. Ifa. 5.6. Joh. 15.2.

### P S.

· Plain A Song made of fhort Verses and Sentences, where many superfluous words are cut off, Pfal. 3. In the Title of a 'Pfalm of David: It cometh of an Hebrew word, which hath the fignification of pruning, or cutting off superfluous

There are three kind of Songs mentioned in Gods Fook, namely, in the Pfaltery:

- ' I. A Pfalm.
- c 2. An Hymn, or Praise.
- c 3. A Song, or Lay.
- The Apostle mentioneth all three together, Ephel. 5.

This Word is put for the Book of Plalms, Luk. 24. 44.

apfalmifi] 2 Sam. 23. I. David thus called not onely for that he did indire Pfalms and spiritual Hymns, finging them for his own Comfort and Solace, but also published them for the Service of God in the Church, and withal appointed the Singers, and Musick of Instruments, and the Tunes fitting for

them, 1 Chr. 16. 4, 5. Amos 6. 4.

\*\*Molatter\*\*] Plal. 33, 2. or Lute, or Viol, in Hebr. Nebel;
an infrument to called of the form, which (as feemeth) was with a round hollow Bulk, much like a Bottle, ( for Nebel is also a Bottle or Pitcher, I Sam. 10. 3. Lam. 4.2.) Aynf-

# P T

3) telemais ] A warlike woman, derived of AloneuG-, war; poetically for money : Or, it taketh the name from Ptoleme-205, which fignifieth, Warlike, Martial. A maritime City of Judea, near Mount Carmel, Act. 21.7.

# P

[Duah] A Month, Corner; or, Rufh of Hair. The Son of Iffachar, Gen. 46. 13. of whom the Family of the Punites, Num. 26. 23. A Midwife, Exod. 1. 14. The Son of Dodo. Judg. 1.

'Dublican One who bought ( in great ) the Emperors Tribute, Mat. 21.31. Mat. 9.9, 11. Why exteth your Master mith Publicans and Sinners? These Publicans were held of the Jews for the vileft men that lived, in two respects.

'First, because they were Servants to the Romans, whose yoke the Jews could not abide.

Secondly, because they exacted more than their due, for

their own advantage.

Every Province had his feveral Society or Company of Pub. licans, every Society his diftinct Governors; in which respect it is, that Zacheus is called by the Evangelist, agy TENOVIS the chief Receiver of the Tribute, or the chief Publican, Luk. 19.2.
And all the provincial Governors in these several Societies, had one chief Master residing at Rome, unto whom the other subordinate Governors gave up their Accounts of them one sabinus, for his honest managing that Office, in an honorable remembrance thereof, had certain Images erected, with this Superscription, 2010, TENDENOCAPTE, for the faithful Publican. Godwyn his Moses and Aaron, p. 7, 8.

Publican] Many Publicans and Sinners, Mat. 9. 10. Publi cans were infamous persons among the Jims, not only because they dealt, and (by necessity of their Trade) conversed with the Gentiles, (whence perhaps the auagrossi, Sinners here joyned with them, note Heathens, call'd Sinners of the Gentiles, Gal. 2. 15. And as Publicans and Sinners here, so we read Publicans and Heathens, Chap. 18. 17.) but also in respect of their Calling, that of hiring the Tributes at a price, and raising gain to themselves by Exaction. The Publicans Trade is filthy and fordid, faith Artenidorus. And fo that of the Poet, Ali Publicans are Thieves, all Rapacious, or Robbers. And the Hibreros have a Proverb, Have not a wife out of a Family in which there is a Publican, because they are all Publicans, Thieves, wicked, Sinners. According to this is Zacheus his confession of his former life, Luk. 19. 8. Dr. Ham. Annot. c.

" Dublick ] 1. That which is open or manifest to many, either for place or manner: so a person is for place, a matter

" 2. That is common or ordinary.

Publick[p] Openly in the hearing of others, Act. 18. 28.

Publifb To proclaim, Deut. 32. 2. Solemnly with Joy and hanksgiving to make known, 1 Sam. 31. 9. To came to hear, Pfal. 26. 7. Jer. 50. 2. To preach, Act. 10. 37.

Dublius | Common. The chief man of Melita . A&. 28.

Dudens | Shame-fac'd. A mans Name, 2 Tim. 4. 21. [Suff] To enfnare, Pfal. 12. 5. marg. To defie, fet at nought, domineer over, as if he could overthrow them with his breath; be angry.

Puffed up, 1 Cor. 5. 2. that is, proud. Pride in the Soul is like a Tumor or Swelling in the Body; and what is pride, but a

wind? a wind to fill, and a wind to torment.

Or, one hoven and fwoln by Arrogancy and Pride, 1 Cor. 4.6, 18. And 1 Cor. 8. 1. And 1 Cor. 5. 2, 1 Cor. 12.4. In these places Pride is likened either to Smoak, to note their high vanishing thoughts like Smoak; or to a Bladder blown full of wind; or to a Tumor or fwelling of the Belly, by the Tympany, or Dropfie; even such a thing is Pride in the heart of an arrogant man.

Dutites | Deceiving a Mouthful, or breadth. A Family defcended of Shobal, 1 Chr. 2. 53.

19ul \ Decay, or a Bean. A King of Affria, 2 King. 15. 19.

Countrey, Ifa. 66. 19. 10 11 To cause to come, Gen. 8. 9. marg. To bring in, Ib.

19. 10. To bring forth, Pfal. 31. 4. The words down, in, off, out, up, &c. annexed hereunto, point out the meaning.

Pulled away the Shoulder, Zech. 7. 11. that is, Gave a back-

fliding shoulder, marg.

Purpit | Of wood, Neh. 8.4. that is, Tower of wood.

Tu fe | Peafe, Beans, &c. Dan. 1.12.

" (Es puntio | To chaftife, and correct, as a Father doth his Children, for their humbling and amendment, Pfal. 73. 14. Daily have I been punished, and chastised every morning.

2. To take vengeance upon finners, as a Judg upon Malefactors. Gen. 4. 13. My punishment is greater than I can bear. Thus Tremelies readeth it.

3. To visit upon, Isa. 10, 12, marg. & 24, 21, Jer. 23, 34,

marg. Hos. 4. 6. marg.

It's in effect the same with, To visit, Jer. 23.2. To find out, Numb. 32. 22. To repay, Deur. 9.10. To take hold of Judgment, and to render Vengeance, Deur. 32. 41. To bring his way upon his own Head, 2 King. 8.32. To cut short, 2 King. 10.32. To cut off, Pfal. 101. 8.

Danitionent | The centure of Excommunication, or delivering up to Satan, 2 Cor. 2. 6.

Iniquity, Gen. 4. 12. marg. Lam. 4. 6. marg. Ib. 22. marg.

Sin, Zech. 14. 19. marg.

There's an ostward punishment on the Body, Estate, &c. inslided sometime immediately, by God; sometimes mediately, v Instruments, Angels, Men, and other Creatures. There's also an inward and spiritual, which is most fearful.

Dunites Beholding, or my face. A Family descended of Puah, Numb. 26. 23.

Dunoa ] A precious stone, or beholding. A place, Numb. 32.

Dur, and Durim Lot, or Lots. They are Perhan words. The Heathen used to cast Lots to find fit and seasonable times as they thought ) for effecting such things as they defired to be effected with good success, Esth. 3. 7. Annot.

Burchase Gen. 48. 32. Heb. the buying, or the possession, or

the Inheritance. D. Annot.

"To purchase | To obtain a thing by laying down the due price of it, Gen. 49. 32.

2. To obtain the Inheritances of the Church and of Hea-

ven, by merit, Act. 20. 28. Eph. 1. 14. This is proper unto Christ, who alone hath power to merit with God, which neither Angels nor men can do.

Dure | Unmixed, clear, or like it felf, as Wine without water. Silver without drofs.

2. Without mixture or fin, either more or less: according to that whereof it is affirmed. Thus it is written of God, that he is pure. Pfal. 51. 4. Thou art pure when then judgeft. Pfal. 19. 8. The Commandment of the Lord is pure. Pfal. 18. 30. & 119.140, Prov. 30.5. For God and his Word are without fall mixture of fin and iniquity. Also we read of a pure heart, 1 Tim. 1. 4. Mat. 5. 8. Bleffed are the pare in heart. Whereby is meant, a heart partly freed from the mixture of fin, and endeavoring still to be more free. Lastly, we read of pure Religion, and pure Doctrine, Jani, 1. 27. when it is free from Error, Idolatry, and Hypocrifie: Also of pure Prayers, and of pure Hands lifted up, when our Prayers are s unmixed

unmixed with wrath and doubting, Job 16. 17. 1 Tim. 2. 8. Jam. 1. 27. See 1 Tim. 4. 12. Alfo, without all defert or

u

flattering, Pfal. 12.7. 1 Pet. 2. 2. 2. Tryed, or refined, Pfal. 119. 140. marg.

4. Clean, Prov. 30. 12. 5. Clear and free, Act. 20. 26.

6. Lawful to be used, Rom. 14. 20. Tit. 1. 15.

Undefiled, innocent, not partaking with, 1 Tim. 5. 22.

S. A true Believer, Tit. 1, 15.

19:1119] Keep thy self pure, 1 Tim. 5. 22. The meaning here-of will appear by the ancient Glossay. 'Apply, Castus, it figni-fies that kind of Purity which consists in perfect Chastity, free from all shew of Impurity. So chap. 3. 2. 2 Cor. 11. 2 Tit. 2.5 Dr. Ham. Annot. g.

Directine Linnen, and thining or in fine Linnen clean and white] The Righteousness of Christ imputed to the Saints, which is called Pure, because it presents them to God without Spot or Wrinkle; and shining, in respect of that Goldy which they have with God and Men, by the fruits of a clively Faith. Lev. 19.8. That she should be araised with pure spine Linnen, or fine Linnen clean and white, and shining. And vers. 14. Fine Linnen white and clean. See chap. 15. 6.

'Dure M perh ] That holy and Heavenly Word, which droppeth ( as Myrrh ) out of the Mouth of Christ, Cant. 5.13.

His Lips like Lillies, dropping down pure Myrrb.

19 tre (Water) Either the Blood of Christ; whereof the purifying Water in the Law, was a Type and shadow; or, the Grace of Christ his Spirit, which is like Water in opera-tion, cleaning us; which because the Spirit doth by application of Christs Blood; therefore both fignifications may

fland together, Heb. 10. 23.

Purety | Ifa. 1. 25. Throughly. Heb. according to purity, or

by purity. Purity, for purifying matter. Annot. purged from Dross; or in Garments cleansed with Sope; such is in a good man that makes conscience of avoiding all kind of fin, Job. 22. 30. Annot.

(To make clean without Guilt, by free For-\* Purge me with Hysop. The property of Hysop is to purge, whereunto Christ his Blood is compared.

2. To make clean and free our hearts from the Corruption of fin, (that it reign not) by Grace of Sanctification. Tit. 2.

\*14. And purge us to be a peculiar people.

'3. To cast out the filth of Sin, by our own best indeavors. Jam. 4. 8. Purge your bearts you finners.

4. To cast offensive Sinners out of the Church by Excommunication. 1 Cor. 5. 7. Purge out the old Leaven.

5. To make clean from ceremonial Pollution and Uncleanness. Levitic. 12. 7. So shall she be purged from the issue of her · blood.

6. To take away, 2 Chr. 34. 3.

7. To consecrate, Ezek. 43. 20, 26. 8. To cut off Superfluities, Joh. 15. 2.

9. To justifie, Heb. 10. 2.

10. To empty, Mar. 7. 19.

\*To purge with 251000] To ratifie, confirm, and dedicate

things by the blood of Beafts. Thus the Old Testament was purged, Heb. 9. 22.

To purge Dieis and Ein ] To separate and to cast out by Plagues, the Idolaters, Hypocrites, and other wicked men, mixed with the Elect and Godly, as Dross with Silver. Ia.

1. 25. I will purge away thy Droft, and take away thy Tin.

"Co purge Imquire By Affiiction to bring unto Repentance, as men are restored to health by Medicines, Isa. 27.9. See Dan. 11.35.

'Es purge Sins To take away the Guilt and Punishment of Sin, by making a full satisfaction for them by his Death,

Heb. 1. 3.

Purged from his old Sins, 2 Pet. 1. 9. namely, facramentally, by Baptilm, opinly, also professing a renunciation of them.

'Durgaterp] A place under the Earth, deviced by Pope-ry, for purging of Sin, by Torments equal to Hell Pains, in measure suffered of Souls which die in mortal fin, or in evenial without Absolution, to endure to the last Judgment This was dreamed of by Plato and Virgil, but defended for Belly and Lucres fake by doing confening Romanifts.

'Durification The uncleanness wherein men are born, and the Remedy they have by Christ, Lev. 12. 4. in conscience of this natural Corruption (and not of any particu-lar Sin in the Conception of Christ) Mary the Virgin sub-'mitted her felf to this Law, and to the Oblation appointed 6 Luk. 2. 22.

It's either Legal or Ceremonial, Numb. 19. 9, 17. Neh. 12. 45. Luk. 2. 22. Act. 21. 26. or Civil, fuch as was used for the use of great personages, Est. 2.3,9, 12.

According to the Purification of the Santtuary , 2 Chr. 30. 19.

that is, such means of purifying persons as are prescribed and enjoyned to fuch as come to Gods Holy Mace.

P

Lo purifie | To make clean and pure, that which before \*\* To putring 1 to make clean and pure; that which occurs was foul and defiled. This was done, either by the Blood of Goars, Bulls, and Beafts, Heb. 6. 14. Or by Faith in the Blood of Chrift, which makes us perfedly pure by imputation, and imperfedly pure by Sanctification. Act. 15. 9.

After that by Faith he had purified their Hearts. It's allone in effect with, to wash away, Plal. 5 1. 7. To purge, take away, Ifa. 27. 9. To make white, Dan. 12. 10. To puri-

fie, Mal 3.3. Qurifying, D. Transl. He represents Courfler Mal 3.3. Purifying, D. Transl. He represents work of cleaning his Elect, likened to precious Metals. Annot.

**3bout purifying Joh. 3.** 25. How they might be purified before God, which the washings under the Law did, and Baptifm now doth represent. Annot. Or, about comparing of the worthiness of the Baptism of John, with the Jewish Purifications: Or, of the Baptism of Fohn, with the Baptism of Christs Disciples.

"Durifie To establish and consecrate, setting them apare to holy uses, by the Blood of Christ, Heb. 9. 23. Thus the New Testament is purified.

'Durirp | Unmixedness with fin, as far as our frailty will

fuffer, 2 Cor. 6.6 By Purity.

Duttopn Tit. 2. 10. The word fignifieth, To ditain any thing to ones self that belongs not to him, and to put it apart to his own use. It is the same word, whereby the fraud of Ananias is fet fortiz, who kept back part of the price of a Possession

which he fold, Act. 5. 2, 3.

Dumple: Exod. 5. 4. So we call it of the Gr. Purphura, the name of a Shell-fish, called the Purple; it is like an Oyster, and hath in it a Liquor, which is used to make the Purple-dye of great esteem, as Pliny sheweth in his Nat. Hist. lib. 9. c. 26. The Heb. is Argaman ( and as Egra writeth it after the Chald. manner, Argevan, Ezr. 2. 2, 7, 14. ) from whence it feemeth the Gr. have borrowed Amorgis, the name name of an Herb or Reed, which is used to dve Purple. This is a Princely Colour, and used both for civil and religious Honor, Esth. 8. 15. Jer. 10. 9. Dan. 5. 7, 29. Luk. 16. 19. Rev. 18. 12. Ayriworth on F.xod. 25. 4.

13 upple | Some rich and beautiful Stuff, representing the inward beauty and comeliness of the Spouse of Christ, Cant. . 7. 5. The bush of thy Head is like Parple.

Arraied in Purple and Scarlet colour, Rev. 17-4. So the Pope and Cardinals are attired at Rome. Thus like a Strumpet they deck themselves to allure Lovers. And it may also set out their Pride, in their Kingly and Triumphant Attire. Chap. 18, 7. Dan. 5. 29. and their Luxury, whereof Rome is full. An-

Cobe like Burnie, or Drarie: | Properly to be of deep 'dye, or red and bloody hue; but figuratively it fignifies the Sins of the fews to be not light and small ones, but capital and very hainous; such as did inhere and slick hard to them, and had greatly infected them with horrible Wickedness. Ifa. 1. 18. If your Sins be as Scarlet, Or as Crimson and Purple. It is thus named in Latine, of a kind of Shell-fish called Purpura, of whose Blood or Juice, this Colour or Dye is made: of the Greeks it is called Dibaphon, which is as much as a double Tincture, or twice dyed, and by the Hebrews it is termed usually in Scripture, Tolabbar of a little Worm springing out of a grain or Kernel, by the Blood whereof, this purple Colour is faid to be made.

(12) : tpofe A firm thought or determination of our mind. touchingsomething which we mean to do. Eccl. 3.1. A time for

every purpose under Heaven. Prov. 16.9. reasonable Creatures. Rom. 9. 11. That the purpose of God might remain according to election.

'3. The decree of God touching the endless Salvation of the Elect. Rom 8. 28. To them that are called of his purpofe.

'In Gods purpose of Election, there be two Acts not to be feparated, yet by our confideration to be diftinguished; one whereby he did eternally love them, and know them as his own before others. The second Act whereby he setteth them apart, and fore-ordaineth them unto Glory, by fuch means as he hath appointed. The former hath no moving or impulfive cause but his own good Pleasure and Will. The other is with respect unto the Mediator, in whom he chooseth them to Grace, and directeth them to Salvation, as being the Foundation of the execution of Gods Purpose both touching the Beginning, Middle and End of it, Rom. 5. 1, 5, 8, 9, 10, 11. Rom. 8. 2, 17, 34. & 3. 24, 25. 2 Cor. 5. 14 . Eph. 1. 4, 5,9, 10, 11. 2 Tim. 2. 10.

4. Work, Job 33. 17. marg.

Foundation, Ifa. 19. 10.

6. The thoughts of ones heart, Job 17. 11.

Q

It's 1. Divine, concerning, things both Earthly, Ifa. 14. 24, 27, & 46.11. Jer. 4. 28. & 49. 20. Being sometime changeable, Jerem. 26. 3. 8 26. 3. Gometimes unchangeable, Jer. 51. 29. Ila. 46. 11. Jerem. 46. 11. And Spiritual, or Heavenly, Rom. 8. 28. & 9. 11. Being eternal, and so immutable, Eph.

2. Humane; Good, Pfal. 17. 3. Dan. 1. 8. Rom. 1. 13. Bad, Jer. 49. 30. Dan. 6. 17. Act. 27. 43. both which may be broken off and diappointed, Prov. 15. 22. Ifa. 7. 6, 7.

Purpoie] To intend, resolve, determine, 2 Chr. 28. 10.

& 32. 2. IIa. 14.24.

(Co purp: [:] Heb. To fay, 1 King. 5. 5. marg.

(To purpose in himself! That God the Father decreed the Salvation of a certain number in his Son, who as he is Mediator is a subordinate Cause to the good pleasure of God; and surther, that the Fountain and first Ground of his eternal Purpose, is not to be found out of God himself. either in the Merits of men present or foreseen, or in ought elfe whatsoever. Eph. 1. 9. Which he hath purposed in

Differ Luk. 10. 4. Βαλάνπον, ἀπὸ σᾶ βάλλην, which fignifieth, to caft, or to pat in, for that Money is therein put and kept, Mat. 10. 9. The word is ζώνη, which chiefly fignifieth a Soldiers Belt, or a Marriage Girale; the Soldiers Belt was lined within in the infide, where when they went to War they did put their Money.

Let us all have one Purse, Prov. 1. 14. equally share in the

Spoyl that we shall take.

Durle In your Purses, Mat. 10.9. The word Corn that literally fignifies a Girdle, both in the Greek and Latine Authors fignifies also a Purse, either because that was wont to be sowed or fastned to the Girdle, or because the Girdle being a loose thing, tyed about the middle, they used to wrap up their Money within it. Dr. Ham. Annot. e.

Purfue 1. Diligently and earnestly to follow after one to harm him. Exod. 15. 9. The Enemy Said, I will pursue. Deut.

16.6. Lest the Avenger of Blood pursue.

2. To seek after a thing; or for the obtaining thereof with great earnestness. Pfal. 3. 14. Seek Peace, and pursue it. Prov. 19.7. He pursueth them with words, yet are they wanting to him. This is to follow after, Phil. 3. 12.

3. To have a pursuit, 1 King. 18. 27. marg.

Duriue From pursuing him, 2 Chr. 18. 32. Heb. from after bim, marg.

Darfuer | One that eagerly followeth after another for his Ruine and Overthrow, Josh. 2. 16, 22. Lam. 1.6.

Du tenaice] Exod. 12. 9. that is, the inward. The Lamb was to be rolled all and whole, not cut into pieces.

33.17. the word in Chaldeeis, to kill. So in Pfal. 44.5. Ayrs

In Deut. 8. 4. it's applied to the Ram; namely to the Kings of Media and Persia. Ib. 20. Pushing Westward, and North-

ward, and Southward. And in Dan. 11. 40. It's spoken of the King of the South. Dur The Hinge of a Gate, or Hook whereon a Door hangeth.

A People of Africa, Nah. 3.9.

marg. To thrust. Deut. 33. 14. marg. To joyn, 1 Sam. 2. 36.

marg. To give, Heb. 8. 10. marg.

Put ] To put her away, Mat. 1. 19. This here must be taken not as an Act of Divorce, but fo as without taking Notice of the Betrothing, which being ordinarily performed at home, might be kept from publick Knowledg, and fo her being with child needeth not bring the Punishment of one found by the Husband to be no Maid, Deut. 22. 2. upon her, but onely that which belonged to the unmarryed, Dr. Hammond. An-

19ur aman] Heb. 9. 26. to pat away fin, that is, to abolifh or make void the Guilt or Obligation of Sin, whereby it binds over Unbelievers unto Condemnation; so that unto Believers. Sin is of no force to accuse or condemn them, or to shut them out of Heaven. Annot.

But noton To cause to cease, 2 King. 23. 5. marg. To remove, 2 Chr. 36. 3. marg.

Co put, or let his right foot on the Sea, &c. Genee rally to rule ( as King and Lord ) over Sea and Land, standing firmly upon both (as a man flands upon the Ground:)

more particularly to raile up fome even out of the Ecclefiafti- cal State (noted by Sea) to be as Feet and Members. And
 others out of the Lay-people (meant by the Earth) which \* likewife should be his true Members, though not so excellent and ftrong as the former. Rev, 10. 2. And he fet bis Right Foot on the Sea, and his Left upon the Earth.

Dut from ] Act. 13.46. that is, To reject and make light of with harred.

To put into the Dearts ] To inspire the minds of Kings

and Emperors with firm thoughts and purposes, to execute Gods Judgments on Antichrift, to whom before they had fubmitted themselves and their whole Power by Gods dispofition. Rev. 17. 17. For God hath put into their hearts to fulfil bis will, &c.

'Dib : to put, or blot out ones Mame ] To preferve and keep for ever in the number of the Elect, and fincere profestion of his Truth ( from falling away into Errors ) such as be once chosen and called. Rev. 3, 5. And I will never, put (or blot) his Name out of the Book of Life.

Dut off ] Ifa. 47. 11. that is, Expiate, marg. To put off the Bodp of Sin To mortifie corrupt and finful nature, which is called a Body here, Col. 2. 11. &

Rom. 6. 6. called also the old man, Col. 2. 9.

" To put off the old man, Oc. ] To repent foundly. Col. 3. 8. Put off all thefe, &c. This Phrase or form of Speech, is borrowed from Garments, which being old and ragged, are abhorred and put off, with a meaning to use them no more. So when a Sinner truly turneth to God, he leaveth his Sins with hatred of them, and grief of heart for the Offence of God by them. This Phrase is all one with casting off, Rom. 13, 14. and laying afide, Jam. 1. 21. with departing from fin, 2 Tim. 19. with mortifying and deftroying our earthly Members, the old man, Rom. 6.6. Col. 3. 5.

Dur on the Lord Jesus] Rom. 13. 14. that is, apply his Merits unto you by Faith, and shew it by Sanctification. By Baptism we put him on, Gal. 3. 27. believing and being born

Dut on the new man ] Eph. 4. 24. Col. 3. ro. that is, fhew your felves conformable to Christs Image, Rom. 8. 29. As new Creatures, Gal. 6. 15. created to good works to walk therein, Eph. 2. 10. after godly wisdom, in holiness and righteousness, in which Gods Image doth consist with uprightnefs, Eccl. 7. 29.

Dur in oguet \ 2 Sam. 17. 23. that is, Give charge, marg. Dur out ] To pluck off, Deut. 7. 22. marg. To bore out,

dg. 16. 21. marg.

Dut together To gather, Gen. 42. 17. marg. Durup To bind up, 2 King. 12. 10. marg. Dur upon | Make to ride, 2 King. 13. 16. marg.

Dut to the moste ] 2 Chr. 25. 22. Heb. fmitten, marg. Puteoli] A City of Campania, so called (as Festus conjeaureth ) a Putore, from the stink or ill savor of hot water, or from the multitude of Wells or Pits. Pafor Lex.

Putter Affrick of God, or in Syr. and Heb. The fatnes of God. His Daughter was the Mother of Phinehas, the Son of Eleazer, Exod. 6. 25.

Butrifping Dozes Ifa. 1.6. Hebr. Moift, that is, either green hurts, as a green Jaw-bone, (Judg. 15. 15.) new hurts, lately made, or as other matter; moist with matter, such as old festred Sores use to be. Annot.

# Y

[3pgarg] Deut. 14.5. So called after the Gr. Translation. The Heb. word Dishon used only in this place, is variously understood.

Some take it for a wild Beaft, whose Horn turns inward toward his Head; some for a kind of Eagle; some for an Uni-corn; some for a wild Beast like to a Fallow-deer, or Robuck: but though to us it be not perfectly understood, (as the names of many living Creatures, Herbs, and Stones are not; yet those to whom the precept or prohibition of such things was given, had the right understanding of them with uhe Rule whether it were a Command, or a Caveat) not in particular, yet by the general Notes. Annot.

The Chaldes calleth it Rema, of highness. Aynsw.

# u

Mati] Herewith the Lord fed the Ifraelites, lufting after fiesh, and doubting that the Lord could not provide flesh for them in the Wilderness, Psal. 78. 18, 19. Exod. 16. 13. Numb. 11. 31, 32. The abundance of them was miraculous, for it is faid, that God rained flesh on them, as dust; and feathered Fowls as the Sand of the Seas, Plal. 78. 27. and with these they filled their greedy lusts; (seeding themselves without fear, as Jude v. 12.) though the Lord had threatned to punish them, vers. 20. Their carriage towards their young ones, is the same in effect with the Hens. To avoid the Snares of the Hunters, they remove them from one place to another. They are said to lay fixteen Eggs, and four times every year to bring forth young ones; twice with us, and twice in those Countreys whither they go about Harvest, and that their first Brood breedeth before their departure;

fo that it is faid of Hunters, that he that in the Beginning of the Spring killeth one Quail, killeth an hundred. They neither build their Nests on Trees, nor abide thereon, but have their abode on the ground. Though (being weighty) they cannot fly well, yet they can run very swiftly. And being to remove, the Matrix becometh a Captain or Leader among them. So the Glottis (having a long Tongue) also the Cynchramus, and Guss. They feed on Hellebore, which is poylon unto others. They are very luftful, and very fearful. Whilst they fly they make a noise, especially when the South wind bloweth, whereby being moift, they are made less able to fly, at which time the Hunters do especially seek after them. Therefore God to shew his Power, even by a South wind brought abundance of them, Pfal. 78. 26, 27. Being weary through long flying, they are often caught by Mariners in their Ships. Though they be fearful yet are they earnest in fight. When the Sun and Moon rise, they utter an harsh and dismal found, as if they were angry with both. Having drunk of a clear Spring, they puddle therein with their Beaks and Feet, till it become muddy, and fill it with Dust also, that others may not drink there-

Dunke ] Applied unto Creatures without life; as, the Earth, 1 Sam. 14. 15. Joel 2. 10. Mat. 27. 51. Mount Sinai, Exod. 19. 18. the Mountains, Neh. 1.5.

Unto men, Ezek. 12. 18. Dan. 10.7. Heb. 12. 21. implying a shaking of the Body with great fear and dread.

Dunntitp] Ifa. 22. 24. Size. Those of meaner parts, and less esteem.

' Duarrel | Strife, or Controversie between man and man. Col. 3. 13. If any man have a quarrel to another.

'2. An Action or Controversie between God and us. Mich. 6. 2. The Lord bath a Quarrel againft his People.

To have a quarrel, Mar. 6. 19. or, inward grudg, marg. or Complaint, Col. 3, 13. marg.

Duatries ] Judg. 3. 19. or, graven Images, marg. Quartet Part, Gen. 19. 4. Border, Joh. 18. 14. Paffage, Ifa. 47. 15. End, Coast, Ifa. 56. 11. Wind, Deut. 22. 12.

In the four Quarters of the Earth, Rev. 20. 8. In all Paris some fhall be deceived. Annot.

Duartue The fourth. One that faluted the Romans, Rom.

Duaternion The number of four. Act. 12.4.

" Dueen A Woman married to a King, as Bath heba to David, Jezabel to Achab; also the Mother or Grand-mother to

a King, Dan. 5. 10. his Wife, Neh. 2. 6. marg.
2. The true Church, espoused unto Christ the King of his People, as to an Husband. Pfal. 45. 9. upon thy right hand doth ftand the Queen.

3. The falle Antichristian Church, boasting of her might, Riches and Pomp. Rev. 18. 7. I fit being a Queen, I am no Wi-

" Ducen ] One full of outward Pomp and earthly Glory and Magnificence, challenging to her felf Power and Authority (as a Queen) Thus doth the Church of Rome, proudly boaing her felf to be the Mother-Church, the Head of Christia-'nity, and to have Primacy over all other Churches, and many other like Thrasonical Blasphemies. Rev. 18. 7. 1 ' fit a Queen. Ifa. 47.7, 8. I have a great Command. Anzot.

The D :een of iveaben ] The Work of Heaven ( fo Tre-" melius translates it out of the Hebrew ) or Heavenly and Ce-'leftial things: As the Sun, Moon, Stars, and other Heavenly Bodies. Jer. 7. 18. To make Cakes to the Queen of Heaoen. The Frame of Heaven, Jer. 44. 17. marg.

"Duer B] Wives of Kings; also Nations and Kingdoms, with all their Glory.

'2. The great Dignity and Beauty of the Church, far exceeding all the Glory of Kingdoms and Nations which be in the World, Cant. 6.7. There are threefcore Queens. Queens (or chief wives ) differ from Concubines in four re-

1. They are taken into fellowship with their Royal Hufbands, by folemn Stipulation, and with confent and folemn re-

joycing of Friends. 2. They bring with them Dowries to their Husbands. They had the Keys of the Families in their own hands, had Government of the House under and with their Hus-

4. They brought forth Children to whom belonged the In-

heritance. Cotton. " Co quench | Either somewhat to flake the Heat of the fire,

or else wholly to put it out. 6 2. To lose some Fruits and Effects of the Spirit, and to abate the working of Grace; as if one should somewhat slack the heat, and lessen the light of the fire. 1 Thess. 5.19. Quench not the Spirit. Thus the Godly by their fecurity,

quench the Spirit.

' 2. To lose wholly the Grace of the Spirit, which once he had; as if one should put out Fire with Water. Thus the Wicked by their Obstinacy in Sin, Quench the Spirit, sa Saul and Judas did. I Thefi. 5.19. Quenon the Spirit, as Saul and Judas did. I Thefi. 5.19. Quenon not the Spirit. And thus a godly person can never Quench the Spirit, for the Spirit abideth in them for ever, Joh. 14. & 1 Joh. 3. The Seed of God remained in them. Of this Seed, Peter saith, it is immortal, 1 Pet. v. last. Also Christ maketh Request for Eelievers, and is never denyed, Joh. 11. 42. 4. To break, Pfal. 104. 11. marg.

1. Sapplyed to a Coal, 2 Sam. 14. 7. Light, 2 Sam. 21. 17. Fire, Ifa, 66, 24. Heb. 11. 34. Thirft, Pfal. 104. 11. The Spirit, 1 Theff. 5. 19. Satans fiery Darts, Eph. 6. 16. Gods Wrath, Amos 5. 6. Smoaking flax, Mar. 12, 20.

To que ch fire To flay and hinder the operation and force of the fire, that it burn not, as the three Children did in Daviel, Heb. 11. 24.

"To quenco] To put out, and overcome. Cant. 8. 7. Much water cannot quench Love.

By waters and Floods are often meant Afflictions, Troubles, Wars, Persecutions, Temptations, wherewith the Faith, Love, Patience of Christs People are exercised and tryed, Psal. 69. 2. Ifa. 8. 7, 8. & 59. 19. Dan. 9. 26. & 11. 12. So that here is fignified that the Love of Christ, wherewith the minds of his People are inflamed, is such, as cannot be quenched with any Calamities. See Rom. 8. 35, 36, 37, 38. Ayrif-

They are so far from quenching or abating her Love, that it grows and increases by such Extinctions. As Lime is horrer in Water, and the Prophets Miracle more glorious, 1 King. 18. 32, 33, 3+, &c. So does the love which is directed upon God, get strength, and become more intense when most affiicted. Annot.

" Duefiton | A Demand, or asking; which when it is of things necessary to be known, out of a defire to learn, it is good; otherwise, it is either vain or foolish. 2 Tim. 3. 23. Foolish questions, &c. Mat. 22. 46. It fignifies Contentions and Quarrels about things not needful to be known, 1 Tim.

Alfo, a thing, Mar. 11. 29. marg. Word, 1 King. 10. 3.

marg.
Of Questions there are several forts; Religious, Deut. 6. 20. Blasphemous, Joh. 8, 48. Curious, Luk. 12. 23. Foolish and un-Mar. 12.14,75. Hyporitical, Mar. 2.7. Acceptions, Neh. 2.19. Efth. 7.8. Deliberative, Efth. 6.6. Luk. 16.3, 5, 7. Incitative, 2 Sam. 11. 10. & 12. 22, 22. Reprehensive, 1 Sam. 1. 14. Affirmative, Numb. 12. 2, 12. & 23. 19. & 24. 12, 13. Negative. Neh. 6. 3. Numb. 23. 8. Of Difdain, Gen. 37. 8. Exod. 3. 14. & 5. 2. Of Inquiry, Josh, 9. 8. Judg. 8. 18. Of Complaint, Gen. 42. 28. & 44. 34. Of Doubting and unbelief, Numb. 11. 22. 2 King. . 19.

Dueffien what question ye with them, or among your selves, marg. Mark 9. 16. The Original Sulation is rendered in Mark 12. 28. by reasoning together, in Luk. 22. 23. by enquiring amongst themselves, in Act. 6. 9. by disputing. So Act. 9. 29. it improperly fignifieth, to inquire of the Truth by a familiar Conference, yet fo, as that often what one holdeth, another denyeth. Leigh, Crit. Sac.

Then he quellioned with him, Luk. 23.9. Emecora autoy. The Original emporato, is rendred in Mat. 12. 10. by asking, in Mat. 16. 1. by desiring, in Mat. 22. 35. by asking a question. in Luk. 3. 14. by demanding. What questions Herod's were, are not expressed, but not being propounded with any intent to be converted, but for his curiosity, Christ therefore would not

Dunck | Lively, living: Applied to flesh, Lev. 13. 10, 24. Living persons, Psal. 55. 15. & 124. 3. The understanding, Ita. 11. 3. The Word of God, Heb. 4. 12.

Ruick | Heb. 4.12. The word of God is quick. Some by the word, understand the Word written or spoken, and of the great Power thereof, of which St. Paul speaks, 1 Cor. 14. 24. but with more probability, if we observe both the Antecedents and Consequents of the place, we may understand it of christ who is called the word, Joh. 1.1. Rev. 15. 13. because he was to reveal the Will and Counsel of God his Father unto his People: (but it is likewise applyable unto the Word. written or preached, ) here termed quick, living, whereby he is opposed to the Idols of the Heathen, who had Eyes, and faw not; Ears, and heard not, &c. But Christ the Word of God is living, beholding all the Thoughts and Actions of men, that so he might give to every man according to his Deeds, who is not only Omniscient, but full of Power to execute his Wrath upon those that are disobedient. An-

Quick or living,

1. Formally, in it's own Nature, in that it abides for ever, in M m m 2

regard of the sense or matter contained therein, not as it is written in Paper.

2. Effentially, and that in these respects. 1. It giveth life at the first; it is appointed by God as the Instrument to beget the new life of Grace in us, Jam. 1. 18. Joh. 17. 17. the favor of Life.

2. It increaseth spiritual Life, 1 Pet. 2. 3. It directeth us and teacheth us the way to eternal life,

Joh. 5. Leighs Annot. · En quithen | To give Life to the Dead, Rom. 4. 17.

2. To put the Life of Grace in a Soul dead in Trespasses and Sins; when one spiritually dead is made to live to God by the Life of Faith. Eph. 2. 1, 5. You hath be quickened, which were dead in Trespasses and Sins.

'3. To put Heart and Comfort by deliverance into such as have Grief and Fear through great Dangers. Pfal. 119.

149, 145. Quicken according to thy Word.

4. Togive Life, 2 Cor. 3. 6. marg. 5. To revive and chear up that which is dying, Pfal. 119.

50. Coquichen together To conjoyn and couple both elect lews and Gentiles, in Christ their common Head, by one Spirit of Faith, wherein confifteth spiritual Life, enabling them to live unto God, being before dead in Sins. Eph. 2.5. tiben we were dead in Sins, he bath quickened us together in

Duichip | Put for, With all hafte, Gen. 18. 6. A fhort space of time, Exod. 32 8. Dent. 9. 12. Diligently, greatly, 1 Sam. 20. 19. marg. Eafily, Eccl. 4. 12. Without delay or lingring,

Ink. 16. 9.

3 come outchip] Rev. 3. 11. Thy troubles shall not last long; or, it will not be long ere I come to call to an account.

ong; or, at win not be tong ere 1 come to can to an account. Chap, 22, 7, 12, 20. Heb. 10. 37. Jam. 5, 8, 9. Annot.

'Lun henring Spirit'] The Body of the man Chrift, ewhich called Spirit, in respect of the quality and condition which now it hath, being Spiritual and most glorious; and it is termed Quickning, because it is united personally to the spiritual word. vivifying Word; also, because by the death of his Body he - vivinying word; also, because by the death of this Body he hath gotten life to the World, Joh. 1. 14. & 6.5. But effective ally for his Divine Spirit, or Divinity, which it left is life, and giveth Life or Quickning to all that live. See Joh. 5. 21, 26. 1 Cor. 15. 45. And the last Adam was made a quickning Spirit. As Adam is called a living Soul, because of the Soul, which is the best part in him, quickening and making his body to live: So Christ the latter Adam is said to be a quickening Spirit, by reason of that most excellent Nature ( often noted in the Scripture by the Spirit ) which dwelleth in 6 him bodily, Col. 2.9.

Muth-lands] Act. 27. 17. Certain vaft Banks or Mountains of Sands in the Sea, which swallow up Ships that stick fast, and sit upon them a little time, as Goodwyns Sands will.

Dinter Reft, 2 Chr. 20. 30. Not to be angry, Ezek. 16. 42. Silent, Judg. 16. 2. marg. It's to be at ease wholly, Job 21. 23. at reft, Isa. 14. 7. in reft, Jer. 30. 10. in peace, Jer.

43. 12. Dutet fruit ] Fruit full of Tranquillity and Peace, Heb. 6 12. 11.

A quiet Spirit] I Pet. 3.4. Unto the constituting of true

neckness and quietness of Spirit is requifite.

1. Freedom from the Evils that disquiet and molest the Spirits of men ; (as Anger, worldly Sorrow, distruftful Cares, rash Zeal and fierceness, inordinate striving and wilmlness, Contention and evil speaking, all inordinate Defires, and reigning heart-fins ) with inconftancy and levity of mind.

2. A kind of peaceable contentment.

3. A gentle behavior in case of wrongs or faults, from or in others (as by hearing them, not rendring Evil for Evil, being ready to forgive, and not provoked to anger. )

4. Harmless and innocent behavior.

5. The fixing of the Heart by trufting upon God, and living without care.

6. Lowlyness of mind.

7. Silence from many words, from vain and rash speeches, especially provoking terms.

8. Retiredness.

o. Reliculeus.

9. Tractablenes, Byfield on 1 Pet. 3. 4. p. 613. 614.

3. Luiet ] Quieted my self (Heb. my foul, marg.) Pfal. 131.

2. Stilled, or made filent, refraining it from noysome Lusts.

is then he quieteth the Earth, Job 37. 18. When God takes away the form from it, and fends heat. Or impersonally, when the Earth is quieted.

Annot.

Have quieted my Spirit in the North Countrey, Zech. 6. 8. Have perfectly executed their Charge, and given me fatisfaction; either satisfying me in my revenge upon the Chaldeans, for the

my People yet remaining there, fo reducing them to Penitency and Piety, as thereby rendring me pacified and appealed toward them; not minding utterly to cast them off, but really to be reconciled with them, and intreated by them. An-

Duigtip | Peaceably, 2 Sam. 3. 27. marg. Dutetneis It's the Daughter of Piety, the Mother of Peace, the Sifter of Patience, the Companion of Truth, the Friend of Equity, the Scholar of Humility, the Nurse of Plenty, and the Garden of Prosperity. It's the Ornament of a Family, the Honor of a City, the Muniment of a Commonwealth, the Staff of Policy, and the very Badg of Christianity. Without it the Conscience can have no Comfort, the Mind no Content, Plenty no Pleafure, Prosperity no Prop , Adversity no Salve, Learning can have no Glory, nor any Virtue can be praise-worthy, whose very Name is lovely, and Nature Heavenly. Which as excellent, fo is it of absolute necessity. It's a peaceable Disposition of the whole man, not troubled, nor troublefom, abstaining from whatsoever might disturb either it felf or o-

It's both inward and outward.

Outward,

1. Oeconomical, between the Husband and Wife, Parents and Children, Mafters and Servants.

2. Political, between Nation and Nation.

3. Civil, between Magistrate and Subject, Pastor and People, Neighbor and Neighbor; being both attive and paf-

Of all which, and much more, fee the Practice of Quietnes,

Dut | Freed, discharged, Exod. 21. 19, 28. Quit your selves like men, 1 Sam. 4. 9. Heb. Be men, marg. Duite Altogether, fully, wholly, Gen. 31. 15. Exod. 23. 24. Hab. 3.9.

Duiver | It's put, 1. For a House in which Children be, Mal. 127. 5.

2. That wherein Arrows are put, Lam. 3. 13.
3. The Quiver it felf, and the Arrows within it, Isaiah

4. Safe protection, Ifa. 49. 2.

5. Destroying means, Jer. 5. 16.

To quiber | Hab. 3. 16. To pant, beat, move, quake, tremble, and shake for fear. To be dismaied, abashed, trou-

### $\mathbf{R}$ Α

Ramah] A breaking. The Son of Cush, Gen. 10. 7. Bamtish Thunder of the Lord, Evil from the Lord; or, a fellow; or, the Herd from the Lord. One that returned with Zerubbabel, Neh. 7. 7.

18 abbab] Much, great, a chiding, or fighting against. A City of Judah, Josh. 13. 25. Another of the Ammonites, 2 Sam.

Bathi One that is above others, and instead of a number, Mat. 23. 7. Rabbi, Rabbi. A proud (welling Title, wherein the Pharifees gloried very much.

'This word [Rabbi] by the notation thereof, fignifieth one which is instead of many, or equal to many for his excellency, whether it be one that excelleth in Nobility of Birth, or in virtuous and valiant Exploits or Acts, or in Learning and Knowledg: In this last fignification the Holy Evangelists do every where use it, and by Interpreters it is rendred in Latine and English, Doctor, or Master. In Mat. 23. 7, 8. Christ challengeth this Title as peculiar to himself, checking the ambitious Pharifees because they affected this Name.

The Hebrews write, that Rabbi is a more excellent Title than Rab, and Rabban more excellent than Rabbi, and the fimple Name without any Title, as Haggi, Zachari, Malachi, was more excellent than Rabban. Godwyn, p. 45.

Babbith A City, Joh. 19. 20. Babbont Master. Thus Christ called, Joh. 20. 16.

Bahmag Diffolving the multitude, or melting. One of the King of Babylon's Princes, Jer. 39. 3, 13.

Bab-faris ] Mafter, or fet over the Eunucks. One of the King of Babylon's Princes, 2 King. 18.17.

Babipaneb ] Mafter, or fet over the Drinkers, the Kif of the Maßer, dinking mach; or, a great fack. One fent by the king of Affinia against ferdalem, 2 king, 18, 17.

' Mate ] The course of Christianity and Godlines. Heb. 12. 1. Let us run the Race.

Also, the course that one runneth, 1 Cor. 9.24-

Race] Heb. 12. 1. Let us run the Race that is fet before us. This Race is the Course it self wherein we strive by running; Wrong done to my People, as Ifa. 1. 24. Or, fo working upon for in the Gr, it is 270 a ftrife-race whereby is fignified, all kind

of firife in this manner, whether it be by running, wraftling, hurling, or any other way; but here he speaks of running. To run the Race, is to strive by running, he means especially the ftrife of our Faith, 12Tim. 6. 12. fee 2 Tim. 4. 7. Leighs

" Bacha | Some unperfect or broken speech, bewraying an angry and festered mind, as Pish in our English Tongue. Mat. 5. 22. Whofoever shall fay to his Brother, Racha. Howsoever fome fetch Racha from the Hebrew word Rach, which fignifies to fpit; and others from Ric, which is in English light-headed. or empty, upon whom we care not to spit, or to use some light gesture before him in contempt; yet the best exposition is to interpret it of some unperfect and unseemly gesture and behavior, which may be in the countenance or mouth, by Mows, or words, as Tulb, Fie; or in making an unfeemly noise, Eph. 4. 13. or in scoffing, Gal. 4. 29.

One by comparing together, Judg 9. 4. 2 Sam. 6. 20. 2 Chr. 13. 7. Prov. 12. 11. yieldeth this Hebrew Emphasis of the word דיק, namely, that He is one of that kind of Knaves, who wholly spend their time in idleness, choosing and desiring the exercise of War, or such kind of life, that they may whore, spoyl, kill; who in publick are ashamed of no baseness, but go on unto the utmost degree of rashness, who will do any thing for mony, being void of Faith and Honefty, un-worthy of the Familiarity and Society of honeft men, notorioully wicked, of whom there is no hope of amendment, at the mentioning of whom, honest men should spit. So דיק fignifieth, Glaff. Philol. fac. p. 299, 300.

Batha] Mat. 5. 22. Pand is an Heb. word, and fignifies vain, or empty, and being applied to any man, is a word of contumely, calling him empty, despicable, wittes fellow. This is here forbidden by Christ, and (as an unsupportable wound to anothers Reputation, which is generally prized next to Life, often preferred before it ) is by him thought fit to be superadded to the old Command of not killing. And this is an elevation of Christs Doctrine above the Heathen Theology, which gives leave to reproach, and counsels to contumelious words. Dr. Ham. Annot. L.

Bachab, or Babeb | Mat. 1.5. That Rachab was the Wife of Salmon, and Mother of Boax, is not fet down in the Old Teflament, nor mentioned in the Genealogy in St. Luke, but recited by this Evangelist, either out of the Cabala or Tradition, or else from some other written Author of sufficient Credid among the Jews, as the Names of James and Jambres, 2 Tim. 3. 8. and some others appear to have been. Dr. Hammon An-

Bachal] To whisper; an Apothecary; or Factor. A City,

1 Sam 30. 29.

Bachel A Sheep. The Daughter of Laban, whom he gave Jacob to Wife, Gen. 29. 10, 28. The The Benjamitish woman who came of Rachel, Jer. 31.15. Mat. 2. 18. Rachel meeping for her Children, namely led away into Captivity, as making account never to see them, or to have them delivered again, or by the appointment of Herod most barbarously slaughtered. Both the Prophet and Evangelist do hereby imply, what Rachel in likelyhood would have done, had she survived at either of those Calamities, which those of her issue sustained. An-

Babbai] Ruling, or coming down. The Son of Jeffe, 1 Chr.

Bafrer | That which beareth up the Roof, or Galleries, Cant. 1. 17. marg.

Bafters Galleries or goodly Walks upon the Top of Kings Houses.

6 2. Every faithful Soul which is the Habitation of God, or the Heavens in which Christ and his Church shall dwell together, Cant 1. 17. Cant. 7. 5. The King is tyed in the Rafters. See Fir and Galleries.

1Bagua] Heb. רער, of דעה, a friend, 2 Sam. 15. 27. or אר a Neighbor, a Friend, Prov. 17. 17. The Son of Phaleg. Luk. 3. 35.

Bage ] Choler, Wrath, Fury, Anger, 2 King. 5. 12. The raifing up of ones self in a raging manner, 2 King. 19. 28. Ifa. 37. 28, 29. Outrage, surpassing Indignation, Psal. 7. 6.

To rage To affemble tumultuoufly, Pfal. 2. 1. marg. The word opuatia, in Act. 4. 25. denoteth Pride, Rage, and Fierceneß, as of Horses that neigh, and rush to the Battel, bestirring themselves as if they were wood or mad, Jer. 46. 9.

This is spoken of the Enemies of the Church, Psal. 2. 1. Of the Israelites, with relation unto the Jews, Chr. 28. 9. and as of those and other persons. So of Charlots, Jer. 26. 9. Nah. 2. 4. Sea, Pal. 89. 9. Jonah 1. 15. The water, Luk. 8. 24. Strong drink, Prov. 20. 1.

Bagged Bortis ] Ifa. 2. 21. The word ragged is not in the Original, nor is it included in the term here used, which fignifies any Rock in general, Numb. 20. 8. Pfal. 42. 2. An-

Bags 1. Old, worn, cast Clouts or Cloaths, whether Linnen or Woolen, Jer. 38. 11.

2. Extream poverty, or beggery, Prov. 22. 21.

3. Mans righteouineis, Ifa. 64. 6.

Bage As filthy Rags, Ifa. 64: 6. Concerning the notion of the word here used, and not elsewhere read; as also concerning the notation of it, there is great variety of opinions, even among the Fewilh Criticks themselves. Some of them render it, a Coat of Patches, or Rags; a Beggars Coat made up of Rags of old Cloth, worn out, and cast away, from a chald. word that so fignifies. Others, a Garment defiled with Blood, from a word that fignifies Prey or Spoyl. Gen. 49. 27. For, that Garments so taken from ravenous Beasts, or by men in fight, are usually such, Gen. 37. 31, 33. chap. 9. 5. See Lam. 4. 14, 15. Others, a Clout of Sores; a Clout, or Rag, pulled off from some matury Sore, from a Chald, word so fignifying, Lev. 13. 2. Others, the Cloth or Sheet mentioned, Deut. 22. 15, 17. from a term that imports Testimony. Others, a Birthclout, or Cloth used about Child-birth, from a Chald. word fig-nifying to bear, or to be with-child. Others lastly, a Cloth or Cloth of Setarations, a menstruous Cloth or Clout, as coming from a word that fignifies both in Hebr. and Chald. as before, to put away, or to remove and separate, Prov. 25. 20. Dan. 2. 21. and as having affinity with another word of that notion, Ezek. 7.19, 20. & 36.17. and this most pitch upon; the old Latine among others, and our oldest English. Nor is the Greek deemed to intend other, when it rendreth it of a string woman, being supposed to have an eye to that of Rachel, Gen. 31.34, 35. Nor the chald. who rendreth it an abominable thing in general; but hath a word in particular defigning this, derived from it. And to some such loathsom and nasty stuff in all likelyhood. doth the Prophet compare the most righteous among the main multitude of his people. See chap. 30. 22. Lam. 1. 17

18 aguel] The Shepherd of God, a friend of God, or the breaking asunder of God. The Father of Hobah, Numb. 10. 29.

Bah. b) Proud, strong, broad enlarged; or, a street, the Mother of Booz, Mat. 1.5. Agypt, Pfal. 89. 10. marg. So called (as most think) from the pride and strength thereof, which the word Rabab signifiesth. See Rachab.

Baham ] Mercy or Compassion ; or, after the Syrian, a Friend. The Son of Shema, 1 Chr. 2. 44.

Bail To fly upon, 1 Sam. 25. 14. marg. The word Brasonuew, in Mar. 15. 29. & Luk, 23. 39. is in 1 Cor. 4. 13. reaongiese, in viat. 15. 29. & Luk, 22. 39. Is 11 1 Cor. 4-13. Feddred to defame; and in Jude v. 8. to figeabevil of; and in Rom. 3. 8. wrongfully blame, flanderoufly to report of. The word λeidogéa (whence λoidogo, a Railer, 1 Cor. 5, 11.) is to rife in a mans face with many bitter words; to revile, Pec. 2. 23. Ut λαδερουβε, & Joan to beat; or, λόγο ως δύου πλύπτων, whole Courts words of Section 2000 of the contraction of the section of the contraction of the contra Speeches wound as a Spear.

"Bail t] An evil speaker, which upbraideth others with their true faults, in a reproachful manner; or else casteth upon them false crimes to defame them. 1 Cor. 6. 10. Extortio-

ners. Railers.

Bailer | Or a Railer, I Cor. 5. 11. That soldeds fignifies a Railer, or opprobrious continuctions Speaker, there is no doubt; but that it fignifies reproachful Actions as well as wirds, there is as little question; and therefore Helychius that renders it zazo-Acray in reference to words renders it uBeishs, a contumblious perjon, it may be in respect of actions also. And then it may te here another notation of the Heathen Gnoficks fins of uncleanneß, which in all Languages have been civilly exprest by words that note Contumely or Reproach. If this be not it, it may then, according to the ordinary use of the word for reproachful specches, refer to the uncharitableness of the Gnosticks, in accusing the Christians, and so stirring up Persecutions against them. Dr. Ham. Annor. k.

Baiment, or Cloatbing That which covereth the Body, and defends it against heat and cold, called Garments. 1 Tim. 6. 8. Having Food and Raiment. The use whereof is comelines and warmth.

2. All things needful for this prefent life to fuftain it well. Ifa. 3. 6. Thou hast Cloathing ( or Raiment ) be thou our Ru-

· ler-Some was of Purple, Judg. 8. 26. Some of Needle-work,

Pfal 45. 14. Some of Camels Hair, Mat. 3. 4. Cloathed in white Raiment , Rev. 4. 4. In token not of Inno-

cency only, but Honor also and Triumph, chap. 3. 4. & 7.14. Annot. (Es Bain? To pour down water plentifully out of the

Clouds to refresh the Earth withal, Deut. 28. 12.

'2. To give plentifully. Pfal. 78. 24. He rained down Manna. vers. 27. He rained down flesh; that is, he gave it liberally,

That it rain not in the days of their Prophesse, Rev. 11.6. An allufion unto 1 King. 17.1. Luk. 4.25. Jam. 5. 17, 18. It may may be understood of restraining the Rain; or, spiritually,

of shutting of men out of Heaven, Mat. 16, 19. Joh. 20. 23.

Set to rain To fend Scarcity of earthly Bleffings, Ifa.

'Bain The fruitfulness of the Earth, follows moderate · feasonable Rain. Mat. 5. 45. He sendeth Rain on the Just and unjuft; or Showers, Pfal. 72. 6. or waters, Job 5. 10.

2. The Doctrine of the Word, which falling upon the Confeiences of men, doth refresh and make them fruitful, as Rain doth the Grass. Deut. 32. 2. My Doctrine Shall drop

This God hath decreed, Job 28. 26. prepareth, Pfal. 147. 8. giveth, Job 5. 10. If a. 30. 23. and upon occasion with-holdeth, Amos 4. 7. It's allo given both in Mercy, Plal. 68. 9. and in Judgment, Prov. 28. 3. Ezek. 38. 22. Ezr. 10. 9.

Jusquent, FIV. 20. 3. ELEK. 30. 22. ELI: 10. 9.
Ir's fooken of Bread, Exod. 16. 4. Gods Fury, Job 20.23.
Snares, Páal. 11. 6. Righteoufnefs, Hol. 10. 12. Brimftone and
Fire, Gen. 19. 24. Hall, Exod. 9. 22. Manna, Píal. 78. 24. Flesh, Ib. 27.

Twice in a year there fell store of Rain in Israel, in the beginning of the year, about September or October; and half a year after, which was in Abib, or March, which Ecclefiastically began the year unto Ifrael, whereupon it is called the latter Rain in the first Month, Joel 2. 23. The first Rain fell after the fowing of their Corn, that it might take rooting in the Earth. The latter Rain was a little before Harvest, that the Ear might be full. Ayrifw. on Deut. 11. 14. See Hol. 6. 3. Zech. 10. 1.

Jer. 5, 24.

18am J Heb. 6. 7. The Earth which drinketh in the Rain. All is an Allegory. The Earth is Man, Jer. 22. 29. The Rain Gods 180rd, Deut. 32. 22. Amos 7. 16. The Herbs are Graces, and the Bleffing is a sweet Retribution and Accumulation of Mercy, Id.

"Bain gone a map The passing away of the Winter, ap-' proach of the Spring.

<sup>c</sup>2. The translating or passing of a Soul from the Estate of Corruption, unto the Estate of Grace, Cant. 2. 11. Behold Winter is past, the Rain is changed, and gone away. Rain is over, or is changed, that is, past away, and fair weather come 'in the place. Rain in winter is an hindrance of Travel, or 'going abroad, Ezr. 10. 9, 13. This ( with the tormer winter is past) may be applied to outward Troubles and Grievances in this life by the malice of the World, as when If-'rael was in the Bondage of Ægypt and of Babylon, and after were released; likewise to the spiritual Winter, Rain and Rage of Antichrift, after which the Graces and Fruits of the Gospel began to flourish again. May also fignific the Afflictions of Soul, wherein Fears and Sorrows are ftirred up like Tempests by the wrath of God, caused by Sin, discovered and firred up by the Law, Rom. 3. 20. & 4. 15. & 7. 5, 8, 23, 24. All which by Christs coming are done away, Rom. 7. See Isa. 32. 2. Rom. 5. 1. Isa. 4. 6. Rev. 7. 16, 17.

Or, The Storms, for the Hebrew word fignifies a great Rain, which are usual in winter: These God showreth down upon the Wicked, Ezek 38. 22. and fometimes his own People are beaten with them, but they shall not continue upon them. There is a Bow in the Cloud, so that it shall not overwhelm them; his Ark shall get above the waters, and be preserved from the Wind and Temped Vices 2000. from the Wind and Tempest, 1sa. 32. 2. Annot.

'28 plentiful 18 ain The Blessings of God abundantly be-

flowed on the Ifraelites in Canaan, which is here called the inheritance of God, because it was Gods free Gift to the People

of the Jews, Pfal. 68. 10.

13 ain-born Called a Bow for the likenes, and Rain-bow, because it is in the Cloud in the day of Rain; and Gods Eow, for the wonderfulness thereof, and for the Sacramental fign by his special Ordinance; which therefore the Heathen Poets cal-led Thaumantias, as being the Work of the wonderful God. Aynfw. on Gen. 9.13.

"Bain-tow upon his Dead That Testimony or Sacra-men which was between God and man, of his Covenant touching the destroying of the World by Water. Whereas Christ had his Rain-bow about his Head, it serveth to testifie 'not only his Fidelity in keeping Promise, but his Mercy also 'toward his faithful Servants, in chafing away Storms, and clearing the boysterous Sky, making calm, and giving rest after heavy times, and tempessuous. Rev. 10. 1. And a Rain-bow upon his Head.

A fign of Reconciliation, an affurance that he will remember his Covenant. Gen. 9. 15. See chap. 4. 3. Where in the Description of Christ sitting in his Throne, there's mention made of the Rain-bow, that we may acknowledg that the Throne of Christ is compassed with Mercy, and that he shews in his Countenance, when he manifests himself to his. The Kain-born is a fign of Gods Covenant of Grace and Mercy toward his Church, which is always fresh and green. Leighs An-

Bainp] A rainy day, Prov. 27. 15. A day wherein there's

"Teraile To lift up, or fet up something which is down

2. To make a body which is dead, and faln into the Grave, to live and rife again, Act. 2. 24, 32. Whom God hath raifed up. Joh. 6. 40. I will raife them up at the last day.

'3. To make a soul which is spiritually dead, to live unto

God, and to arife unto a new and godly life, in hope of eter-

final life, Rom. 6.4. Eph. 2.5.

4. To reftore and lift up such as be faln into Calamities,
Plal. 113. 7. He shall raise the Needy out of the dust. 1 Sam.

5. To receive, Exod. 23. 1. marg. 6. To give and bestow, Deut. 18. 15, 18.

7. To beget, Deut. 25.7. 8. To ordain and appoint, Exod. 9. 16.

9. To hold up and keep in remembrance, Ruth 4. 5. 10. To make to fland, Pfal. 107, 21, marg.

11. To awake, or ftir up, Cant. 8. 5. 12. To build, Ifa. 23. 13.

To raile up To ascend with Christ into Heavenly places,

Cant. 8. 5. Iraifed thee up under the Apple-tree.

They be the words of the Spoule speaking again to her Beloved, whom she stirred and raised up as out of sleep, by her earnest Prayers, as in Psal. 44. 24. stir up, why skepest thou, O Lord? and they that give themselves to Prayer, are said also to stir up themselves, Isa, 64-7. Ayrsfur.
Others apply the words to Christ, whose Grace alone did

and doth raife up his Church diftreffed and faln. Annot. See

Bailed Heb. 11.25. Women received their dead railed to life

again. See 1 King. 17. 22. & 2 King. 4.35. Annot.

"Kaiftr of Care" | Seleucus Philopater, who was exceeding covetous, and most outragiously and greedily spoiled his Subjects. Dan. 11. 20. He was poyfoned by one Heliodorus.

Baifins] Preffed Grapes, במוקד of PDY, to be withered or dryed up. They are very comfortable, I Sam. 30. 12. and have been given for the relief of them that have been faint, or in want, 1 Sam. 25. 18. 2 Sam. 16. 1.

Bakem | Void, vain, or divers Pictures. The Son of Sheeh. I Chr. 7, 16.

Bakkati) Emptiness , spittle , or time. A City. Josh. 19.

Baken A City, Josh. 19.46.
Bam High, or casting away. The Son of Herron, Ruth

Ram When he is angry he beateth the ground with his foot. The elder it groweth, by a kind of natural wildom it for faketh the younger, and maketh choyce of the elder Ewes or females. There is no beaft that so much participateth with the nature of the Sun, for from the autumnal Equinox unto the vernal, as the Sun keepeth the right hand of the Hemisphere, fo doth the Ram lie upon the right fide; and in the Summer Season, as the Sun keepeth the other hand of the Hemisphere, so doth the Ram lie upon his other fide. It was reckoned among the clean Beafts, and appointed to be used for a Sacrifice, Exod. 29. 15, 16, &c. Lev. 5. 15, &c. Numb. 5. 8. Hereunto the Persian Empire is compared, Dan. 8. 3.

Of Battering Rams, wherewith to beat down Walls. See

Ezek. 4. 2. & 21. 22,

Bama, or Bamab ] High, or cast away. A City, Josh. 18. 25. A Countrey, 1 Sam. 19. 23. Mat. 2. 18.

Bantath] High, or cast away. A City, Josh. 19.8.
Bamathatm] The same. A City, 1 Sam. 1. 1.

Bamathite] Lofty, exalted, or caft away. A City of Ramath, Chr. 27. 27.

Bamath-lebi \ Lifting up of the faw-bone. The name of a

place, Judg. 15. 17. marg.

18 amath-mixib. The name of a place, Josh. 13. 26.

18 ameles Thunder, a hitting in the Teeth of a Moth, blotting out evil, or broken in funder of a Moth. A City in the Land of Golhen in Egypt, Gen. 47. 11. Exod. 1. 11. & 12. 37.

Bamiab | Exaltation of the Lord. Of the Sons of Parofh,

Bamoth] Seeing, or beholding death. A City, 1 Chr. 37. Of the Sons of Bani, Ezr. 10. 29. One City of this name was fi-tuate in Gilead, and accordingly called Ramoth in Gilead, Deut. 34. Or, Ramoth Gitead, 1 King 22.3.

Bamparr A Fence, Lam. 2. 8. Nah. 3. 8.

16 an | I King. 18. 35. Heb. went, marg. Ran thorow, 2 Chr. 2. 4. Heb. everflowed, marg.

Bange | Job 39. 8. The choycest things that grow in the

Mountains, or things that grow in unknown places, that none can find out but himself, the wild Ass. It comes from a word that fignifies to farch, and intimates that he ranges up and down the Hills, and feeds on what he likes. Annot.

R

Prov. 28. 15.

Banges Ranks and orders of men that were fet to defend

Α

the King, 11.8.

Bank | Far, full, Gen. 41. 5. marg. & 22. Place or order.

I Chr. 12, 33. Joel 2. 7.
'Bausom' Satisfaction made, or price made for setting free, or to purchase liberty to a Captive taken in War, or otherwife, and detained by the Enemy as Prisoner, till he be

2. The satisfaction which Christ by his whole Obedience to the Law, namely by humbling and submitting himself to the death of the Cross, made to the Justice of God, detaining the Elect Sinners as Captives in the hand of their Ene-'mies, Satan, Sin, Death and Hell. I Tim. 2. 9. Who gave himself a ransom for us all. By a Synecdoche the Scripture called this Ranfom, the Death, Blood, and Oblation of Christ, because in his Sacrifice and Bloodshed on the Cross, was the accomplishment of his Obedience and Satisfaction for us, fince without shedding of Blood there is no Foregiveness of fin, Heb. 9.22. Rom. 3.25. Eph. 1.7. 1 Pet. ٠ 2. 14.

3. An Atonement, Job 22. 24. marg.

Banfon | I will ransom them, Hos. 13. 14. Vouchsafe them a temporal deliverance from Captivity, and a spiritual deliverance from the power of the Grave and Death Annot.

The Lord hath ransomed Jacob, Jer. 31. 11. or rescued him.

Batha Release, Medicine, Physick, a recreating, or a Giant The Son of Benjamin, 1 Chr. 8. 2. The Son of Binea, Ib.

Beptu The fame. The Father of Palti, Numb. 13.9. · Bapi 2 A greedy and violent affection of taking and pulling from others that which is theirs. Luk. 11. 39. Full of Rapine, or ravening.

2. Something which is taken or pulled from others by force and violence, Ifa. 2. 4. Rapine is in their Houses; that is, spoyl.

Bare | Dan. 2. 11. Chald. precious, for precious things are rare. Annoa

18 ale To make bare, Pial, 137. 7. marg.

6 18 : fb | Hafty, Ifa. 32. 4. marg.

Rathip Headlong, unadvifedly, without discretion or deliberation, Act. 19. 37.

"Bafe A fharp Inftrument wherewith Hair is shaven and clean cut off by the flumps, Judg. 16. 17. I Sam. I

c 2. A fierce and cruel Enemy, which deftroys and cuts down all, as a sharp Rasor shaves and cuts all bare, Isa. 7. 20. In that day the Lord hall (have with a Rafor, &c. This is meant by the King of Affrica, by whom God would plague Fudah, as

it is expounded in that Text.

Some think this Rafor to have been Tiglath-pilefer, who afflicted Ahaz by denying help to him, 2 Chr. 28. 20, 21. Some refer this to many Kings, who one after another affiided the " men of fudah, as Senacorrib under Hezekiah, Efar-haddon under Manaffes, 2 King. 18. 19. 2 Chr. 33. Others, as Pifcator, will have this Calamity here threatned, to have been inflicted by Nebuchadnezzer, who (like a sharp Rasor) cut very deep, leaving nothing in the whole Kingdom without hurt; with his huge Army over-running all, destroying King Joakim and Jehaiakin, carrying away most precious Spoy's, and a number of Captives into Babylon; taking in the City under \* Zedekiah, who se eyes they put out, and having fettered him in Bands of Steel, led him away to Babylon, killing his Chil-'dren, burning the Temple and City, &c. as it is declared in 2 King. 24. & 25. Thus by him, all the Ornaments of the Common wealth from Head to Beard, all the persons from the highest to the lowest, were wasted and taken away. After which time, there should be great scarcity of men, and Wilderness of the Countrey. See Isa. 7. 21, 22, 23, 60.

'3. A malicious tongue, which secretly woundeth and cuteth ones name, as a Rasor ones slesh. Pial. 52. 2. Thy tongue \* a like a sharp Rasor, which cutteth deceitfully.

Bate A certain rate every day; that is, the portion of a day in his day, Exod. 16. 4. marg.

" Bath r | See More.

" I. A word or note of diversity or difference in quantity, 66 Luk. 11. 28.

"2. A word of contrariety or opposition, put by a Liptote

"for not, the contrary, Joh. 3. 19.

Battie To make a noise. The quiver rattleth against him, Job 39. 23. that is, The Arrows out of the Quiver being sent with great force, come finging as it were against him, for the

String drawn home causeth a great noise. Annot. Bab n An unclean Fowl, Lev. 11. 15. which usually hath it's abode in defart places, Ifa. 34. 11. for whom God provi-

Corange To wander or go from one place to another, | ded food, Job 38. 41. As for it's young ones, whom it bringeth forth, Pial. 147. 6. Who being fent forth by Noah out of the Ark, returned no more, Gen. 8.7. It's in colour black, Cant. 5. 11. It's at perpetual variance with the Kire, or Glead. When it's young ones are able to fly, it driveth them out of the Neft, to shift for themselves elsewhere. Though of a ravening nature, yet at Gods command it fed Elijah, I King. 17.
4, 6. It was of old confecrated to the Sun, as which by it's heat maketh mens Bodies black, or tawny. It feedeth on carion, flealeth away things, and hideth them; and can imitate any mans voice. It's very cunning, as by putting little flones into a Veffel wherein fome Water is, that by degrees it may ascend; by flying on high with an Oyster, or Shell-fish, and letting the same fall upon a Rock or Stone, &c. may appear. They love fertile grounds, not barren, and may be termed Purgers of Lands, as by whom the worms are devoured. In the Summer time they are very thirsty, yet being against their health, they abstain therefrom for divers days together. Their croaking is faid to be a fign of Rain.

Two or three Colliers going to work, a Crow having fnatched somewhat from one of them, the others went on, and were fmothered in the Pit, before their fellows return from the pur-

fuit of the Raven.

Babenous | Nor any ravenous Beaft, Ifa. 35. 5. Heb. a ravenous of Beafts. The word fignifieth a Burgler, one that breaketh into Houses to rob and spoyl, or murder and mischief, Ezek. 7. 22. & 18. 10. Hof. 4. 2. Mic. 2. 13. More generally rendred Robbers, Jer. 7. 11. alluded to, Joh. 10. 1, 8, 10. here used for any ravenous Creature; such among wild Beasts, as these are among men; ravenous or Ravener (or the word is fubflantive ) of Beafts, that is not one that is a ravenous, maketh havock and spoyl of other Beasts (though such commonly fo do ) but one among Beafts that is fo qualified, or fo pra-Rifeth; as choice of Firs and Cedars, is not the choice that others make of Cedars, but the choice ones among them, chap. 37. 24. Jer. 22.7. Annot. Calling a ravenous Bird from the East, Isa. 46. 11. Cyrus from

Perfia, lying to the East of Babylon, chap. 41. 2, 25. who should come swiftly and seize upon Babylon, as an Eagle or Vulture upon his Prey, Job 9. 26. By either of which also Cyrus might be refembled, in regard of his hooked Nose like an Eagles or Vultures Beak; which was in him so notable, that it brought men so marked in much repute among the Persians.

Annot.

Corabin Applied to the Enemies of David and Christ,
Psal. 22.13. to false Prophets, Ezek. 22.27. Mat. 7.15. to
the Scribes and Pharises, Luk. 11.39. who herein were es
Lions and Wolves, who were properly said to ravin, Ezek. 22. 25. Mat. 7. 15. Gen. 49. 27. as who tear their Prey, the Lyon filling his Den therewith, Neh. 2. 12.

13 abin ] Spoyl, Neh: 2. 12.

Babito To force; which may be understood both Spiritually, Cant. 4.9. Thou hast rave hed my heart, or taken away my beart, marg. and corporally; in a good finse, when one is taken with the love of his Wife. Prov. 5. 19. And be thou ravisht always with her Love. Heb. Err thou always in hor Love, marg. In a bad, when one lusting after a Woman, reth her, Prov. 5. 20. Lam. 5. 11.

\*To b: tabilibet in the spirit; To be moved and led by a fweet holy motion of the Spirit, to fee and understand chidden things, far exceeding human capacity and wit. Rev. 1. 10. I was ravished in the Spirit on the Lords Day. Thus the ancient Prophets, thus Paul, 2 Cor. 12. were made fit and capable of Heavenly Visions, even as Tobn is here, having the Spirit for his Guide and Teacher.

I mas in the Spirit | In a fpiritual Rapture and Extafie. Ezek. 3. 12. Act. 10. 10. & 22. 17. 2 Cor. 12. 2, 2. By the Spirit of God taken off from the sense and regard of outward things, that I might wholly attend the Vision ensuing. Annot. The word ravished is not in the last Translation, but in the Ge-

Baw Lev. 13. 15. tiving. The Greek translate found or mhole Annot.

That ran whereof the Law warneth us (Exod. 12. 9.) is flesh whereon the fire had begun to work, and it is rosted a little, but not fit for man to eat as yet. Aynfw.

Raw, not fodden, 1 Sam. 2. 15.

Beath To shoot through, Exod. 25. 28. Of this word the bar here mentioned hath the name in Hibrer, which fignifieth flying, to speedy passing through. Ayufw.

To be, Exod. 28. 42. marg.
By the words annexed hereunto the meaning may be known.

Der Sins hate rinehed to Beaben ] Rev. 18. 5. Greek

followed. They were as it were one laid upon another, to make a mount to reach up to Heaven, and cry for Vengeance, Gen. 18. 20, 21. & 19. 13. EZr. 9. 6. Jonah 1. 2. Jer. 51. 9. The least Sins reach to Heaven: God knoweth them all ; but the Phrase is commonly used of great Sins, that will pull down fudden Judgment. God is compared to a patient Man, who paffeth by many smaller Faults, in his Servants, without taking notice, as not being willing to punish them, which he should do, if he took notice of them; yet when some great Fault is committed, then he calleth his Servant to account for

it, and punisheth him. Annet.

\* To recite diffinelly the Syllables and Words of Scripture. Reading is nothing elfe, but such a recital and speaking forth the Letters and Syllables. Luk. 4.6. He took the Book and read. Act. 15. 21. Moses in every Synagogue hath S such as read him. 1 Tim. 4. 13. Attend to reading. Reading is not the Word of God, but an action about it; neither is it

· Preaching in the proper acception. There's private reading, being lawful for all; The Prince. Deut. 17. 19. The people, Eph. 3. 4. Strangers, Act. 8. 28. There's also publick reading which was sometime by the Prince, John 8. 34, 35. 2 King. 23. 2. 2 Chr. 34. 30. but commonly by Ecclefiafical persons, Neh. 8. 3, 8, 18. & 9. 3. & 13. I. Col. 4. 16. 1 The . 5. 27.

Beadinele] 2009 una, Act. 17. 11. & 2 Cor. 8. 11. but in vers. 12. it's rendred a willing mind, & vers. 19. a ready mind, & chap. 9. 2. jorwardness.

Bap) Fit, prepared, Exod. 19. 11. furnished, well appointed, Numb. 32. 17. Near, Eccl. 5. 1. Convenient, 2 Sam. 18. 22. marg.

Co be teatp ] 1. Well-disposed and inclined, Tit. 3. 1.

2. Near at hand, 1 Pet. 1. 5. & 4.5.

2. 1964) at manus 1 ret. 1. 5. & 4.5. 3. Ably furnished, 1 Pet. 3. 15. 4. Ready to be desityred. One being in Travel near unto Child-birth. Rev. 12. I. And was pained ready to be delivered. Some expound this both of the Virgin Mary ( that Bleffed Woman the Mother of Christ ) and also of the Church of • pectation of the Messiah, were after a fort in Pain and • Travel to bring him forth. This is a godly sense; but be-• cause in chap. 4. 1. John shews, that not things past before,
• but things to be done after, were the Subject of this Prophefie, from chap. 3. forward; therefore their Exposition is o more fit, who interpret it of the Christian Church laboring and groaning under the Cruelty of Heathenish Persecutors, being pained with Grief, to see some one of her Children, which might be a Defender of her against such Injuries. And this happened when Constantine the Great Reigned and oput an end (at least a good stop) to the bloody proceedsing of the Raman Emperors

Beaup ro up] Such as through weakness and finful Infirmities, are likely and near ( without timely and diligent looking to ) to fall into the Destruction of Death. Rev. 3. 2. Streng-

then the things that are ready to dy.

(Co make readr] To bind, 2 Kings 9, 21. marg.

18 ajab} The Vision of the Lord. The Son of Shobal, 1 Chr. 4. 2. The Son of Micah, 1 Chr. 5. 5. See Ezr. 2. 47. & Neh.

Beeim | Kingdom, 2 Chr. 20. 30. Many Kingdoms, as Per-Jia, Media, Babylonia, &c. Ezr. 7. 13. 23. Dan. 6. 3.

Hay, &c. Jam. 5. 4. Lev. 23. 10.

2. To take such Gains and Fruits of our Work, as the nature of the work is, good or evil, Gal. 9.8, 9. 2 Cor. 9. 6. Prov. He that soweth Iniquity, shall reap Affiction.
3. To receive Profit, or Reward, Mat. 25.21. Gal. 6.9.

To reap To cut down Corn at the time of ripeness,

which we commonly call Harvest.

2. To abrogate and abolish the wicked idolatrous worship in this World, by fuch Inftruments as God ordained to do it in his due time, and by his Son Christ to judg and destroy the ungodly at his fecond coming to Judgment, when the Wickedness of the World will be fully ripe, Rev. 14. 15. Thrust in thy Sickle and reap, for the time is come to reap.

fading corruptible things of this World, and eternal De-. ftruction in the End. Gal. 6. 8. Shall of the flesh reap Corrup-

Beapers | Harvest-men , 2 King 4. 18. Angels , Matth.

Beat To erect, raise, set, or build up. Spoken of the Tabernacle, Exod. 40. 17. Images, Lev. 26. 1. A pillar, 2 Sam. 18. 18. The Temple, Joh. 2. 20. An Altar unto the Lord, 2 Sam. 24. 18. Altars for Baal and Bualim, 1 King. 16. 32. 2 King 21.3. 2 Chr. 33.3.

\* Bea(on) That Faculty and power of the Soul, whereby

'we debate and discourse of things and objects, that we may be able foundly to jude of that which we rightly underftand.

'2. The use of this faculty, to wir, discretion. Act. 25. 27. Me thinks it is against reason; that is, against discretion, or very abfurd.

'3. The cause and ground of a thing. 1 Pet. 3.15. To them which ask of you a reason of that hope which is in you.

Beason ] Should be reason with unprofitable talk ? Job 15. 3. the word fignifies,

1. To reason a Case by Answers and Replies, chap. 6..25.

2. To convince, confute, or reprove such as are in the wrong, chap. 6. 26.

3. To correct or fcourge one for fin, Plal. 6. 1.

Here it is taken in the first sense. Annot.

It signifiesh also to conser, discourse, dispute, contend, debate about a bufiness, Mat. 16. 8. Mar. 8. 16. Act. 17. 2.

'Me afon: ble Derbice] The (piritual Sacrifice of a Christian, offering not the Bodies of Beasts, which have no reason ( as they were wont to do under the Law ) but himself wholly (being a reasonable thing) as a Sacrifice unto God, his Creator and Redeemer ( which is a most reasonable thing ) to do him Service and Obedience in all things, according to his revealed will (which is a very reasonable Rule) Rom,

12. 1. Which is your reasonable Service of God.

Or, that for which we are able to give a found and intelligible reason, 1 Pet. 2.5.

Bealonaide or rational Serbice | Rom. It may poffibly be fuch as will be agreeable to the notion of a hord, as it fignifies christ, and then it's the Christian Service. It may be as No of fignifies the word or Scripture, and then it will be that worship which is prescribed us in the Scripture; and so the Syr. feems to understand it, fetting down for AOJUNN 7.37 12), secundum os verbi, according to the mouth of the Word, i. e. such as the Word prescribes. It may be as λογ Word, is opposed to νομ Law, and then it will be the Evangelical worship. And once more it may note such a worship of God as is most agreeable to reason, and such as a rational man will the Jems, who by their vehement and fervent defire and ex- resolve to be most agreeable to so excellent and pure a Deity. But the Circumstances of the place, and opposition to the Sacrifices of the Law, the Beafts that were offered there, feem to restrain it to the vulgar and ordinary notion of Acoust, rational, in opposition to the irrational Sacrifices under the Law, as Coon, living before to the dead bodies among them. Dr. Ham. Annor. 4.

18 relianing An evil discourse or disputing against God, or his Word, Phil. 2. 14. Let all things be done without reasonings. Mat. 15. 19. Out of the heart come evil reasonings.

Beafons | Understandings, Job 32. 11. marg. Bena] The fourth, or lying by. A King of Midian, Numb. 1. 8. Josh. 13. 21.

15 behah ] Fed, blunt, contention, or contention hindred. The Daughter of Bethuel. Gen. 22. 23. given in marriage to Isaac. Gen. 24. 67.

' Se rebei To fight or make war against his lawful Soveraign, as Absolon rebelled against his Father David; or to cast off the yoke of a lawful Governor, as Corab and Abiram, Numb. 16. 1, 2.

2. To firive or raise up against the Government of the Spirit in the mind of a regenerate man, Rom. 7. 23. A Law in my Members, rebelling against the Law of my mind. Thus fin rebelleth against Grace.

'In the Old Testament, Rebellion cometh of an Hebrew word [Marab] which fignifies bitterneß properly, and is applyed to Apostasie, Repellion and Disobedience, Deut. 1. 16. 21. 20. Josh. 1. 18. Pfal. 1. 10. Because Rebellion, is a thing distaftful to God, as bitter things be to our Palate; alfo, because it provokes unto bitterness and wrath, exasperaing God.

18 rusi ] To transgress, 1sa. 43. 27. (for Disobedience and Transgression is as Rebellion, 1 Sam. 15. 22, 23.) To fall away, 1 King. 12. 19. marg. Not to serve, 2 King. 18. 7. To refuse, 1sa. 1. 20. To revolt, Jer. 29. 32. marg. To walk in a way that's not good, after ones thought, Ifa. 65. 2. It's in effect the same with, to break the yoke, Jer. 5.5. To be stiffnecked and hard-hearted, 2 Chr. 36. 13. To withdraw the Shoulder, and harden the Neck, Neh. 9. 29. To go on frowardly in the way of his heart, Ifa. 57. 17. To turn the back, and not the face, Jer. 2. 27. To profess not to hear, nor to obey, Jer. 22. 21. To reift, Act. 7. 51.

Bebellion] An unlawfulaction of Subjects, unlawfully rifing in Arms against their lawful Soveraign.

2. Every fin, great and little; which in some fort is a Rcbellion, because we all owe Allegiance to God by the Law of our Creation, and have vowed it in our Baptilm; and also have so many means against fin, as unless we purpose to rebel, we could never fo commit it. Ifa, 59. 12, 13. We have . 3. Those fooken of Cruelty and Rebellion.

3. Those fins which are more grievous and gross, being committed through Infirmity, upon no great temptation, as it was in David, Pfal. 25. 7. Remember not the fins of my youth, not my youth, nor my Rebellions.

4. Obstinacy and stiffness in gross sins. Deut. 21.27. I know thy Rebellion, and thy ftiff Neck. Deut. 9. 24. Jer. 3. 22.

Return and I will heal your Rebellions.

There's Rebellion against the Lord, Numb. 14.9. against his Word, Pfal. 105. 28. against his Spirit, Isa. 63. 10. against an earthly King, Gen. 14. 4. 1 King. 12. 19. 2 King. 1. 1. 2 Chr. 36. 13.

Bebellious] Against the Lord, Deut. 9. 7. Against Parents Deut. 21. 18, 20. Spoken of Children, Deut. 30. 1. City, Ezr-4.12, 15. Generation, Pfal. 78. 8. Heart, Jer. 5. 23. House, Ezek. 2.5, 6. Nation, Ezek. 2.3. People, Ifa. 30.9. Princes, Ifa. 1. 23. Son, Deut. 21. 18, 20.

A rebellious Son, Deut. 21. 18. The Heb. Moreh fignifieth one that changeth or turneth to the worse, both in heart and action, and in particular turneth from and opposeth the Word of God, as Deut. 1. 26, 43. & 9. 7, 23, 24. The Gr. here tran-flateth it Contentious; the inflance of this Rebellion is shewed,

Bebela] Numb. 17. 10. Heb. Children of Rebellion, marg. The Gr. translateth, the disobedient Sons, meaning the Ifraelites, called Sons or Children of Rebellion, because they were so much addicted thereunto, as if Rebellion it felf had been their Mother. Idem.

To blame privately or publickly for some fault, either done, or supposed to be done. Mat. 19.

13. And the Disciples rebuted them. 1 Tim. 5. 20.
2. With Authority and Power to check, curb, and restrain; as in all places where Christ is said to rebuke the unclean spi-' rits, and to bid them go out, &c.

3. To convince the conscience of men, either of the truth to be believed, or of some sin committed, or error maintained; which in the Reprobate is done without conversion, but with a true change of heart in the Elect, and is by the Minister and Word instrumentally, by the Spirit efficiently

and powerfully, Ifa. 2. 4. 2 Tim. 4. 2. & 2 Tim. 3. 16. See 1 Cor. 14. 24. The Spirit reproveth not as it is in the Preachers heart, but as it manifesteth it self, and evidenceth his power in their preaching.

4. By an honest and holy life, to make manifest and lay open the evil life of others. Eph. 5. 11. Bat rather reprove s them.

'5. Privately to reprove such as fin privately, Prov. 24. 28 8 38. 23. He that rebutes one shall find more favor at the last. Mat. 18: 15.

6. To centure by publick reproof, fuch as fin before others. I Tim. 5. 10. Such as fin rebuke openly.

'7. To put one to some great shame by some Judgment from God. Pfal. 6. 1. Rebube me not in thine anger. Judg. v. 9. The Lord rebute thet Satar.
When God doth rebuke with rough fevere words, then

commonly follows confusion: hence it is often put for deftruction, Pfal. 9. 5. & 80. 16. & 119. 21. & 68.

"8. To warn, admonish, or advertise, as Joh. 16. 8, 9, 10. " that is, to certifie the world.

" 1. Of the fin of the wicked, in not believing Christ the « righteous. "2. Of the righteousness or innocency of Christ, proved

" by his exaltation to Heaven. 3. Of the Judgment or Condemnation of the Devil. as

"the cause of the Jews Infidelity, and the Enemy of Christs " Integrity.

9. To take away, Mal. 2. 11.

10. To cure and heal, Luk. 4. 39.

11. To put to filence, and cause to hold their peace, Luk.

19. 39.

12. To correct, Hof. 5. 2. marg.

Trebuhe and chaften Rev. 3. 19. We have no one English word capable of the whole contents of either of the words in the Original, exerce primarily fignifies to evict or convince. to give evidence of any thing, or against any person, to lay his sins open before him, so as he cannot but see them, and be ashamed of them, as Heb. 11. 1. Eph. 5. 11. Pfal. 50. 21. and Seva is likewise a word much more pregnant than Chasten, and may be expressed better in one word, I narture, or I discipline, for the word implieth as well Instruction as Correction. Light Annot.

"Bebuke for Etriff | Reproachful speeches from wicked 'men for the Cause and Word of Christ, Heb. 11.26.

'2. Correction and Chastisement from a gracious God, for amendment of life, Heb. 12.5.

Bebuker | Though I have been a rebuker of them all, Hof. 5. 2 Heb. a correttion, that is, I that am the Supream Lord, will look over and correct their Judgments, and make these false Judges

give an account. I will be he that shall reprove and punish all these Iniquities, Job 24. 16. Hos. 6. 9. Or, this they did, though I did rebuke them by my Prophets, and labor their a-mendment, which takes away all excuse from them, and aggravates their crime; yet some would make the meaning this, And I have been rebubed of them all, like that, chap. 4. 4. & Lam. 3. 13. & Pfal. 22, 6, 7. & 44. 14. Annot.

Bebutes Plal. 39. 11. Reproofs. Aynfw.
Furious Rebutes, Ezek. 5. 15. Such us were not to cure, but to destroy. Annot.

Becai | This I recal to my mind. Heb. Make to return to my beart, Lam. 3. 21. marg.

Secetips | For the place of receipt, Mar. 2. 14.
Coreceite | To take a thing with our hand, being given

us or offered of another, 1 Sam. 10. 4. of the word. Mat. 13. 20. Heb. 10. 26. After they have receined the truth.

' 3. To believe the Word or promises of Christ, with particular application, Joh. 1. 12.. Gal. 3. 14. By Faith we receive, &c. Chrift is received, when his Word, Person, Office, BGnefits, Ministers; or other Members be received.

4. To bestow some kindness or entertainment upon the Godly. Mat. 10. 40,41. He that receiveth a Prophet, &c. Luk. 10. 38. Rom. 16. 2.

5. To joyn or take one to us with charitable affection, Phil. 12. 17. Rom. 14. 1. Him that is weak in the Faith, receive unto yeu.
The word [Receive] fignifieth these four things:

'1. That we should lovingly take to us the weak in knowledg, not cafting them off.

'2. By found and mild instruction to seek to restore them. 53. By Patience to bear with them, abstaining from subtle and crabbed Disputations which are above their Capacities.

4. To heal and cure their Infirmities tenderly.
6. To be made partakers of fuch good things as we do

ask in our Prayers, Mat. 7. 8. '7. To take one to be of his Family, a Member of his Church, a Child by Adoption, one of Gods People, having been a ffranger from God, as the Gentiles were, until they were converted to Christ. Rom. 14. 3. God hath received him. God assumeth and receives some into the inward Covenant, that being by Faith engraffed in his Son, he may love them as Children, forgive their fins, fanctifie them, and everlaftingly fave them: but he taketh others into the external Covenant only that they may profess God, and partake in his Doct rine and Sacraments outwardly, without being regenerate by Christ: But Charity wills us to hope well, and fpeak well of all which do bear the Name of Christ, and live well after their profession. Not to receive, is to reject

and forfake, 2 Theff. 2. 10. Reprobates perifh juffly, because they care not for the truth offered. 8. To contain. 2 Chr. 7. 7. Was not able to receive the Burnt-

9. To accept of. Job 2. 10. And shall we not receive evil? 10. To admit in, and lay up. Job 22. 22. Recieve , I pray thee, the Law from his Mouth, and lay up his Words in thine beart.

11. To be rewarded. Mat. 10. 41. Shall receive a Prophets Remard.

12. To have. Mat. 21. 22. Believing ye (hall receive.

13. Tobe endued with. Att. 1. 8. Ye fhall receive pomer.

14. To weigh upon the hand, 2 Sam. 18. 12. marg. 15. To take unto ones felf, Joh. 3. 27. marg.

16. To fuffer, 2 Cor. 11, 16. marg.

17. Togive, Rev. 13. 16. marg.

Receive graciousty; or give good, Hol. 14. 2. marg. To receibe | To imbrace with Love, as a Father his Child.

Heb. 12. 6 '2. Kindly to entertain or take into house to habor and com-

fort, Heb. 13. 2. 3. To enjoy and polless a thing promised, Heb. 11. 29.

Heb. 10. 36.

4. To understand and see by spiritual enlightening, Heb. 10. 26, 32. In the former place is meant a flight enlight. ning, by receiving Knowledg into the Brain, without change of the heart. In the latter an effectual enlightning by taking Knowledg into the Heart and Affections, is meant

5. To find and obtain what we pray for, Heb. 4.16.
\* To treethe the Meanly Morts in the forth an and 'Band' To confent to the Authority of Antichrift, and to Antichriftian worship, either secretly in heart, or by outward profession of mouth, and by participation in external Ceremonies; whether it be by vulgar persons of the Commonalty, barely profeshing it, or by Princes or Prelates, with their hand ' and power maintaining it also. Rev. 14.9. If any man worthip Nom

· Hand, &cc. " Toreceibe the Paint, or Mark of bis Rame? To yield 's subjection to Antichrist, and to testifie it by any note. Rev. 14. 11. And whospever receives the Print (or Mark) of his · Name.

Beceived | Heb. 6. 5. Received Tithes of Abraham. In the acterior is federatione & Aβegalus, which in plain English is, betithed Abraham and took them of him as his due. Leighs

Bereibed up] Luk. 9. 15. Crucified, (See Joh. 12. 32.) Dr. Ham. Paraph.

Beceiver \ Heb. weigher. Ifa. 33. 18. marg.

Bethab | Rider, riding, Or a Cart drawn with four Horles. The Father of Jonadab, 2 King. 10. 15. ( whence the Rechabites ) Jer. 35. 6. The Son of Rimmon, 2 Sam. 4. 2.

13 aria A Place, 1 Chr. 4. 12.

18. thon 1. To give or take account, Mat. 18. 24.

2. To fet, put, propound to ones felf, or think within ones felf. Ifa. 38. 13. I reckoned until morning.

3. To conclude, collect, and gather, as by reason and argument, Rom. 6. 11. & 8. 18. It is a Metaphor from such as casting account find the true total Sum, as if he should say, I have cast the Cross, with all the encumbrances of it.

4. To esteem, number, repute, Luk. 22. 37.

Becomment To deliver, or give up, Act. 14. 26. & 15.

"Becompence] A due and just requital for former evil merits. Rom. 1. 27. They received in themselves such recompence of their error as was meet. Rom. 11. 9. In both these places, · Paul speaketh of that Judgment of God, by which sin is pu-'nished with fin; 1. In the Gentiles, abuting their natural knowledg. 2. In the Jews, abusing their revealed knowledg, for which they received increase of spiritual blindness and fin for a Recompence, whereof God is directly Author, but not as it is a Sin, whereof men themselves be Au-

6 2. Reward freely given unto good Works, Luk. 14. 14. 3. Reward rendred of Debt, or some former merits, Rom.

'Becompence] The rendring, or giving of ble ledness in

Mercy, according to Promife, Heb. 11.26. & 10.35.

En recompense ] To give, Ezek. 7. 3. marg. To make amends, Lev. 9. 15. To require, Judg. 1. 7. To reward, Rev. 18 6. To do as done unto, Obad. 15.

" Beronci tation | An agreement of Parties which were at variance, as God and the Elect were through fin, till of Enee mies they became Friends through the Atonement made in the Blood of Christ, and received by Faith. 2 Cor. 5. 19. And hath committed to us the word of Reconciliation.

To the making of Reconciliation three things are required in him who shall be the Mediator of it.

. I. That he make Interceilion for him that hath grieved the party offended.

2. That he fatisfie the offended party for the wrong done.
3. To provide that the Offender shall offend no more. All

this Christ doth. Bi conciliation An Agreement and Atonement with God

by dying to take away fin, or by remission of fins through his death, Heb. 2. 17. Dap of 15 conciliation A time fet apart of the Jews, once

a year, by Gods appointment, to feek Atonement of fins by Prayer and Fasting, Rev. 23. 27. The tenth of the seventh "month, shall be a day of Reconciliation.
"My nistery of Beconciliation. The Ministery of the Go-

fpel, pronouncing and declaring Atonement with God, by free forgiveness of fins, and Justification offered unto us by Chrift. 2 Cor. 5. 18. And bath given unto us the Ministery of

cators of Beconciliation] Message or Doctrine of Atonement. 2 Cor. 5. 19. The word of Reconciliation.

Enveroncite] To restore all former love, concord, and familiarity that was wont to be ; ( all hatred and discord set apart ) Mat. 5. 24. Go, be reconciled to thy Brother; that is, of Enemies be made friends in truth.

2. To take to Grace and Favor, such as were enemies through fin. 2 Cor. 5. 19. God was in Christ reconciling the · rrorld to himfelf. God is reconciled to man, when forgiving his fins unto him, he takes him unto his favor. Man is recon-· ciled unto God, when believing the forgiveness of his fins, he accepts the Love and Favor of God, and forbeareth (what he can ) to offend him, Col 1.20. & 2 Cor. 5.20.

3. To make Atonement, Numb. 16. 46. & 31. 50. Gather in one, Eph. 1. 10. Make nigh, Eph. 2. 13. Make Peace, Col.

Beconcile Be reconciled, Mat. 5. 24. Reconcile thy felf, appeale, get his favor. So I Cor. 7. II. So Rom. 5. 10. Reconiled to God, i. e. restored to his favor, God pacified toward us. Dr. Ham. Annot. m.

Bicogo ] 1. Witness, Job 16. 19. Act. 20. 26. Deut. 30.

2. A memorial or remembrance, Ezr. 6. 2. or Book of Chronicles, wherein memorable Ads are written, Ezr. 4. 15. 3. Testimony. Job 1. 19. This is the Record of John.

Co record To make a Memorial, Exod. 20. 24. To bear witness. Ifa. 8. 2.

18 : cozoer ] Remembrancer, or Writer of Chronicles, 2 Sam.

Berober 1 1. To gather in, 2 King. 5. 3. marg.

2. To take away, Hol. 2. 9. marg. 3. To awake, 2 Tim. 2. 26. marg.

To go up, Jer. 8. 22. marg.

5. To get again, 1 Sam. 30. 8, 18, 19.

6. To regain, 2 Chr. 13. 20.

To renew, Pfal. 39. 13.

8. To ger, buy, purchase, Isa. 11. 11.
9. To be healed, or cured, 2 King. 1. 2.

Becount To take a view of, shew, rehearse, or tell by

Bei A fign of the cholerick, cruel, bloody disposition found in E / au himself, and his posterity, Gen. 27. 40, 41. Obad. 1. 10. Ezek. 25, 12. So the cruel persecuting Dragon was of a red colour, Rev. 12. 3. Red, or porphyry, Eft. 1. 6. marg.

Ben Dea | Exod. 10. 19. In the Heb it is the Sea of Bullruspes, (or meedy, Jer. 49. 21. marg.) The Gr. and Latine use to render it the Red Sea; so called (as some think) because the Water is red; some, because it seemeth red, by reafon of the Red Sand, or Gravel; or, from Red Mountains near unto it; but it is rather thought by the most judicious, that it is so called from a King who had his Dominion near unto it, whose name was Erythras (Erythros in Gr. fignifying red) which may be Edom, that is, Efau the red Son of Ifaac. Annot.

Hereof fee also the Hist. of the World, lib. 2. cap. 3. fett. 8.

Bed Dorfe | Cruel and bloody Wars for contempt of the Go.pel. Rev. 6. 4. Another Horse that was red.

Beddito Lev. 13. 19. That hath any red colour, little or much, mingled with it. Avalue.

To rebeen | To buy again something which he had once fold, by giving back the price unto him that bought it, Lev.27. 20. & 25. 4. Alfo, to give the true valuation of a thing, Exod.

13. 13, 15. Lev. 27. 2. To pull out of Captivity with a ftrong hand and without any ransom, such as are violently held Prisoners by their Enemies. Thus God redeemed Ifrael out of Egypt, Deut. 32. 6. Is not he thy Father, and thy Redeemer ?

'3. To free the Elect from the Tyranny of Satan, by a price and ranfom given and paid to Gods judgment. Luk. 1.68. Bleffed be the Lord God, because he hath redeemed his People. Tit.

2. 14. Thus is Chrift our Redeemer. 4. To deliver some one out of an outward Trouble and danger. Pfal. 25. 22. Redeem Ifrael out of all his Troubles.

<sup>6</sup> 5. To recover by diligence fomething loft by our own floth. Eph. 5. 16. Redeem the time. It is a Metaphor or Speech borrowed from worldly Merchants, who diligently obferve their occasions and seasons, buying their Commodities whilst the Mart and Market holdeth, preferring a little gain before great Delights and Delicacies: So godly Christians (like wife Merchants) do prefer a little increase in godlines, before all worldly Profits and Pleasures. Contrary to this redeeming of the time it is to let time and opportunities flip and flide away, either without doing any thing (like Unthrifts ) or not doing our own things, but the things of other men (like busie-bodies.) Whereas provident men will not let flip feafons, though it be with some loss. This Phrase also signifieth to gain time by wasting it till occasions be paft. Dan. 2.8.

Between us] Rev. 5. 9. It appeareth that those four living Wights, do not represent the Angels, as those, Ezek. 1. 5. but men redeemed by the Blood of Christ, Act. 20. 28. I Pet. 1. 18, 19. Annot.

Rebeemed from the Carth | Rev. 14. 3. Bought by the blood of Chrift, and brought out of Popery, 1 Cor. 6. 20. &c 7. 23. 1 Pet. 1. 18. from Antichrift's earthly Church. Chap. IL. IL. Annot.

'Bebeemet] A deliverer, or one that payeth a Ransom to fet free such as are bound. Pfal. 19. 14. O God my Strength and my Redeemer.

"This word [Redeemer] is of large use, for one that redee-femen things sold and morgaged, Lev. 25. but applied to Re-deinption and deliverance from danger, Pal. 69. 19. from

violence, Pfal. 72. 13. from corruption, Pfal. 103. 4. from the Enemies hand, Pfal. 116. 10. from death, Hof. 13. 14. and from all evil, Gen. 48. 16. And in special, a Redeemer is one that challengeth or redeemeth any Person or thing before alienated, and restoreth it to the first estate by right of 6 kindred, i King, 16. 11. Ruth 3.9, 12, 13. & 4.1, 3, %c.
Therefore is this Title given to God and Christ who is our Redeemer, and allyed to us as concerning the flesh, Isa. 43. '14. & 44. 6. & 47. 4. 1 Theff. 1. 10. Heb. 2. 14, 15.

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Note further, that Moses ( who by the calling of God redeemed the People from a bodily and temporal Thraldom under Pharash) bears the person, and is the Figure of Christ who wrought Redemption from spiritual and eternal Captivity: whereunto it cometh that Moses Prayer was always heard whatsoever he prayed, or whatsoever he asked See Act. 7. 35.

"Benempiten] The freedom of Sinners both from the guilt and power of Sin, by Forgiveness and Sanctification, as touching the beginning and first Act of our Redemption. ' Eph. 1. 7. By whom we have redemption.

2. The whole work of a Sinners Salvation, comprehend-'ing all things that belong unto it. Heb. 9. 12. And obtained eternal Redemption for us. Our whole Redemption, from the first act to the last, is wholly from the mercy of God in Christ, and not at all from our felves, nor any part of it.

'3. The last act onely of our Salvation is the Resurrection of our Bodies, and in the sentence of the last Judgment, when being freed from all misery, perfect felicity shall bee gin, as the full Fruit of our Redemption: Luk. 21. 28. Lift up your Heads, for your redemption draweth near. I Cor. 1. 30. · He is made to us Righteousness, Wisdom, Sanctification, and Redemption. Our whole Redemption, from the first act to the laft. both for merit and efficacy, it is wholly from Chrift, and 'not at all from our selves, no not in any part, or least de-.° gree.

" Or thus : "I. There is a Redemption of man from the Causes of fin,

"Gal. 1. 4. This is Grace.

"2. A Redemption from finit self, Tit. 2.14. Psal. 130. 8. "This is Godliness, or Righteousness.

"3. There is a Redemption from Enemies and Evils, (i.) " from Misery of all forts, Luk. 1. 68, 74. Bodily and Ghost-"ly, earthly and hellish, temporal and eternal, 1 Corinth.

" It's put also for Jesus Christ, I Cor. 1. 30.

1. Corporal, Pfal. 111.9. & 130.7.

2. Ceremonial, Exod. 13. 13, 15. & 30. 12. Numb. 18.15. 3. Political, of persons, Exod. 21. 8. Lands and Houses

Lev. 25. 24, 31. 4. Spēritual, Luk. 1. 68. & 2. 18. Rom. 2. 24. From the

guilt of fin, Rom. 3. 24. Eph. 1. 7. The power of fin, Rom. 6. 6, 7, 11, 18. The punishment, I Theff. 1. 10. 5. Eternal, Luk. 21. 28. Eph. 1. 14. & 4. 10. Heb. 9. 12.
18 edemption of our Bodies | Either deliverance from

our body, by death, that our foul may be received into Heaven; or rather that perfect confummation of our blifs, when our Bodies shall be delivered from the Grave at the last day. . Rom. 8. 13. Looking for the Redemption of our Bodies.

Scripture speaks of a two-fold Redemption or Deliverance. One whereby the Elect of God are freed from Bondage of Sin and Death by the Price of Christs Blood payed to the righteous Judgment of God; hercof Paul in Eph 1. 7. Another whereby the same Elect are put in full possession of their Redemption at the last and great day, when they shall be wholly freed from all remainder of Sin and Corruption of the Grave. The former Redemption is past, as toucking the actual payment of the Ransom, and the unperfect application of it here unto Believers; the latter being to come ' is yet hoped for, and when it cometh it shall be the con-6 fummation of the former. Hereof we read in Luk. 21. 28. 6 Rom. 8, 23. Eph. 4. 30.

Theoremprion of our Footes Rom. 8. 23. Deliverance (which is one kind of Adoption from Servitude and Oppressions, the rescuing our outward man out of the Afflictions which encompass us at the present ( See vers. 18. ) and Deliverance ( from which, it's clear we have not yet attained unto ) and also from Death it self by the Resurrection of the Body. Dr.

Becemption of Transgressions The freedom and de-'liverance of Transgressors from Guilt and Pain, Heb. 9. 15. It is not the meaning of the Apostle, that fins committed under the old Testament were not pardoned before Christ dyed, but that they were pardoned onely by vertue of Christs death, who was the Lamb flair from the foundation of the World, Rev. 13.

Benners | Spoken of the Eyes coming through drunkenness, Prov. 23. 29.

18 ebsund To abound, overflow, 2 Cor. 4. 15.

'Beed A rush or kind of straw, shaken with every puff of wind.

2. An unconstant man, wavering with the wind. Mat. 11-7. A Reed (haken with the wind.

3. An helper or friend, which doth rather hurt than help fuch as use him. 2 King. 18. 27. Thou truftest on this broken staff of Reed.

'4. A ftalk or Rod of reed, Mat. 27. 29, 30.

5. Infirm and weak, Ifa. 42. 3. or fuch as have some good in them, Mat. 12. 20.

Been bauffen Infirm and weak Believers, which Christ did not contemn, but mercifully bear withal, and support.

Mat. 12. 10. A bruifed Reed he shall not break.

"Beed ans Bod An Instrument wherewith to mete and measure a thing withal; and because things are not measured but for repairing and building up, and not to throw them down; therefore the further restoring of the Church, is fignified by measuring the Temple with a Reed. Rev. 11. 1. Then was given to me a Reed like a Rod, &c. This place hath refpect to Ezek. 40. Zech. 1. where the building and reftoring of the Church is fignified by measuring.

Beelstab | A Shepheard to the Lord, or a Companion to the Lord bimself. One who returned with zerubbabel, Ezr. 2. 2.

Beel To stagger, or to be moved exceedingly, Psal. 107. 27. Ifa. 24 20.

27. 114. 24, 20.

18: En. To purge or purifie.

Spoken of Gold, 1 Chr. 28. 18. Silver, Ibid. 29. 4. Wine,

I[a. 25. 6. The two former are refined by melting one of them; whatsoever drossie matter is mixed with them. The latter by drawing it clear and clean off from the Lees, that be-

might ching wherein its purity confifteth.

Seffinet One that by melting his Oar or Metal in the fire, purgeth the Gold or Silver from the droß. See Prov. 17.3.

er. 9.7. Applied unto Christ, Mal. 3. 2, 3.

'Beformarion | Framing again, or bringing back of persons and things disordered and out of course unto their first form and flate wherein they were fet, either by Gods Creation, or Institution, and Ordinance. Psal. 50. 17. Seeing thou hatest to be reformed. Heb. 9. 10. until the time of reformation. This time of reformation ( or correction ) is the time when legal Ceremonies and shadows were to cease and fade; it took the beginning upon Christ his first shewing himself in the flesh, and had further progress by his Death and Resurrection. but through perfection, when he ascended to Heaven, which was the confummation of the Old Testament, and the full initiation of the New.

"Beformation Direction, leading aright, ( not by windings and turnings, as under the Law ) and directly to Chrift the mark and scope of our Faith, Heb. 9. 10. Until the time of reformation. That is, of Christs coming, who should and did reform the carnal Rites or Ceremonies, and Services of the Law by fulfilling them; exhibiting the truth and those spiritual Bleffings typified and fignified by them; and by instituting a more simple and spiritual worship. This is that which is meant when God promifes to create new Heavens and a new Earth, Ifa. 65. 17. and when St. Paul faith, all things are made new, 2 Cor. 5. 17. Annot.

Greek, the time of correction; that is, the time of Christs rerealing, who was the Body of all these Shadows. Leighs An-

Of Correction, not as if any thing were amis, simply evil in the Ceremonial Law. A reformation, properly to speak, is of Abuses: there was no fault, no abuses in the Law it self, it was a good and holy thing for the time: but it is faid to be reformed by Christ, because he did persed that which was wanting in the ceremonial Law: He actually introduced the Justification and Sanctification of the Faithful, which the Ceremonial Law could not effect, of and by it felf. And it may be termed the time of Reformation, because Christ abolished those old Ceremonies and Sacrifices, and brought better in their room, namely the Sacrifice of his own Eody once offered, which was a thousand times more effectual for the Redemption of mankind than all the Sacrifices of the Law. The Gospel is a time of Reformatton; and shall we our selves remain unreformed ? Jones.

Beformed] Lev. 26. 23. that is, chastifed, murtured, reffrained

Refrein 1. To withold, Gen. 45. 1.

2. To bridle, Eft. 5. 10. Prov. 10. 19. 3. To keep back, Pfal 119. 101.

4. To forbear, or be far from, Eccl. 3.5. marg.

Co rerreit) To give reit or make fresh again, after some bodily or spiritual decay and weariness. Pial. 60. 9. Thou

didft refresh thy Land when it was weary.

2. To breath, Job 32. 20. marg.

3. To take rest, Exod. 23. 12.
4. To take care of ones self, Act. 27. 3.

5. (By Meat and Drink ) to strengthen ones self, r King.

13.7. Befreching That most comfortable rest and repose which the Elect shall have at their Resurrection for ever, af-'all their labor and miseries of this life. Act. 3. 19. When the time of refreshing shall come from the presence of the Lord.

Beftesping Times of refreshing shall come, Act. 3. 19. It is a figurative manner of speaking, taken from Workmen reposes the control of the c fing themselves in the cool Shades; to represent eternal rest after the Labors and Travels of this life. See Luk. 16.25. Rev. 7. 15, 16. & 14. 13. Or he pointeth here at that which Paul writeth, Rom. 11. 23, 26. The final calling of the fews by the Gospel preached; to which those words which before were preached unto you, vers. 20. many also relate.

'Befuge A place to fly unto for succor and desence in Dangers; or an high Tower, or Fort to refift the Enemy, Jer. 48. 1. wherein men be protected, and escape the Ene-'my, Deut. 2. 36.

2. The Defence and Protection of God, who is our best Refuge. Plal. 59. 16. Thou art my Refuge in the time of trouble.

3. An high place. Pfal. 9. 9. marg.
There were Ciries of Refuge which God allowed, whither they were to fly, which casually or by chance killed any, Deut. 4. 41, 43. John 20. 7, where being guiltlefs, in respect of their intention, they were in safety. The ways leading hereunto were made fit and prepared, all Stumbling-blocks and Obstacles being removed out of them, that nothing might hinder him that fled thither. At the Partitions of them they fet up in writing, Refuge, Refuge, that the Man-flayer might know and turn thitherward. See Godwyes Mojes and Aaron,

Bifuge] Heb. 6. 18. uho have fled for refuge to lay hold of the hope fet before us, that is, who have in all our doubts and diffreffes, fled to him as our fure stay and refuge; laying hold upon that Glory and Happiness which is set before us, by the Hand of a lively and fiedfast Hope, and confident expectation thereof.

The Greek word rendred to lay bold, doth not fignifie to hold any away, but fo to hold and embrace a thing, that thou suffer it not to be taken from thee. Leighs Annot.

18 etu(e] Corrupt, lean; in a languishing pining condition, i Sam. 15, 9. Such base drossie stuff as cometh away from Metal and Oar, in the melting and trying of it, Lam. 3.45. Sweepings, trash of no value or reputation, Amos 8.6.

Es reful ] It's in effect the same with disallow, disobey, caft away, fer at nonght, Exod. 4, 23. Prov. 8, 33. Jer. 8, 5. Hof. 11. 5. Zech. 7. 11. The word egytopae, 15 translated in Act. 7. 35. & Heb. 11. 24. 15/16, but in Mat. 10. 33. Deny. The word Sarreouse in Act. 25. 11. & 1 Tim. 4. 7. & Heb. 12. 15. translated refue, rendred in Luk. 14. 18, 19. to have excused, in 2 Tim. 2. 23. to avoid, in Tit. 3. 10. to rejett. The word amegantes, rendred refused, in 1 Tim. 4.4. imports a casting, or hurling a way with

Betu'e Heb. 12. 25. See that ye refuse him not that speaketh. See that ye refuse not Christ, which speaketh unto you in his heavenly Gospel. Hall.

See that ye shift not him off that speaketh. Leighs An-

Look to it, that ye despise him not; the danger is great if ye do. Christ is despised by some openly, by resusing to hear him at all, or hearing contemptuously; by others secretly, by careless and negligent hearers Jones.

Begard | 1. To fet ones heart unto, Exod. 9. 21. marg.

2. To lay to heart, 1 Sam. 25. 25. marg.

3. To attend, or attention, I King. 18. 29. marg.

4. To delight in, Ifa. 13. 17.

4. 10 using it is, 117.
5. To confider, Id. 18. 4. marg.
6. To observe, Rom. 14. 6. marg.
6. To observe, Rom. 14. 6. marg.
6 To regard no \$6.00 To be impious, without reverence of any God, true or falle; and inhumane also, without Equity

or Honesty, Dan. 11. 36, 37. These two Verses contain a plain and full description (not of Antichrist, except in a Figure and Type, but) of Antiochus Epiphanes, King of Sy-'ria, a Monster among men, and most cruel Godless person, the great and grand Enemy of Gods worship, and the Jews

' his people; a Type of the man of Sin, the Son of Perdition, that fingular Antichrift, who magnifieth himself above all that is called God, 2 Thesi. 2.

Begara In regard of the Oath of God, Eccl. 8. 2. Because of,

And to him they had regard, AR 8.11, Attended, applyed | death, Mat. 4. 16.

their mind or heart unto, were wholly addicted, gave ear unto, obeyed, did so observe that they placed their hope and confidence in him, became his followers. See Leigh Crit. Sac.

Biga. Det Heb. 8. 9. And I regarded them not faith the Lord, or, loathed (Greek, I did not care for them. Leighs Annot. ) In the Prophet (Jer. 31. 32.) it is, should I have continued a Husband unto them? Annot.

They have played the Harlot, and broken the Covenant on their part, and shall I stand to the Covenant, shall I be as an Husband to them, when as they are no Wife to me? Nay, I will fet them as light as they do me. I regard them not, I cast off the care of them. He was even with them; they cast off him, and he cast off them. Jones.

18 egem \ Stoning, stoned, or purple. The Son of Jahdai,

Begem-meleth Stoning the King, a Counsellor of the King; or, the purple of the Counsellor. One fent unto the House of God to pray before the Lord, Zech. 7. 2.

Begenstation \ New-birth, after we be once born naturally, to be born again spiritually. Tit. 3. 5. By the Laver of Re-

generation, or by the walking of new-birth.

'2. The day and time of the last Judgment, when our whole nature, being perfectly reftored, both body and foul shall enjoy the Heavenly Inheritance. Mat. 19. 28. You which have followed me, (hall in the Regeneration fit upon Thrones,

Regeneration is commonly put and used by Divines, for Sanctification and Renovation; and then it imports and fignifies as much as the Reformation of a man, which confiits in the Mortification of Sin, and Newness of Life. Whereas if we speak exactly, and as the thing is, this renewing of our Nature is but an effect and fruit of our Regeneration, which properly is our incorporation and ingraffing into Jefus Christ by Faith, whereby we have our Spiritual Being of Children in the Kingdom of Grace, as by carnal generation we have natural being in the Kingdom of this World. See Joh. 1. 12, 13, 14. Regeneration may therefore thus be

'It is a Work or Act of Gods wonderful Power, begetting the Elect again to himself, by the Ministery of the Word, through the Spirit, that of the Children of Wrath ( by the defert of fin ) they might be made by Grace, (through Faith in Christ ) the Sons and Daughters of God. Jam. 1. 18. Of his own will begat he us by the word of Truth. Tit. 3. 4,5, Therefore, the confounding of Regeneration with Sandiffication, I take to be an overfight; but I judg it a gross Error to think our felves to have any stroke in our new Birth, so much as to affent to it; till of unwilling we be made willing.

Begeneration ] Mat. 19. 28. The word maxiy severia fignifies properly a New or Second State. In facred writers it's used agreeably for the Resurrection, whether that of the future being of Body and Soul, or that which Christ is pleased to make preparative to it, the Spiritual Profelytism, exprest by that preparative to it, the Spiritual Projection, expect by that Phrase, Tit. 2-5. The Change and Removation of the Soul and Affections in this Life, and as a Token and Sign of that Work of Christs, it is used for Baptism, that being born of Water, and the Holy Gholy, Joh. 3. Farther yet, and by the same Analogy it may fignific that Second or New State, that Markow asov, in Ifaiab, that age to come, i. e. the State of the Church under Christ, or his spiritual Kingdom, beginning at the Re-surrettion of Christ; and this either in respect of the beginning of it, Chrift, Resportetion, which is fitly flyled many-ferenta, the New Birth of Christ; or esse in regard that all other things (i. e. the general disposal of all things in the Church ) are become New, 2 Cor. 5. 17. The Gentiles received into the Church, the Jewish Priesthood and Ceremonies abolished, &c. Dr. Ham. Annot. d.

\* To be regenerate To be born again by the Spirit, that we may be the Children of God. Joh. 3. 3. unleß a man be born again, be cannot enter into the Kingdom of

One whom the Lord hath washed, Isa. 4. 4. whom he hath formed for himself, Isa. 43. 21. in whom he hath put a new Spirit, Ezr. 11. 19. beflowed on him a pure Language, Zeph. 3.9. purified and purged him as Gold and Silver, Mal. 3. 3. who is pure in heart, Mat. 5. 8. born of God, John I. 13. clean through the Word, John 15. 3. led by the Spirit, Rom. 8. 14. transformed by the renewing of his mind, Form. 2. 2. a new Lump, 1 Cor. 5. 7. A new Creature, 2 Cor. 5. 17. One that is Christs, Gal. 5. 24. Light in the Lord, Eph. 5. 8. rifen with Christ, Col. 2. 12. a new born fabe, 1 Pet. 2, 2.

Begion A Countrey or Province, Act. 13. 49. & 16.6. The State of dark Ignorance, called the Region and shadow of · 1R · gions]

"Begione | Fields, or Corn in the Field properly; but by a Metaphor, the People which being docible and ready to learn the Gospel of Christ, are therefore said to be white un-

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to the Harveft, Joh. 4. 35.

18 guster A publick Record, wherein the Genealogy of the Priests was set down, Ezr. 2. 62. Nehem. 7. 5,

Behabiah The breadth, or Street of the Lord. The Son of Elie zer, 1 Chr. 23. 17.

Beteatfe] To declare, publish, tell, make known, Judg. 5. 11. Enyeouar, in Act. 11. 4. translated rehearse, fignifieth, to conduct, and direct, and lead a man as it were by the hand to the finding out of something that was hid before. In 1 Joh. 1.18. It's rendred, declare. So in Act. 10.8. & 15. 12, 14. & 21. 19.

18 hen Breadth, a dilating, or a Street. A City, Josh. 21. 31. A King of Zobab, 2 Sam. 8. 3. A Levite that sealed the Covenant, Neh. 10. 11.

Benobsam | Dilating the People, the breadth of the People; a favor, or favoring with the People. The Son of Solomon, 1 King.

Benobeth | Breadth, roomth, largenes, or Streets. A City, Gen. 10. 11. A Well, Gen. 26. 22.

Behum | Pitiful, pitied, godly ; or after the Syrian, a Friend. One that returned with Zerubhabel, Ezr. 2. 2. Artaxerxes his Chancellor, Ezr. 4. 8. The Son of Bani, Neh. 3. 17. One that sealed the Covenant, Neh. 10. 25.

Bei A Companion, a Shepherd, evil; or, my breaking afunder. One that did not conspire with Adonijah, I King.

Bejett To forfake, Jer. 7. 29. To loath, Jer. 14. 19. To frustrate, Mar. 7.9. marg. To disallow, despise, disobey, cast from, put away, &c.

Bejetted Heb. 6. 8. But that which beareth Thorns and Bryars is rejected. As the Earth painfully tilled, and plentifully watered with Rain from Heaven, is good for nothing but to be burnt, if in stead of good Fruit, it bringeth forth Thorns and Thissles: So these who have been plentifully watered with many fweet showers of the Word of God, and inriched with divers excellent Graces, are good for nothing but to burn in Hell fire for evermore. See 1fa. 55. 10, 11.

Heb. 12. 17. He was rejected, viz. by his Eather, Gen. 27. 35, 37, 40. He obtained not that which he would. Leighs An-

Beign Dominion , Rule , Government , 1 King. chap. 6. verf I.

And shall reign with him a thousand years, Rev. 20. 5. Whether those thousand years are begun, or to begin, as when they did, or when they are to begin, is controverted; as also, whether Christ shall reign personally, &c. About which see Archer, Alstede, Mede, with many others.

" To B (gu] To command with Power, as King; and with readiness to be obeyed. Thus David reigned in Israel, Joseph

'in Judah, 1 King. 11. 42.
'2. To command and rule in the Soul, without opposition or refistance. Rom. 6. 12. Let not sin reign in your mort al Bodies. Sin is faid to reign, when the Lufts and Motions of Sin be readily obeyed, as one would obey the Law and Command

of a King. Thus Sin reigneth.

\*Death is faid to reign, because it exerciseth over all man
\*kind, that Power which through Sin it hath gotten. Rom. 5. 14. Death reigned from Adam to Moses. Thus Death reign-

Grace is said to reign, when the Righteonine's of Christ, being freely imputed, his Spirit reigns in our hearts, and we be governed by the Motions and Impulsions thereof; so as now Sin cannot condemn us to Death; nor rule over us, as it did before Grace, which hath quit the Believers from the reign of Sin and Death. Rom. 5. 21. So might Grace reign by Righteoasness, to eternal Life. Thus Grace reign-

'3. To govern and dispose all things in Heaven and Earth, according to his Royal Decrees. Thus God reigns over the World. Pfal. 93. 1. The Lord reigns, and is cloathed in Majesty. 'The whole Pfalm throughout.

4. To govern and rule the Faithful by the Word and Holy Spirit. Thus Christ reigneth over his Church. Psal. 97.1. . The Lord reigneth, let the Earth rejoice.

5. To begin to reign , 1 King. 15. 25. marg. 2 King. 8. 16. marg.

6. Torestrain in, 1 Sam. 9. 17. marg.

This is also spoken of Christs Members, found Christians, Rom. 5. 17. 2 Tim. 2. 12. Rom. 5. 10. & 20.14, 6. &

'Coreign upen Carth] To be made Lords and Kings over Earth and Heaven ( as all the Faithful are by Christ )

through whom they shall reign in Heavenly Glory at last, and in mean while they are in Earth, though they be in warfare, yet they are Kings, having, Hell, Sin, Saran, and Death fub-dued to them; and all things in this World subject and pur under. See Col. 2. 8. Pfal. 8. Rev. 5. 10. And we shall reign on the Earth.

E

Coreign for eber | To rule not for a small time, but for ever, in those Kingdoms which in these latter days, afore Christs coming, shall receive the sincere Profession of his Truth. Rev. 11. 15. Who Shall reign for evermore. And Rev. 22. 5. These words teach, that the Kingdom of Saints begun in the Earth, shall never be broken off, but continue still in Heaven.

" To reign ober the Kings of the Garth To rule and exercife Dominion and Empire, above and over the chiefest of mortal men, over earthly Kings and Monarchs. Now because Rome only at that time when Fohn wrote, had Power over the great Kings of the Earth and the great Antichrift must fix and reign in that City where the Heathen persecuting Emperors were: Hence it clearly appeareth, that Rome is the gorgeous and filthy Whore spoken of in Revelat. 17. 17. The Woman which thou sawest, is that great City, which reigneth over the Kings of the Earth. Papists are deceived, which interpret this City of the universality of the Wicked in the World.

"Coreign a thousand pears To rule by the Scepter of the Word among the Gentiles for a great continuance of time, according as we have feen it come to pass in these our Reegions and Countreys. Rev. 20. 6. And shall reign with him a thousand years. These words must not be understood of the eternal Bliss wherein the Saints shall reign in Heaven, but of the reign of the Faithful here in Earth, for the space of a thousand years, in which Saran should be bound, that the Gospel might flourish. Some Interpreters will have this thousand years of Satans binding, to begin when Christ first preached the Gospel. Others at the Death of Christ: others at the time when the Apostles were dispersed, and gathered Churches to Christ in all Parts of the World. But all these Conjectures are crossed by chap. 4. 1. which teacheth, that the whole Prophetie ( from the fourth Chapter forward) doth respect the years which followed the Age and Time of Juhn the Evangelist, whech wrote the Prophetic:
But hereof more in the word [A thousand years.

Benta] 1. Those in mans Body which are so called ; or, the Kidneys.

2. The whole man, Job 19.27.
3. The affections of the heart, Pfal. 7.9. & 26. 2. Prov. 23. 16. Ter. 11. 20.

4. The thoughts and defires, Pfal. 73. 21. Jer. 12. 2. and most secret Parts within, Pfal. 139. 12. Lam. 3. 13.

5. Loyns, Ifa. 11.5.

6. Secret information of God, Pfal, 16.7.
18. j. pre To take comfort and be made glad, by the opinion, presence, or hope of some good thing, earthly or heavenly. I Theff. 5. 16. Rejoyce evermore. Luk. 1.56. They reporced with her. It fignified open and manufest joy, outward gladness as well as inward, Pfal.; . 10.
2. To fing, Pfal. 65, 8. marg.

3. To praise or fing, Deut. 32. 43. marg.

4. To shout for joy, Joh. 8. 21. marg. 5. To glory, 1 Thess. 2. 19.

It's in effect the same with, To delight, be glad, joy, clap hands, go forth with Tabrets, take pleasure in , lift up ones felf, be joyful, &c.
It's 1. unlawful, as, to rejoyce in evil.

2. Good and lawful. Spoken of God, of Jefus Christ, of the godly and righteous Saints.

"To rejuce and be grat ] To conceive fweet comfort and gladness for the access of the fews (so long divorced) unto the Body of the Church, and for the near approach of 'Christ to Judgment, when he will take his Spouse ( contisting of believing Gentiles and Jews ) into a most near Society in Heaven. Rev. 19. 7. Let us rejayce.

Let us prepare for Fealls and Triumphs against the Mariage

of the Lamb. Annot.

" so rejorce in Chaffi] To rest wholly in him and his Sufferings, with full Comfort and Contentment of mind, Gal. 6. 14. Phil. 4. 4. Rejoyce in the Lord. Whereas not godly alone, but Hypocrites and ungodly rejoyce in Christ preached, as Mat. 12. 20. Mar. 6. 20. Herod heard John gladiy. There is a five-fold difference.

i. In the antecedent, the Godly they mourn for fin before they find Joy in Christ. Isaiah 61. 2. Mat. 3. 4. &:

'2. In the matter, which is the Lord Chrift, and Peace with God through him, Rom. 5. 1, 11. Phil. 4. 4. Thus the Samuri-' tans, thus the Eunuch rejoyced, Act. 8.

3. In the measure, which is greater than ever they or other Worldlings took in worldly things. For it is unspeakable and glorious, 1 Pet. 78. Such as passeth understanding, gph.

Full loy, 1 Joh. 3, 4,5.

In the Concomitants, Righteouniers, Peace, Love, and a

4 good Conscience, Rom. 14. 17. 2 Cor. 1. 12. e not take it away from the Godly, who keep their Joy in perfecution, poverty, &c. Rom. 5. 3. Act. 5. 41. 1 Pet. 4. 13. Heb. 10.34.

" To r jace the her? To make the Soul merry and chear-

ful in Prosperity and Adversity, Pfal. 19.8. ther mens faults, bur) in his own Graces and Holiness, of

being glad and glorying; not before God (as if he had goodness of his own without God) but before men, to the praise of God the Author of his Graces, and to the Example pratie of God the Author of his Graces, and to the Example of others. Gal. 6. 4. He shall have rejoycing in bimself alove. This is far from the stelling and corrupt brags of proud Justiciaries, Phartices, Pelagians, and Papists, which ascribe their Faith and Conversion to God, in whole or in part, to the natural power of free-will, or justification to the merit of Works. All such glorying and boasting is carnal and dewillish; also too highly to think of our selves; and to defpife others.

Tor japer Tobe made spiritually glad by the fight of heavenly Treasures, Cant. 1. 3. We will rejoyce and be glad in

the See Glad.

"To rejopce ober them To make common Mirth and Joy among themselves, because the true Prophets of God being flain ( which were wont to vex and trouble the Members of the falle Church, with their wholesom Interpretations of Scriptures, and found reproof of Errors and Vices ) the wicked antichriftian Crew might now make merry, being eased of that Yoke, and depending only upon the Popes pleasure for senie of Scripture. Revelation 11. 10. And they that dwell on the Earth shall rejoyce over them, and be eglar:

Bejopeing Heb. 3. 6. And the rejoycing of the hope firm unto the send; that is, glory in those things for which we hope, Col. 1. 5. 1 Thesi, 5. 8. Tit. 1. 2. or, our hope, which makes us to rejoyce, Rom. 5. 2. Annot.

The Doctrine of the Gospel whereby these are dispensed

and confirmed. Leighs Annot. ում Communica Leggo Annoc. Արժերոյ Void, vain, or divers Pictures. A King of Midian, Numb. 31. 8. A City, Josh. 18. 27. The Son of Hebron, 1 Chr.

Meleafe A remission, or intermission, called in Hebrew

Shemittab, in Greek Aphelis, that is, longivenels or remilion; the Word which the New 1 chament uleth for forgivenels of Sins, Mar. 1. 4. Mat. 26. 28. Whereof this Release of Debts was a shadow. Aynsw. on Deut. 15. 1.

In Est. 2. 18. it significeth rest, marg.

(a) To forgive, remit, acquit, Deut. 15. 2. To forgive, pardon, discharge, absolve, dismis, let loose, Mat. 27. 15. Mar. 1 5. 9, 11.

Bette To repose or place trust in one,2 Chr. 13.18. & 16.7,8 Bettet ] Act. 11. 29. that is, Service, Rom. 15. 31. Miniflery, 1 Cor. 16. 15. Ministring, 2 Cor. 9. 1. Ministration, Ib. 13. (in all those places is the word Auxoria) namely, a Collection for the help of the poor Saints.

13. [16:16] 1. To firengthen, Lev. 25. 35. marg. or, To take hold on him, and so confirm his weak hands; that is, the Greek translateth, help him. Aynfw.

2. To set upright, or make to continue sure, Psal. 146. 9.

3. To righten, or do right, Ifa. 1. 17. marg.

4. To make come ( or fetch it ) again, namely the Soul when it is fainting, Lam. 1. 11. marg.

5. To aid, help, or fuccor fully and plentifully ( for so arrange fignifieth ) 1 Tim. 5. 10, 16.

Baitgion | Godliness, even that inward piery of the heart, whereby God is truly acknowledged and feared, witneffed by

the fruits of Charity to men-ward. Jam. 1.27. Pure Religion, and undefiled is this. 2. The outward lawful Worship and Service of God, pre-

fcribed in his Word, and professed by men. Jam. 1. 26. That mans Religion is vain.

3. The Doctrine which teacheth Religion, Act. 25. 19. 4. The whole Jewish external worship of God, as it was corrupted by the Tradition of the Pharifees. Ad. 26. 5. I

· lived a Pharifee, after the perfect Sect of Religion. 5. Superstition. Col. 2. 18. By morshiping of Angels. Vers. 23.

In voluntary Religion. Betigious | A Worshipper of God outwardly. Jam. 1.26.

If any man among you feem religious.

2. A true Worshipper of God, or a godly person. Act. 10. . s. A religious or devont man, one that feareth God.

'3. A person devoted to Religion, and studious to know better the way of Gods worship. Act. 2. 5. There were dwelling at Jerusalem, Jews, religious men.
4. Superstitious and Hypocritical persons, which would

feem to be Lovers of Religion, and be not. Act. 13.50. They stirred up certain religious or devout women against Paul.

Benain Tersion of Research Faut.

13. enain To watch, Job
21. 32. marg. It's in effect the same with, to stay, tarry, abide, continue, rest, &c.

"Œ tings which remain That little portion of Graces which was left in the Paftor of Sardis, and in his flock. Rev. 3. 2. Strengthen the things which remain.

Those Graces which are not yet quite dead in thee, Or, the rest; to wit, of thy flock, which are in a languishing condition. Annot.

Bemainder | That which remaineth, or the furplufage, Exod. 21. 34. Lev. 6. 16. One alive, 2 Sam. 14.7.

'Bemaining] A portion of time which is behind, how

little foever. 1 Pet. 4. 2. That time which remaineth.

6 2. Conftant, continuing and abiding for ever. Joh. 16.15. And that your fruit remain.

Bamati P The exaltation or greatness of the Lord; or, cast away from the Lord. The Father of Pekab, 2 King. 15.

18 : mi Dp Healing, 2 Chr. 36. 16, marg. Recovery, Prov.

To tem mbet, as it is referred to God To take care for one, to deliver, fuccor, and fave him: God remembred Abraham, or thought upon him, Gen. 19. 29. Also in Luk. 23. 41. Lord remember me when thou comest into thy Kingdom. Heb. 13.4. And in all places of the Pfalms, where the Prophet prayeth to be remembred, it hath this meaning, to be bleffed, cared for, helped and comforted. If we speak properly, there falls in. to God no forgetfulness, but as men use to help such as they remember and think upon; so the Helps, Bleffings and Comforts, which God doth afford to his People, shews and makes it known that he remembers them. 1 Sam. 1. 19, 20. And the Lord remembred Hannah.

' Note. God is faid to remember Noah, Gen. 8. 1. not that God can forget, but that he declared his Divine Goodness and Power, whereby Noah might know that he was not for-

2. To punish or correct fin. Psal. 25.7. Remember not the fins of my youth; that is, remember them not to punish me for them. Jer. 31. 34. I will not remember your Iniquities.

3. To call to mind and think upon with purpose to punish.

Heb. 10.17. 4. Graciously to accept, and favourably to fulfil. Pfal. 20.3.

Let him remember al! thy Burnt-offerings. \* Tement r Either to call to mind fomething paft, or to keep in mind fomething for the time to come. Exod. 20.8. Remember thou keep holy the Sabbath. Mat. 26. 75. Then Peter

remembred the words of the Lord. 2. To make mention with liking, to praise, commend, and celebrate a thing. Pfal. 105.5. Remember the wondrous things that he hath done Pfal. 6. 5. In death there is none remembers thee. Isa. 26. 8. Eccl. 12. 1. Remember thy Creator in the days

of thy youth; that is, worship and praise him, Eccl. 9. 15. 3. To trust or put confidence in another. Psal. 20. 7. Some trust in Horses, but we remember thee, O Lord. In this sense we are commanded to eat the Lords Supper, in remembrance of his Death and Passion: For we are warned thereby, and firred up, both to call to mind his Sufferings, and trust in them for Salvation, I Cor. 11.25.

4. To think or muse upon, Psal. 63. 9. or consider, Mat.

16. 9. Act. 20. 3. 1 Thest. 2. 9. 5. To keep in mind, Luk. 17.32. Joh, 15. 20. or be mindful of, Gal. 2. 10.

6. To call to an account, 3 Joh. v. 10.

7. To esteem, or make an account of, Eccl. 9. 15.

Remember from whence thou art faln, &c. Rev. 2.5. Three things required of a penitent Sinner: A ferious confideration things required of a penticult similer. A terious conductance of the hainouthers of his Sin; hearry remorfe for it; and a renewed course of life. Annot.

'To call to mind something done and past, to profit hy it, by Patience and Thankfulnets, lieb. 10. 32.

Bemembeance A calling to mind, or keeping in mind. This is the proper fignification.

c 2. Memory, good name, and report. Eccl. 9.5. Their re-

\*membrance is forgotten. Exod. 17. 14.

\*3. Having in mind, with Faith and Love. 1 Cor. 11. 25.

\*00 this in remembrance of me: Remembring the Mercy and Be
\*nefit which by my death is given to you. This is spoken of a thankful remembrance.

4. The memorial, Pfal. 97. 12. marg.

5. Mention, Phil. 1. 3. marg.

zour remembeances ] Job 13. 12. What glorious or ex\_

cellent things foever may be recorded, or reported of you; as your state, wealth, might, name, life. D. Annot.

Co come in remembrance hefore God To either execute fome promifed mercy or some decreed and threatned Judgment, as here. For as God feemeth forgetful whilft he defers the punishment of wicked men, so his taking revenge ( as here he threatned to do upon Constantinople the Turkish \* Babylon ) is called his remembrance. Rev. 16. 19. And that great Babylon came in remembrance afore God. Also chap. 18. 5. And God bath remembred her Iniquities.

He shewed by destroying her utterly, that he remembred all her wickedness. So good Works are remembred, when rewarded, Act. 10. 4, 31. Annot.

Bemerh ] Highly, or cast away. A City, Josh, 19, 21.

15 emilian Rom. 3. 25. or passing over, marg.

Bemission | Heb. 9. 22. And without shedding of blood is no remission. If Christs blood had not been shed for us we could never have had remission of Sins. Then how are we beholding to the Lord Jesus; And as by Christ alone we have the forgiveness of our fins, which all the Sacrifices in the Law could not purchase, nor any thing that we can do under the Gospel: Solet the love of Christ in dying for our Sins, cause us to dye to Sin daily more and more: And as he in wonderful love offered up himself as a Sacrifice for the putting away of our fins; fo let us offer up our felves, our Souls and Bodies. as a holy, living, and acceptable Sacrifice to him all the day of our lives; that the power of Christs Passion appearing in us in this World, we may reign with him in the World to come.

Jones.

\*Beamisson of Sing | Forgiveness of fins, when both the guilt and punishment are freely pardoned, for Christ alone, to such as believe in him. Act. 10. 43. All that believe in ' him, shall receive remission of their fine. These are our spiritual \* him, [ball receive remilion of their jin... I nete are our ipiritual

\* Debts, which being wholly pardoned by Chrift onely, what

\* place is there for popific fairs action?

\* 2. All the Merits and Benefits of Chrift, by a Synecdo-

che of a part for the whole. Mat. 26. 28. Which is fited for \* many for the remission of fine. Under this one benefit is com-

Remission of fins is sometimes in Scripture placed after Ree pentance, as Luk. 24. 47. Act. 3. 19. & 26. 18. because it followeth not in nature but in our fense. For we first feel in 'us a contrite heart, afflicted with grief for the offence of 'God, and then are erected and comforted with the sense of Gods merciful Pardon by Christ. Secondly, because Repentance must be taught before Remission of fins, which men thirst not for, nor eagerly defire it till their hearts be penitent and wounded with the sense of fin, Act. 2. 37. And this is e reason also why Repentance is sometime mentioned before ' Faith ( the Root and Fountain of Repentance ) namely, for that the preaching of the Law goeth before to humble Sinners; and prepare them to the defire of Grace and to Repentance, Mar. 1. 15.

Entenit, or folgibe] To forgive, or not to require the Payment or Debt of Sin, at our hand. Joh. 20. 23. They are remitted. Thus God alone remitteth authoritatively, by his own right: And thus no Creature remitteth.

2. To declare and pronounce fin to be forgiven to fuch as flew their faith by true Repentance. Joh. 20. 23. Whose fins ye remit. Thus Ministers are faid to remit declaratively, as Witneffe; onely.

'3. To put wrong done us out of our remembrance. Mat. 18. 21. And I shall forgive or remit him. Thus one man forgiveth another.

'4. To receive an excommunicate person into the Church upon repentance. 2 Cor. 2. 7. Ye ought rather to forgive him. & verf. 10. Thus the Church forgives scandalous livers. See · Forgiveneß.

18 mmon ] A Pomgranate Apple, or high. A City, Josh. 19. 7. Bemmon merhoat A Pomegranate Apple, or high, which is drawn. A place. Joh. 19. 13. marg.

'Bemnant | Certain persons reserved out of a great number or mass of people. Rom. 9. 17. Though Israel were as the fand of the Sea, yet but a remnant shall be faved. Ifa. 10. 20,21. As a remnant of Cloth left of an whole Web or piece.

The escaping that remaineth, 2 King. 19. 30. marg.

e 2. Excellency, Job 22. 20. marg.

Bemnant ] The remainer is ordinarily ( in a Stewards account ) a very contemptible low fum; and so is it that the Prophets call TITE, a remnant, syramanequae, that which remains of a far greater sum, and so is fit to denote that small number of the Jews which received the Faith of Christ (at the preaching of the Gospel then unto them ) in proportion to, and comparison with the far greater number that flood out against it. Dr. Ham. on Rom. 9. 24. Annot. k.

'Bemoant] So many men as were left alive, and not flain by the former Calamities mentioned in verf. 16, 17, 18, 19. Rev. 9. 20. And the remnant of men. Also Rev. 19.21. The Remnant was flain with the Sword.

B mnant of her Deed | The reft of the faithful which being feattered abroad by the Iniquity of the time, cannot publickly assemble to worship God, but privately (as they can) do exercise Piety. Rev. 12. 17. And made war with the remnant of her Seed.

" to remove To put a thing out of his due place. Prov. 23. 10. Remove not the ancient Bounds.

2. To destroy and to confound. Pfal. 15. 5. He that doth these things hall never be removed.

Ciorn to be remobed | That mans own best righter usness deserveth to be removed out of the fight of God, as a contagious or filthy Cloth deserveth to be removed from the fight of men. Isa. 64. 6. As a Cloth of removing. So Tremeisus readerh.

Bemphan Act. 7. 43. That which the Prophet Amos caleth Chiun, Amos 5. 26. Stephen here nameth Remphan. Most probable it was Moloch, or Saturn; now Saturn among the Æ-gyptians ( where the 70 translated ) was called Peray. An-

Mr. Godwyn in his Moses and Aaron, p. 184. understandeth Hercules, (or 785, Rephaim in the Holy Tongue fignistich Giants) by which he understandeth the Planet of the Sun, saying, that there are Etymologists which derive Hercules his Name from the Hebrem, 75 Heircol, illuminating, or enlightening all things; and that the Greek Etymology holds is there of the Air, but the illumination of the Sun?) and that the Greek Etymology holds correspondence with the Hebrew (Heracles, what is it else but "Heas whe he had the glory of the Air? and what other glory is there of the Air, but the illumination of the Sun?) and both fignifie universal Light, that which floweth from the Sun as water from a Fountain. And that Porphysic interpreter Hercules his twelve Labors, fo often mentioned by the Poets, to be nothing else but the twelve Signs of the Zodiack, through which the Sun passeth yearly.

Diodorus Siculus mentions Remphis Son of Cephna as King of Agypt, about the time that fa:ob went down thither, and faith of him, that he gathered an infinite mass of Wealth, and left behind him at his death 4000000 Talents; which makes it probable that he was the Prince which in the Famine by Josephs advice got all the Wealth of Agypt, and the neighbor Countreys. This person was after worshipped as a God, for having preserved Agypt, and accordingly placed among the Stahs, and so the Image of one of the Planets here called acros, a Star, fet to fignifie him. This Star it seems was Saturn, for so an old Agyptian Alphabet which sets down the Names of the Plants, for Saturn hath Pipager, Pipager. Of this Person, that Tradition in Saidas, is very intelligible, where of Apis, the Agyptian God, it's faid, that he was a certain rich man, to whom at his death be erected a Temple, in which an Ox was fed, as being the Hieroglyphic of an Husbandman. By which also it appears, that this was that Calf or Bullock worshipped by the Israelises, Saturn being among the Geneiles President of Husbandry, and therefore sometimes worshipped in the shape of that Beast, (under the Name of Apis) as being the chief Infrument in ploughing of the Ground. Dr. H2m. Annot f.

Heno 37. 34. It was done flanding, 2 Sam. 13. 31. and that the fore part thereof, not behind, or in the fides, nor beneath, ( fave the High-prieft who did rend beneath ) and that on the upper Garment only, and thereof an hand-breadth. This was used for the death of the Prince, or of the Father of the Synedrion, or of the multitude of the Congregation, as David and the men with him did for Saul, and for Jonathan, and for the People of the Lord, 2 Sam. 1. 11, 12. Alfo, when they heard the Name of God blasphemed, Isa. 36. 22. For the burning of the Book of the Law, Jer. 36. 23, 24. and for the Civies of Judah, and for Jerusalem, and for the Sanctua-

ry destroyed, Jer. 41. 5. Ayriw. on Lev. 10. 6. Ir fignifieth

1. To tear, Gen. 37. 33. Pfal. 7. 2. Judg. 14. 6. 2. To take away by violent means, 1 Sam. 15. 18. 1 King. i I. I I.

3. To cleave afunder, 1 King 13.4,5. 4. To be broken afunder, Ezek. 30. 16.

To crack the skin, Jer. 4. 30.

6. To shake and pull as it were in pieces, Mar. 9. 26.

7. To be divided, Luk. 23. 45.

\*Corender | To give fomething back where he had it.

Pfal. 116. 12. What [ball I render to the Lord for all his Benefits towards me? that is, by way of thankfulness to return unto his praise, all those Graces and good Bleffings which we receive of him, Mar. 22. 21. Rong. 13. 7.

'2. To requite or recompence, or to do one like for like, Pfal. 94. 2-

Note. There be four forts of Recompences or Retributions. ' I. Of good for good.

2. Of Evil for Good. . Of Good for Evil. 4. Of Evil for Evil.

'The last sheweth a wicked man, the second a very wicked and ungracious person. The first an honest man, the third a true Christian endued with the Spirit of Charity, Rom. 12.

Beneto 1. To confirm, ratific and effablish, 1 Sam. 11.14. 2. To bring one after another, lob 10. 17.

3. To change, Job 29.20. marg. & Ifa. 4:. 31. marg. 4. To make more ftedfaft, Pfal. 51. 10.

5. To repair and cleanse, 2 Chr. 15. 8.

6. To make fresh and lively, Pfal. 103. 5.

7. To make new, Pfal. 104. 30. 8. To alter into a better condition, Lam. 5.21.

9. To be firengthned, 2 Cor. 4. 16. 10. To recover, turn again, Heb. 6. 6.

Benevo | Heb. 6. 6. To venew them again to Repentance. If ever they come to repent, they must be not reduced to that former estate though that be not enough; that is, to have Knowledg and Light of mind only, it must be in a more powerful way. Leighs Annot.

Beneined in Bnowledg | Col. 2. 10. The knowledg of the Faithful in this Life, even after calling needs daily to be renewed, for fin makes a breach both in the heart and mind. And Satan plants daily temptations and objects against the Doctrine of God, against which the mind needs new store of Provifion, out of the Word, for Defence. And our Affections are wonderful apt to lofe fense and feeling, and then there is no other way to recover fense, but by renewing Contemplation. And befides, in as much as Faith and Repentance must be daily renewed; therefore also must Examination of Life, and meditation of Gods Promife and Grace, be renewed also. Finally we know but in part and fuccessively, and therefore ought continually to be growing and adding to the measure of the Knowledg received. By field on Col. 3. 10. p. 67.

Benewing | That work of the Spirit, whereby the Elect, of the Enemies of God, Children of his wrath, ungodly and finners, they are become the Children of God, Citizens with the Saints, Heirs and Co heirs with Chrift, being made partakers through Faith, of Christ his Righteousness and his Sufferings, unto perfect Reconciliation with God. This is the first work of Grace, and is the same with ingraffing into

 Chrift, or Regeneration, Joh. 3.3, 4,5,6,6%.
 The reftoring of our corrupt Nature to our first Image, when Satans Image, confifting of Ignorance and Sin, being defaced and blotted out; instead thereof there is printed in our Breafts, Gods Image, confifting in true Righteouineis, Ho-Ines, and Knowledg. Tit. 3.4, 5. By the renewing of the Holy Ghost. Col. 3.10. Put on the new man, which after God is created in Knowledg Eph. 4. 24. This is an effect of the for-mer Renewing, as a fecond work of Grace yet done at the

fame time.

2. The refreshing and strengthning of that which is somewhat decaying and blemithed, by our daily flips, flains, and falls. Pfal. 51. 10. Renew a right Spirit within me. Rom. \* 12. 2. Be renewed in the Spirit of your mind. 2 Cor. 4. 19.

\* The inner man is renewed daily. This third Grace is the proceeding of the second Work of Grace, until it be fully per-

" I. Referred to God:

felled.

"(i.) Taken actively for that work of Gods Spirit, upon " and in man. Effectio fed nondum ut effectum.

"This is referred unto God as his meer Works, Joh. 15. 4,5. "A&. 16.14. Rom. 8.9, 10, 11.

2. As referred to Man:

"(i.) Taken passively for a Grace in man received of God, " and by which he is apt to receive goodness. ut effectum (piritus cc S. do non tantum effectio.

"This is referred unto man as his new estate received of "God, but now entertained and poffessed by mans own felf. "Which is the first degree of mans duty, and is but meerly applied, or to suffer God to work upon us this Cure of our "Corruptions. See Jam. 1. 21. Heb. 13. 22. Act. 9. 6. &

"26. 19. Gal. 1. 16. Act. 16. 14.
"The fecond duty or degree of it, is to be active also, or to use the Graces and Gifts of God by him offered and given, "and by us received, as Workers together with God, under

"God, and for God, 1 Cor. 15. 10.

Benevoung of the Dolp (5 hoft ) Tit. 3. 5. It is so called, not that it is not wrought as well by the other Persons, as being a work without themselves; for the Father reneweth as being the Foundation and Fountain, not of the Deity alone, but of all Divine actions and good things whatfoever; and the Sun reneweth as the Mediator and Meritor of it; but it is here afcribed to the Hely Ghoft, because he is the immediate and next Applyer or it to the Conscience, and therefore is said more

properly to renew; and this he doth ordinarily work by means. Tayler on Tit. 3. 5. p. 650.

Benewing of our mind The altering and changing from evil to good, of the two principal Faculties of the Soul, Un-derstanding and Will. Rom. 12. Be transformed by the renewing of your mind. Not only when the inferior parts, but even the principal Powers be corrupt with blindness, unbelief, and fin. For nothing needeth renewing, but what was first corrupt, old, and decayed.

Also note, that this renew ng, is called sometime the newness of life, from the effects which shew themselves in the life, as Rom. 6. 4. Sometime, the newness of Spirit, from the efficient cause, which is the Spirit, as Rom. 7. 6. Sometime the renewing of the mind, from the place and subject where this Renovation beginneth, as Eph. 4. 23.

Benounce To reject, refuse, forsake, 2 Cor. 4. 2.

Benovon, or Pame] Men of renown, or renowned, are those who are named again, whose names are iterated, who are often mentioned, or much spoken of, as are such persons, who are either notable or notorious for any eminent difference from

Thus Tyrus is termed a renormed City, as being very famous, Ezek. 26. 17. Thus also the Church and Common-wealth of

Fudah, Ezek. 16. 14, 15.

Bensword] Numb. 1. 16. or the called, that is, Statef-men, fuch as were men of Renown for Age and Wifdom, and called to consult about Matters of State. See Numb. 16. 2. Aynsw.

Shall netier be renevened ] Ia. 14. 20. Heb. Shall not be called for ever; that is, it shall not last always, not continue for any long time, but be cut off e're long. Annot.

then The High-Priest rent his Cloaths, Mat. 26.65. That rending of Cloaths was an Expression of Indignation, holy Zeat and Piety among the Jews, exprest on several occasions, especially of Grief in Humiliation, and of Anger on the hearing of any blasphemous Speech, is ordinarily known by all; only the difficulty here is, how this could be fit or proper for the High-Prieft to do, which is made unlawful for the Priests, Lev. 10. 6. & 21. 10. But the Answer is easie, That that Prohibition in Leviticus extends only to the not tearing of the Sacerdotal Garments, i. e. of those which are used orily in the Priefts Office, Exod. 28. 32, & 39. 23. Dr. Ham. Ánnot. l.

" Co rent the Beart | To endeavor by Prayer, Meditation, and Fasting, to bring the Heart to an unseigned and deep Sorrow and Mourning, for the offence of a most Gracious God by our grievous Sins. Joel 2. 12. Rent your Hearts,

\* En tent a stingtom Testake away and deprive one of this Kingdom. 1 Sam. 15. 28. The Lord hath rent the Kingdom of Ifrael from thee this day.

3 tent | Ifa. 3. 24. Renting of Garments for extremity of grief, Jer. 41. 5. or Rags; having no whole Garment to put on. It comes of a word that fignifies to cut down, Isa. 10. 24. or to cut afunder, Ifa. 29. 1. Some therefore expound it of their Garments, by the Enemy cut short in scorn, to the difcovery of their fhame, as 2 Sam. 10. 4. & Ila. 20. 4. Others render it loofiness, dissolution; opposed to girding, and the word it comes from seems so to signific, Job 19. 26. Their rags, fuch as they shall have, shall in a flatternly manner hang loose about those that were so curious in girding and fitting their Garments to their Bodies before; as it is wont to be with those who either being in a sad and forlorn condition, are wholly regardless of themselves; or whose Apparel is so tar-tered and torn, and by reason thereof so unuseful, that they hold it not worthy of any regard, nor would fland them in any flead, were they never so careful to gird it unto them.

The Original gioua, in Mat. 9. 16. translated rent, that is, the tearing properly fignifieth a Section in a folial Body, but by a Metaphor is applyed to diversity of opinions, and fignifieth both Division and Diffention, Joh. 7. 43. Schifm, 1 Cor. 11.18.

"Benting of Garments" Some great Indignation and posed to be done, or some great and extraordinary Calamity and Judgment present or imminent. Mat. 26, 62. They rent their Cloaths, saying, He hath spoken Blasphemy. Act. 14. 14. When they heard that, they rent their Cloaths. Gcn. 37. 34. Jasob rent his Cleaths, and forrowed for his Son a long feason. 2 King. 22. 19. A fign of forrow and renting the heart with Grief.

"Corepair] To build up, and raise that which is saln down. Amos 9. 11. I will repair, or build up the decayed Tabernacle

5. To

2. To close, 1 King. 11. 27. marg. 3. To revive, 1 Chr. 11. 8. marg.

4. To renew, 2 Chr. 24. 4. marg.

5. To found, 2. Chr. 24. 27. marg. 6. To fet up, Ezr. 9. 9. marg.

7. To mend, 2. Chr. 34. 10.
Repairer of the breach, 14. 58. 12. that is. The maker up of

R.

the breach that God had made in the wall or fence of their City and State, for their fins. Annot.

E.

•

To repent | To be truly touched with godly grief for fins, and to turn unto God to do his will, Rev. 9. 20. And they repented not of the works of their hands. Also Rev. 16. 9.
They repented not to give him glory: that is, howsoever they made a shew of repentance whilest God scourged them, yet they did not leave their fin, and amend their lives.

" Cotepap ] To pay back again, or to pay a man with his own money (as we use to say) Rom. 12. 18. I will repay (aith the Lord. This is to mete finners in their own measure. To requite, Phil. 19.

Bepeat \ To rip up injuries forgotten, or not to be men-

tion'd, Prov. 17. 9.
"Co repent referred to men ] To be wife after the fact, and to come to our selves again, 2 Cor. 7. 8. I repent not, though I did repent. Luke 15. 17. And he came to himself. Mat. 21. 29.

Tet afterward he repented.
2. To wish with grief, something which is done, to be undone, in regard of the hurt that comes of it. Mat. 27. 3. · Judas repented, &c.

3. To change the mind being forry for fin (as it is fin and the offence of God] with purpoie of amendment. Act. 8. 22. Repent that thy wickedness may be done away, and 17. 30. New he warneth every one every where to repent.

'4. To repair and refresh Grace, being decayed by negligence or security, Rev. 2. 5. Repent and do thy first works.
5. To be forry, Luke 17. 34. 2 Cor. 7. 5.

6. To be amended and reformed, Mat. 3. 2. Act. 17. 30.

Ezek. 14. 6. Rev. 2. 5.
7. Greatly to humble ones felf, Job 42. 6.

This is to circumcife the foreskin of the heart, Deut, 10, 16. to lament after God, 1 Sam. 7. 2. to know the plague of a mans own heart, 1 King. 8. 38. to feek God, Job 8. 5. to put fin far away, Job 11. 14. to fow in tears, Pfal. 126. 5. to confess and forfake fin, Prov. 28. 13. to wash and be clean, and put away the evil of our doings, Ifa. 1. 16. to return unto the Lord, Isa. 55. 7. To be of a contrite and humble spirit, Ifa. 57. 15. not to walk any more after the imagination of our evil heart, Jer. 2. 17. to break up the fallow ground, and circumcife our felves to the Lord, Jer. 4. 3, 4. to wash our heart from fin, Ib. 14. to be ashamed that we have committed abomination, Jer. 6. 15. to be made clean, Jer. 13. 27 to fearch and try our ways, and turn again unto the Lord, Lam. 3. 40. to loath our felves for the evils which we have committed, Ezek. 6. 9. to be ashamed and consounded for our own ways, Ezek. 36. 32. to return to our first Husband, Hos. 2. 7. to prepare our selves to meet God, Amos 4. 12. to rent our hearts, and not our garments, and turn unto the Lord our God, Joel 2. 13. to confider our ways, Hag. 1. 7. to be pricked in our hearts, Acts 2. 27. to come to our felves. Luk 15. 17. to cleanse our selves from all filthiness, 2 Cor. 7. 1. to arife from the dead, Eph. 5. 14. to cleanfe our hands, and purific our hearts, Jam. 4. 8. to be affilicted, and mourn, and weep, 1b. 9. In Act. 17. 30. there's this duty required, to repent, the persons charged herewith, all men; the place where it is charged on them, and ought to be performed by them, every where; the manner how it's prescribed, by way of commandment; the person commanding it, God; the time, now. Now God commandeth all men every where to repent.

Referred to God | 1. To alter ones purpose and counsel. Thus God is faid not to repent. I Sam. 15. 29. The Eternity of Israel cannot repent; for God never alters his purpose.

2. To undoe that which is once done. Thus is God faid to repent after the manner of men, who repenting themselves of what was done they do undoe, and afterward overthrow their first work. Gen. 6.6. God repented that he had made man.

He is faid to repent, when he doth not what he threatneth, Exod. 32. 12. Jonah 3. 9, 10. Amos 7. 3. or what he promierth, Jer. 18. 10. Where note, that such his threatnings and promises are conditional, and so upon the non-perfor-

mance of the condition, alterable.

'Bepentante' Any change of mind or purpose in any matter whatsoever. Heb. 12. 17, Esau sound no place for repentance; that is, could not move Isaac to change his mind touching the blefling given away to Jacob, Rom. 11. 29. without Repentance; that is, without change and alteration, God

fill continuing his faving gifts to the elect, even for ever.

2. A great grief of mind, through the sense of Gods wrath threatned to fin, without any true hatred of fin. This is a

Legal repentance, Mar. 27, 3.

(3. The whole change of a finner in mind, will, and actions, from evil to good, at his farst conversion. Act. 11. 18. Hath God given the Gentiles repentance to life? This is an Evangeli-cal repentance, and comprehends faith under it, Matt. 3.8,11. This repentance is wholly the work of Gods grace: for in that we are willing to turn to God, it is because grace of unwilling hath made us willing.

4. A reparation of our spiritual decays by a running from fome particular fins, after our first conversion. 2 Cor. 7. 10. Godly forrow brings forth repentance, not to be repented of. This is the progress of Evangelical repentance.

Repetator is a very fore dipleafore which man hath in his heart for his fins (even because they are the breach of Gods holy Laws, and the offence of God his most merciful Father) which ingendreth in him a true hatred against fin, and a fetled defire to live better in time to come, ordering his fife by the will of God revealed in his Word.

There are several sorts of repentance.

1. A laterepentance, such as that's of most on their death-bed or bed of fickness, which for the most part is unsound.

2. A desperate repentance, Such as that of Judas, Cain, Pharach, Ahab, which is not with any true hatred or detestation of their fins, but only in regard of the punishment due thereunto. 3. A feigned repentance, such as that's of those who outward-Iv make shew of their sorrow for fin, &c. but secretly continue therein.

4. A compelled repentance, fuch as that's of malefactors, who at their deaths being called upon by the company then prefent to repent, acknowledge their fault, like unto Simon of Cyrene, who against his will bare the Cross of Christ.

5. An indiscreet repentance, such as that's of the superflirious, which conceit that by much watching, faling, going on long pilgrimages, scourging their naked bodies, &c. they shall be acceptable to God, their fins so purged and done away, as if they had never been committed.

6. An inconstant repentance, such as that's of those, who notwithstanding their pretending repentance, and abstinence from fin for a time, will not forfake their evil courses, but with the dog return unto their vomit, and with the fow that was washed to their wallowing in the mire.

7. An imperfect repentance, fuch as that's of those which haply are grieved for some one or more fins by them committed. who in the mean time give themselves over to others as bad.

8. An Evangelical repentance, already described. Of all those this only is acceptable, being a repentance unto life, repentance not to be repented of.

I am wearp with repenting ] Ifa. 15. 6. Or, of repenting, as Ila. 1. 14. I am weary of reverfing or flaying the execution of fuch dooms and denunciations, as from time to time have been past upon thee for thy wicked courses; and reprieving thee, from the destruction pronounced against thee, upon thy formal reformation and fained repentance. I am now refolved to forbear, and spare thee no longer. So Gen-

6. 3, 6, 7. Pfal. 78. 36--38. 56--64. Chap. 4. 28. Annot. healed; The founding of my bowels; the yearning of them, See 1 King. 3. 26. Cant. 5. 4. Ifa. 16. 11. Gen. 43. 30. Lam.

As if one should say, My Repentings, or repentnesses, or comfortableneffes, are a burning together. God is faid to revent when he withholds, mitigates, or removes the deferved and threatned punishments, and consequently by repentance here may be understood, the compassions and the bowels, which through compassion are warmed, affected, and moved. D. Annet.

"Bepentance ] Penitency or remorfe in 1/2ac, who would not with E/2a's tears be moved to recall his blessing, 6 Heb. 12, 17.

2. True conversion or turning of a sinner to God, after a fall, Heb. 6. 6.

which need no repentance, Luke 15. 7. The difference of used spota change of mind, from Adam grief or forrow for fins or dislike of what a man hath done, is sufficiently known, and as it hath place in many other passages, so eminently in this. For as he that lives a godly life, may and doth often fall into fuch fins as deferve his forrow and displeasure at himself, and so cannot be faid not to want that forrow; fo it is certain, that. that man continuing all his life fo, without any eminent fall into wilful fin, may be faid not to need that premivera, that change which is here spoken of, and is required to bringing home of a lost sheep, a prodigat to his Fathers house. So he that was washt already had no need (faith Christ) fave to wash his feet, but is clean every whit, Joh. 13. 10. Dr. Ham. Annot. a.

No place of repentance, Heb. 12. 16. or way to change his

Bepetitions | ufe not vain repetitions, Mat. 6. 7. The Original is Barlohoyko, speak not vain things, babble not the same things, prate not, be not talkative, speak not much, use not many words. The Syriack fignifieth, to bubble as water out of anarrow mouthed bottla. It fignifieth to inculcate the fame things again and Teigh Crit. 1 Sac.

Bephah ] The releasing of the fnare. The Son of Beriah,

I Chr. 7. 25.

Bephael The phylick or medicine of God. The Son of Shemaiah. 1 Chr. 26. 7.

Rephatah] The physick or medicine of the Lord: or the re-erenting of the Lord. The Son of Ishi, I Chr. 4. 42. The Son of Tola, I Chr. 7. 2. The Son of Binea, I Chr. 9. 43. The Son of Hur, Neh. 3. 9. See 1 Chr. 3. 21. Bephatin ] Giant, Physician, Preferver ; or releafed. A valley,

2 Sam. 5. 18. Bephaims ] Giants, Physitians, Preservers; or, released. A

people of Moab, Gen. 14. 5. & 15. 20.

Reptitut Bending things, litter, flacked hands, or the medicine of the hands. A place or mansion, Exod. 17. 1, 8. & 19. 2.

Reptinit To fill, Gen. 1. 23. To haunt, and enrich,

Ifa. 23. 2. To supply with all manner of good and matter of comfort to their fill to the utmost of their defire, Jerem. 31. 25. To increase in same and riches, Ezek. 26. 2.

Beplp To answer again, or dispute, Rom. 9. 20. marg. Beport | Fame, rumor, good or evil, true or false, 6 r Sam. 2. 24.

2. Hearing or Doctrine heard from the Prophets and Apoftles, Ila. 53. 8. Rom. 10. 19.

'Expit report ] Wicked carriage, which caused evil re-

port of them, Gen. 37. 2. or infamy, their infamous carriage, which caused ill report of them, Exod. 23. 1. Tale, rumour, hearing or hearlay, Prov. 15. 30. Hearing. Ifa. 53. 1. Rom. 10. 16. Doctrine or preaching, Act. 7. 3. Testimony. 2 Chr. 9. 7. Word or fayings.

There's a true report, 1 King. 10. 6. 2 Chr. 9. 5. and false report, Exod. 23. 1. An evil report, Numb. 13. 32. & 14. 37. and a good report, Prov. 15. 30. Act. 10. 22. An boness report, Act. 6. 2. and a report not good, 2 Sam. 2. 24.

Good tenor Credit and estimation from good men upon

good grounds, Heb. 12. 2. Estepozt ] To declare, manifest, make openly known,

divulg, noise abroad, Jer. 20. 10. Matt. 27. 15.1 Cor. 14. 25. Beproach ] Sterility in women, Gen. 30. 23.

2. Sin, evil, disgrace, Gen. 34. 14.

3. A great dishonour or disgrace, 1 Sam. 11. 2,

4. Abusive contempt, 1 Sam. 25. 29. 5. A scoff and derifion, Neh. 2. 17.

6. Blasphemy, Psal. 44. 16. & 74. 10.

7. Reproof, Pfal. 119.42. marg.

8. A reviling, Ifa. 51. 7. Zech. 2. 8.

9. Infamy, 1 Tim. 3. 7.
10. Injury or contumely both in word and deed, and that in

a petulant and insolent manner, 2 Cor. 12. 10.

11. A rebuke, taunt, railing, scoffing, Rom. 15. 3: Bep:oach ] I have roked away the reproach of Ægypt, Jofh. 25.9. i.e. I have rount away on reproach of expyr, John. 5.9. i.e. I have freed you from that shame and dishonout which did lye upon you whilest ye were Bond-slaves in the Land of Agypt, by receiving you into covenant with me, acknowledging you for my peculiar people, and admitting you to have this priviledge, fealed unto you by this feal of Circumcifion. Some understand hereby the Agyptians reproaches, which they cast upon them whilest they were in the Wilderness, as though God had not out of his love delivered them out of

Agypt, but rather to wear and waste them in the Wilderexercise, our rainer to wear and water them in the winder-nefs, even unto utter ruin, feeing they remained there fill, after fo many years spent, till they were almost consumed, and were not brought into the Promised land. See Deut. 8. 28. Numb. 14. 16. The which report was now taken away, by their entring into the Land, which was unto them an earnest of all the rest, and now further secured by Gods renewing his Covenant with them, concerning their full poleffion of it, and confirming their faith in full affurance of it, by Circumcifion and the Passeover, which were as seals added to the promife. Some understand hereby, the wicked religion of Agypt, with which they were infected and corrupted by living and converting with them; from which he now delivered them by his covenant with them, and confirming it unto them by his feals, The Sacraments. Others, by this reproach understand the reproach which did lye upon the Agyptians themfelves as upon all other Nations, in that being out of cove-nant with God, and not parrakers of the feals of it, they were aliens and strangers from God, in an Heathenish and damnable condition, and were fo reputed and had in abomination with the Church and the people of God, Gen. 34. 16. I Sam. 17. 26. From which reproach they were now freed by receiving the Sacrament of Circumcifion. Others understand, and that very probably, the reproach which the Israelites themfelves had contracted in Agypt, when as living among them for above two hundred years, they imitated their evil man-

ners, and were tainted with their superstitious and false wor-

again. It is derived of Battus a Poet, an egregious babler. fhip, Exod. 32. r. neglecting Gods fincere worship and service; and hereby, as also by their late rebellion, had left this reproach upon their children, through the just judgment of God, that they had not the Sacrament of Gods covenant, but had their foreskin still upon them all the while they lived in the Wilderness, Num. 14. 34, 35. From which wicked Nation they were now differenced, in that they did by Circumcifion take upon them, and wear Gods livery and cognizance. Annot. See Roll, where this is more briefly fer down.

Beproach ] To shame, Ruth 2. 15. marg. To blaspheme and diffeonour, 2 Kings 19. 4, 16. To caft aperfions upon, Neh. 6. 13. To differace, and fpeak contumeliously of, Job 19.3. To upbraid, Luke 6. 22.

Bipionches ] Slanderous and difgraceful words, Heb.

Beproachfully ] To ones difgrace, Job 16. 10. 1 Tim.

"Beprobate 7 r. A refused one, or one cast out and rejected: also one, not being found such a one as he ought to be, I Cor. 9. 27. Lest I be found a reprobate, or be reproved; that is, not fuch as I should be, by living otherwise then I teach and profess.

' Reprobation is the most wise purpose of God, whereby he hath before all eternity (for his own Wills fake) confiantly decreed without any injustice, not to have mercy on those Angels and men whom he hath not loved but hath passed them over when he did chuse others; that by their just condemnation he might declare his wrath towards fin, to the glory of his

justice, Rom. 9. 10, 11, 18, 22. 23.
'In the decree of Reprobation, there be two asts to be confidered by us; viz A purpose of not shewing mercy, and of not cursing, of not calling, justifying, &c. This is privative, or negative, or absolute reprobation, having no cause inpul-five without God, Eph. 1. 11. Prov. 16. 4. Jeremiah 6. 30. The second act is a purpose of condemning, or an ordination to pain, even eternal and most just damnation. This is posi-tive, assirmative, or respective reprobation, which respectes fin original or actual (as the meritorious cause of destruction.) But note further, that this ordination to pain (which is the fecond act of Reprobation ) is either fimple, whereby this or that man (as Cain or Fudas) were ordained to pain: or comparative, whereby Cain rather than Abil, and fudas rather than Peter, be ordained: of this latter the Will of God is the fole cause, but the sovereign cause of both; yet in the former not without relation to fin as a mean of the pain. Note yet further, that what place Christ in whose obedience and suffering we are choien, (Eph. 1.4.) hath in the election of faved person; that place sin hath in the reproduction of the wicked; in which it is no efficient, that is Gods will, but a material cause of their condemnation

2. Unapproved, or without proof; unfound, not found or approved Christians, but hypocrites, 2 Cor. 12. 5. 3. Vain, void of judgment to discern, Rom. 1. 28.

. Altogether unfashionable, and fitless, Tit. 1. 16.

Note: this word in 1 Cor. 9. 27. doth not figuific repro-bate, as the word is opposed to the eleft; for Paul was eleft, and knew himself so to be, and therefore could not become a reprobate, but reproved, reprovable, or unapproved. So the word is taken, 2 Cor. 13. 7. Heb. 6. 8. for it is opposed to the word βκιμΦ, which fignifieth approved, and therefore not fo much to be referred to the person of Paul, as to his Ministry, left his Ministry should be rejected, and himself be worthy to be reproved. Leigh Crit. Sac.

It's applyed to filver, Jer. 6. 30. ( refuse, marg. ) to men out of the Church, Rom. 1. 28. to false Teachers creeping into the Church, 2 Tim. 3. 8. to evil livers profeshing God,

Beprobate ] The word a Soung- hath two notions espe-Agones; any metal that will not bear the Sound, or, tryal; or, which being tryed, betrays it felf to be adulterate, is a foxus . reprobate. But the notion that feems most peculiarly to belong to it in the New Testament, is the other taken from the Agones, whereas he that strives as he ought, and conquers, is Soupe, approved, 2 Tim. 5. 15. & Jam. 1. 12. So he that loses the game and prize, that doth not run or strive, vouitues, according to the Laws of the game, and so overcome, is said to be adongs &, to miscarry in the race, and so to lose the reward of Thus I Cor. 9. 27. it's at the conclusion of an Agonistical discourse of running and cuffing, &c. The close of which is, that the Apostle uses all his most earnest endeavours, lest being a uneut, Preacher, Cryer, Officer in the Agones, to propose the laws and rewards of the Agones to others ( which is to proclaim fach a man conquerour, fuch a man to have loft he him-felf should mountage be rejected, found uncapable of reward by all aspired to, i. e. fail of that Crown of Eternal life.

So 2 Tim. 3.8. adbrugus we the mist, in the matter of faith,

fuch as were found unworthy of reward by God, proposed to them and their wickedness bounded in, and circumscribed by then as were tound unawarm, or remark by our, proposed of Gods all-knowing and all-disposing providence, who sees how Rom. 1. 28. Annot. g.

'Beprohate mtob ] A mind destitute and void of judg-

R

ment and common reason, to discern between good and 8.18. marg. evil. Rom. 1. 28. Delivered into a reprobate mind,

Beprobate to good works ] Counterfeit and unfincere professors, which know not how to do or go about any good work. Tit. 1. 16. And to every good were reprobate.

More, 116, 11, 10. And to every good to the product.

Meriode [ Applyed 1. unito God, Job 26, 11. whereby fome understand the figus of Gods indignation; others, the

thunder; others, earthquakes. Annet.

2. Unto the Scripture, being profitable for reproof, 2 Tim. 3.

16. that is, to convince the enemies of the truth.

3. Unto wisdome, (of which when we come to the Word) Prov. 1. 20. whose reproofs as they are intended for the conversion of a finner, Prov. 1, 23. and very advantagious unto such as give ear unto them, Prov. 13, 18, & 15, 5, 31, arguing that they are wife, Prov. 17. 10. (and indeed the rod and reproof give wildome, Prov. 29. 15.) So to fleight, contemn, or despite the same is very harmful, and searfully punished,

To check and centure by words

(a finner, for fome finful deed or fpeech; either privately. as in Prov. 27. 5. or openly, for some publick scandal, 4 I Tim. 5. 20.

2. To manifest the evil conversation by our holy and honest 16. Eph 5. 11. Reprove them rather.
3. To argue, Ila. 11. 4. marg. Hab. 2. 1. marg.
4. To discover, Eph. 5. 13. marg.
5. To convince, Job. 16. 8. marg.
6. To make manifest, John 3. 21.

18 prover ] A mije reprover, Prov. 25. 12. One that is adviced and different in advising, admonishing, counselling, reproving; observing time, place, the nature and disposition of the parties to be reproved, the fault for which, and the like

circumstances.

Arterrover, Ezek. 3. 26. Hebr. a man reproving. Annot.

Reputation Had in reputation, Act. 5. 34. that is, highly reputed, effected of, precioous, honourable.

To them which were of reputation, Gal. 2. 2. that is, To those which were in chief recourse sin. Peter. Toward Thy who

which were in chief account; viz. Peter, James and John, who were fuch as they feemed to be.

Made himself of no reputation, Phil. 2. 7. that is, Emptied himself, evacuated himself, humbled and abased himself, dewested himself of his robes of majesty and glory, and brought

himself as it were to nothing.

Hold such in reputation, Phil. 2. 29. that is, Honour such. Bepute ] Reputed vile, Job 18. 3. Heb. polluted or unclean,

and therefore fit to be rejected. Annot.

Reputed, Dan. 4. 35. Thought, held, effeemed, accounted. Bequeff A demand, Judg. 8. 24. Word or defire, 2 Sam. 14. 15, 22. A petition, Ezr. 7. 6. The deprecation of some 24. 1); 22. A petaton, each to a fire depictation of ione evil, Eft. 4. 8. That which one askert or defireth importunately, Job 6. 8. A supplication for things needful, Rom. 1. 10. The asking for of such things whether corporal or spiritual, temporal or eternal, whereof we stand in need. See Heb. 5. 7. and Sinors cometh of Seir, to ftand in need, be in mant.

Request 7 To demand, defire, pray, intreat for, Judg. 8. 26. 1 Kings 19.4. 1 Chr. 4. 10. Dan. 1. 8.

Bequire ] To feek out, and consequently punish, Gen. 9. 5. To ask, Deut. 10. 12. To require by punishment, or take rengeance on one, Deut. 18. 19. To call to account, and thereupon inflict deserved punishment, Josh 22. 23. To lay a charge on one, 2 Sam. 3. 13. Earnestly to seek after, 1 Cor. 1. 22. Luke 11. 50. To exact or look for at ones hands, 1 Cor. 4. 2. To chuse, 2 Sam. 19. 38. marg.

Bequite ] Rendring to render, Gen. 50. 15. To reward, recompence, Deut. 32. 6. 2 Sam. 2. 6. To enquire, Pfal. 10. 13. To repay, Pfal. 41. 10. To recompense, or pay what one oweth, 1 Tim. 5. 4. To do according to kindness, Gen. 21. 33. Deferving, Judg. 9. 16.

The Lord will require good for his car fing this day, 2 Sam. 16. 2. that is, turn his curfings into bleffings, when by his fatherly

chastisement he hath humbled me, and fitted me for them.

Bereeward The gathering hoft, the last of all the Camp, Josh. 6. 9. marg. The Lords careful heed oveer his people, Ita. 52. 12. & 58. 8. To this David alludeth, Pfal. 27. 10.

Britue ] To fave, Deut. 28. 31. To deliver out of immiment danger, 1 Sam. 14. 45. . & 30. 18. To return, Pfalm

Belemblance | This is their refemblance, Zech. 5. 6. or this is their eye. Hereby is meant Gods miverfal providence, which is president over his judgments, and sees in the Church the whole bulk and body of wicked men. Others thus, this refembles every ones fins fill up the common measure. Annot.

on, Luke 13. 18. to be according to the form of a thing, Judg.

Beten Abridle. A City, Gen. 10. 12.

Co referbe To leave, or cause to remain. Rom. 11. 4. I have referred to my felf, &c.

2. To be fet apart in Gods eternal counsel, to be delivered unto the cuftody and fafe keeping of Chrift, Jude v. 1. 3. To have in store, Gen. 27. 36.

4. To be left, or remain, Numb. 18. 9.

5. To be kept back, or kept out of common calamities, or spared, Job 21. 30.

6. To lay up, Job 38. 23.
7. To be carefully kept, Act. 25. 21.

To be delivered unto fafe cuftody for judgment, 2 Pet. . 4. Jude v. 6.

9. To appoint, Ib. 13.

18 finus ] That which is left, or remaineth, Exod. 10. 5.
The reft, Neh. 11. 20. The remainder, Ifa. 44. 17. Excellency, Mal. 2. 15. Other or the reft, Mat. 16. 13. Act. 15. 17.

Co refint ] To withftand, to ftand up againft, or in order to fet against, as they which do rank themselves in battle array. This is either by men against men, Rom. 13. 2. or

by God against men, Jam. 4.6. 1 Pet. 5. 5.

"To refift. 1. Absolutely good, to resist fin and Satan in our "felves and others, Jam. 4.7. Luke 9. 29.

" 2. Absolutely evil, to refift God and goodness, Act. 6. 10. & 7. 51.

"3. Indifferent, or respectively good or evil.

"1. Good to repel fome injuries, of fome persons abusing cour patience, at some time when we will and quietly may; from some persons not able to defend themselves.

"2. Evil and forbidden, Mat. 5. 39. viz. 1. To private persons, or men in their own causes. 2. To them also by others help, if they that are Magistrates be adversaries, "either to our Religion, as 1 Cor. 6. 12. or to our persons, or "to goodness. 3. In a time of publick perfecution, when right cannot be had, &c.

Befff nor ebil Mat. 5. 39. The word armsirae may here fignifie (in a notion wherein avil in composition imports vicem referre ) repayment of injury, violence, &c. And it's obfervable that the word is applyed in the Old Testament to impleading or professing at Law, as Jer. 49. 19: where the Hebr. reads IDV, diem dieve, to implead, the Gr. have vis armshortal east, who shall ressist me? And to the word IDV, when it's rendred arnshras, to refift, Ifa. 5. 8. it fignifies impleading in judgment, and Obad. 11. to use violence against any. So 7129, which fignifies any kind of return to another in word or action, its rendred avninga to rest, as Deut. 19.18. Ha. 3.9. & 59. 12. Jer. 14.7. By which (as it's here fet in opposition to the lex talionis, tam of retaliation, the eye for eye, v. 38. ) it will appear, that in cases of this nature (a light contamely, &c. ) not only private revenge is interdicted christians, but also the exacting of ligal revenge before the Magistrate. But besides this, avnsnvae fignifies ordinarily violent and armed refisfance, arminated regulars of the state our selves from more, flie to any violent resistance. Patience at the present, and depending on Gods providence for the future doth much better become a Christian. See Jam. 5. 6. Dr. Ham. Annot. a.

To resist him, Zech. 3. 1. Heb. to be his adversary, marg. Beloibe ] Luke 16. 4. I am resolved what to do; that is, know what course to take; like and approve what I have

purposed to do, which I will also put in execution. Befort To affemble, Neh. 4. 20. To enter, Pfal. 71. 3. To present ones self, 2 Chr. 11. 13. marg. To come, Mark 2.13.

To meet together. John 18, 20. Beipen | It's spoken both of God, Gen. 4. 4. Exod. 2. 25.

Lev. 26. 9. 1 King. 8. 28. 2 King 13. 23. Pfal. 119. 6. Pfal. 138. 6. and of Man; lawful, Pfal. 119. 6, 15, 117. Ifa. 17. 8. Sinful, Lev. 19. 15. Deur. 1. 17. Prov. 24. 23. Jam. 2. 3. Heb. 11. 26. Ifa. 17. 8. As God doth not prefer one before another, for some qualities, whether riches or poverty, 2 Sam. 14. 14. 2 Chr. 19. 17. Act. 10. 34. So man ought not, Lev. 19. 15.

"To babe respect to one, &c. ] To cast a favourable eve upon one, and to declare that favour by fome outward vifible fign, as God did in the act of Abel's facrifice, which he shewed himself well pleased withat, either by fire sent from heaven to confume it, as was done to the facrifice of Aaron, Lev. 9. verse last; of David, 1 Chr. 21. 25. of Solomon, 2 Chr. 7. 1. of Kings, 1 King, 18. 38. Or by some other ways God gave witness to his gifts, as the Apostle speaks, Heb. 11. 14.

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See Gen. 4. 4. God had respect to Abel and his gifts. First to his person, then to his gifts; works make not acceptable.

2. To know, Exod. 2. 25. marg. 3. To relye with confidence upon God. Ifa. 17. 7. In that day a man shall look to bis maker, and have respect to the boly one of Israel. This word respect being attributed to the Creatures fignifieth Confidence; but it fignifieth Benevolence, being affirmed of the Creator.

Barnett of persons The preferring of one before another for some outward qualities, as riches, poverty, &c. Jam. 2. 1. Have not the faith of Chrift in respect of persons. Deut. 16. 9.

See Acception of persons.

Resp. state of persons, Act. 10. 34.

Or, hath no regard in his acceptance, to the external condition of the person, as of what nation, family, name, or quality he be of. He speaketh here of those following degrees of grace, faith and obedience, which where ever they are found, it's evident they are acceptable to him. Annot.

18 (force ) A breathing, respiration, refreshing, Exod. 8. 15. A certain time wherein to advise and resolve what to do, 

work of mind or body.

2. A ceasing from bodily labours, and a refreshing after weariness by sleep. Plal. 104. The day for man to labour: also be hath given the night for man to rest in. Luke 9. He called them to rest a while. This is natural rest. Psal. 127. 2. He will give reft to his beloved. Matth. 8. 20. Reft hath two things; first a cellation from work; secondly, a refreshing of our wearied · members.

3. A ceafing from outward works of our worldly calling for a certain time, to fit us for Gods service. Thus the · Jews Seventh day, and our Lords day with us, is a day of rest: Commandment the fourth. This is a Ceremonial rest. 4. A ceasing from disobedience to God and the works of

fin. Heb. 4. 2, we which have believed do enter into rest. Also
v. 10, 11, when an elect soul cerseth from the works of corrupt ' nature. This is spiritual rest.

5. A perfect ceasing, and full freedome from all fins, for-

Frows, and miseries. Rev. 14. 13. They that dye in the Lord reft from their labours. This is eternal reft. 6. Peace and quietness of a good conscience under sure

hope of eternal rest. Matt. 11. 29. And ye shall find rest to

. 7. The quietness of the mind, being freed from all world-'ly cares and fears of enemies and dangers, Pial. 116.5, 6. . Take thy rest O my foul, for God, &c.

8. The Doctrine of God, whereupon we ought to flay and

reft our felves. Ifa. 28. 12. This is the reft, &c. '9. A place of quier and constant abode, Psal. 132. 8. Psal. cs. 11. So was Canaan to Gods people, and Jerusalem to the Ark, Pfal. 132. 14.

10. A ceasing from Tillage and Husbandry. Thus the ground is said to rest. Levit. 25. 5, 6. A year of rest to the

'11. Ease and idleness, Gen. 49 15. He Shall see that reft 'good. Thus the wicked reft.

12. The Church and House of God, wherein Christ resterb by his love and grace. Pfal. 13 2. 13. Ifa. 1. 11. And his rest fall be glorious. The Papists which translate, This his Sepulchre · hall be glorious, to prove the adoration and religious worship of our Saviours Sepulchre, deal both ignorantly and superfittioufly therein.

13. Keeping of a Sabbath, Heb. 4.9. marg.

14. A release, Esth. 2. 18. marg. 15. Peace or health, Psal. 38. 3. marg.

16. A lying still, Lev. 25. 4, 5. and relaxation from labours.

17. Freedome from Wars, Judg. 3. 11. & 5.31.

18. An husband, Ruth 1. 9. & 3. 1.

Bei, referred to God ] A ceating from his work of creation at the end of fix days. Heb. 4. 4. Grn. 2. 2. He refted the feventh day from his work: That is, he ceafed to create any new works, or creatures of a new kind. A Metaphor from men, who are faid to rest, when they leave to work.

' IReft ] Ceafing from the works of fin, as mortified men do from all fin and mifery, as glorified persons do, Heb. 3.18

'and 4. 3, 4.
'Port | Eternal torment, without any the least intermillion or hope of any ease and mitigation. Rev. 14. 11. 'And they hall have no rest, day nor night.

that is, Dwell confidently.

2. To be filent, Pfal. 37. 7. marg. Rest in the Lord; that is, Re Glent to the Lord.

. To cease. Turn from him that he may rest, Heb. cease Job 14. 6. marg.

4. To lean, and the people reflect themselves, Heb. leaned, Chr. 32. 8. marg.
5. To cease labouring, and refresh ones self by sleep, or

fitting quietly, Cant. 1. 7. Ifa. 28. 12.

6. To make a neft, Ifa. 34. 14.
7. To abide and continue, Ifa. 51.4. Ezek. 6.13. 8. To be free from all evil, Ifa. 57. 2. all forrows and troubles, Rev. 14. 13.

o. To be quiet, Jer. 20. 10.

10. To dwell in an abiding place, Jer. 31. 2. 11. To cease; and be at an end, Ezek. 16. 42.

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12. To be with continuance, Ezek. 44. 30.

13. To lie in the grave, Act. 2. 26. To rest in hope; that is, To dwell confidently, Psalm 16. 9.

Rest not; that is, have no rest, Rev. 4. 8. marg cause to rest upon him; that is, lay upon him, Isa. 30, 32.

1Reft ] Where thou makest thy flock to rest at noon, Can. 1. 7. There is rest for the people of God scorched with afflictions; which rest only Christ giveth, and maketh them to lye down in good pastures, Ifa. 43. 13. Annot.

Beff | The refidue, remainder, other part, others, spoken of and applyed unto divers things, Gen. 30. 36. Lev. 5. 9.

Numb. 31. 8. 32. Judges 7. 6.

" IR of the Dea . I Such as for the thousand years wherein Saran lay bound, were drowned in ignorance and superfition, being failen deadly afleep in their fins. Rev. 20. 5. The rest of the dead shall not live again till the thousand years be

2 15 of fittution or vefo ing ] The fetting in joynt again, or placing in good estate, that which was once broken down and decayed, Gen. 40. 21. And be restored the chief Butler. In this fignification. God is faid in Scripture to reftore his people: And thus are we commanded to restore such as fin by infirmity. Gal. 6. 1. Ye that are (piritual restore such an one. This shall be perfectly done at the last day, when every thing (now corrupted) shall have due persection and proportion.

2. A giving again that which one had before loft. Pfalm

SI. 12. Restore to me the joy of thy Salvation.

43. Returning that which is not a mans own to the proper owner. Luke 19. 8. I will reftore fourfold. Ezek. 18. 7. If he restore the pledge, &c.

he reprove the please, &C.

Refliction, or exchange, Job 20.14.

Refliction Make full reflication, Exod. 22. 3. Paying he foall pay. So vert. 5. foall pay. Applie.

until the times of reflication of all things, Act. 3. 21. Unto the perfection of the Kingdom of Chrift, wherein all shall be repaired which fin hath disordered and ruined; wherein the creature shall be delivered from the bondage of corruption, into the elorious liberty of the Sons of God. Annot.

Befinge | 1. To deliver back, Gen. 20. 14. 2. To fet again in the first state, Gen. 40. 13.

3. To return, Deut. 28.31. marg.

To recover, 2 King. 14. 25.

To make payment, Pfal. 69. 4. Ezek. 18. 7.

6. To make good the loss, corporally, 2 Sam. 12. 6. Exod. 22. 1, 4. Sp ritually, Pfalm 51. 12.

8. To infiruct, and thereby to raife and fet upright again. Gal. 6. 1. Restore Such an one, retragricere, set him in joynt again. The phrase is borrowed from Chirurgions, who being to deal with a broken joynt will handle the same very tenderly; fo fetting it that it may be as ftrong and found as ever it was.

10. To bring again, Ezr. 6. 5 11. To raise up from death, 2 King. 8. 1...

ineffore ] Gal. 6. 1. The word restaurated which we render reflore, fignifies properly to put in joint any member of a body which is diflocated, and so fitly belongs to the restoring an excommunicate person to the society and peace of the Church. Dr. Him. Annot a.

And restore all things, Mat. 17. 11. 'Among rushous, the word here used is rendred by Helychius and Phavorinus, to finish or perfect. According to this notation of the word, this would be the importance of the place, he shall finish or perform, establish, lettle all things; both perform all that was prophefied of Elias, at his coming, and close and shut up the first state of the world, that of the Mosaical oconomy, making entrance as an harbinger; on the second, that of the Messias. In this sense it is faid, that the Law and the Prophets were until John, noting him to be the conclusion and shutting up, finishing and closing that state, and that was to be the office of Elias, under whose name John was prefigured. And thus the word amorani sams clearly fignifics, Act. 3. 21. But it's also certain that this word hath another fignification belonging to it, to reftere or reduce, Acts 1. 7. So for this place in St. Mathtem, it must be observed, that Mal. 4. 8. where Elias is coming it's there added in the

Septuagint, in flead of I) Inon, he shall turn the heart of the but rather enforceth the enlarging of it, in like manner as Fathers (not to, but) with the children, snowgrashore raediav (the word here used) he shall reduce or restore the heart. And it's evident, that this place refers to that, though it repeat not the remainder of that verse, but only mirra in stead of it; and doing so, it must then fignific John Baptis's preaching of repentance (which is the fignification of nature), and the importance of that verse in Malachi) and by that means, converting them to the faith of Christ, i. e. by his preaching, endeavouring, though not very successfully, to do so. This then being the meaning of that prophese in Malachi, of a spirituil restoring, bringing them to repentance or preaching the doctrine of repentance to the fews, they understood it in a more carnal sense of restoring them to their splendid state again, which they enjoyed before their captivities, and late conquests of the Romans over them. Dr. Ham. Annot. b.

Beffort ] A restorer of thy life, Ruth 4. 15. i. e. He shall comfort and revive thee, restoring thee as it were to a new life. See Pfalm 19. 8. & 23. 3. Lam. 1. 11. Aunot.
The restorer of parts to dwell in, Isa. 58. 12. That is, the clearer

of those ways by which men may return to those places where they are to inhabit, whereas they were formerly neglected and disafed, and consequently overgrown, either through want of people to travel, or of fafety to travellers, Judg. 5. 6, 7. Lam. 1.4. Or, the returner of those places that were made puts of before by the enemy paising to and fro over them, having ruined the buildings, and flatted the foundation of them, to be places for men to inhabit again. Annot.

18.ft.atn To hold in, flay or flop, Gen. 8. 2. Tobe cut off, Gen. 11. 6. To clofe up (according to the Greek) Gen. 15. 2. To withhold or keep back, Gen. 36.6. To frown upon, I Sam. 3. 13. marg. to deny a thing unto others, and appropriate it unto ones self, Job 15. 8. To gird (namely with joyfulness, that they may fing praises unto thee) or (if we refer it to the hot rage of the wicked) to gird or bind from attempting further evil, Pfalm 76. 10.

Best aint There is no restraint to the Lord, I Sam 14.6. that is, he is in himself so omnipotent and all-sufficient, that it is all one to him to fave with few as with many. So 2 Chr. 14. 11.

Beffs Narrowed refts, I King 6. 6. Heb. Narrowings or re-batements. At the floor of the middle chambers, there was a rebatement in the wall, a cubit thick; and at the floor of the highest chambers, such another rebatement. On these rebatements the beams of the chambers were laid. Annot.

" Return tion ] An action of divine power, quickning dead bodies, and raifing them up to life. 1 Cor. 15.12. How do some fay there is no resurrection? This is the second resurrection.

<sup>6</sup> 2. Reftoring dead fouls to the life of grace, that they may <sup>6</sup> live to God, being moved by his Spirit. Rev. 20. 6. Bleffed are they that have part in the first resurrection. John 5. 25. This is the first resurrection.

3. The raiser up of the dead. John 11. 25. I am the resur-rection and the life.

4. Redemption by Christs death going before, and for life

everlafting which follows after, Phil. 3. 10.

There's a spiritual refurrection, Rev. 20. 6, and a corporal refurrection, Act. 24. 15. Spicial, of some raised from death, both in the Old and New Testament. General at the last day, which shall be both of the just and unjust, Act. 24. 15. This resurrection of the body was denyed by the Sadduces, Mat. 22.

22. denyed also by some Christians, I Cor. 15. 12. It was defined the state of the sta rided by the Athenian Philosopher, Acts 17. 32. and some in the same moment.

rided by the Athenian Philosopher, Acts 17. 32. and some taught, that it is 19.18 already, 2 Tim. 2. 8.

Refuretion | Mat. 22. 3.1. And saus, of which the Sadduces ask, v. 23. and and and and and and saus fifty veration, which Chrift undertakes here to demonstrates, doth not peculiarly fignise the refureelition of the body, but denotes another life ( befides this, and after this) a continuing or being kept alize by God after departure out of this life; as that which is called, Rom. 9. 17. Raising up (and in Luke the phrase is exceptral the same that there) is in ful effects thereof in life and conversation. Bernard, the Hebr. from whence it's circa, Exod. 9. 16. to make to stand, Sefurrection and life. Christ to be the author a and is rendred by the Septuagint, beeping alive, or fafe. And the literal notation of the word aya cans goes no farther; for sans interial notation of the word and easily goes not attack; in easily is fluxiding, or substituting, and aya in composition fignifies re, or again. So avalents rexports the resubstitute, or second state of men, that after this life, confishing first of the immortality and continuance of the soul in state of separation, and at length in the reunion of the body to it, whereby it becomes perfect. It's true, it sometimes signifies the resurrection of the body distinctly, but that is, when it's joyned with the word onexo's of the flelb, or owned G of the body, or vexen of the dead, in the neuter, (as veneg tignifies cadavera, or dead bodies) or when without any of these, the context of the Author doth appear to reftrain it to that lenfe; but here of yezow, is the malculine (as appears by comparing it with the flory in St. Lube diffinally vexesi in the parallel) and the context doth not fo reftrain it, la ftong hand, John 20. 23.

λέρντες μη εί) ανάσαση, verse 22. may be the character of the Sadduces, who denyed all future life, or sublistence of foul or body after death. And thus avasans of Sirgion feems to note, Luke 14. 14. the reward there upoken of, being that which is opposed to our rewarding one another in this life; and so the phrase denoting all, which is not of this life, i. e. that blifs which the just enjoy after this life. And the phrase which the Jews used to fignific this, is the age or world to come, which these Sadduces diffinitly denyed, and the Pharifees believed and affirmed. And fure St. Paul, one of those Pharilees Christianized, did reckon of this continued life of the foul, contrary to the mertality or fleeping of it, when, Phil. 1. 23. he faith, that de defires arahusai (which fure is a phrase to express the separation of Jour and body) and to be with Christ, which I suppose must conclude a being of the foul, and that a hippy one, unless Christ be imagined full to be afterp, and so again, when he calls travelling out of the body, a travelling to the Lord. 1 Cor. 5.8 D. Ham. Annot.

Befurtedien of convemnation | Such a refurrection, as hath condemnation and eternal death to follow it. John 5.29. Others shall arise to the resurrellion of condemnation.

'Besurrection from the peac ] The whole mediation of

Christ in his Incarnation, Nativity, Life, Suffering, Death, Burial, his remaining in the grave under the power of Death, Ascension, return to judgment, Rom. 10. 9. And raised him from the dead. Also it fignificth life eternal, which follows the general refurrection, Phil. 3. 11.

'The Resurrection of Christ from the dead, is not only a witness of our being justified by Christ the Conqueror of fin and death; but through faith it is the real cause of our Justification, as his death was the cause of the remission of fins,

Rom. 4. 25. Resurrection from the dead, Rom. 1. 4. Avasaois vengov, is the general word which contains under it the rifing again of every dead body, and is applyable to every fuch particular that rifeth, and so here denotes the resurrection of Cirilt, being by the context particularly determined to that, as in other places it may denote the refurrettion of any one or more men, as the context shall enforce. Dr. Ham. Annot. a.

This is the first resurrection, Rev. 20. 5, 6. At Luthers time, or after the coming in of the fews, and Antichrists destruction, there shall be such a new face of the Church, as if the Saints were all raised up again, John 5. 25, 28. This resurrestion is not of particular persons, but of whole Churches and Nations, as Rom. 11. 15. alluded to in the raising of dead bones, Ezek. 37. 1, &c. in which they are said to have part, who by the means then publickly and plentifully afforded, are spiritually quickned; that is, raised from the death of fin, to the life of grace, John 5. 24, 25. Acts 8. 21. Eph. 2. 1, 5. Annot.

Some understand the first reservation from the death of sin;

and a reigning in heaven a thousand years, they interpret eternity, and a further degree of glory, for fuch as are called forth

Secondly, Others understand it literally, that then shall be a corporal resurrection of all the Martyrs, that live with Christ a thousand years.

Besutrettien a Dife Christ to be the author and worker of the refurrection of the foul from fin, and of the bodies from the grave, and of both from death spiritual and tempo-'ral, and to fet and keep them in a flate of life, John 11. 25. That he speaketh here of spiritual life, also, is clear by the words next following.

Befurren on of life ] Such a refurrection as hath eternal life tollowing it, John 5. 29. Which life, because it belongs only to the just, it is therefore called the refurrection of the

just. Luke 14. 14. At the resurrection of the just.

18 et am 7 To keep with one, Judg. 7. 8. To detain, Judg. 19. 4. To continue still in maintaining, Job 2. 9. To hold or apprehend, Prov. 3. 18. To receive, Prov. 4 4. To keep or preferve, Prov. 11. 16. To flut in, or keep from going away, Eccl. 8. 8. To continue, Mic. 7, 18. To hold faft, as by

To retain God in their knowledge, Rom. 1. 28. or To acknow- St. Peter faying of himself, that he was a witness of the sufferings ledge him, marg.

I retained no strength, Dan. 10. 8. His spirits were disperst and spent, his nerves and sinews ensembled, joynts of his loyns loosed, the blood running to the heart, to maintain and firengthen it, left all the other parts cold and livelefs.

18 er te To turn from, Judg. 20. 39. To withdraw ones felf, 2 Sam. 11. 15. To depart, or be scattered, 2 Sam. 204 22. marg. To strengthen ones self or (rather) to get away, Jer. 4. 6.

Beturn | Gen. 14. 17. his coming back again.

3t the teture of the pear | 1 King. 20. 22. At the coming on of the fummer, when the camps are wont to take the field. to enjoy the opportunity of food and victual, D. Annot.

" Lo teturi | To come back again, after one is departed

or gone out of the way.

6 2. To repent, as when a finner which hath erred from the ways of Gods commandments, doth come again by unfeigned repentance. Act. 3. 19. Return and repent, &c. Ezek. 18. 32. Thus finners return to God. Ifa. 10, 21.

43. To yield or give confent to the mind or defire of another, Jer. 15.9. Do not return unto them, but let them return nato thee. Thus the people return to their Minister.

' 4. To fhew fresh figns of favour, after some judgments for fins. Pfal. 61. 20. Thou wilt return. Pfal. 40. 13. Joel 2. 14. Who Enometh if God will return? Thus God returneth to us.
5. To take possession of, Lev. 25. 28.

6. To depart away, 1 Sam. 29.4. Luke 23.48. To die, Gen. 3. 19. Pfal. 104. 29. Act. 13. 34.

8. To relate, Exod. 19. 8.

9. To yield to others. Jer. 15.9.

10. To iterate, Prov. 26. 11. marg.

16 et ] His Shepherd, a companion, a friend, evil, or a breaking afunder. The Son of Peleg, Gen. 11. 18. called Rehu, in 1 Chr. 1.25.

Beuben | Seeing his Son, the vision of his Son, or the Son of vision. The Son of Jacob by Leah, Gen. 29. 32. Of him came the Families of the Reubenites, Numb. 26.7. who in Judg. 5. 15,

16. are termed Reuben, For the divisions of Reuben, &c "Torebeat ] To make us understand any part of divine truth, which we knew not before. Phil. 3. 15. God shall reveal the same unto them.

2. To open a secret committed to us. Prov. 20. 19. Revealeth or discovereth secrets.

3. To propound and hold forth a thing to be feen and looked upon clearly and manifeltly. Thus is righteonfacts and falvation revealed in the Golpel. Rom. 1. 17. Threby is revealed the righteo/fulls of God. Hereby is discerned and severed the Gospel from Philosophy, which teacheth things known by nature, or comprehensible by reason: Also from the Law and Eooks of Moses, which taught this righteousness darkly and afar off, in shews and shadows, not plainly, as the Gospel doth: which so manifestern this righteousness, as it giveth and exhibiteth it to the Believers, to whom it is fo made known by the Gospel, as it is hid from such as perish, Cor. 4. 3.

'Two ways is the Justice of God revealed by the Gospel.

1. Because it effectually teacheth, that that righteousness whereby the finner is made able to stand before the judgment of the most righteous God, is not a performance and observance of the Law, of Works, of Ceremonies, but a free acceptation of a finner to mercy, and an imputation of righteouincis through Christ his merit.

2. Because it sheweth the way and mean how this righteouincis is obtained, to wit, only by Faith.

'4. To witness by examples, and by experiment or daily proof to declare. Rom. 1. 18. Wrath revealed from Heaven. For although Gods vengeance against finners be manifested fundry ways; as by natural light accuring, Rom. 2. By the Law shewing and working wrath, Rom. 4. By the Gospel, which hath a comminatory voyce (John 3. last) against Unbelievers, as well as a confolatory un o Believers : yet here is ' meant the shewing of Gods wrath by daily experience, as the flories of those times when Paul wrote, and the rest of this ' Chapter plainly and clearly convince it.

5. To open the ear, 2 Sam. 7. 27. marg. It's all one with, To shew, open, bring to light, make known, &c.

13 cheal when the Lord Jef w hall be revealed from Heaven, 2 Thest. 1. 7. The Revelation of Christ, as the coming of Christ, is a phrase of a doubtful fignification; sometimes fignifying the coming to the final doom; fometimes also that coming that was described, Mat. 24. and was to be within that generation. And so sure it signifies in several places of St. Peter, 1 Pet. 1.7, 13. & chap. 4. 13. and the deliverance ready to be revealed in the last time, chap. 1. 5. The desiruction of the fews being the time of the deliverance and escaping to the Christians that were perfecuted by them (See Rom. 13. 11.) So again, 1 Pet. 5.1. where

of christ, addeth, he was also partaker of the glory that should be revealed, i. e. present at the transfiguration, where by Moses and Elias were represented and declared the glorious consequents of his crucifixion, i. e. the deftruction of his crucifiers, and deliverance of his faithful disciples. And so here it most probably fignifies, where the vengeance on the Oppressors, i. e. the crucifiers of Chrift, and persecutors of Christians is described, and an Appendix of that rest and release to the oppressed, which is the deliverance to oft promised to them that persevere and endure, and outlast those persecutions, and that verse 1 o in that day, which s the notation of that time of vengeance upon the Jews, Dr. Ham. Annot. b.

' Co reneal Chriff in us ] To open the eyes of our mind by the Spirit, that we may fee him to be the only Saviour, and to be our Saviour. Gal. 1. 15. It pleased God to reveal his Son

iRepealer of ferrets ] Dan. 2. 47. See Ifa. 41. 22, 23. Ral. 139. 2. Annot. This is peculiar to God, nor can any other reveal secrets unless they be informed by him.

Retus A special and the special specia Son of Ibnijah, 1 Chr. 9. 8.

'Benefation ] An uncovering or opening fomething that is hid, and secret. Rev. 1. The Revelation of John the Divine; that is, which was shewed to him. How do some teach, that this Book is so hard that it cannot be understood? if the holy Spirit have entitled it the Revelation, that is a Declaration, or a thing revealed, immediately from Christ, as to Paul, Eph. 3. 3. or mediately by others, as to John by an Angel,

2. Manifestation or opening, Rom. 16. 25.

3. The gift of interpretation, 1 Cor. 14. 6. 26.

4. An extraordinary information, either by Gods immediace voyce, or by Vision or Dream, or inward infpiration, Gal. 1. 12. & 2. 2. Eph. 3. 3.

5. An ordinary teaching by the Spirit in the preaching of

the Word, Eph. 1. 17.

6. Appearing, Tit. 1, 13. 1 Pet. 1, 13. 18 ebelation ] Hath a revelation, 1 Cor. 14. 26. That Army Avalus doch not always fignific a Vision; or passively a receiving a revelation by extaste or dream from God, but only a lense or notion, a meaning or interpretation of a piece of Scripture, that through some figure (or the like) hath much difficulty in in it, may appear by vers. 6. where in opposition to the miracultus peaking of tongues, those four ways of expounding in the Church are set down; and the first of them smydoulis, revelation or expounding of sacred signifes, Sec. So vers. 26 smydoulis Exes, bath a revelation, as hath an interpretation, is of him that can expound any such figure; as the other is he that can interpret a strange language; and so here in this verse, that which is here hath a revelation, must be expounded by the Prophets speaking, verf. 29. For thus it lyes, Let the Prophet speak two or three, i. e. fo many in a meeting, If another that fitteth by have any Revelation; i. e. if whilest one is speaking, another be, or conceive himself able to expound the difficulty, then let the first, i.e. the Prophet, then a fpeaking, held his peace, give way to him; whereas the Prophets speaking, is all one with baving a revelation; to the thing thus delivered being to be judged of by others, whether it ought not to be subject to others judging of it. Dr. Ham

" The dap of rebelation ] A time of declaration appointed in Gods counsel, for the manifesting of dark things, which be

hid and kept close, Rom. 2. 5.

" The revelation of Jelus Cheiff ] That prophefie which Jesus Christ hath opened unto us out of the bosome of the Father, by the Ministery of the Angels. Rev. 1. 1. The Revelation of Jesus Christ.

2. His declaring himself unto us to be our Redeemer by his Word and Spirit, even in this life. 1 Pet. 1. 13. Truft perfectly in the grace brought you in the revelation of Jesus Christ. This is ordinary, as here; or extraordinary, as

'3. The glorious appearing of Jesus Christ at the last day, 1 Pet. 1. 13. Tit. 2, 13.

is entrained in the uncovering of something which is hid, as removing a vail or curtain which hindreth our eye-sight. This is the proper fignification.

'2. A manifestation and discovery of divine things, secret in respect of men, for the common good of the Church.

Rev. 1. 1. The Revelation of Jesus Christ. This title of Revelation being given unto this Eook of John, and to the whole Gospel of God, Matth. 11. 25. teacheth us, that the search and understanding of them doth as far exceed all mortal

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wit, as the knowledge of things to come till they be opened; I that both inwardly and outwardly, which the Jews should or things hidden, till they be uncovered; or dark Riddles till they be declared. But if this Book be a Revelation, how do they well which terrifie Christians from reading and fludying it?

The former Books for the most part are either Historical, or Doctrinal; This is for the main matter of it, Symbolical and Prophetical, containing predictions of many things to come, both in the Church, and without it, in the world, Symbolically represented. It is called a Revelation, because it was revealed by God, and the things therein contained, are fuch, as no wisdome of man, without some such special Re-relation, could have manifested or foreseen. So 2 Cor. 12. 1. 7. Mat. 11. 25. & 16, 17. 1 Cor. 2. 9, 10. And, of Fesus Christ, because John had it from him, as Paul his Revelations. 2 Cor. 12. 1, 2. and his Gospel. Gal. 1. 1, 2. Annot. Revelation, that is, a discovery or manifestation of things which before were hidden, and fecret, for the common good of the Church. He doth not fay, This is the Revelation of Jesus Christ, but after the manner of the Prophets. The Vision of Esay. The word of the Lord which was to Hoseah: And after the manner of the Evangelists, The Book of the Generation of Jesus Chrest, Mat. 1. The beginning of the Gospel of Jesus Christ, Mark 1. which Ellipses is elegant. Leigh's

To be rebealed | Not now by flealth, under-hand, and 'in fecret, as at first, but openly to shew himself in his Doctrine and Government, to be that Adversary of God, even that fingular Antichrift, 2 Theff. 2. 8.

Bebellings | Gal. 5. 21. 1 Pet. 4. 3. Luxurious feafting and banqueting, wherein men take liberty unto all lascivious and riotous behaviour; so called as some think, because such feasting and riotous feeding breeds xaua (the word by which revelling is expressed is xou. heavy steep, that men are even buryed in sleep caused by good chear. It signifies Excess of Belly chear in riotous Feasts. And because in such feasting oftentimes there is Musick, the Syrian Translator ( it may be ) rendred it in Rom. 13. 13. not in Musick, meaning, vain and filthy Songs, and petulant behaviour, for κοιμάζει fignifich, to fing bafely at the Cup. From hence the Heathen called their god of wantonness and revelling κόμος. and hereby were fignified those pastimes that they used in their Festivities as Saturnalia, in honour of their heathen gods, like to which be our Whitfor-Ales, Mummings, &c. This was likewise that abominable Idol of Moab, Chemofh, so of that Idal. Ligh. Crit. Sac. In the word way, to worship of that Idal. Ligh. Crit. Sac. In the word way.

\*Correlenge or abenge ] To punish fin, commonly with former judgments like and proportionable to the fin it self.

Pfal. 94. 1. Revenge thy felf O God; or, O God the Avenger. God revengeth either immediately from himfelf, or by means of Magistrates, Angels, Men, or other creatures. • Rom. 13. 4.

2. To requite an injury done us, out of fome hate against our person. Rom. 12. 19. Reverge not your selves that is, Recompense not evil for evil, Rom. 12. 17. See Ezek. 25. 12, 15.

"To rebenge or abenge ] To take punishment at laft supon the great Whore the Romail Church, which had fo clong with impunity vexed the Saints, to whom this should be a great matter and occasion of joy. Rev. 18. 20. Rejoyce, for God bath punished her to be revenged (or avenged) on her for your

Bebenge | unlawful, Jer. 20. 10. Ezek. 21. 15. Lawful, 2 Cor. 7. 11. What revenge, either taken upon the incessions person, by the censure of Excommunication pronounced against him, or against your selves, by the great grief you expressed for having been so negligent before, punishing your selves for not having punished him. Annot.

B benger | Put for the pursuer of a Murtherer, Numb. 35. 19. And for the Magistrate, Rom. 13. 4.

35. 19. And to the magnitude, noise 13. 4.

18. henue ] Or, ftrength, Ezr. 4. 13. marg. Increase,
Prov. 8. 19. Rents or profit, Prov. 15. 9. All kind of
increase of grain, fruits, and the like, Isa. 23. 13. The
little good which cometh of all their labours, Jerem. 12. 13.

\* Bebrerece ] An holy fear of the heart towards God, witnessed by all seemly behaviour, gesture, attire, countenance, attention, and fuch like, Pfal. 2. 11. Serve the Lord with Reverence. Mal. 1. 8. Heb. 12. 28. That we may please him with reverence.

2. All comely behaviour towards men, which is meet for their gifts and places. As Solomon did reverence to Bathsheba his Mother: Abraham to the Rulers of Sichem. Matth. 21. 37. They will reverence my Son. Gen. 33. 7. 'They drew neer, and did reverence. Heb. 13. 9. And we gave

To rebetence To have in honour and reverence, and

have performed toward Christ, Mat. 21. 37. and the Wife is to perform towards her Husband, Eph. 5. 33. which
Mordecas would not perform towards Haman, though others did, Esth. 3. 2.

Reverence my Sanctuary, Levit. 19. 30. or fear my Sanctua-77; unto which they were to come on the Sabbaths, Ezek. 3. which Santtuary was now the Tabernacle, afterwards the Temple. This fear was for the presence of God therein. See Gen. 28. 16, 17. & Eccl. 5. 1. And as the Santhury of God was chiefly a figure of the body of our Lord Jelus, John 2. 19, 21. Heb. 9. 11. So this precept hath chiefeft respect unto him whom all ought to reverence, and to honour the Son, even as they bonour the Father, John 5. 23. who when he bringeth in the first-begotten into the world, he faith, And let all the Angels of God worship him, Hebrews 1. 6.

Bebetence 7 The holy fear and awe of Gods Majesty and Word, Heb. 11. 7. & 12. 28.

'2. Submission and dutiful respect to our superiors, Heb. 12. 9.

Beberend ] Psal. 111. 9. or fearful. Aynsw.
Beberse ] Toturn it away; or after the Chaldee. Turn my pleffing from them, Numb. 23. 20. To revoke, abrogate,

put away, Efih. 8. 5.

18. bitie ] To curie, ban, or blafpheme, to speak evil or dishonourably, Exod. 22. 28. Spitefully to taunt, Isa. 51. 7.

To reproach, and miscall, Mat. 5. 11. To rail, 1 Cor. 4. 12.

18. bite ] A Railer, one that speaketh foul words to ones

buke or reproach, 1 Cor. 6. 10.

Rebilings ] Ifa. 51. 7. or fpiritnal taunts. Annot.

Bebibe ] To become lively, or ftirred up, Gen. 45. 27. To become strong and vigorous, Judg. 15. 19. To live again, or to have life restored, 1 Kings 17. 22. To put life into that which is dead. Nehem. 4. 2. To restore unto ones former happy condition, Pfal. 85. 6. To keep alive, Pfal. 138. 7. To quicken, to make to live, Isa. 57. 15. To preserve, Hab. 3. 2. marg.

"To revive ] is properly to ftir up fire which is buryed under ashes, which word Paul useth figuratively for stirring up the gift of Ged, 2 Tim. 1.6. It also fignifieth strengthening the heart, being weak and wavering through doubt and unbelief, Gen. 45. 27.

Beumah ] High, or elevated, the Concubine of Nahor, Gen.

18 cbc! ] To rebell, against man, 2 Kings 8. 20, 22.2 Chr. 21. 10. against God, Isa. 1. 5. & 31. 6.

Betolting heart ] Jerem. 5. 23. or, refractary. They are of a refractary spirit, wholly bent unto, picht and fixed upon rebellious courses. Psal. 78. 8. Annot. Rebellious. D. Trans. Beboit ] Ifa. 59. 13. Apostase from God. Annot.

13 boltet ] Grievous Revolters, Jer. 6. 23. Hebr. Revolters of Revolters, or refractory ones, that is, grievous Revolters, or ex-

tremely refractory. Annot. And the Revolters, Hof. 5. 2. Terms taken from such as are

High-way-robbers, which turn afide or lie in Ambush for mens Estates and Lives. Others take them for Revolvers from the right Religion of Judah at Jerusalem. Annot.

'Beward A just recompense given unto Labourers at

the end of their work, as the Labourers. Matth. 20. 8. Received their mages in the even.

'2. A free recompense, given of mercy unto the godly after all their labours and travels in the service of God (as Labourers use to be rewarded at the end of the day, when their work is done ) Matthew 6. 6. Shall reward thee openly. Matth. 10. 41. This is far from Popish merit and deferving, by worthiness of the work done. We teach reward by favour from God, not by defert of our own work. That which Chrift in Matth. 6. 1. calls reward, in Luke 6. 32. is called in the Greek charis, that is, Grace, which we translate Thanks.

'3. An evil done of ones own accord, Gen. 50. 15. 4. A free gift, 1 King. 13. 7. tearmed, a Fee, Dan. 2. 6.

marg. and Dan. 5. 17. marg. 5. Gifts of bribery, Deut. 10. 17. Pfal. 15. 5.
6. The end and punishment, Pfal. 91. 8. Luke 23.41.

7. A good end and iffire, Prov. 24. 14. 8. That which is defired, Mat. 6. 2.

\* Reward is named of a word in Hebrew [ Gbrebeb ] which fignifieth the heel or footftool, and figuratively is used for the end of a thing, ( as the head for the beginning, Pfal. 119. 150. ) and so for the success, event, and recompense that followeth thereupon, Pfal. 12. 19. Prov. 23. 18.

'Note. Reward is the end of the work, and is given when the work is ended.

" Bewarn ] A good thing freely given after the labour and travel of this life ended, Heb. 10. 35.

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Coreward To return and repay extreme ignoming and pain, or vexation unto the Antichriftian crew and Po-'pish Babylonish rout, in lieu and recompence of all that vexation and injury which either by inticement to their fins; or by inflicting torment upon such as refused to submit to them, they had most wickedly offered to the Saints, Rev. 18. 6. Reward her as (be hath rewarded you. It is worth our noting that this charge is given to fuch as before were bid come out of Babylon, vers. 4. even to such as had been the Citizens of Rome, Members of the Papacy, that they should be the Ministers of this punishment and revenge, being 'likely to do that more throughly, through the fresh remembrance of their late oppressions: what may we think of them who are so favourable and indulgent to this City, that great Whore, as to wink at her fins, not to execute sharp wrath 'against them, not to think of ruining, but to attempt the reforming of that desperate strumpet?

13 ewar ] Spoken I. of God, and that, I. With relation unto his own children, Mat. 6. 4. which yet is wholly of Mercy, in respect of us, or our deserving; but of Justice in respect of his Promises, and Christs merits, unto which is rendred and repayed that which he deferved for us. The Crown is due debt, because it is promised to us for Christ's fake, not because any works of ours is able to purchase. It's a just retribution, but withal a gift of favour. See Leigh Crit. Sac. in amodidous.

2. With relation unto his and his peoples enemies, Deut. 32. 41. 2 Sam. 3. 39. Pfal. 54. 5. & 31. 23. Prov. 26. 10. He by his justice owes them punishment for their oppression, and

II. Offuch as reward evil for good, 2 Chr. 20. 10, 11, 1 Sam. 24. 17. Pfal. 35. 12.

I I I. Of such as reward evil to themselves, Isa. 3. 9.
I V. Of such as shall be instrumental in the destruction of the Churches enemies, Pfal. 137. 8.

V. Of fuch as give a good reward for things evil done, 1 Sam. 24. 17. See Annot. on Job. 21. 19. He rewardeth bim; where's shewed, that this word sometimes signifieth to give a good remard for things well done, as Ruth 2. 12. I Sam. 24. 19. And fometimes an evil reward for evil deeds, as vers. 31. of that

chap. Judg. 1. 7. 2 Sam. 3. 39. Jer. 32. 18.

"To temate bountesultp.] from God to his people, a benefit giving of good things in flead of the evil which they delieve, as Pfal 116. 7. & 119. 17. & 142. 8. & 103. 2.16.

"allo, 13. 6. But from men to men it fignifies recompending evil for good, as Pfal. 7. 5. Or evil for evil, Pfal. 137. 8.

\* Coremand according to works That God will reward him in whom he shall find the undoubted fign and mark of the perfect righteousness which he hath by Faith in Christ, Mar. 16. 27. for this word [ according ] is a note of order, and of the manner of being, rather than of the cause

"Bewarter ] One who bountifully and freely bleffeth his 'fervants, Heb. 11. 6.

Bezeph ] A pavement, a firetching out, a burning coal, or a fiery stone. A City, 2 King. 19. 12. The Son of Ephraim, ı Chr. 7. 25.

1Beziat ] The Son of ulla, I Chr. 7. 39.

1Begin Affection, a runner, or Post-meffenger. A King of Syria, 2 King. 15. 37. See Ezr. 2. 48.
Beson ] Small, lean, feeret; a Secretary, or a Prince. The

Son of Eliadab, 1 King. 11. 22.

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Bhegfum ] A breaking, A City, A&. 28. 13. Bhela ] Affection, a meeting; or a head. The Son of Zerobabel, Luke 3. 27.

Bhsba ] A rofe. A maid, Act. 12. 13.

The fame. An Isle (now in possession of the Turks ) Act. 21. 1.

1Bib] Womans original, Gen. 2. 21. not a bare bone, but a rib with flesh on it. Whether Adam had one more for this that a new one was needless, is both uncertain, and the know-ledge thereof unnecessary. Womans original was not so high as the head, nor fo low as the foot, because she was neitheas to be her Husbands Miftress, nor his Slave, but betwixt both; and it was near unto the heart, that his authority might relish more of loving respect, than of rigorous power, and that her observance of him might be rather heartily than grudgingly performed. Annet.

Bibat 7 Strife, encreased, chiding, or multiplying. The ather of Ittai, 2 Sam. 23. 29.

181 band | Num. 15. 28. or a thred, or lace.

R

13 iblah ] A scolding, greatness to bim, chiding confirmed, or chiding slowing dewnward. A City of Syria, 2 King. 23.33. & 25. 6, 20, 2I.

'Bith One that aboundeth in earthly bleffings, I Tim. 6. 17. Warn them that be rich. &c.

2.One that aboundeth in spiritual good things. I Cor. 1. 5. Te are rich, &c. Ecclei. 10. 6. The rich sat in the low place.
That is, men flored with all kind of wisdome: and poor

for him which is void of wisdom, Prov. 26.13.

'3. Such as by their riches are puft up, and presume too much upon themselves, that they have good store of goodness and grace, when they have little or none at all. Rev. 3. 17. I am rich. Luke 1. 53. He sendeth the rich empty away. Also proud Tyrants, Jam. 2. 6.

4. Such as put their trust in their own goods. Matt. 19. 24. Luke 6. 24. Then for a rich man to enter into Heaven.

6. The exceeding great force or plenty of any thing, as in the examples following.

Of temporal rich men.

" 1. Some are rich in opinion and not in deed, Eccl. Some man maketh himself rich when he is poor.

" 2. Some are poor in opinion, but rich in deed.

"3. All are rich and poor comparatively, or respectively, and so no man is rich in comparison of a richer, nor poor in in respect of a poorer person.

"4. Some have enough,
"1. To fatisfie themselves, and for outward necessities.

" 2. For inward defire.

"3. To help others, and these are rich indeed, even tem-

"Again, men are rich in temporalities two ways:

"I. Jure Domini, by the right which God hath in the world, and they in God, Rom. 4. 13. or Jure poli, right of godliness.

"2. Jure Dominii, Jure fori, vel jure civili, by the way of 'possession, inheritance, gift, purchase, labour, &c. Vid. Conc. Dr. Hall in 1 Tim. 6. 17.

6. Men of worth, Eccl. 10. 6. And the rich fit in low places. And, Curfe not the rich in thy Bed-chamber, Ib. 20.

Bitth One who indeed is indued with spiritual flore, and plenty of heavenly things. Rev. 2. 9. I know thy Poverty, but they art Rich. This riches are in two things.

<sup>c</sup> 1. In assurance of pardon of fins, reconciliation with God, and eternal life. <sup>2</sup> Cor. 8. 9. Secondly, in having grace to do good works, 1 Tim. 6. 18.

' 2. One prefuming of abundance of spiritual graces, which in truth they have not at all, or not in such measure as they fuppose. Rev. 13. 17. Thou sayest 1 am rich, This was a pre-fumption in the heart of the Laodiceans, of spiritual riches, upon occasion of their great earthly wealth, wherein they did overflow.

"To be rich in his beaths ] Chrift by the wicked Jews exposed and given up to Pontius Pilate, upon this condition, that if any fault were in killing him, his bloud should be required of them and their children: therefore is it [deaths. not death ] in the original text, Isa. 53. 9. Matth. 27. 25, The people (viz. the Jews,) exposed his grave to the wicked. ( viz. the Gentiles ) and to the rich upon their deaths. . hus Junius reads and expoundeth ir.

1811th infaith | Such as have a great measure and por-

tion of faith, by which they are made partakers of Christ his riches. Jam. 2. 5. That they [bould be rich in faith.

The godly are not chosen being then at their election rich in faith, or because God did foresee that they would believe: for as love followeth faith in order of causes, so faith is an effect of Gods eternal election, whereupon, as the foundation, depends both faith, and the right of inheritance, and all graces of the Spirit. See Rom, 8. 30. & Eph. 1. 4. 1 Pet. 1. 2. 2 Theff. 2. 13.

" 16 tch in (500 ] One that wholly refteth upon Gods goodness, being plentifully furnished with faith, hope, love, fear, and other graces. Luke 12. 21. So it is with every one who is rich to himself, and not rich to God; that is, in respect of God.

. Bich grace, and rith merch | Moft abundant or plentiful

e mercy, Ephel. 2. 4. According to his rich grace, Ephel. t. 7. Bithto himfelf | One that dependeth not upon Gods providence, but upon his own wisdom and wealth, caring for, and ftoring only fuch things as belong to this life, Luke 12.21.

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"Birth in knowledg | Such as have a great measure of understanding in heavenly things, I Cor. 1. 5. Ye are rich in all · knowledge.

Birth in this world | Such as abound in things appertaine ing to this life, I Tim. 6. 16. Charge them that be rich in this

" Bith in good works | Such as be full of good works, abundantly doing good to others, I Tim. 6. 18. And be rich in good

"Bithes | Store of worldly goods heaped together, Luke 12. 15. Mans life is not in his riches, 1 Tim. 6. 17. Trust not in tby riches.

2. The merits and graces of Christ, Eph. 3.8. That I (hould preach the unfearchable riches of Christ.

'3. The knowledg of the Gospel unto life eternal, Rom. 1.12. 4. Strength, Prov. 27, 24. marg.

Biches of Goos sountp | A plentiful large abundance of his bounty and goodness, Rom. 2. 4. Dost thou despise the riches of his bounty ?

Bithes of iniquity | Worldly goods kept or fpent, and uled wickedly, Luke 16. 9. Make you friends with the riches of c iniquity.

Note. They are called unjust or evil riches, not because they were unjustly gotten, (for then Christ would have commanded them to be restored) but because they be ordinarily

enticements to iniquity.

\* anticements to iniquity.

\* anticements to iniquity.

\* anticements to iniquity.

rickes, 1 Tim. 6. 17.

\*Bulearthable riches | The most precious benefits of Jefus Christ, the worthiness and depths whereof, no humane wit can find out, Eph. 3. 8. unsearchable riches of Christ.

Birthes of the world | The plentiful conversion of the Gentiles by the preaching of the Apostles; together with the omanifold graces of the Spirit; whereby they were inriched to God-ward, Rom. 11.12. If the fall of them be the riches of the world.

Bithip] Plenteously, abundantly, Col. 3. 16. 1 Tim. 6. 17. 1810] 1. To deliver, Gen 37. 22. Exod. 6. 6.

2. To deftroy, or cause to cease, Lev. 26.6.

3. To release, Psal. 144. 7, 11. Bibbaure Zeph. 1. 18. A full finishing or ending, utter destruction.

Bibble | Some dark and hidden faying or question, not eafie to be understood of us without an interpretation, Judges 5 14. 12. I will put forth a riddle unto you. See Parable.

# the 1. To fit as one riding, 2 Sam. 16. 2. 2. To conquer and triumph, Deut. 32. 13. Ifa. 58. 14. Pfal. 45.4. and 66. 12.

3. To be of honorable efteem, Hof. 10. 11.
This is spoken of God, for speedy coming to help, Deut.

33. 26. Pfal. 68. 34. Or to fet upon an enemy, Ha. 19. 1.
Alfo of Man, riding on a Chariot, Gen. 41. 43. an Afs,
Judges, 5. 10. a Mule, 1 Kings 1. 44. a Horie, Jer. 6. 23.

"To ribe upon froise clouds To fet upon the Agyptians fuddenly and speedily, with terror to them. Which seemeth to have relation to the manner of that Country of Egypt, where there were but few clouds or rain feen (their Land being watered with the overflowing of Niles) fo as it was reckoned ominous, and cause of fear to see a cloud, Isa. 19.1. Pfal. 18. 10, 11, &c.

Biber | A horse-man, or one that maketh use of an Horse, Mule, Camel, Dromedaries, &c. whether for fight or travel, Gen. 49.17. Exod. 15.1, 21. Efth. 8. 10.

Binge | The Land which lieth between two furrows, whereon the Corn groweth, Pfal. 65. 10.

Biffe] To rob, fpoil, ranfack, Zech. 14. 2.

\*Bigur] Either that which is not wrong, but just; or that which is not crooked, but straight; like a way which leadeth right on without turning: 6 is the Word of God, therefore a plain and easie way, Plal. 19. 8. Prov. 8. 8, 9. Ibid. 82.3.

Its applied to Way, Gen. 24. 48. Matter, 2 Sam. 15. 3. Pillar, 1 Kings 7. 21. Heart, 2 Kings 10. 15. Corner, Ibid. 11. 11. Things, Ibid. 17. 9. Judgments, Nehem. 9. 13. Words, Job 6. 25. Statutes, Píal. 19. 8. Scepter, Píal. 45. 6. Spirit, Píal. 51.10. Precepts, Pfal. 119.128. Paths, Prov. 4.11. Thoughts, Prov. 12.5. Work, Prov. 20. 11. Answer, Prov. 24. 26. Seed, Jer. 2. 21.

Force, Jer. 23. 10. Mind, Mark 5.15.

Right, Deut. 21. 17. Heb. judgment; which may be underflood in respect of the Judgment or Law of the Lord, Aynf-

"Bight to the tree of life | Portion, part, fruit, and fruition of and in Christ Jesus, who (as a tree of life in Paradise)

hall fatisfie all the faithful with his fulness of gifts, and most excellent beauty, Rev. 22. 14. That their right might be to the

Bight satip] Pfal. 46. 5. At the looking forth of the morning

very early. Appin.

Right forth] Jer. 49. 5. Not daring either to fland flill, is tight forth] Jer. 49. 5. Not dating chine to rand only or look back. Annot.

18 ight band] Taken properly; Gen. 48. 12. Figuratively, as it's fooken I. of God, figuritying.

1. The place of honor, delights, joyes, Pfal. 16. 11.

The place of honor delights, joyes, Pfal. 16. 11.

2. The full exaltation of dignity, honor, glory, in authority and government, Pfalm 110. 1. Matth. 26. 64.

3. Strength and power, Pfal. 17. 7. and 20. 6. and 45. 4.

4. Gods word with power, Ifa. 48. 13.

God himfelf, Ifa. 62. 8.

6. Present aid and affistance, Pfal. 74. 11. Lam. 2. 3.

II. Of Man; fignifying his beft endeavours, Píal. 16. 8. and 109. 10. and that which may be most useful for gain, Mat. 5. 30.

\* Biggr fant ] That mighty power whereby the Lord up-holdeth and comforteth his Church here, in her warfare,

Gant, 8. 3. His right band first membrate me.

\*Bight hand) The powerful regiment and government which Christ hat and exercise in inturers of the Church; to hold the Stars in his hand, fignifies to give the Ministers of the Word protection and defence, while they be faithful, Rev. 1. 16. And he had in his right hand seven stars.

'z. Confirmation, strength, and comfort of mind and body,

coming to John, (being caft down) from the power of Chrift, Rev. 1-17. And he laid his right hand upon me.

'Bight and left hand of Chiff The highest and greatest worldly preferment which Christ as Ring can give to his chief tavories and servants, Matth. 20. 21. Grant that these my two Sons may fit one at the right hand, &c. The woman that made this request, did think Christ to be an earthly King; and therefore defired for her Sons (not a tyrannical government; which had been unnatural for her to ask, unfit for Chrift to give, and unprofitable for her Sons to receive) but the highest lawful dignities under Christ: such as Joseph had under Pharaoh in Agypt, and Daniel under Darius in Babylon. It is a fault in the Rhem fts, who think Heathenish tyranny forbidden here, which the other Apofiles would have pitied, not difdained, Mark 10.41.

The chiefest glory and blis in the Kingdom of Heaven, Mat. 20.23. To fit on my right hand, and on my left shall be given to them for whom it is prepared of my Father. These words teach plainly two things :

'1. That there shall be differences and degrees of glory in heaven.

'2. That they are prepared and appointed of God in his eternal purpose.

'3. This ighly, at all hands, or on every fide, 2 Cor. 6. 7. On the right hand, and on the left.

\* Bright fans of (50b) The infinite firength and power, whereby God works all things effectually, Plal. 18. 16. The right hand of the Lord is exalted: the right hand of the Lord deth valiantly.

<sup>6</sup> 2. Help and fuccor proceeding from his power, Rev. 1.17. He laid bis right hand upon me, and faid, Fear not, Pfal. 138. 7. &

3. The high and exceeding great glory of God the Father, Pfal. 110. 1. Sit on my right hand; that is, in heavenly glory ful-'ly manifested. So in Acts 2. 34. Mat. 26. 64. Acts 7. 56. Heb. 1. 3. Ephel. 1. 20.

'4. Everlafting joy and blis in the life to come, Mat. 25. 33.

He half fet the sheep on his right hand.

Bight on Prov. 4, 25. Let thine eyes look right on; look to thy ways like a traveller, and look not aside, weigh thy actions before hand by Gods Word; keep the mean, and avoid both

the extremes. Annot.

18 ight well Pial. 139. 14. Very well. Annow.

18 ighteous One that giveth to every one that which is his own.

'2. One just, perfectly, and infinitely of himself, and in himself, doing always that which is righteous unto others; Pfal. 11. 7. The rightcous God loveth righteoufnefs. And Dan.

2. Equal, rightful. Thus the Judgments and Laws of God; are called righteous, Pial. 119. 7. Thy righteons judgments. Deut. 4. 8. Laws fo righteous.

3. One accounted righteous by imputation of Christ's righteousses unto him. Plal. 32. 11. Be glad ye righteous.
4. One that performeth just and righteous works in his

own person, though unpersectly, 1 John 3. 7. He that dath righteoufness is righteous. Gen. 7. 1. For thee have I feer righteous before me, Luke 1. 6.

'5. One that is just in his own opinion, an hypocrite, who Ppp thinks

6. One that is less faulty and blame-worthy than another Gen. 38. 26. She is more righteous than I.

7. One which suffereth injury without any cause given on his part, 2 Sam. 4. 11. See Exod. 1. 13.

Note, Not only he is righteous, that never did fin, but he "also who endeavoureth not to fin, and repenteth it being "done; and doth, and endeavoureth to do things not to be " repented of. Whose righteousness is not only privative, but " positive also, (i.) not only ceasest to do evil, but ceasest not to do good also; in whom grace is predominant over sin, and " fo righteouiness giveth him the denomination, as being more co in him than fin. Having as well the infused righteousness of " Christ's Spirit in him, as the imputed, Ezek, 18.5. Ila. 1. 16, " 17. Rom. 8. 12. 1 John 3. 7.
It's put also for Righteousness, Pful. 119. 138. marg.

16 (gbr: su 3 ] One righteous feemingly, in his own eyes, or in the eyes of others; outwardly, though inwardly an hypocrite, Ezek. 3. 20. & 18. 24. Annot.

Rightcous acts, 1 Sam. 17.7. Hebr. righteousnesses, or benefits,

Bighteons | Such as have Christ his Justice by faith put upon them, and are by the Spirit framed to uprightness of heart and manners, Cant. 1. 3. The righteous do love thee. See " warieht.

a righteous Parion | Either the Family or Kingdom of \* Abimelesh to be innocent in that cause. Gen. 20. 6, 9, 17.

\* Might roug ] One made righteous by imputation of Christ

his Justice, and endeavouring to approve himself to be so to himself and others, by leading constantly a righteous life Rev. 22.12. He that is righteous, let him be righteous still.

True and righteous] Rev. 16. 7. chap. 15. 3. Thou haft judged incorruptibly, in giving blood for blood, and fulfilled thy promise in revenging the blood of thy servants, Chap. 6. 11.

Bighteoufip Applied, 1. To judging, both God's, Pfal. 67.4. & 96.10. Jer. 11. 20. and the Magistrate's, Deut. 1. 16. who are to judge righteoufly, or judge justice; that is, just and righteous judgment, which is opposed to judging according to

the appearance, John 7. 24. Ayrs.

2. To living, Tit. 2. 12. which concerneth our carriage towards our Neighbour, as godly relatesh to God, and soberly to

3. To walking, Isa. 33. 15. which concerneth our life and conversation, being in Scripture compared to a way, and a walk. Pfalm 1. 6. Ephef. 2. 10. & 4. 1. 17, & 5. 8. we must walk righteously, Hebr. in righteouspies, in a continued course of righteousness and just dealing of all forts, Psalm 106.3. & 56. 1, 2. Annot.

Bighteeuinels] The Divine Effence, or God himfelf, who is righteousness it self; and the Author of all righteousness in

cothers, Jer. 22.6. Jehovah our righteoujnejs.
cour whole Justification, which is our deliverance from guilt and punishment of all fin; and our being accounted righteous by the righteousness of Christ imputed to us, I Cor. 1.30

Chrift is made unto us righteoufness. 'There is a glorifying righteousness of men in the world to come, and it is both perfect and inherent. In this life there is a justifying righteousness, which is not had but by faith, (such as Abraham had: ) it is perfect, but not inherent in us; it flicketh in Christs Manhood (as the subject) and is ours by imputation, Rom 4.4,5,6, 7, &c. Lastly, there is a righte-outness of sanctification, or sanctifying righteousness in this world also, which cannot be had, except we work (as Abra-' ham did:) this is inherent, but not perfect, growing daily by degrees unto perfection, Jam. 2. 21, 22. More briefly thus there is a righteousness in heaven, both perfect and inherent: a righteousness on earth, either persect, but not inherent, 'which is Justification; or inherent, but not perfect, which is Sanctification.

'2. The fidelity or truth of God, in keeping his promife · Pfalm 4. 1. O God of my righteousness, & 15. 14. My tongue shall fing of thy righteousness, 2 Pet. 1. 1. Ifa. 45.19. Psalm 36.7.

4. The benefits and protections of God, which declare him to be righteous and just of his word, Psalm 24.5. He shall receive righteousness from the God of his salvation. Here it may 'fignifie the reward and fruit of righteoufness, even eternal in heaven. Also the mercy, goodness, grace, and clemency of God, pardoning of fins, justifying, regenerating, saving, and procuring other benefits, as effects of his mercy, Pfalm 31.2 6 & 71. 35. 2;. I Sam. 7. 12.

'5. The perfect conformity of Christ his humane nature and life unto the will of his Father, which is called the ' righteoulnels of Christ, because it was in him as the proper ' subject : and the righteousness of Faith, because Faith is the

only inftrument to apprehend and receive it; and the righteousness of God, because only it can satisfie and answer the rigor of Gods righteous Law, Rom. 3.21, 22. The righteouf-nels of God is manifelt without the Law, and it is our justification before God.

6. The through conformity and agreement (in some part and measure) of our will and actions, unto the whole just Law of God, Rom. 6. 18, 19. Being free from fin, ye are made the fervants of righteoufnels, &c.

7. That just and upright dealing which is between man and man, Luke 1. 75. To serve God in righteousness and true holinels. And in all places where the word righteoufnels is joyned

with holiness and godliness. Also it figuifies Alms-deeds a chief part of righteousness, as Isa, 58. 8. Dan. 4. 24. 2 Cor.

'9. 9. 8. Righteoutness of Works and Faith, Rom. 9. 30. They followed not righteousness, yet attained righteousness; that is, the blind Ethnicks and Gentiles were far from feeking or once defiring the righteousness of works, for their life was ungodly and unrighteous, as Paul chargeth them, Rom. I. 20, 21, 000. Yea, and that in an high degree, as he accused them, Rom. 1. 25, 26, &c. Even so extremely evil and lewd were they, as to patronize and favor evil doers, Rom. 1. 32. against the light of conscience; and yet like hypocrites affected praise of honesty, by condemning others for such faults as they were guilty of, Rom. 2. 1. Nevertheless these unlust and wicked Gentiles, that lacked the righteousness of Moses Law, which flands in working, they did get a righteousness before God, by believing in Jesus Christ, who was made Justice to them of God his Father, accounting his Justice theirs by Faith.

9. The just and right distribution of punishment and rewards, by publick Governors, as also by God himself, Rom. 1. 23. 2 Thef. 1. 5. Pfal 72, 2. Then Shall be judge thy people with righteoujness, Acts. 17. 3 I. He will judge the world with righteoujness; that is, most righteously punishing the wicked, and rewarding the godly.

10. All righteous persons, 2 Pet. 3. 13. and all righteous or lawful Ordinances, Mar. 3. 15. 11. The manifestation of our righteousness. Deuteronomy

12. Any thing within or without man, that may be liked of,

or commended, Deut. 9. 4, 5. 13. A work of mercy, and Alms-deeds, Deut. 24. 13. Ifa.

14. Harmless and innocent dealing, 1 Sam, 26. 33

15. The state of a Common-wealth rightly constituted, Isa. 48. 18.

16. The equity of his cause, 1 Kings 8. 32. 17. Just dealing, Job 27.6. and a just action, Psalm 106.

18. All duties of the fecond Table, Luke 1. 75. Eph. 4. 24. 19. That which is opposite to all finful courses, 1 Cor. 15.34. 20. Christ, or doctrine of the Gospel, reaching righteousness by Chrift, Heb. 5. 13.

21. Eternal life, Gal. 4. 5.

There's a Civil, a Legal, and an Evangelical righteoniness. This last being inherent in Christ through imputation, becometh ours, and manifesteth its fruit in our Sanctification.

Bigbreouinels ] Rom. 1. 17. Airgioourn, righteoujnefs, fignifies not always the vertue of just dealing; but sometimes by a Metonymie, the matter about which that is conversant; the things which by law are required of any, and in performance of which his righteoufness consequently consists, Mat. 3.15. Phil. 3.6. Dr. Ham. Annor. h

Beeas-plate of righteouineis] Not a righteous breaftplate, as if it were an Hebraism, but a breast-plate which is righteousness, by apposition, Eph. 6. 14. Having the Breastplate of righteoujness; that is to say, the study and endeavour of keeping a good conscience, and of leading an holy life, which is to the foul of a righteons man, as a strong Breast-plate is unto the body of a Souldier, to keep off blows.

"In which righteouinels o wells | That in the world reflored at the judgment of the quick and dead, shall be place for righteoulness only, whereas now it is full of iniquity of all forts, 2 Pet. 3. 13. New heavens, and new earth, in which dwelleth righteousues. This some understand of the righteousness of Christ, according to that in Phil. 3. 9. Others of righteous persons, whereof the new heaven and earth shall be a place for habitation, it being heaven wherefoever Christ shall be; and the Saints must follow the Lamb wheresoever he go-

"Righteousness of Faith. 1. True sanctification in us, and of us by the Spirit of Christ, Rom. 10.6.

" 2. True satisfaction for us to God, by imputation of Christs merits to us, Rom. 1.17. b th of them to be believed by us, and by belief to be received into us, and therefore is faid to " be of faith, Rom. 10. 6.

"Righte-

Bigbreaufnels of Ged | The perfect fulfilling of the Law by Christ, which is every ones righteousness that doth be-'lieve, even to the full fatisfying of Gods ftrict justice, Rom. · 10. 2, 4.

T

R

The righteouinels of Gon | Rom. 1. 17. It's thus named. either because it is wrought and given by God in Christ Jesus; or, because he giveth it to shew himself righteous and true of his word: or, because we must refer it altogether unto God. there being in Man nothing whereby he may be justified: Or. for that we are thereby made righteous, not before men, but in the fight of God; or, because it's that righteousness alone which God in his most strict and exact justice approveth, or finally, because it is opposite to the righteousness of works,

Bope of righteouinels | Eternal life by the promise of God offered to the righteous, and given only to fuch as be justified by faith, Gal. 5. 5. Wait for the hope of righteoufness. Here is a double Metonymie :

First, of the Adjunct, hope being put for the thing hoped for; as Rom. 8. 24.

Secondly, of the efficient cause; for hope as an effect springeth out of the righteousness of faith, as the cause, which is here termed the hope of righteourners.

"To jubge in rightequinels | To govern in righteousnels, when God frameth his own to a rightness in all their life. as it is written, Pfal. 96. 10, 13. whereunto this Text alludeth, Rev. 19. 11. And he judgeth in righteousness.

Bighteoutnets of the Lawo That perfect uprightness in nature and actions, which is commanded in the Law of Moses; and was at first written in mans heart by the Law of Nature, 'Rom. 8.4. That righteousnels.

To tearn right couln is To profit in true righteousness and holiness, by means of Gods chastisements, Isa. 26.9, 10. The people will learn righteousness when thy judgments are in the earth. Chaftisements are as a bitter root which bring forth (in the godly, through the working of the Holy Ghoft) most (weet fruit of a just life. See Heb. 12. 11. as in Manaffes, David, Pfalm

\*Righteounnels of the Shafite The washing away of fins, by the Blood of Christ, with the imputation of his perfect obedience, to be our righteounels; whereof seeing we give Solution to the world, by finch good works as come from Sanctification, as we have an inward reftimony of it before God by faith; therefore it is in the plural number (aid, righteousnesses or justifications of the Saints, Rev. 19. 8. For the fine linnen is the righteousness of the Saints. See Rev. 7. 13. These places evidently shew, that the justification of the Elect is not from within themselves, but sticketh without in that external 'garment, Christ Jesus, whom they put on by faith, whereof their good works be fruits.

Gr. Righteon fneffes, that is, Good works which adorn Gods Servants, as much as fine linnen, or glistering garments do great men, Mat. 5.16 and do as conspicuously appear in their lives, as gorgeous apparel on the back or body of those that wear it, Rom. 13. 12, 14. Col. 3, 12. 1 Pet. 3. 3, 4. & 5. 5. Phil. 4. 5, 8.

Annot. This (fay fome) fignifieth a double righteousness given unto us.

1. The righteousness of Justification, whereby we are juflified before God.

2. The righteousness of Sanctification, by which we evidence our justification to men : Others say, it is an Hebraifm rather, by the plural righteousness, noting the most absolute righteousness which we have in Christ. So the Hebrew word is used. Ifa. 45. 24. Leigh's Annot.

Sun of riabreousness | Christ Jesus the Saviour of his Church, juffifying and ablolying the Elect from their un-righteoutness when they first believe in him; and executing the justice of God upon the wicked, which refuse and con-term him whom the Father sent, Mal. 4. 2. The Sun of rightoufness ihall arife. See verse 1.

Bighteouinels unto thee ] A just work , and pleasing unto God, Deut. 24. 13. It shall be righteousness unto thee, before the Lord thy Goa.

Bight coufness Most just and upright, Heb. 1. 9. Wrought righteoufness, Heb. 11.33. that is, that which was righteous in the fight of God. Annot.

Heb. 12. 11. It yieldeth the peaceable fruit of righteousness, unio them that are exercised thereby : that is , affictions and chaffisements which seize upon Gods children do leave after them a mendment of life, as the needle paffeth through the cloth, and leaveth the thread behind it. And correction is called an exercise, because it makes the faithful as certain Champions more strong and invincible in patience. Leigh's Annot.

Bightip Fitly, Gen. 27. 36. Well, with good reason, Luke 7. 43. Rightly dividing the Word, 2 Tim. 2. 15. Cutting the word aright. The Gr. term og Sorouew, is taken from the laying straight of high ways; or, from drawing the lines of Geo-

graphical Maps; or, from distribution of food at a table, to figuifie faithful dispensation of Gods word. It is a Metaphor taken from the Levites, who might not cut the Members of the Sacrifices without due consideration. Leigh Critic. Sacr.

Bigour | Exod. 1. 13, 14. or fierceness, force, hardness, cruelty. The Ifraelites were not to rule over their fervants with rigor, as the Asyptians ruled over them, Levit. 25.43.

The Hebrews describe it thus, what is rigorous service? it is service which is not determined, and service whereof there is no need, but the Masters purpose is to make him work, and only that he should not cease, &c. But it extendeth further, even to all over-much labor above that which is meet, and they are able; as the Greek here translateth, Thou shalt not rack bim (or afflict, tormen him) with labor, beating, iftheir work be not done, Exod, 1.14. & 5.7, 8, 14. and threatning with hard words, Ge. Ephel. 9.6. Aynsworth on Lev. 25. 42.

Bimmon A Pomgranate-apple, or exalted. A City, Josh. 15. 32. An Idol of the Syrians. It is derived from a root that implieth exaltation, for they exalted their Idol into the room of a god, 2 Kings 5 18. A rock, Judg. 21. 13. The Father of Rechab and Baanah, 2 Sam. 4. 2.

Bimmon-pares | The name of a place or Manfion, Numb.

ising Some of Brass, appointed for the use of the Altar of Surface of Bridgs, appointed to the died the Altar or Burnt-offering, Exod. 29.4. Some of gold for the Ark, Exod. 25, 12, 14, 15. for the Table of the Tabernacle., Ibid. 26, 27. for the Breaft-plate, Exod. 28. 23. and for the Altar to burn Incense upon, Exod. 30. 4. Some of siver, whereunto Aba-surrus his hangings were fastened, Esth. 1. 6. They were also used as an ornament unto the Singers, James 2. 2. and were a fign of one of worth or authority, Gen. 41. 42. and to give them a fign of love, Luke 15. 22. Herewith Abasurus sealed his Decrees, Efth. 2, 10, 12, & 8, 2, 8

'Bing of Gold | Rings made of Gold, which are worn on the hands for ornament fake.

'2. All things in Christ to be spiritually rich and shining, Canticles 4. 14. His hands like Rings of Gold fet with Chrysolite.

Bing-leabet] Πρωτος ins., a Military word. The Captain of the Vant guard, or he that goes next before the Standard. He that leads on the reft, Acts 24. 5.

18 ing-fitable Such of Labans Sheep as had spots on their

legs, where Sheep are usually bound when they are led unto the flaughter, or to be fhorn, Gen. 30. 35.

Binnah] A fong, or rejoycing. The Son of Simeon, I Chron,

Bit fe To wash, Lev. 15. 11. Biot Tit. 1. 6. 1 Pet. 4. 4. The word downa fignifieth two things.

1. Excess in expences, opposite to Frugality: And, 2. Excess in delights, (whether it be in mears or drinks, or the like) opposite unto Temperance; and it fignifiest these

vices in an extremity. Leigh. Crit. Sac.

Biorings Rom. 13.13. Whereby are understood nor honorable and moderate Feasts, Gen. 21. 8. Job 2. 1. but gluttonous and immodest, in which all manner of excess, wantonness, dancing, and immodesty is practised. D. Annot.

Biotous Is a companion of violous men, Prov. 28. 7. or, feed-eth gluttons, Annot. One that lavishly, dissolutely, prodigally, waltes his means, Luke 15.13.

1Rip ] To divide or cleave afunder, 2 Kings 8. 12.

is no j Spoken of Grapes, Gen. 40. 10. Fruits, Exod. 22.
29. Figs, Jer. 24. 2. Harvest, Joel 3. 13. Ripe or dried, Rev.

Bipbath | Medicine, or release. Then Son of Gomer, Gen;

18:12 To ftand upright, Pfalm 20. 2. To go forth, Genefis 19.23 marg. To be exalted, Prov. 28. 12. To shine, Mat. 5.45 To arise awake, Mat. 26, 46.

18412 I will vile now, Cant. 3. 2. or, let me rise now. This fignifieth a fittring up of grace in her, an increase of saith, love, 2cal, and fervency of Spirit, Nehem. 2. 12. 18. Palm 57. 6. Lam. 2. 19. Thus afflictions are profitable, that we may learn

Gods statutes, Psalm 119.71. Apply.

\* To tise out of the Dea To take beginning out of the tempestuous and troublesome estate of the Nations; out of which (as it were out of a Sea) did fpring at the first the Roman Empire, which ftories prove to have grown from the divisions of Kingdoms, Rev. 13. t. I saw a beast arise out of the Sea. Note, That out of the Sea of corrupt Doctrine, and the Clergy, which at that time taught it, did fpring the other Beaft, the Romilb Bilhop, and his Hierarchy, which for cruelry and violence is likened to a Beaft, as the Roman Heathenish Empire for like respect is compared to a l'east.

To rife up against, Eccles. 10. 4. To be moved to displeasure. To rife up before, Lev. 19. 32. To honor.

Biffen] Gen. 19. 23. Heb. gone forth, marg.

23:ffab T

Biffab] A sprinkling upon, or the dropping of an house. A #Blues | Statutes and Ordinances prescribed, which the Gr

translate, the Law thereof, Numb. 9. 3.

18 (thumb) A Juniper-tree, a Sound, or Noise. A Mansion or Place, Numb. 33. 18.

Biber A Brook, or Course of water, issuing out of the

Sea, or some great water. 62. The whole People of God dwelling in Jerusalem and The mine teopie of God awang in Jongues and Gray Pall A6. 5. There is a River whose Streams shall make glad the City of God.

3. The promifes of the Word, whereof the Faithful drink to their full content and refreshing, Plal. 23. 3. He leadeth me

by the pleasant Rivers, or ftill waters. 4. Abundance, Job 26. 6. Plentiful, Pfal. 36. 8.

5. The Clouds of Heaven, Pfal. 65. 9.

6. Plentifulness of Grace, Joh. 7.38.

7. Brook, Josh. 17.9. marg. 8. Valley, 2 Sam. 24.5. marg. 9. Euphrates, 1.Chr. 19. 16. marg.

10. Bottom or Dale, Ezek. 36.4. marg.

\*Biber of God | Store and plenty of Rain, fent of God. Pfal. 65. 9. The River of God is full of Water,

Biber Cuppeares ] The power and force wherewith Rome ( which is Babylon mystically, and in a figure ) doth defend it felf. Rev. 9. 14. Which are bound in the great River Euphrates. Some do understand this Empirates, of a famous River in Armenia, and will have the binding of the four Angels there, to be meant ( not of the Popili Force ) where the Devil lay bound, waiting by the power of that City to do much Michigan the Takih Army, driven through fear to refide near that Flood of Armenia ( called Empirates ) and for a c time shut up in Prison (as it were) and kept in Fetters.
Of this let the learned judg; the former I have allowed as the more received Exposition.

\*Dure Rivers Those most pleasant good things, and full of Joys, which the Faithful shall enjoy in the Kingdom of Heaven, whereunto men are brought by receiving that plen-tifully flowing Doctrine of Christ, with the which Christi-ans Hearts are refreshed (as a Citizen is refreshed with a Stream of pure and clear water, running through the City. Rev. 22. 1. And he shewed me a pure River of the Water of · Life.

Bibires of Matere] Clear running waters, about which Doves delight to be, Cant. 5. 12. His Eyes are like Doves by the Rivers of mater.

Bizpah Stretched out. The Daughter of Ajah, and Coneubine of Saul, 2 Sam. 3.7. & 21.8, 10, 11.

Boat | To make an hideous noise. Spoken of Water, Psal. 6. 3. The Sea, P(al. 96. 11. Lions, Ifa. 5. 29. Bears, Ifa. 59. 11. Men, P(al. 38. 8. Jer. 50. 42. The Lord, Jer. 25. 30. Joel 3. 16. The Devil, who is very terrible in his Temptations and Affaults, 1 Pet. 5.8.

Boar ng 1. The fearful voice of a Lyon, Ifa. 31.4. 2. The murmuring noise of the Sea waves, and great wa-

3. A vehement cry of one in torment, Job 3. 24. Pfal. 22. 1. & 32. 3.

"Boaring Lyon | Satan very terrible in his Temptations

and Affaults. 1 Pet. 5.6. ( To tab ] To take something from others by violence. Mat. 27. 44. Between two Robbers. So it is in the Original Greek

Text. Luk. 10. 30. They robbed him of his Raiment. confent of the Owners, at the appointment of God. Exod.

13. 22. Thou shalt rob or spoil the Egyptians.

It fignifieth also, violently to oppress and pluck by force, Lev. 19. 13. To devour, Lev. 26. 22. To steal, 1 Sam. 23. I. To take away from, deprive of, 2 Sam. 17. 8. To spoil, 2 Cor.

Bebbet ] 1. Such as violently taketh from others, Judg .9.25

A Burgler, Ezck. 7. 22. marg. 2. An Hunter, or Fowler, Job 18.9.

3. An ungodly, wicked, and unjust man, Job 12. 6. Jer-

Bebber | Ezek. 18. 10. or Breaker up of an House, marg. 'isobbers of the People] Certain obflinate Contemners of God, from whose Fear and Obedience they were carried by the subtilty of Philopater, but were overthrown by Antio-

thus. Dan. 11. 14. The Robbers of thy People.

Bobberp That which is unjuftly come by, and so gotten from others, Ifa. 61.8. Spoil, Amos 3. 10. marg. Injuriously derogating from another, Phil. 2.6.

Brbe j Exod. 28.31. In Heb. Megnil; in Gr. Hypodutes,

that is, an under-clothing. It was a long Garment worn next

under the Ephod. Ayriw.
Courtly Ornaments, 1 Sam. 18. 4. & 24. 4. A Linnen Eshod, I Chr. 15. 27. A Coat or Mantle, Job 29. 14. Virgins had peculiar Robes, 2 Sam. 13. 18. Kings, 2 Chr. 18. 29. Princes, Ezek. 26. 16. The Scribes, Luk. 20, 46

The best Robe, Luk, 15. 22. The Robe of Christs righteouf-

The Robe of Righteoufnes, Ifa. 61. 10. Christ who is our righteousness, Jer 23.6. I Cor. 1. 30. or, his righteousness to us, and made ours, Phil. 3.9. Or inherent righteousness exercised and discovering it self in the lives of Gods People, Psal. 132.9. Eph. 6. 14. Rev. 19. 8. Or Gods beneficence and Bounty, with the fruits of it, conferred upon his Church, his Spoule, in a just, that is, in a full, ample, large, and liberal manner and measure, Luk. 6. 38. Annot.

white Robes were given, &c. Rev. 6. 11. Their Innocency was cleared, and they made perfectly happy. Annot. A cloathing of Princes in their great Solemnicies of Coronations and Triumphs, fays Eufsbius. They were wont to to dignifie Servants at their Manumissions with white Apparel, in token of their new Liberty and Preferment. In the primitive Church one of the Ceremonies of Baptism was this, That the baptized person had a clean white Garment put upon him, with these words: Take this white Garment, and keep it unspotted until thou be presented before the Tribunal of Christ. The Churches meaning was, he should continue in that Innocency he received in Baptism. The whole Easter Week also, Christians wore white Apparel, (they were baptized then ) and more white after. The Week somewhat after Easter was called Dominica in albus, and whit-sontide from white. Leighs Annot. white Robes noteth their Justification, and Peace obtained, for the Robes are only made white by Christs Blood. Chap. 7. 12. Bernard.

(15 ock ) A ftrong defenced place of ftone, ferving for fafety against Enemies and Dangers. I Sam. 14. 4. There was a (harp Rock on the one side. Also, a firm and safe estate, Pfal.

40. 3. art my Rock; that is, fuccor and defence. In common dangers men did fly unto Rocks for fafety.

3. Chrift Jeius, who is called a Rock in two respects:
1. Because we have from him our Soul-refreshing; as water gusht out in the Wilderness, to refresh the People being thirsty. 1 Cor. 10. 4. The Rock that followed them was Christ.

2. Because he alone strongly sustains and beareth up his Church, built upon him by Faith, as a House upon a Rock.
Mat. 16. 18, upon this Rock will I build my Church. The Papists which expound this not of Christ, believed on and confessed by Peter, but of the person of Peter, they deal reproachfully by Peter, but of the person of Peter, they deal reproachfully with Christ by lifting the Creature and Servant of Christ, into the room and place of his Creator and Lord. Also salf-ly with the Text, which saith not [upon this Peter] but [upon this Rock] that is, not upon thee Peter, but upon my self (as a Magustine expoundeth it.) Lastly, they offer wrong, and deal injuriously with the Church, to build it upon so feeble,

 deal injuntoully with the Church, to build it upon so feeble, frail, and weak a Rock as Peter, who failed more often than
 any of his Fellow-Aposses
 Add unro all this, that the Gates of Hell prevailed against the particular Faith of Peter, and that there was a Church tefore Peter either was born, or did believe; and that sundry
 Popes, (Peter Successes, as Romaniss say) were Apostates from the Faith, and Atheifts; therefore unfit to be the Head and Rock of the Church. Wherefore by the Rock must be meant, either Chrift, or the general Faith which Peter confessed, as the Scriptures, Fathers, Greek, and Latine, yea and
the Populh Writers, even Bellarmine and Baronius are forced to affirm. Finally, whereas there is no Argument to be drawn from Metaphors and Allegories, except the Scriptures elsewhere speak the same thing in plain words; and the Scripture no where plainly writeth that Peter is Head of the Church, therefore it is not to be concluded from this Metaphor.

4. Such comfortable succor as godly Princes do afford to good men, oppressed by the wicked. Isa. 32. 2. As the shadow of a great Rock in a weary Land.

Abraham and Sarah, of whom the Ifraelites were begotten and born. Ifa. 51. 1. Look to the Rock whence you were bewn, &c. An Allegery from a Quarry of Stones, very fit-ting to the Argument of the Prophet, which is, to comfort the Church, being fore affiicted, and brought almost to nothing: For which purpose, the People so wasted are willed to look back upon their Parents and Progenitors, Abrabam and Sarah, who in their old age and barrenness did bring forth a Son by vertue of Gods Promise. So the Church in their extream distress, should feel the same vertue for their deliverance and fafety. See vers. 2, 3. thus expounding it.

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6. Unfruitful and flony-hearted Hearers, Luk. 8, 12.

7. A fure and immovable Foundation, Mat. 7. 25. 8. A fafe place, Numb. 24. 21.

9. A most barren and unfruitful place, Job 29. 6. Pfal. 31. 16.

1. 10.
10. Flint, Job 28. 9. marg.
11. Strong place, Judg. 6. 26. marg.
How Rocks represent Christ, the nature of fin, Gods Elect, rocky hearts, and ungodly men, with fundry other things. See Rocks improved, by Mr. Prynne.

"Borts of ages ] A perpetual never failing Rock , Ifa-26. 4.

upon this Rock I will build my Church, Mar. 16. 18. For the understanding of this so much controverted place, see Cameron Myroth. Evang. where it is handled at large.

'Bod A little Twig or Wand which was wont to be carried before Princes and Rulers, as a fign of their Authority 'and Dignity. This is a civil Rod.

'2. Correction, Discipline, Punishment, 1 Corinth. 4.21 Shall I come to you with a Rod? This is an Ecclefiastical · Rod.

43. Afflictions, wherewith God chafteneth his Children for their amendment. Pfal. 89. 32. I will visit their Transgresses ons with a Rod. Job 21. 9. This is a Divine Rod, which is 'either for ruling or correcting, Ezek. 20. 37. Mic. 7. 14. Pfal. 89. 33. And for the rebellious God hath an iron rod, 'Pfal. 2. 9. Lam. 3. 1.

4. That which one is be aten with, Prov. 13. 24.

5. Power, Pfal. 2. 9. 6. The preaching of the Word and Gospel, Pal. 110. 1

7. Government and Authority, Pfal. 125. 3. Ifa. 14. 29. 8. The Kings of Affyria, Ifa. 10. 5, 15. and of Babylon. Lam. 3. 1.

9. A Perch or Pole to measure with, Jer. 10. 16.

10. Junius translates Rod, tribus.

11. Kingly State and Dignity, Jer. 48. 17. 12. A Governor, Ezek. 19. 11, 14.

1800 I Cor. 4. 21. The pass G., or Red here is the power of inflicting punishments in the Apostles of death it self, as on Ananias; of diseases, as on Elymas; and so the Hebr. word MOD, for \$\rho\_{2\beta\_{2\beta\_{2\color}}}\$ is rendred \$\pi\_{2\color\_{2\color}}\$, as firipe, Ia. 10.

24. and is all one with \$\rho\_{2\color\_{2\color}}\$; founge, Mar. 3. 10. And contrary to this is the Spirit of meekness that follows here, mercifulness in not inflicting that sharpness on them, upon sight of their speedy reformation, which by threatning here he desires and hopes to produce, before his coming to them personally. Dr. Ham. Annot. b.

\* 1803 for 3 rg(t) The King of Affria, whom God would use (as a Father a Rod in chastisting his people, Isa. 10. 5.) Bed of Iron A mighty over-ruling power, subduing and \*compelling to obedience, or crufting them in piecs (as a Veffel of earth's broken ) which obfitnately rebel. Rev. 2. \*27. And he shall rule them with a Rod of Iron.

Corule with a Ben of Iron | To bridle ane beat down with strong unresistable power such as shall stubbornly strive \*With Itrong unrethrance power, juich as inail munourniy itrive againft Christ and his Church, being now in Earth glorious'ly restored. Rev. 19. 15. He sall rule with a Rod of Iron.

'Bod and Staff] Hard and cruel Government, Isa. 14.

5, 20. Staff of God The direction of Gods Spirit and Word, leading and reftraining us; or, (as some think) the Providence of God in his Word, Corrections, 'and Deliverances. Plal. 23. 4. Thy Rod and thy Staff comfort me.
The Rod of thine Inheritance, Plal. 74.2. or the Tribe, marg.
'Bod of Gods Bower] The preaching of the Word,

whereby God is mighty and powerful among his people. Pfal. 110. 2. Thou (halt fend the Rod of thy Power. See Scepfer.

1802 Is a swift Beaft, 1 Chr. 12. 8. often pursued by the Hunters, whom by its swiftness it endeavoreth to escape, Prov. 6. 5. Ifa. 13. 14. Hereunto is a Wife compared, Prov.

160e My beloved is like a Roe, Cant. 2. 9. for swiftness, 2 Sam. 2.18. and for pleafantness, Prov. 5. 19. shewing the readiness of Christ to help her, and the speed which he maketh. Aynsw.

4. 23. They see as well in the night as in the day. Being purfued by Dogs, they hang on Rocks ready to fall, yet have no harm, whereby they deceive the Dogs. When they are cha-fed, they defire to run against the Wind, because the coldness of the air refreshesh them in their Course, and therefore Hun-ters place their Dogs with the wind. They are often taken by the counterseiting of their voice, which the Hunter doth by taking a Leaf and hiffing upon it. They are very fearful.

Bogelim A foot, Foot-man, fearching out, a fearcher out, an accuser; or after the Syrian , custom. A City , 2 Samuel.

17. 27.

18.00gab] Filled, or exact n with talk, or filled with sparation. The Son of Shama: 1 Chr. 7.34.

18.01] 1. To take away, Gen. 29. 8. Mar. 16.3.

2. To turn over and over a stone, Joh. 10. 18. Prov. 26. 27.

3. To wrap round, Isa. 34. 4. 4. To tumble, Mic. 1. 10. Jer. 51. 25.

Bolled I have rolled away the reproach of Egypt, Josh. 5. 9.

1. Thave freed you from that Shame and Dishonor which did lye upon you, whilst you were bound Slaves in the Land

of Egypt.

2. The Egyptians Reproaches which they cast upon the 15raelites whilst they were in the Wilderness, as if there they should have been consumed.

3. The wicked Religion of Egypt, with which they were infected and corrupted by living and converfing with them.
4. The Reproach which did lye upon the Egyptians themfelves being out of the Covenant.

5. The Reproach which the Ifraelites had contracted in Egypt, when as living among them they imitated their evil manners, and were tainted with their Superstitious and false Wor-

fhip, Annot. 6. Their defire to return into Egypt, Numb. 14.4. which occaffoned their Parents to neglect Circumcifion which was a re-

proach unto them. Botter | Ezek. 30. 21. That wherewith a Plaifter or Sear-

cloath is bound upon a broken or strained member. Boiled together | Rev. 6. 14. An allufion to the manner, or fashion of Books then in use, which were wont to be rolled up as our Inventaries, and were thence called also Volumes, Isa. . I. Jer. 26. 2. Ifa. 34. 4. which also being rolled up, were brought into a narrower compass; nor did the things written in them then appear. Annot.

A rolling thing. Thiftle-down, Ifa. 17. 13. marg.

180:19 Chald. Books, Ezr. 6. 1. marg.

Beman | 1. One fo by Nation, Act. 25. 16. & 28. 17. Joh.

2. One that had the Priviledg of a Roman, and under the Law and Protection of the Romans, Act. 16. 21, 38. & 22.25. & 22. 27**.** 

Bomanti-ever | Exalting aid, or, I have exalted my Palace.

The Son of Heman, 1 Chr. 25. 4.

18oute] Prevailing, mighty, firong, exalted, or high. A Ciry,
Act. 2. 10. & 18. 2. See Babylon.

1Boof | Or rafter, or Beam, that is, House made with Rafters, a part being put for the whole. So the Gr. hath, under the Roof of my Rafters, but the Chald. faith, of my Habitation, Gen. 19.8. Ayrifw.

Their Roofs were so made that they might walk thereon, Josh. 2. 5. Judg. 17. 26. 2 Sam. 11. 2. having Battlements about, for fear of falling, Deut. 22. 8. Hereon Idolaters bur nt

incense, Jer. 19. 13. & 32. 29.
This is also spoken of the Mouth, Job 29. 10. Psal. 127.6. In is is also looken of the Mours, 165 29. 10. Plal. 137.6.

'Bood of the Bourts] That which proceedeth out of the mouth; to wir, the Holy Doctrine of the Lord, which the 'Church doth publish. Cant. 7. 9. And the Roof of thy mouth like good Wine. Or, thy Palate, which for ones own use, is to take and discern, Job 34. 3. but for others, is the Instrument of Speech, Prov. 8. 7. This latter use seemeth here to be meant, they here Refers to with her Seeds and Doctrine should be like that her Palate, to wit, her Speech and Doctrine should be like good Wine to comfort and revive bitter and heavy hearts.

Prov. 31. 6. Aynfar.

The wicked breath Poyfon from their Mouths, and their Grapes are Grapes of Gall, not of goodness, Deut. 32. 32. but the whole communication and speech of Sion is gracious and healthful, like generous Wine, which reviveth and glads the heart, both for the gust and tast of it, fit for the use of edifying: and also for the smell and odor, which is not contagious and loathform, but full of Delight and Pleafure, as proceeding not from rotten and corrupt Lungs, but from a found and sanctified heart. Annot.

Moom ] 1. A place to be in, Gen. 24. 23.

2. In flead of, 2 Sam. 19. 13. 1 King. 2. 35. 3. Space to go in and out, Pfal. 31. 8.

4. A Seat, Luk. 14. 8.

5. An Office, Act. 24. 27.

6. A Nest, Gen. 6. 14. marg. 1800t] That whereby Herbs and Plants are firmly faftened to the Earth.

 Stedfastness, or conftant and unmovable stableness. Mat. 13. 6. Because it had no Root. Col. 2. 7. Rooted and built in Christ; that is, firmly settled and fastened unto him by Faith, as a Tree by the Roots.

'3. The beginning and cause of a thing. 1 Tim. 6. 10. Defire of Money is the Root of Evil.

4. Christ.

4. Christ, Isa. 11. 10. Also Parents, Isa. 14.30. Dan. 11.7.

5. Strength, Ifa. 14. 30.
6. That which is left to sprout forth, Ifa. 14. 29.

7. Some original fin or evil, as herefie, or other mischief, which as a root spreadeth forth, He's. 12. 15.

3. The flock whence one cometh, Rev. 5. 5.

9. Prosperity, Isa. 5. 24.

11. Foundation, Job 28. 9. Boot and bud | Parents and children, old, young, firm and infirm among the people, with all the ornaments and adjuments publick and private, it should all be overthrown without recovery, as a tree rotten at root, which cannot grow any more; fo should all Israel and Judab be in the day of the Lords wrath, Ifa. 5, 24. Their root shall be rottenness, and bud fhall be duft, orc.

Boot of bitternels | Some herefie, or grievous fin, which (like a bitter root) bringeth forth bitter fruits of defilement in the conscience, and disquiet to the Church, Heb. 12.15. Let no root of bitternels foring up.

Bont and biefforn | Either Parents as root, and Children as flowers; or all their prosperity and felicity to come to noching, Ifa. 5.25. Their root (hall be rottennels.

'Root of Jeffe] Christ Jeius, who according to the fielh came of David the Son of Jesse, Isa. II. 1. A graff shall grow out of the root of Felle.

Boot of David (as he was man) and is the root, spring, and sountain of all life and salva-tion to David, and all the Elect, Rev. 5. 5. The root of David.

One of the feed of David, Mat. I. I. Rom. 1. 3. Not the root from whence David sprang, but a branch that sprang from David, as from a root, Ifa. 11. 1. Acts 12. 22. Chap. 22. 16. and yet from whom as from a root, or a branch that both hath a principal life in it, and a power also to convey the same also to others; life and health spiritual accrue also to David, Matth. 22.43 . Annot.

© 0 root sut] To pluck up, Prov. 2. 22. marg.
© 0 root up] 1 Kings 14.15. To pluck up, D. Translat. Mat.
13.29. To pluck out, D. Translat. Mat. 15.13. Gr. plucked out

Bopee Used for binding, Judges 16. 11. Drawing, 2 Sam. 17. 13. for ships and boats, Acts 27. 32.

The putting of ropes upon their heads, was to move compassion and procure pity, 1 Kings 20. 31.

2. Christ Jesus (like to a Rose) for spiritual fairness and

comelines, Cant. 2. 1. 1 at the Role of the field.

If we understand this of Christ, it signifies the excellency of graces in himself, which he readily communicatesh with his

A Roje delighteth in shadowy places, orient of hew, cold of complexion, but passing redolent, and of comfortable condition; such a flower is Jesus; most delighted in temperate places; for hew, the chiefest of ten thousand; a cooler to the conscience, but passing savory and comfortable to the distressed

patient. Clapham. I am the Rose, or the stower, or the bud of the Rose, which is the Prince of flowers, both for beauty and scent, and most fitly represented Christ, in comparison of whom nothing should be fweet or delightful to us, for he is the glory and ornament of his Church, whose beauty and sweetness shall never fade. He is despised and trod upon by the wild Beasts of the world, but the Saints honor him, and wear him in their hearts, and deck their fouls with his graces, and benefits, as with Chaplets of immor. tal Rofes. Annot.

But if of the Church (as fome do) it sheweth her graces re-ceived from Christ, whereby she is lovely and delightful, for sweet odor and beauty, Hos. 14. 7. Aynsw.

The Rose is 1. lovely for beauty.

2. Sweet for smell; comforting both heart and brain.

3. Wholesome for use and medicinable. Cotton.

180fe The feveral kinds hereof, with their feveral uses in phyfick, are known unto many every where.

Ber (moath role up for sher and sher] Rev. 19. 3. Her eternal vengeance. The like words are in Ita. 34. 10. An allu-

from to the destruction of Sadom, Gen. 19. Bernard.

She is irrecoverably lost. Or, for her smaak, &c. and then the meaning will be. The Saints shall ever be mindful of the fall of Rome, to praise God for it, as if they saw the smoat of it always, to put them in mind of that fire that burned it down.

1Boft) A heard, or top, or the beginning. The Son of Benja-

min, Gen. 46. 21.

180ft The Paschal Lamb was to be rost with fire, Exodus 12.2. Ignifying thereby the Agony of Christ in the Garden, that they might with the best advantage for their lives run her and the wrath of his Father, which he endured for our fins.

Abab and Zedebiah two false Prophets were by the King of Ba
18 nl Dp. Of a fresh complexion in the due mixture of white bylen rosted in the fire, Jer. 29. 22.

R Co roft ] Jer. 29. 22. or burn with fire. Annot. 3 toff | Ila. 44. 16 . Rofted flesh.

Bot To fall, Numb. 5. 21. marg. To be spoken of with

Motifain and difference, Prov. 10. 7. To consume, Isa. 40. 20.

Motten Jer. 38. 11. worn, filth, prifted, D. Annot.

16 ottennets Incurablenes, Isa. 5. 24. A worm, or that which causeth putrefaction and rottenness, Hos. 5. 22.

Bobers | 1 Chron. 12. 21. The word is not in the Hebrew

1Bot. 76] Strong, Deut. 21.4. Stiff, or boisterous, In. 27.8. Rugged with hills, clods, flones, or other eminencies, Ifa.40.4. Gliftering, Jer. 51. 27. Chald. or with flings or prickles, 2ccording to the Latin. Of hair, Zech. 13.4. marg.

Boughlp | Hardly, 1 Kings 12. 13. marg. See Gen. 42.7 18 aut | Such materials then in use (correspondent to those now in use with us) which being fitted for writing, and written in, might be rolled up, and unrolled, as occasion was to make use of it, Jer. 8. 1. The sheets were either glewed or fowed up sheet after sheet, the head of the sheet following to the tail of the foregoing, as our long Inventories oft are, and fo rolled up, the whole body of it, from the head of the first fheet to the end of the last. See Annot. on Jer. 36. 2.

Round Lev. 19. 27. Cut round, compais, make a roundness of the hair. Some take this to be a compassing the head with a garland, as was in use among them that celebrated the Feats of Bacchus; or some singular cutting of one corner of the head round, in the manner of a circle, (as the Agyptians (it may be) had their crowns fhaven or else in the manner of a half-moon; or of crifping or curling round the hair in some corners of the head, &c. Annot.

Bound | Spoken of Manna, Exod. 16. 14. The molten Sea. 1 Kings 7. 23. The laver, 1b. 31. The compals in the top of the base, 1b. 35. The top of the throne, 1 Kings 10.19. A goblet, Cant. 7. 2.

Bound about ] To be compassed, Pfal. 88, 17.

Bowle To provoke, Gen. 49. 9. Who finall rouse him up? His enemies shall so fear him, that they will not dare to rouse or

18 uto | An order or rank, Exod. 28. 17, 18, 19, 20. 1 Kings

(Et o roto) Spoken of Mariners or Watermen, who with their pars force forward with violence their ships or boats, Mark 6.48.

To dig. Jonah 1. 13. marg.
Knowel Thy rowers have brought thee into great waters, Ezek.
27. 26. The ruine of Tyre. Thou hast been like unto a well furnished ship, brought into the main Sea of greatness, riches, and power by thy Governors, and there left to fuffer shipwrack.

Bopal City Joh. 10. 2. City of the Kingdom, marg. Bopal printiped Such as by Christ the High-priest, and King of his Church, are made Kings and Priests unto God, 1 Pet. 2.9. Rev. 1.6. Exod. 19. 6.

Seed ropal 2 Kings 25. 25. Seed of the Kingdom, marg. Bonal (Cline ] Efth. 1. 7. Wine of the Kingdom, marg. There's also mention made of,

Royal apparel, Efth. 5. 1. Royal bounty, 1 Kings 10. 13. Royal commandment, Esth. 1. 9. Royal crown, Esth. 2. 17. Royal dainties, Gen. 49. 20. Royal diadem, Isa. 62. 3. Royal estate, Esth. 1. 19. Royal bouse, 2 Chron. 22. 10. Royal law, James 2. 8.
Royal majesty, 1 Chron. 29.25. Royal pavilion, Jer. 43. 10. Koyal statute, Dan. 6. 7.

Corub] Luke 6. 1. To diminish, make thinner, break in pieces, which is the fignification of do, whence the word in the Text is derived.

Bub] As the Disciples did the ears of corn, Luke 6. 1.

Bubbilb An heap of dust, Nehem, 4. 2, 10. Rubies | A precious stone of a red colour, appears, Lam. 4.7. hole clear and vegetous reducis inclineth rather to the colour of blood, than of fire. Annot. Some render the word pearls, fome carbuncles; and some other would have it coral. Ibid.

Budder bands The Rudder is that piece of timber, which hanging at the Stern-post of the ship, is as a bridle to direct the course; this they had bound when they would drive (Acts 27. 15.) or let the ship go whither wind and tide would carry her; but now, because they would have it to direct the ship,

and red, 1 Sam. 16. 12. Spoken of Christ, Cant. 5, 10. Of the Nazarites, Lam. 4. 7.

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Budop One of a lively colour, fresh and red.

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'2. One goodly, glorious, strong, of perfect health every way; fuch an one was Christ, Cant. 5. 10. My well-beloved is e white and ruddy.

Christ is here as a goodly young man, as in an Image purtrayed, by his vifible qualities, his colours white and ruddy, as they shew the best temperature of man, so here they may fignifie in Christ,

1. His God-he ad and Manhood; for God in vision hath appeared all white as from and as pure wool, Dan. 7. 9. and Christ in his glory had his face (hining as the Sun, and his raiment white as the light, Mat. 17. 2. and in him dwelleth all the fulnefs of the God-head bodily, Col. 2. 9. Man had his name Adam. of Adamab, the red mould of the earth, out of which he was taken, Gen. 2. 7. and Christ (who is here Adam red) is the last Adam, I Cor. 15.45. and was partaker with his children of flesh and blood, Heb. 2. 14.

2. White, denoteth his innocency in himself without spot of fin : red, his finful case by imputation , 2 Cor. 5. 21. and so these two colours are used to fignific finfulness and innocency. Ma. 1. 18. and confequently red betokeneth his sufferings to the shedding of his blood, as white doth his victory, peace, joy, and comfort in God, Rev. 7, 9, 13, 17. Eccles. 9. 8. And in respect of his administration, white setteth forth his grace and mercy to repentant and believing finners, whom he justifieth. fanctifieth, and will bring into glory . Rev. 19. 8, 14. and rea his justice in punishing and doing vengeance on his enemy, See Ila. 63. 1, 2, 3. Rev. 19. 13. Aynfw.

18 une i Journs, 2 Cor. 11.6. (whence cometh our English word, Idiot) plain and ordinary, as who did apply himself to vulgar capacities. St. Paul lacked not that kind of eloquence, which was meet for an Apostle of Christ, and fit for the Gofpel, but he willingly wanted that painted kind of speech, and affected strains, which the false Apostles so much bragg'd of.

Buttments | The first beginnings in any science, which be

first to be learned, Heb. 6. 1.

2. The Jews Ceremonies and Rites, or any other external humane observations urged with an opinion of merit, necesfity of falvation, and as part of Gods fervice, Gal. 4.9. Weak and beggarly rudiments, Col. 2. 8.

'The whole Law of Moles (especially the ceremonial) hath ' thereby to call the world to a more full knowledge of himfelf. as by beginnings and principles we are brought to more exact knowledge of Arts and Sciences. For the promifes under the Law were very dark, covered with Ceremonies, (as with a veil or curtain drawn before them) fnewing and pointing at
Christ afar off. In a word, the whole discipline and government of the Mosaical Law, was very rude, agreeing to such as were rude, until the time that the Holy Spirit should be ' poured out with full horn (as it were) upon the body of the 'Church, gathered of Jews and Gentiles, as was promifed,

'Joel 2. 28, 29, and promifed by Chrift, John 7. 39.
'Mofaical or Legal Ceremonies are termed weak and begegerly, being confidered in themselves apart from Christ, and by the falle opinion of the feduced Galatians, who by attri-buting grace, holiness, and merit unto them, shewed plainly how poor and needy they were. For to turn and fall from ' Christ to any Ceremonies, or to any good works whatsoever, though proceeding from faith, as if any falvation in whole or 'in part, were derived from them, it is to follow emptiness ' and beggery instead of the fulness of Christ riches, in whom 'all the treasures of life be hid.

Budiments | After the rudiments of the world , Col. 2. 8. Hereby may be understood those imperiest ways of piety and The former consisting of 23 Judges in every City, the latter of restruction, which either the Jews or Gentiles adhered to before 12 in Jerufalem. The greater Sanbedrim was made up of the Christ, or before receiving the faith of Christ, especially the Gentile doctrines noted by Philosophy at the beginning of the verte, and the worshipping of Angels, vert 18. but with all the fewish obstructes and observations, verte 14. & 16. For it is certain, that the Gnosticks Divinity, which through this whole chapter is peculiarly noted was a composition of fudatim and Heathenism both, and those dostrines of theirs, which they laboured to impose on Christians, are here express by the rudi-ments (or elements) of the world, and so verse 20. though Gal.4. 3, 9. whe re the matter confines it to the Mo(aical Law, it fitly belongs to that only. D. Ham. Annot. b.

Bue An herb well known, and experimentally found available against poison, pestilence, and sundry diseases, Hereof tithe was paid, Luke 11. 42.

Bufus | Red. The Son of Simon a Cyrenian, Mark 15. 21 One of whom Paul maketh mention, Rom. 16. 13.

Bu-bamab] Having obtained mercy, Holea 2. 1. marg. Bune] 1. The cause of ruine, 2 Chron. 28. 23.

2. Destruction, Prov. 24.22. Isa. 23.13.

A most poor estate, Isa. 3.6. 4. Utter overthrow, Ifa. 25. 2.

Decaying and faln down, Amos 9. 11. Acts 15. 16.

Such a fall, as is an overthrow and destruction, Luke 6.49. Butne | ferusalem is ruined, Ifa. 3. 8. Brought to ruine, come to confusion. Or, as some, bath stumbled, as Palm 27.2. & 8.15.
According to that of the Apostle, Rom. 9. 32. & 11. 11. See

Ruinous heaps] Ifa. 37. 26. or heaps overgrown with grafs, weeds, shrubs, and other like trash, as waste places are wont to

Bule Government, Divine or Humane, Civil or Ecclefiaflical; as Ruler fignifieth any Governor, and to rule is to govern, I Tim. 5. 17. Elders that rule well. Rom. 12.3. He that ruleth with diligence. Exod. 22. 28. Thou shalt not speak evil of the Ruler of thy people. Exod. 18. 21. Appoint fuch to be Rulers over thousands, I Tim. 3. 5. figuifieth one that governeth wisely, causeth every one in the family to do his duty.

'2. The direction of the Word of God, as a rule to go and work by, Gal. 6. 16. As many as walk according to this rule (or canon.) Hence the Scriptures are called Canonical, because they contain and give a perfect rule of faith and manners unto the Church, which is bound obediently to walk according to this rule, and to give testimony to it, and not by her Authority to over-rule it, and the fense of it, as the Romanists do, and profess to do without blushing.

Line, 2 Cor. 10. 13. marg.

3. Line, 2 Cor. 10. 13. marg. Bute Let us walk by the same rule, Phil. 3. 16. Kayay in the Bute Let us walk by the same rule, Phil. 3. 16. Kayay in the Stadia fignified the white line that marked out the path wherein they were to run, and so auta sorxer ravous here, is to go or run by the same line in that path, never stepping over, or out of it, lest they lose all. And thus are they most concerned to do, that are before other men; and if they have but this one care, are not likely to miscarry by any thing else. That which is most contradictory to this in our Christian race, is dividing into factions and sides ; peace, unity, and charity being the white , within which they are commanded to walk; and therefore it follows, that they should to duro pegvery, mind the same thing, live in unity and amity, run all the same way, to the same end, and be all fellow-followers of the Apostle, verse 17. Dr. Hammond. Annot. k.

Co tule Is given to God, Dan. 4. 26. Chrift, Pfalm 110.2. an Husband, Gen. 3. 16. an elder brother, Gen. 4. 7.

It fignifieth also to be armed, Kiss, Gen. 41. 40, marg.

To rule Col. 3.15. The word Beagsion fignifieth properly to rule after the manner of a Judge, or an umpire. It is taken from the cusiom of the Heathen, who in their publick games of wrestling, &c. had some who sate as Judges, who ordered the runners or wreftlers, and gave to them that run best some re-

This word is also rendred by muleatow, Mat. 2 6. Acts 20. 28. Rev. 7. 17. but fignifieth according to subject matter spoken of either to rule, or feed. In John 21. 16. it being spoken of a spiritual pastor, it cannot be so meant of ruling, as a King, but is to be understood of feeding as a spiritual pastor, by dostrine,

Bule ] Heb. 13.7. Remember them which have the rule over you,

or, are the guides, marg.

Buler A Prince, 2 Sam. 8. 18. marg. A Governor, John 2. A Judge, Acts 7. 27. A deliverer, Acts 7. 35.

There's a Civil Ruler, 2 Sam. 23. 2. (whether Supreme, or Subordinate, 1 Pet. 2. 13, 14.) an Ecclefiaftical, Acts 13. 15. A Spiritual, Eph. 6. 12.

Buler A certain ruler, Mat. 9. 18. There was among the Tems the leffer or the greater Sanhedrim or Consistory, Mat. 5. 22. chief Priests, and Elders, or Presbyters of the people (call'd oft the Elders of Israel) and the Scribes of he prople, Judg. 5. 11. (or in the Chald Par, the Scribes of Israel.) They of the lesser Consideration ftory were call'd Rulers, as here Dr. Ham. Annot. g.

One of the Rulers of the Synagogue, Mark 5. 22. Surangy here fignifieth the leffer Confiftory, among the R lers whereof, though there was generally one chief in learning, and proportionably in authority, yet because the rest had power of jude-cature there, with and under him; therefore not only he, but the rest also are all contained under the common name of Rulers of the Synagogue, both here, and Acts 13. 15. A difference there is between the Rulers of the Synagogies and those that are called the Rulers of the people, but no more than this. The former are those in particular Cities, but the latter those of the Sanbedrim in Jerusalem. Both of them are in other places called fimply Rulers, as Mat. 9, 18, 23, Luke 18, 18, and in other places, when the context belongs to Jerujalem, as Luke 23. 13, 25. John 7. 26, 48. it's clear that the Rulers called

fo fimply, must be those of the great Sanbedrim. Idem. An-

Bumab] High, exalted, or caft away. A City, 2 Kings 23.36° \*\*Mnmble\*\*] Jer 47.3. Charjots were then much used in war and fight, Exod. 14.7.25. Judges 4.3. Of the noise of winofe wheels, the Prophets meaning is here, as Ifa. 5. 28. of their Gwiftness

1Bumo? Fame, voice, or report, Ifa. 37.7. Luke 7. 17. 1Bump That part of a beaft that joyneth unto the back-

bone or upper part of the tail, Lev. 3. 9.

To rtin With great speed and celerity to pass through a race until they come unto the goal. 1 Cor. 9. 24. They which run in a race run all.

' 2. To keep and hold on the race of Christianity with diligence and conftancy, until we come to the end of it. 1 Cor.9. 24. Sorun that ye may attain. Heb. 12. 1. Run the race that is fet before us.

3. To break, Pfal. 18. 29. marg.

4. To make hafte, Prov. 1. 16. 2 Kings 4. 22.

Eagerly in affection to be carried after, 1 Pet. 4. 4.

To pass without let, Pfal. 147. 15.

7. To labor with earnestness, Gal. 2. 2. 8. Speedily to go forward, Gal. 5. 7.

To run after Cheff] To defire and endeavor more and more to be joyned unto Christ, and yield him better and greater obedience, Cant. 1.3. Draw me, we will run efter

To run after in the holy idiomes is to cleave unto Christ, and To it's an act of faith; or to deny our felves and observe him, not ftep before him, Peter, Mat. 16. 23. So it's an act of obedisuce and mortification, or to hold on, and not apostate; so it's the grace of perseverance. All this is required from us, and there is comfort and encouragement enough in him we run unto to confirm us, and make us get away with speed, though we have a cross on our shoulders. So did he, who should be our example, as well as our Captain, Heb. 12. 1. Annot.

Our Christian conversation is called, arunning, Gal. 2. 2. & 5. 5. and our life is likened to a course or race which is ran, Acts 13. 25. 2 Tim. 4. 7. It signifieth readiness of affection and speedy performance in action, 1 Kings 19. 19, 20. Pfalm 147. 15. Hag. 1. 9. It argueth also strength in the runner, Dan. 8. 6. all which are here implyed as an effect of Christ's grace drawing her, according to the Prophefie, Ifa. 55. 5. & Ifa. 40. 31. Ayrfw.

'Co tun in bain To labour in preaching the Gospel, which is elegantly likened to a race without fruit or benefit. Gal. 2. 2.

Heb. 12. 1. Let us run with patience, &c, We must not creep like Snails, but run like Roes. All must run, Ministers and people, let us run; and it must be the race of Christianity, and that unto the end, and with patience. Jones.

Our race is long, and full of rubs and difficulties, and therefore there is great need of patience, left we faint, and give over our course. Annot.

To run well Through the belief and knowledge of the Gospel to strive mightily, and with good courage attain eter-

'nal life as a promifed reward, Gal. 5.7. Te did run well.
' Dot in him that willeth, not in him that runneth That ' in the matter of our election, and those things which depend ' thereon for perfect falvation in heaven, to wit, our calling, ' justification, adoption, sanctification : in these things nothing at all is to be attributed, either to our willing, that is to freewill, defires, affections, and endeavor of the heart; or to run-'ning, that is, to our outward actions, labors, fludy, and work-'ing, but all wholly to be attributed unto the mercy of God. Therefore Pelagians and Papifts are hereby fully confuted. For the Apostle ascribing our election (and salvation depend-For the Apolite alcribing our electron (and lalvation depend-ing thereon) all wholly to Gods free mercy, and denying it to come by willing and running, by our defires or endeavors, doth thereby overthrow all firength of nature, or prepare and make fit for grace, or to accept it being offered; and all me-\*rits of works done after grace. For if Election, or Calling, or Justification, &c.come of Works, they come not at all of Mercy, Kom. 11.6.

18.16] Job. 8. 11. The word is translated a bull-rush, Exod. 2. 3. Isa. 18. 2. It hath the name from drinking, because rushes and flags cannot subsist without moisture. It seems to be some bigger and stronger matter than our rushes; because vessels to keep children out of the water, and passengers to go by Sea were made of it, as appears in the places quoted. Annot.

It's put figuratively, for the poorer, baser, and meaner fort of people, Ifa. 9. 14. Annot.

Rulb and branch, Ifa. 19. 15. A proverbial speech for weak and strong, as by head and tail, high and low are understood. Annot.

To rnto To break in with rage, or ruftle, break in with much noise, being tumultuous, outragious, Isa. 17. 13. As an in- "bath of days,

undation of waters, with much violence breaking in, and overthrowing all before it, Jer. 8. 6. as a company affigned to affault a fortress, Acts 19, 28.

18 uft ] Any thing that by ruft or fretting doth eat into and confume metal, or any other creature, Mat. 6.19. It's observable that from gold and filver hoorded up, proceedeth that where-

by in time the same is spoiled and corrupted. See James 5. 2.

18 uff both corrupt Mat. 6. 19. Not that which Iron is subject to, but that which spoils Corn, and is called smut among us. And in a greater latitude, it may belong to all other vermine which devour Corn in the Barn or Garner; yea, and the Caterpillers that eat up plants, and all other fruits also. Dr. Ham.

1B utb | watered, filled, or made drunken. The Wife of Mahlon, Ruth 1.4. then of Boaz, Ruth 4. 1, 2. 00.

Bpe | Exod. 9. 35. The grain called Zea, or Spelt, in Hebrew, Caffemoth. Hereof there's mention also in Isa, 28. 25. The Hebrew Doctors count it a kind of Wheat. Aynfw.

### S Á

Sabasth] James 5.4. or Tztbasth, as the Hibrew read. This is an Hebrew word, and fignifies,  $bo\beta t_2$ , namely of Heaven and Earth, which are at his fervice, and fight for him against his enemies; which title is often afcribed to God in the Old Testament. See Ist. 1. 9. Jer. 11. 20. Rom. 9. 29. and is here expressed by the Apostle, thereby to shew his great power, which he hath to punish the oppressors of the righteous. D.

3 epotat South and Sovereign Commander of all the creatures in heaven and earth, which are, as his hoft, ready preft to do him fervice. Annet.

Dabbath A day of reft, or a time fet apart for holy reft, Exod. 20. 10. Remember the Sabbath day to keep it holy. Mark 2. 27. The Sabbath was made for man. The feventh day from the Creation was the Sabbath of the Jews, as a type and token of piritual reft. But Jewish Rites being abolished in the death of Christ, which brake down the partition wall : now we 'Christians have the first day of the week for our Sabbath, in remembrance of Christ his Resurrection that day, Acts 20.7. Cor. 16.2. The Jewish Sabbath was abrogate by the Authority of God, and not of the Church, without Scripture, as Papifts feign and imagin,

\*2. The whole week, by a Synecdoche of a part for the whole, Luke 24. 1. In the first day of the Sabbath. Also 18. 12. 12 will fall twice terry Sabbath, that is, every week. So our Translation reads it, but the Greek word signifies Sabbath.

\* Note, Sabbath is a word in the Hebrew, which fignifieth, to rest, not for idleness or any worse employments, but because of the vacation to Divine and Religiohs Duties, for practife whereof, the feventh day was fequestred from the reft, and fanctified to God, as our Lords day now is.

Besides this day, the Jews had sundry Feasts, as Easter, Pentecost, &c. whereon because they ceased from their servile works, and kept an holy convocation the first day, and the last; hence they were called Sabbaths: as Lev. 26.2. No ground for Popish Feasts. The seventh year also was Sabbati-'cal, because of rest from tillage, Lev. 25. 2.

'This word Sabbath is named of cessation and rest from our own works, wills, ways, and words, Exod. 20. 10. Ifa. 58. 12. Heb. 4. 10. which day was the seventh day from the Creation, wherein God refled from all his work, and bleffed 'and fanctified it, and commanded it to be kept holy to him. Gen. 2. 2, 3. Exod. 20. 8, which was a token of his mercy unto us, and fanctification of his Church, Nehem, 9.14. Exod. 31. 13, 14. This day was fanctified by an holy convocation or affembly of the people, Lev. 23. 3. by offering or tacrifices, Numb. 28.9. 10. by finging of Psalms, as the title of Psal. 92. ' doth shew with the Chronicles, 2 Chron. 29. 26, 27. by r ading and expounding Scriptures, Acts 13. 15. and 15. 22. by praying, Acts 16.13. by difputing, conterring, meditating of Gods Word and works, and of doing works of mercy to those that have need, Acts 17. 2. & 18. 4. Mat. 12. 2, 7, 8, 11, 12.

Note, The Sacrifices and accustomed Rives of the Sabbath are mentioned, Numb. 28. & Lev. 23. & 24. where we may ' read the Offerings once daily used in the week, were doubled on the Sabbath, and the Shew-bread renewed.

"The Sabbath Ceremonial among the Jews was of three " forts.

" 1. The seventh day, or the last day of seven days, a Sab-

S " z. A Sabbath of Weeks, or the feventh week.

" 3. A Sabbath of Years, or the feventh year. "I. The feventh day of the worlds Creation, called the "Lords Sabbath, because he ceased that day from Creating,

A

"Heb. 4. 4. Gen. 2. 2.
"2. The like of that first seventh day, or every seventh " day of the week, reckoned from that day, which was the first " of the world. This is the Lords Sabbath by inftitution, but "the Jews, by observation, Exod. 20. 10.

"3. A day of rest to Christians from servile labour to serve "God. This is the like to that which was the first of the worlds "Creation, but is the end of every week or feven days to "Christians, and is their Sabbath confecrated hereto by our " Saviours refurrection on that day.

"4. Any festival day, either upon the Sabbath, or else any

" other day of the week. Luke 6. I.

" 5. The whole week before or after the Sabbath, by reason "of the fanctification by that which went before, or our pre-" paration to that which followed after, Luke 18. 12. & 24.1. "6. The refling and ceafing of men regenerate from finful works, in the course of our whole life, which is our spiritual

"Sabbath, Exod. 31.13. Heb. 4. 5,6.
"7. The refting and freedom of the godly in heaven eterof nally from all mifery, fear, danger, or labour; this is that eter-"nal Sabbath, of which and the former of fix forts, all the o-"ther forts were but types for instruction, Exod. 21. 13. Heb.

"4.5, 6, 8, 9, 11. Ifa. 66. 23.

The Sabbath is diffinguished from all other Sabbaths by [He] demonstrative Hasabbath; and it's called a Sabbath of Sabbaths, Exod. 31. 15 an excellent Sabbath. The Jews comparing this with other Sabbaths, call it the Queen, and the other Sabbath, as Pascha, Peniecost and seast of Tabernacies, but Concubines; and the days between the first great day of the feaft, and the last day of it, they compare them to Hand-maids. This Sabbath exceeds all other Sabbaths, and they take their denomination from it, as the Feaft of Expiation, Lev. 16.21. So the seventh year rest, and the Jubilee, the fifty years reft are called Sabbaths; and the whole week is fo called, Lev. 22.15. Luk.18.12. The Sabbath unto the Jews was a pledge of all the benefits which they were to receive from Christ to come. In the Allegorical fignification, their Sabbath fignified to them Christ resting in the Grave; in the Tropological, it fignified their resting from their servile works, and the works of the flesh; and in the Anagogical, it fignified to them their eternal rest; but unto us under the Gospel, it is an arbitrary not a destinate type, for all types are ceased now to us.

The Sabbath differed from all other Feasts and Sabbaths.

1. It had still a preparation going before it, called accords. Barroy, or pervigilium Sabbathi, the watch before the Sabbath and albeit mention be made of the preparation to the Passeover, Joh. 19.14. yet it was because the Sabbath and Passeover fell both together, and the preparation was in respect of the Sabbath, not the Festival day, this was called a great Sabbath.

2. They used to transfer the Festival days to the Sabbath, but it flood immovable.

3. The Sacrifices of all their Feafts gave way to the Sabbath. 4. The Sabbath had a double Sacrifice appointed for it whereas the Feaft days had their own particular Sacrifices.

5. The Sabbath was kept in the Wilderness, Num. 9. 5. but

the Feafts were not kept in the Captivity.

6. The whole week took the denomination from the Sabbath, Luk. 18. 12. I fast twice in the Sabbath, in the week. So Acts 12.42. the Gentiles befought that these words might be preached unto them, eis uerugo on BBarts, in the middle of the as Elias ( in whose habit, and power, and spirit John Baptist week. It differed from the Week-days, for in it they came to came, Luk.1.17. ) 2 Kings 1.8. and Island, Isla.20.2. and others, hear the Scriptures read and expounded, Mar.1.21. Luke 4.31, Acts 14.15. & 15.21. but in the Week-days they met but oc cafionally, as Acts 17.10. Ifa. 58. 2. They feek me daily to know my ways, but the Sabbath was the appointed time to feek. weems on the fourth Commandment.

"To break the Sabbath To offend against the Ordi-'nances of God, concerning the Sabbath, by doing some servile and forbidden work, Neh. 13.17 Why break ye the Sabbath day 3 4. To do some outward bodily work, commanded of God.
Mat. 12.5. The Priests on the Sabbath day do break the Sabbath

'in the Temple, and yet are blameless; that is, they do a bodily ' work in killing beafts for Sacrifice, which though it break the ' rest of the day, yet is not against the holiness of the day.

Sabbath days journey, was as far as they might travel on the Sabbath day. They measured their journey two ways: the first first was their common measure, and it was called [ Ciberath haaretz ] diata terra, Gen. 35. 16. i. e. as much ground as a man might go from Moraing till Breakfast, or from Breakfast till Dinner ; fo far was it betwixt Bethlem and Rama : The fecond measure was the measure for the Sabbatb, which was as far as betwire the uttermost Tent and the Tabernacle, 2000 Cubits. Josh. 3.4. This they called [ Teberim Sabbath ] terminus

Sabbatbi, and [ Mil ] miliare, an Italian mile,; but when they came to canaan, they might go as far as betwint their houses and the Synagogue; every mans house was not so near as Mount Olivet was to Ferusalem, Ibid.

S

sabbath of the Lozo | A day of rest, appointed to be kept holy to the Lord, being spent in his service, Exod. 20. 10. It is the Sabbath of the Lord thy God.

The next Sabbath, Acts 13.42. or in the Week between, or in the Sabbath between, marg.

"To fantifie the Saboath ] Either to ordain the Sabbath unto holy uses, or to apply it unto such uses as it is ordained for. In the former sense God doth fanctifie the Sabbath, and we do sanctifie it in the latter, Exod. 20.11. God sancti-

To sanctifie the Sabbath. It is sanctified by God and Man.

Ged fanctifieth it ( Ezek. 20. 12. ) two ways:

I. By fanctifying Man to keep it holy.

2. He separates it from a profane to a religious use. Time properly is not sandified, and it is called *boly*, only improperly, because it is the measure of holy actions. This is Sandifficatio constitutiva, which belongs only to God, for he made the

Man sanctifieth it two ways:

1. In judgment, accounting it not a common, but a day holy to the Lord, Acts 10.15.

2. In use and practice, that it be used as a day holy to the Lord. The use of it is set down, Isa. 58.13. Andrews upon the fourth Commandment.

ourth Commandment.

'from Dabbath to Dabbath Everlasting, without intermition or ceasing of time, even so long as the blessed rest of heaven doth continue. Isa. 66.23. From Sabbath to Sabbath shall all flesh worship me, saith Jehovah.

Detone Spahhart The latter solemn day of a Jewish

Feaft, wherein they rested from bodily labours, and kept a publick Affembly, as was used to be done upon the Sabbath day. Luke 6.1. It came to pass on a second Sabbath day. Lev. 23.3. Deut. 16.8.

The Ceremonial observation for the Sabbath, was double. First, a precise and strict rest on that day, not so much as to

dress meat; which signifieth a rest from sin in this life, Exod. 31. 13. Heb.4.5,6. and an everlafting rest in heaven, as in the Hebrews.

'The other observation, that no fire should be kindled on that day, which fignifieth, that Gods children in the Kingdom of God shall be freed from all the fire and scorching heat of affliction, Exod.35.3.

Sabbi ] A down, or flowing with abundance. 1 Chron. 8.19. He was over David's Vineyards, 1 Chro. 27. 27.

Sabeans ] Leading into captivity, or going about, or drunker men, or old men. A people, Ifa.45. 14. Job 1.15.

Sabrah ] Agoing about, or compass, Gen. 10.7. Sabtecha ] The cause of smiting, Gen. 10.7. & 1 Chro.1.9.

Sarar ] A price, or wares, or drunkenness, 1 Chron. 11. 35.

Sath ] The use is to carry Corn, or other ware, Gen. 42. 7.

& 44.1. and Victuals, Josh. 9.4. Saik Gen.42. 25. Mr. Aynsworth renders it Veffels, as in Lev. 11.32. Sackcloth, which was made (faith he) of threads hair, braided like a chain, or woven as cloth, and made either Goats hair, or of Camels hair, or Horse tails, or the like. Whence we may observe, that John Baptist's garment of Camels hair was Sackeloth, opposed to soft and Princely clothing, Mat. 3.4. & 11.8. And such the Prophets of old used for to wear,

Zech. 13. 4.
Sattout A mufical inftrument three square having strings of an unequal length, of a loud found. It was used in the Ido-

latry of the Gentiles, Dan.3.5,7,10,15.

Dackcloth ] A coarse cloth used by the Prophets, with 2 girdle of leather, 2 Kings 1.8. Mat. 3.4. Wherein the falle Prophets did imitate them, that they might get the greater respect, and more easily deceive. Zech. 12.4. It was a sign of grief and mifery, Ifa. 15.3. & 22.12. Jer. 4.8. & 6.26. Lam. 2.10. oel 1.8. Rev. 11.3. 2. Of humiliation both before men, 1 Kin. 20. 31,32. and also before God, I King. 21. 27, 29. It was used in Fasting, Isa.58.5. Neh. 9 1. Esth.4.3. Jon.3.5,6,8. It was made of black Goats hair, therefore it was a symbol of calamity; and when God threatens great miferies and affliction, he is faid to cloath the heavens with blackvefs, and make Sackcloth their covering, Isa.50.3. & Rev.6.12. at the pouring out of the fixth Vial, the Sun is faid to become black as fack thath

'A fign of forrow, to which is added earth or ashes upon their

c heads, 2 Sam. 3.3. 1 King. 21.27. Nch. 9.1. Est. 4.1.
Cloathed in Dacketinth Rev. 11. 3. mourning for the Idolatry of the Papists spreading it self so fast and so far.

and for the troubles of the true Church. Sackcloth is worn in fad times. 2 Kings 6. 30. Amos 8. 9, 10. Annot. And is opposed to the splendour and luxury of Antichrist and his sollowers. Leigh's Annot.

Sacrament ] is a visible fign and seal of an invisible grace.

Or more largely thus:

'It is an ordinance of God, in the right use whereof, the partaker hath affurance of his being in the Covenant of grace. and falvation by Christ.

Of fuch Sacraments there be two only under the New Testament. Baptism and the Lords Supper. The former be-'ing a Seal of our entrance into the Covenant; the other a Seal of our continuance in the Covenant, Mat. 26. 26, 27. Alfo chap. 28. 18, 19. 1 Cor. 10. 1, 2, 3. 1 Cor. 12. 13. The feven Sacraments of Papilts are too many by five, which either lack an outward fign, or inftitution by Chrift, or be no Seals of faving grace.

\* Touching the true Sacraments instituted by Christ himfelf, this is to be observed, that a lively Faith saveth with-'hut them, ( so there be no contempt and careless neglect : ) but the Sacrament cannot fave without faith, Mark 16. 16. · For that which begetteth anew, and justifieth, is not the Sacrament of Faith, (which is common to Reprobates and unbelievers, with the elect and believing Christians) but the faith of the Sacrament apprehending Christ, the thing represented, that is, the Sacrament; not because it is done, bnt because it is believed, therefore it regenerateth and 'ftrengtheneth.

Sacrament is confidered, 1. In the abstract only, as figns. In this sense the reprobate do receive holy Seals and Sacraments; otherwise they could not be said to profane the holy things of God; and so they may be Sacraments and work no grace either by themselves, or from God.

2. They are confidered in concreto, according to all which they include in their use, viz. as they consist of the fign and the thing fignified, the institution of God, and the promise of grace; in this sense the Sacraments are not efficient causes of grace, but only material causes containing grace, as the vessel doth the physick : So I Pet. 3. 19. Baptifm is faid to fave as the physicians glass cureth diseases, they have a power to obtain grace, being used in faith and fincere prayer; this to speak accurately, is rather about the Sacrament, than from it.

Again, Sacraments are confidered.

1. As Signs.

2. As religious Seals.

3. As instruments by which faith works.

. As means used by us out of conscience and obedience to God, who hath commanded us to use them.

1. As Signs they are objective and moral causes, exciting the mind, as the Word doth in a moral way. They reprefent Christ and him crucified; and this they have common with the Word, Gal. 3. 1.

.2. As Seals, Rom. 4. 11. they have no real or physical action in or from them, only they declare that the grace fignified doth belong to the worthy receiver but add nothing to him. Yet they so declare as that the Receiver is assured of the grace fignified.

3. As Instruments, faith is stirred up and wakened to lay hold upon Christ, and the benefits of his death and passion; and for this cause there is a real exhibition of the thing fignified and the Sacrament is an Exhibitive feal.

4. As they are used in obedience to God; they profit if we believe and not otherwise; and this way used, our affurance groweth, faith increaseth, and a further degree of communion with Christ is confirmed. Rutherford Due right of Presb. p. 111, The use of them is threefold.

1. To represent and seal up our communion with Christ and his Church, 1 Cor. 12. 13. & 10. 16. Gal. 3. 27.

2. To diffinguish us from Infidels, Turks, and Jews, 1 Cor. 11. As often as we eat the flesh of Christ, and drink his blood in the Sacrament, we should shew forth his death till he come, both in outward action, and inward thoughts; hence Circumcifion and consequently Baptiste, is called a Seal of the righteousness of faith, Rom. 4. 11. The use of a Seal being not onely to certifie and confirm our felves in the assurance of the benefit sealed, but also that others seeing the Seal, may know what benefits we enjoy.

3. To be monuments to put us in mind of our duty; as Baptism, that we ought to die to sin, and live to righteousness, Rom. 6. The Lords Supper, that we might remember and shew forth the Lords death, 1 Cor. 11.24, 25.

Detritte ] A facred Action, wherein the faithful Jews ' did violently worship God by offering some outward thing 'unto his glory, thereby to testifie his chief dignity and do-' minion over them, and their servitude and submission unto

'him. Such facrifices were either Propitiatory, to procure favour and pardon after some sin; or Gratulatory, to give thanks and praise after some benefit. Pfal. 50. 8. I will not reprove thee for thy Sacrifices. and 51. 16. Lev. 3. 4.84. 2. This is Legal facrifice and typical; Christ Jesus being the truth and fubstance, who in the offering of himself once upon the Cross, hath fully appealed Gods wrath. The word [Sacrifice] fignifieth flaughtering and killing, as cattle were killed for facrifice to God, figuring mans mortification or dying to fin, Pfal.

2. The whole Legal worship, Eccles.
3. Our whole spiritual service, and Christian duties of all forts within our general and special calling. Plal. 51. 17. The Sacrifices of God are a contribe spirit, &c. 1 Pet. 2.5.
Heb. 13. 15. This is Evangelical sacrifices. But touching
Papistical sacrifice of the Mass, wherein Christ is said to be corporally offered by the Priests, for the fins both of quick and dead the Scripture is altogether mute and dumb, fave to cry out against it.

" 4. The thing it felf that by the Jews, or by the Priefts, for them was offered up to God, as Beafts, Birds, &c. not

themselves, Heb. 9. 9.

"5. The thing it self, or matter offered up by Christians as an Eucharistical or Gratulatory sacrifice; these sacrifices are Men themselves not Beafts, &c. Rom. 12. 1.

"6. The thing it self which Christ offered to God his

Father for us. This was no creature, but himself concerning his humanity, Heb. 9. 12, 14, 23, 26. & 10. 10, 12, 26.
Sacrifices of the Law (not Sacraments of the Gospel)

were never appointed of God to any such end, as to take sin away, ( which is the peculiar office of Christ, John 1. 29. away, (which is the peculiar onice of Chirit, John 1. 29. I Tim. 1. 15.) but partly to differ the people of whom Christ must come from all other. 2. To try their obedience, and keep them from will-worship. 3. To be representations to remember them of redemption to come, by that only true meritorious facrifice of Christ himself, and to nourish their faith in the promise of that redemption of his. There be two main causes why the Sacrifices which God

himself commanded, are so often by the Prophets condemned in the Tews. ' First, because they performed their outward unreasonable oblations, without the inward and reasonable, as we may see in Isa. 1.8 58 & Psal. 50.

The second cause is for that they did think by their Sacrifices, not only to cloak and hide their hypocrifie and wickedness, as Jer. 7. 4, 5, 6, 7, 8, 9, 10, &c. but also to give a price

to God for their fins, Mat. 6.6.

The Jews in their Sacrifice offered Beafts and Birds; the Beafts were the Ram, the Lamb, the Bullock and the Goat; the Birds were the Turtle, the Pigeon, and the Sparrow. In the Sacrifice of Leprofie, the beafts were to be without blemish, as it must not be lame, blind, nor sick, Lev. 26. 16. They might offer nothing that was defective, or redundant in any member, Lev. 21. 25. & 22. 23. The beaft might not be factificed until it was eight days old, Lev. 22. 27. nor if it had lien with one of another kind, Lev. 19. 19. nor if it had killed a man, Exod. 20. 28. or if it were the price of a Whore, or of a Dog, Deut. 23. Every Sacrifice when it was offered to the Lord, was changed from the use in which it was before; and there was a destruction of the thing offered. living things were killed, liquid things were poured out, and folid things were bruifed and burnt, as corn. That which was living was cut down through the chine-bone of the back; whereunto the Apofile alludes, Heb. 4. 13. and Chrift, Mat. 24. 51. Every Sacrifice was faired with fair, Lev. 2. 13. 50 Mark 9. 49. every Sacrifice must be faired with fire; the comparison betwixt the fire and the salt, is in eating out the corruption; and if they will not be this way salted, the Lord will falt them with another fort of fire, even the fire of his wrath. They might have no leaven in their Sacrifices, Lev. 2. 11. except in some sew offerings of Thanksgiving, Lev. 7. 13. but in all other Sacrifices, he forbiddeth both honey and leaven, because honey fermenteth as leaven. This leaven figured fin of all forts, both in doctrine and manners. Luke 12.1. Mat. 16.6. 1 Cor. 5. 8.

A Sacrifice differeth from a Sacrament, in that a Sacrifice giveth unto God, but in a Sacrament we receive from God. Datrifice | i Sam. 9. 12. or, Feaft, marg. Prov. 17. 1. or

Sacrifice | Beafts flain and offered under the Law, to the honour of God, and for strengthening the faith of his

people, in the Messia to come, Heb. 10. 3, 5. also 5, 1.
2. Christ Jesus, the substance and truth of all Legal Sacrifices, Heb. 9. 26. & 10. 26.

'3. Prayer, alms, works of piety and mercy, which are as 'a pleasant Sacrifice to God, Heb. 13. 15.
'Sactifite of the Gentites The conversion of the Gen-

preaching of the Gospel, Rom. 15.16.

Ministers have a Priesthood, and offer Sacrifices, but im properly, by a Metaphor or fimilitude to the Legal oblations where bodies of beafts were offered, here in the Gospel the fouls of Christians, by killing of their inward vices; there in the Law the knife was material, here the knife is foiritu al, the Gospel and the preaching of it is the Oblation.

Let not the Papifts complain of us, that we lack Sacrifices and Oblations, for we have such as Scripture every where commendeth, and God himself hath prescribed whereby God is truly wor!hipped, and men faved; whereas their Sacrifice of the Mass is not once mentioned in Scriprure, and is joyned with horrible Idolatry, and cruel murthering of fouls.

Satrifice greater ] A Scarifice of more price and value, 6 Heb.11.4.

Offered facrifice, Gen. 21.54. or killed beaft, marg. The forts

of Sacrifices were,

1. Patriarchal, fuch as holy men did offer from Adam's restauration to the Law, Gen.4.4. & 8.20. & 46.1.

2. Mosaical, such as God appointed under Moses unto Ifrael, after their deliverance out of Agypt; whereof both the kinds, place, time, manner, by whom, for whom, for what fins, with the benefits, are particularized.

3. The Christian, Evangelical, real Sacrifice, which is Jesus

Christ, Eph.5.2. Heb.10.10,12.14.
4. Spiritual sarifice, performed in thankfulness to God,
2 Pet.2.5. particularized in Psal.51.17. Rom.12.1. & 15.16. Phil.2.17. & 4.18. Heb. 13.15,16. 5. Profane, Eccl. 5.1.

6. Diabolical and Heatheni,h, Exod. 34. 15. 2 Kings 5. 17. Pfal. 106.27.38. Acts 7.41. 1 Cor. 10.20.

Sacrifice of right confincts A lawful, due, or righteous, Sacrifice, fuch as God himself requireth, done in faith, according to the intendment of the Law, and with an upright heart Pfal. A.S. Offer the Sacrifices, &c.

To facrifice To kill beafts for facrifice, that he might give thanks for tydings of Joseph, and consult with God about

his going into Agypt, Gen. 46.1.

Colacrifice to 12 ets | To ascribe Divine power unto our felves, and to the inftruments of our life, Hab, 1.15. Therefore they facrifice to their net. This is by putting confidence of our hearts in means, depending upon second causes, God being e neglected.

Sacrifice for 500 | Sacrifices of Peace, or for Thanksgiving, Exod. 18. 12. which word of Peace is sometime added, as Exod. 24 5. And Jethro with the Israelites keeping now a banquet before the Lord; it is to be meant of Peace offerings. See Lev. 7. 15.

Bacrifices of jop | Joyful facrifices offered with gladness, 6 Pfal. 27.6.

Lining Sacrifices | Cur felves, even our bodies and fouls, being confecrate and given unto God, Rom. 12.1. That ye offer up your bodies a living facrifice.

\* Sattletge ] An usurping to our selves by fraud and covetousness holy things, which are dedicated unto God.either

by vow or course, Rom. 2.22. Thou committest Sacriledge.
Sacriledge is coloured thest under some pretence of Law: it is spoken against Mar. 3.8. It is a robbing of God, Ibid. An unnatural fin, feeing he is our Father, the Church our Mother, It was severely punished, Acts 5.5. Mal.3.9. Josh.7.25,26.

\$3.0 \ Sorrowful, penfive, troubled, Gen.40.5. The Greek translated troubled, and so the Hebrew importeth an eagerly discontent, and fretful trouble of mind, Prov. 19.3. with a sad and lowring countenance, Dan. 1.10. Aynfw.

And art sad, Luke 24.17. oxugeome; is properly the look of a wild beaft, a Lion or a Bear robbed of her Whelps, grim and gastly, one would be affraid to look on them. Leigh. Cr.

It's spoken of the Contenance, 1 Sam. 1.18. Neh. 2.2,3. Mat. 6. 16. heart, Ezek.1 3.22. Spirit, 1 Kings 2.15.

Sadder Dan. 1.10. or worfe liking. Comp. the Text with the marg.

Santis Luke 15.9. or thing to ride with, as the word generally fignifieth, Aynfworth. Whereof Abraham, Gen. 2.3. Balaam, Num.22.21. The Levite, and his Concubine, Judg. 19 10. Achieophel, 2 Sam. 17. 23. Shimei, 1 Kings 2.40. The old Prophet in Bethel, 1 Kings 13.13. The man of God who came out of Judah to Bethel, 1b.23. The Shunamite, 2 Kings 4. 24. made use to ride with, as Ziba to carry thereon such provision as he brought unto David, 2 Sam. 16.1.

Daddie | And faddled bis Als. Num. 22, 21. As Abraham being spoken to of God to sacrifice his Son, rose early in the morning and saddled his Als, &c. shewing his readiness to obey the Will of the Lord, though with the loss of his only Son,

tiles unto the faith of Christ, by the found and diligent | bis Als, &c. shewing his greediness to get preferment, and the wages of iniquity, which he loved, though with the loss of the favour of God, ( and in the end ) of his own life. Gods children run nor so fast in the way of his commandments, when he enlargeth their beart, Pfal. 119.32. but the Children of Satan run as fast to evil, and make baste to shed innocent bloud, Isa. 59.7. See

Pfal. 59.45. & Prov. 1.16, 19. Ayrim.

Sabutter Juli man, Syr. cut, or febifus. A Sect among the Jews, so called from Sados their first Founder, he lived under Antigonus Socheus. who succeeded Simeon the just; he was Antigonus his Scholar, and brought up in the doctrine of the Parisees, but afterward fell from him, and broaches the herefie of the Sadduces.

Their errors were.

1. They rejected the Scripture, except the 5 Books of Mo-fes, therefore Christ confutes them out of these books concerning the Resurrection, Mat.22.32. compared with Exod.3.6.

2. They denied any reward for good works, or punishment for evil in the world to come; wherefore Paul in his own defence, cried out, of the hope, i.e. of the reward expected, and of the Resurrection, from the dead, I am called in question

3. They denied the Refurrection, Acts 23. 8. Mat. 22. 23. Luke 20.27.

4. They denied Angels and Spirits, Acts 23. 8. Goodwyns Moses and Aaron, p. 57. 58. Saolp ] wherefore look ye fo fadly ? Gen. 40. 7. Hebr. are your

faces evil, marg.

\$\interpretarrow\text{Data paffion of the foul, 1 Kings 21.5. Ezek. 13.}

22. It manifests it self in the countenance, Gen. 40.6,7. Neh. 2.1,2,3. Mat.6.16. It hath divers branches.

1. Pity, which is a grief for the evil that befals others, as if

it befel our felves. 2. Envy, which is a fadness that we conceive for the good

2. Edity, which is a ladiest that we concerve on the good which befalleth others, withing it were our own.

3. Heaviness, which grieves the mind when it sees no way to escape.

3. Repentance, which is a fadness for by-past sins.

5. Zeal, which is a sadness arising from the dishonour of that which we have loft

The object is, that which is unpleasant, Dan. 6.14. Mat. 17.23. & 26,22. & 19.22. 1 Thef.4.13. as,

1. Afficion, Heb.12.11. Jam.5.13. 1 Pet.1.6. 1 Sam.1.7,8. Neh.2.1,2,3. Mat.26.37,38. 2. Sin, as our own, 2 Cor. 2.5,7. and of others, Mat, 18.21,

Mar.3.5,20. & 9.2,3. The effects of it are.

1. It drieth up the bones, Prov.17.22.

2. Dejects the countenance, 1 Sam. 1.8, 18. Neh. 2.2, 3. 3. It takes away fleep, Dan. 6.18.

4. It often brings men into despair, as Cain, Saul, and Fudas. 5. If it be sanctified, it worketh repentance unto salvation.

Cor.7.10. DaGoc Juft, or justified. The Father of Achim, Mat. 1.14.

Safe Peace, Job 21.9. marg. Prov. 18.10. Heb. fet aluft, marg. In health both of body and mind, Luke 1 5.27. Preferved from danger, Acts 23.24. Necessary, profitable, Phil 3.1. Dafequard ] I Sam. 22.23. A fure and fafe condition un-

der protection, free from danger. Dafeip Lev. 26. 5. In confident safety, or in hopeful security. Ayufw. I Kings 4.25. Heb. confidently, marg, Ifa.41.3. Hebr. in

peace, marg.

I. For properity and outward happiness, Prov.3.23. Job 1.18. Ifa.14.30. Hof. 2. 18. And fo it is taken, 1. For the abundance of outward bleffings that God giveth

anto the wicked, Job 24. 23. 2. For external peace, Lev. 25. 18,19. Jer. 49. 31. Ezek.

II. For freedom and immunity from fear, Pfal. 78.53. Lev.

25.18, 19. Job 11.18. And thus it is taken, 1. In an evil part, when it arifeth from a false confidence;

1. They that fear not an enemy, trufting to their own strength and wisdom, which commonly hath an evil success, Judg. 8. 11. & 18. 7, 10, 27. Jer.49.31. Ezek.30.9. Dan.5.1. 30, 31.

2. They that are puft up with their own gifts, thinking themselves free from danger, and resting in their own condition, become careless; so that they are exposed to the asfaults of Satan, and eafily fall into fin; which happens both to Hypocrites, and the faithful, Pfal. 30.7. compared with the business of uriah. Mat. 26.33,34, 35. This should be shaked off, Prov. 28.14. 1 Cor. 10.12. To remedy, to cure it, See Eph. 6.11. I Pet. 6.8.

2. Those who being drunk with outward benefits, think whom he loved : So Balaam here rifeth in the morning, saddleth they shall never have a change, Isa.47.8. Rev. 18.7. Auros 6.1.

Qqq2

Or, 2. In a good part, for an immunity from fear, arifing from a holy confidence in God and his promises, Psal. 4. 9. & 16.9. 1 Joh.3.19.

3. For protection, Pfal. 22.9. Ifa. 32.18.

IV. For that that makes us fafe, Heb. 6.19. Phil. 3.1.

Safety is either of the bedy or the foul.

That of the body confifts in three things: 1. Integrity. The loss of a member is contrary to it.

2. In the safety of the sense, when we are at ease; striking and wounding is contrary to it.

3. In fafety and freedom from fear; as on the contrary, to bind one, or shut him up is prejudicial to safety; so that the body is safe when it receiveth no dammage.

The fafety of the Soul likewise confists in three things : 1. Lovingness; contrary to this is Hatred, with all his crue

and retinue. 2. Joy; against which cometh that, as when a man is so dealt with, that he falleth in annotay, in torporem anima, into a drowfiness of the soul, that he taketh no delight in any good thing; or if he fall into Envy.

3. Peace, Gal.5.22. and that either :

1. Within himself, in his thoughts; this safety is prejudged by Scandals.

2. Or outward, between him and others; and this is bro-

ken or prejudged by contention and strife, This safety of the Soul is called ວັນຈາມຂ່ອ, tranquillity, and he that cometh against this tranquillity, is an enemy to the safety thereof: Whereas Esas marcheth himself against the consent of his Parents; Rebekah faith, I am weary of my life. Gen.27.
46. because of the disquierness and vexation with the Hittites. This Job calls the kitterness of the soul, Job 10. 1. This is most plain, Gen. 45. 27. for there Jacob's soul being dead by Jofeph's death, Simeon's imprisonment, and Be siamin's departute; it is faid that when news came that Fofeph was alive, the (birit of facob revived within him; as if before by torments it had been dead: When any grief cometh to one, we call it the killing of the foal; and it cometh near unto it, Prov. 17. 22. where it is faid, A broken spirit drieth the bones; and indeed it is the very diminishing of natural heat, and shortning of this life; and so contrary both to the safety of the soul, and the

body. Andrews Com. p. 732, 733.

\$\infty\$ afftron \] Cant. 4. 14. An herb, which floweth (before its leaves are fprung out of the ground) in September, and after that it bringeth forth it graffie leaves, which do laft until May; but in Summer neither flowers nor leaves are to be found. The root only remaineth alive, growing under ground, and bringing forth other small roots. It's very cordial, and profitable against

many diseases. Saffran A fweet Plant fo called.

2. The faithful and the delectable fruits which they bring forth to God, represented by Saffron, Gant. 4.14. Spicknard and Saffron. The like is to be said of Spikenard, Calamus, Camphir. dec.

Br faid A word uttered, Mat.9.4.

2. A word conceived, Pfal. 141.

2. An uncreated and effectual word, Gen. 1.2. Joh. 1.2. Dato JI have faid, Job 17.14. Heb.cried, or called, marg. Well (aid, I Sam.9.10. Heb, thy word is good, marg. \$ aft ] The cloth that is spread out about the Masts of Ships,

to receive the wind, Ifa 23.33. Acts 27.17. Ezek 27.7.

Co [att] is always taken properly. The efficient cause is God, who taught Noah to make the Ark, Gen. 6. 14. and confequently the use of it, it may be gathered, Psal. 104.26. For he orders it, Pial. 107. from ver. 24. to 31. The effect is riches, Deut.33.19. 1 Kings 9. 26,27,28. The end is, 1. For Merchandife, 1fa.2.16. & 23.1.

2. For fishing, Mat.4.21,22.

For War, Dan. 11.40.

For fafety, Gen. 6.14. Heb. 11.7. Dailer ] Rev. 18.17.

Satut An holy one, or a person called to holiness, fuch is every faithful person, having the persect holiness of Christ, put upon him by the imputation of faith, and the quality of impersect holiness poured into his heart by the Spirit of Sanctifications, Pfal. 16. 2 To the Saints which are in earth, Pfai. 132. 12. All godly believing Jews, Dan. 7. 18.

2. The holy Angels, Deut. 33.2. He cometh with thousands of bis Saints; that is, with innumerable Angels. One Angel in Daniel, chap. 9.13.

3. The whole body of a particular, visible Church, consi-

fifting of good and evil, of private and publick persons, set apart to administer holy things, and all professing holiness, Phil.1.1. Eph.1.17. 1 Cor. 1. 2. Saints by calling.

Daints ] Fellow-citizens with the Saints, Eph.2.19. That Zyos, Saints, here fignifies the Jews, will appear by the opposition to Egyot, strangers before, for in respect to the Tems it was that they were called frangers, they being the only people of God before, and now the Gentiles that were but 13, frangers (vulgarly known by that name ) being received to he guarantage fellow-citizens. With whom? Why, with the same, to whom they were frangers, i.e. the Jews. Dr. Ham. Annot. b.

Beceffitp of the Daints | The ules of poor believers, Rom. 12.13. Communicate to the necessity of the Saints. The meaning is not, that we should stay from giving till extreme want of the poor do urge us unto it; but our love is to prevent that, by communicating to their behoveful uses. This communicating implieth these things.

'1. That the needy Saints have a fellowship and interest both in our goods, as touching the use, (every mans property referved intire ) and also in our affections, because we are bound to relieve them with a fellow-feeling of their wants.

2. That the rich givers are reciprocally and mutually to be made partakers of the fruit which cometh through the prayers of the faithful poor, as they are partakers of the goods of their Brethren.

' Again, the former words have three special motives unto Christian liberality toward the poor Saints.

First, the compassion of necessity.

' Secondly, the love of fanctity, or holinefs.

Thirdly, the fruit and benefit of the communion of Saints. 'To which if we add three more:

1. The firaight commandment of God, often repeated. 2. The precious and manifold promises made unto merci-

fulness in alms-giving.

3. The examples of the godly which have shewed themfelves liberal, yea, bountiful even beyond ability fometime, Acts 2. & 4. 2 Cor. 8.3. Then you have a fixfold cord to draw

you to this duty. feithe perfetting of the Sainte ] Their reftoring to that happiness by the Word of grace, being before out of happiness by corruption of nature, Eph.4.10,11. The Greek word in the Text fignifies two things:

f. To reftore and fet things fallen in the proper place, as Gal. 1.16.

2. To be more and more perfect and stablished in that estate, Cor. 1.10-

The words za raprizer and za rapros us, fignifie,
1. To mend or few that which is rent, Mar. 1.19.

2. To restore and make whole, and to set in it's own place. A Metaphor taken from Physicians, who set members out of joynt into their natural place, whereunto the Apostle alludes,

3. To form and joyn in one body, thus that the Apostle speaks of the reprobate, Rom.9.22. A Metaphor taken from Potters, who use to frame their pots into divers forms, according to their several uses appointed by them; thus the Apostle, I Cor.
I-10-while he exhorts the Saints unto concord and unity, earnestly beseeches them that they would all speak the same thing, and that there be no divisions among them, but that they be nativenouse, i.e. perfettly joyned together, and united in the same mind, like the whole confishing of several parts, fitly agreeing among themselves. Unto this last fignification the perfection of the Saints is most agreeable. So that it is nothing else but their spiritual compaction and conjunction both with Christ by faith. and their conformity unto his Image, being joyned among themselves mutually, by the bond of love not only in affection, but likewise judgment, concerning things especially belonging to faith, and religion, whereby true peace is entertained and nourished among them,

This perfection is brought to pass two ways:

I. By the accession of new members unto the head by faith, and unto the body by love.

2. By the progress and growth in grace, of these who are already joyned to the head and the rest of the body, Eph.2. 21. Bodius on the Eph. p. 511. 2. 512. 1.

What he faith, 2 Sam. 17.5. Heb, What is in his mouth, marg. Date | For mans fake, Gen. 8.21. The Greek faith, for mans works. It's a word often used, and in most places is all one in effect with for, or because.

Data Luk.3.35, All things that may, be thrown with the hand, be it stone, wood, or iron. A dart; the Hebrew 170 fignifieth also a sword weapon, 2 Chro.35.5. marg. Of 170, he cast, hurl, or fling. The Son of Arphaxad, called also Sala, Gen. 10.14. & Shelah, I Chron. 1.18.

saiants ] Moved, broken in pieces, or flitting. An Isle near Cyprus, Acts 13.5.

Salathiel ] In the Hebrew, 7877700, that is, I have

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befought God, requested of God; asked, or lent of God. The Son of Teconia. I Chr.2.17. The Father of Zorob. bel. Mat. 1.12.

Dalca or Daichah | The basket, or lifting up. A City, Josh. 12.5. & 13.11. Deut.3.10. 1 Chro.5.11. Dale Lev.25.27. or felling.

Sale | That which cometh of the Cale of his patrimony. Deut.

18. 8. Heb. his fales by the fathers, marg.

Salem | Pears or peaceable. The City of Melchifedech. Gen. 14. 18. afterwards called Fernsalem, because there Gods providence was feen. Abraham named the place Fehovah-Fireh. Gen. 22. 14. which Fireh put to the former name Sa lem, maketh it Ferusalem, where peace is feen. See Pfal. 76.2. Heb.

7.1,2. Spalite ] Foxes fifts, or path-ways. A place near which John

baprized, Joh. 2.23.

Saliai ] An exaltation or treading under foot, Neh. 11. 8. & 12.20.

Saliu The fame, 1 Chron.9.7.

Sal um ] Peaceable, or a peace maker: perfect; or, giving again. The Son of Josia, 1 Chron. 3.15.

Salma ] Peace, perfection, retribution; or, a garment, I Chr. 2.11.51.54. The father of Bethlebem.

Salmanala: ] Perfett in binding peace, retribution; taken away. 2 King. 17.5. The King of Affyria, he carried the Ifraelites into Captivity, Ib. & 18.9. He is called Shaiman, Hof. 10.14. He wasted Betharbel. Ib.

Dalmon \ A peace maker, Ruth 4.20. Luk. 3.22. The father of Boas.

Salmone ] A flowing, commotion, or breaking in pieces. A Hill in Candie, Acts 27.7.

Belome ] Peace, perfect, Mar. 15.40. & 16.1.

Salemon | Peaceable. The Son of David by Bath heba, Mat. 1.6. 2 Sam. 12.24. as was promised, 2 Sam. 7.11, 12. 1 Chron. 22. 9, 10. He is put to the Prophet Nathan's government. 2 Sam. 1 2,25. loved of God, Ibid. 24. He loveth God. 1 King. 3.3. God promifieth him to perform his promife if he walk in his ways, 1 Kings 6. 12. He reigns after David, 1 Kings 1.12. David giveth him precepts, 1 Kings 2.3. He craveth widom of God, 1 Kings 3.5.9. Marrieth Pharaob's Daughter. 1 King. 3.1. His fentence on the Harlots, 1 Kings 3.16. The number of his Songs and Proverbs, 1 Kings 4.32. His Princes and Rulers, Ib. 2. Purveyance of his victuals, 16. 22. Horfes, Wifdom, Ibid. 29, 30, 31. Workmen, 1 Kings 5, 13. Form of the Temple which he built, 1 Kings 16, 2, to 11. Sendeth fo Hiram for trees and Workmen, 2 Chron. 2. 3, to 11. He brought into the Temple the things that David had dedicated, 1 Kings 7.51. Prayer, 1 Kings 8.23. God willed him to walk before him in perfectness of heart, 1 Kings 9.4. Itis gifts to Hiram, I Kings 9.11. and Hiram's to him, 2 Chron.8.2. His riches, Ib.1.14. Why called Salomon, 1 Chron.22.9. God appears to him, 1 Kings 9.2. The Queenof Shebt comes to hear his widdom, 1 Kings 10. 1, to 14. Exceedeth all in riches and widdom, Ibid. 23. Becomes 3n Idolater, 1 Kings 11. 1, to 11. Wis sternist the 2 Util down Ibid. 23.

His enemies, Ib.14. His death, Ib.43.

So alt ] A creature, whose property is sharpness, and the effect, to kill corruption.

c 2. The doctrine of the Word, because it seasoneth, not only the corrupt manners and conversations of men, but the rotten heart within, even corrupt reason, and will, that all may become favoury to God, Mat. 5. 13. Te are the falt of the earth. Ministers are so called in respect of their Doctrine, Mar. 9.49. Christians must be seasoned with the Word ere they can confecrate themselves to God, to be a pleasant facrifice to him.

43. Godly wisdom, which seasoneth our communication ( as falt doth meat ) Col.4. . Let your freech be comdered with

4. Christ, by whom all that believe in him are made savoury and pleasing to God, Lev. 2.13. upon all thine offerings thou

· [balt bring fait.

Salt, it was used in the Ceremonial worship, Lev.2.13.Eidr. 69. & 7.22. to fignifie the incorruptibility and eternity of Gods covenant; a symbole, whereof were the Sacrifices or, w fignifie our flying corruption both in doctrine and manners. It was used for infants newly born, to dry up the redundant humours, Ezek. 16. 4. Elisha by it cureth the naughty waters 2 Kings 2. 20, 21, 22. It makes the ground barren, Job 39.9 Pfalm 107.34. Jer. 17.6.

Che Cob nant of fair ] A firm, fure, and uncorruptible

Covenant, which lasts for ever. Num. 18. 19. It is a perpetual

· Covenant of Salt to the Lard.

Salt fea Gen. 14. 3. or fea of falt; meaning, that this goodly Valley, after it was burnt from heaven, became a falt fea, and so barren and fruitless, that no living thing, fish, or other, was found therein; for so all Histories testifie of that falt and dead fea, as it was also called, Ayrim.

To be falted with fire and fait 7 That neither the persons of men, nor their actions can rellish well, and be pleafing to God, till by fire and falt; that is, the incorruptible Word, and wholfom Doctrine therein contained, they be feasoned and changed, finful corruptions, foul putrefactions, infidelity and fin being eaten out, and in part confumed, Mar. 9.49. All men shall be salted with fire, and every Sacrifice shall be salted with fire. Here is an allusion to the Levitical Law and Custom.

" Co tom fait 7 To make the ground barren, or unapt to bring forth any thing, by casting salt upon it, Judg. 9.45. He destroyed the City, and sowed salt in it.

Sattnefs | This is used for Barrennes, Pial. 107.34. Comp.

But if it hath loft his faltness, Mar. 9. 50. if Ministers, who should feason others have lost their ability thereto; who shall mend them ? Acnot.

Salu ] An exaltation, or treading under foot. The Father of Zimri, Numb.25.14.

Dalbation Outward fafety, victory and deliverance from outward dangers and enemies, Exod. 14.13. Behold the falvation of the Lord, Pfal. 3.8. & 51. 12. The joy of his salvation. This is a large fignification; as Pfal. 12.1. & 98. 1. & 118.15. Gen.49.18. The Tribe of Ban in two respects had need of Gods deliverance.

1. For their inheritance, Judg.1.34. Josh.19.47.

62. For religion, Judg 18.
62. The flate of bleffed and happy life, as touching the entrance into it, when we begin first to believe and repent, Luke 19.9. This day salvation is come to thine house. Eph. 2.8. Luke 1.77. As there is no other Saviour but Jefus, fo our falvation in whole, and every part is from the merit of his own

fufferings and works, done in his own felf.
'2. The perfection of bleffed and happy life, as our glorifi-

cation in heaven. Hereof there are two degrees: 'The first is, at the time of our death, when the foul being

loosed from the body is carried by elect Angels into the third heavens, Luk, 16. 2.

The second degree is at the day of the resurrection, when our whole person body and soul shall be received up into heaven with Christ, into everlasting blis, Heb.1.14. Which shall be the heirs of falvation. Rom. 5.10. & 13. 11.

4. Our bleffed life, both as touching the entrance and perfection, the beginning and end of it (even our full happiness ) Heb 2. 3. If we neglett so great salvation, Rom. 5. 10.
2 These 2. 15. No part of this salvation is merited by Works of grace, which we do, but from Christs works in his own perfon.

5. The author of salvation, Psal. 27.1. The Lord is my salvation. Ifa. 12.2. & 17.10.

6. The person of him who is our alone Saviour. Luke 2. 30. Mine eye hath feen thy falvation; that is, him which by thy decree bringeth, worketh, and giveth falvation, or the person

appointed to be our Saviour.

Salvation taken spiritually, is more than life simply, for God liveth, yet he is not faved: It is then such a life as miserable forlorn man obtaineth; therefore the Holy Ghest calleth that happiness that a man should have obtained by keeping the Law, life, not fatuation; but the happiness we get by the Gospel, salvation; it is called both Gods and Ours; Gods, Pal.

70.4 & 21.4. because it comes from God; but chiefly it is called Ours, because we are partakers of it by Christ. Salbar on Pfal. 144. 10. or Victory, marg.

Salvation Our glorification begun by remiffion of fins and sanctification, when we first believe in Christ, Heb. 2.3. that is, the means of it. So he calls the doctrine of the Gospel, metaphorically from the effect, (sith Pareus') because faith in the Gospel brings to us eternal salvation. For the Gospel is the power of God to Salvation to every believer. Leighs Annot.

2. Glorification, compleat and perfect, when the Saints being raifed again, do possess heavenly blessedness, Heb. 9. 26.

' \$3.40 m on Safety of the people of God, by their deliverance from cruel Tyrants, who fought to destroy their bodies and from Satans malicious power, who would kill their fouls, Rev. 12.10. Now is come faluation, &c. This is the fong of victory, which the Church, and multitude of Saints on the earth, fing to Gods praise like to that in Exod. 15.1,2. 67. Jude v. 5. 1 Sam. 2.6,7.

2. The praise due to God, for salvation given unto his

Church, Rev. 19. Salvation, and honour, and glory to our God. The praise of our deliverance belongeth to our God; for we

cannot deliver, nor could have delivered our felves, ver.12. Pfal. 2.8. Jonah 2.9. Annot.

Now is the day of Salvation, 2 Cor. 6.2. Now the time is ap proaching, that the true pure Christian Profession, thus long perfecuted by the Jews and Gnosticks to sharply ( by which means

it comes to pass that many daily fall off to save themselves )shall fuddenly have respite by the destruction of the enemies every where. Dr. Hammonds Annot. a.

Having salvation, Zech.9.9 cr saving himself, marg.

Definet of salbation Either that Saviour Jesus himfelf, or that falvation and deliverance which Jesus purchased from fin and death, to be as an Helmet on our head to defend us against spiritual assaults, Eph.6.17. And take the Helmet of

Helmet of Salvation. Hope, 1 Thes. 5. 8. So called by a Metonymie of the Elect, because it bringeth salvation to them that

wear it, for me are faved by hope, Rom.8.24.

Salvation of the Jews The Oracles of life, and Covenant of falvation, not only to have been committed unto, but to have been derived to other people of the world from

the Jews, of whom came Christalso, in knowledge of whom flands all true salvation, Joh.4.22. See Isa. 5.3. & Psal. 110. 2.

Luk.24.47. Rom. 9.5.
Our Salvation is nearer, Rom. 13.11. Salvation here fignifies the deliverance of the believing Jews, or Christians, out of persecutions, which (after the example of Christ ) befel them in the first age, and from which they were delivered, partly by the great act of vengeance from Christ upon the Jews the cru cifiers of him, and persecuters of his followers; and partly by their departing generally out of Judea, before that destruction, befel the fews; and partiy by the balcyonian days which under Vespassan were allowed the Christians after this time in all places. Dr. Hammond Annot, c.

Davation peepared ] It is prepared, 1. By pre-ordinati-

on, Mat. 25.34.
2. By creation, when the Lord made the heaven of heavens.

3. By the fending of Christ. Joh. 3.16. Heb. 5.7,8,9. Eph. 1.14

By Regeneration, 1 Pet 1.3. 5. By justification, Luk. 1.77. Rev. 19.7,8. Eph. 1.5,6.

6. By our resurrection. Bifield on Pet. p.49.

Sa v tion readp to he rebealed ] It is revealed to the godly, Joh. 17.6. By the Word, 2 Tim. 3. 15. and the Spirit, Cor.2. 10.

It is revealed, I. in this life,

1. By negation; for we know there shall be no fin, nor forrow, nor temptation, in heaven.

2 In respect of assurance by faith and hope.

3. In respect of the first fruits of it, and beginnings in faving graces.

II. At the last day, three ways,

1. By the voice of Christ, Mat. 25.34.
2. God will perfect and enlarge the understanding of the Elect, to a full conceiving of the worth of heavenly joys.

3. In the possession of it, Ib.

3. In the ponethold of the 10. (S. 10. they were now feeled, Phil.2.12. Work out, or make an end of your salvation, &c. Papifts do think to have help from this Text, to uphold their rotten building of Freewill in matters of falvation, as if it were a forcible efficient cause of salvation. or a partner of it felf with the Holy Ghoft in doing good works. Whereas this is but an exhortation to shew what we ought to do, not to declare what we are able to do. Moreover, albeit it is we which will, when we do will; and we which do, when we do do, yet feeing it is written in ver.13.
that God worketh both will and deed, therefore Free-will of its own force worketh nothing, willeth nothing toward the e pleasing of God, and attaining of salvation, but so far as God doth make it able to will, and to work.

Note. There be fundry things which accompany falvation. Heb. 6. to witness it to us: As suffering of afflictions, and ogood works, which be not grounds and caufes of our falvation,
as the free promife of God, the merit of Christs Passion and
Death, the Spirit of Faith. The Papists do unskilfully confound these things. Also we are further to note that Salva-rion, when it fignifieth the first entry thereunto, namely, the remission of sins, and justification, with newness of · life, then good works are not necessarily required thereunto; because ones sins must be forgiven ere good works can be done: But when Salvation is put for Eternal life hereafter to be possessed in heaven, then good works are needful (not as a e meritorious cause, but ) as a mean and way wherein to walk fhither.

Dajuration | Ought not to be neglected, for 1. It is commanded, Mat. 10.12.

2. The Apostles and other Saints have used it.

3. It is a fign of love.

It is taken improperly for conference; hence that of the Pro phet, 2 Kings 4.29, Salute none by the way, i. e. make haste, delay not, Luke 10.4. For otherwise, Salutations which are testi monies of love and curtefie are not forbidden. 2. Metonymicall.

1. To embrace familiarly, and friendly, Acts 18.21. & 25.13. Sam. 8.10. 2. To honour one. So the Pharifees loved falutations

in the Markets, Mat. 23.7. Mar. 12.38. Luke 11,43.

So salute To wish and pray from God with hearty good will for the health and falvation of others. It is the fame with Greet, Rom. 16.6,7,8, &c. We ought to be careful for the fafety even of fuch as be far diffant from us.

Salute. To ask one of peace, I Sam. 10. 4. marg. To blefs, To congratulate, 1 Cor.18.10. marg.
To is skin. 30.4: marg. To ask how one doth, 1 Sam.30.21, marg.
To congratulate, 1 Cor.18.10. marg.
This is referred I.to Angels towards Men. Judg. 6.12. Luk. 1.28.

II. To Men towards Men; which is done.

1. Sincerely, and that,

1. Face to face, by words, Mat. 10.12. Luke 10.5.

2. By a kifs, Rom. 16. 16. 1 Cor. 16. 20. 2 Cor. 13. 12. Thef. 5.26. 1 Pet. 5.14.

3. By letters, 1 Cor. 16.21. Rom. 16.16,21,22,23. Phil.4.

21, 22. Col.4.10,11,12,13. 2. Feignedly and deceitfully. Mat.27.29.Mar.14.18.2 Sam.

Cofalute no man by the man } Speedily to dispatch a journey without negligence, Luke 10.4.

Samaria ] A keeping an adamant stone, a briar, or the aregs thereof A Country and City of Syria, between Judaa and middle Galile, 1 Kings 13.32. Ifa.7.9. It was built by Omri King of Israel. who bought the hill thereof from Shener, 1 Kings 16.24. It was the chief City of the Kingdom of Ifrael, I Kings 20. 34. for there the Kings dwelt.

It is taken for the Inhabitants thereof, I Kings 12.32. Jer. 23.

13. Ezek. 16.46, 53,55. & 23.4,5.

Samatitan John 8.48. This title of Samaritan here, is by way of reproach affixt on Christ, not that they thought him fo. but because this was an odious name among the Tews; so as Idolaters, Lev. 25. 47. are called Aramites, or Syrians were anciently fuch; and thus all cruel men we call Turks; and covetous Tems; not that we think they are such naturally but that they are like unto them, Or elfe, because Christ had conversed with the Samaritan women, which was against the Fewilh rule, John 49. He is thought to be a Desertor of the fewilh Law, and fo to be one of them. Dr. Ham. Annot. d.

maritans | Keepers, marvellous hard, thorny places, or dregs. Citizens of Samaria, a rascal kind of people gathered together of strangers, they corrupted the worship of God, mingling it with their Heathenish Rites, 2 Kings v. 25. to 35. They were accounted profane by the Jews, who would have no fellowfhip with them, John 4.9. and therefore there was great enmity between them, Luke 9. 32, 53. and and Josephus lib. 2. of the Jewish war, cap. 11. They were full of superstition, and gave divine honour to many things befides the Lord, I kings 17.29. as to Images, Ib.41. They were ever the chief enemies of the reedifying the Temple and holy City, Ezra 4.4.5. Neh.6.12,14. They would not receive the Word of God, Luke 9. 52, \$3. but afterwards they did, Acts 8,2,5 to 14. Simon Magus bewitched them, Acts 8.9.

Dame ] Hath relation unto the persons, Gen.5.29. & 19.27. 24.14. Places, Gen. 10.12. & 14.8. & 23.2. & 48.7. Things of what kind foever ) before spoken of.

Dame | Heb. 1. 12. Thou art the fame, that is, immutable, unchangeable. Christ remains ever without any change or alteration, either in respect of his promise or Essence, which may cause us both to put our trust in him, to believe whatsoever he hath faid, and to depend on him, as a strong and immovable pillar. Jones.

Heb. 13.8. Fesus Christ, the same yesterday, and to day, and for ever; yesterday, that is, the time past before his com-ing in the flesh; To day, while in the flesh; and for ever, that is, after. The same, afore time, in time, and after time. Leighs

He was declared after one manner in the Law; in Types. Fisures, Sacrifices; after another manner now; but always the ame Christ, the head and foundation of the Church, I Cor. 2.11. He was the foundation of the Church in Adams time, in Abrahams time, in Isaiahs cime, in Pauls time, in the Law, in the Gospel, and shall be to the end of the world, Christ is semper idem. Jones. See To Day.

aem. Jones. See to Day. Samgar Meto ] Pepper of a stranger prophessing, Jer.39.3. Samma ] A King of Edom, Gen.36.36. Samos ] Full of gravel. An Island in the Agean Sea, Acts

Samo-theatia] Full of gravel. An Island belonging to Toraia, so called, because the Samians and Thracians inhabited there, Acts 16.11.

Damion ] There the second time ; because the Angel appeared the second time to his Father, Judg. 13 24. The Son of Manoah, took a Wife of the Philistines, Judg 14.2. He is deceived by Delilah, Jud. 16.4. governed Israel twenty years, Judg. 15. 20. commended. Heb. 11. 32. amfon ]

samson Heb. 11. 32. He is numbred in the Catalogue of the faithful, nor were the effects of faith wanting in him, as amongst others, his defiring a wife of the Philistines which was of the Lord, that he fought an occasion against the Philistines, Judges 14. 2, 4. his killing a Lyon, verse 6. his flaying the Philistines at Askelon, verse 19. his breaking the cords that were upon his arms, Judges 15. 15. In all which it is said, the Spirit of the Lord came upon him. And for his death he had been a mad man so to have dyed if he had not had a warrant from God, which without doubt he had (though it be not expressed ) as these circumstances prove.

S

1. He doth not rashly, but with prayer, Judg. 16. 28. that prayer came from faith, and God heard it.

2. God himself did strengthen him to that business.

He did it in the execution of his calling, as who was ordained of God to avenge Ifrael on the Philistines. Hyperius,

And herein he was a type of Chrift, who by his death procured deliverance to his people, destroyed his and their ene-

Damuel 7 Heard of God. Because his Mother sought him of God, and he heard her, I Sam. I. 20. Offered to God by his Mother, 1 Sam. 1. 22. Acceptable to God and men, Ibid. 2. 26. A faithful Prophet, Ibid. 3. 20. The Lord fent him to deliver the people, Ibid. 12. 11. The Lord hears his prayer for the people, Ibid. 7.6. Judgeth Israel, v. 15. Builds an Altar, v. 17. He is commended, Heb. 11. 32, 33. He anointeth Saul, 1 Sam. 10. 1. and mourns for him, 1 Sam. 15. 11, 35. Heweth Agag in pieces, Ibid. 23. Anoints David, Ib. 16. 1, 2. He dyeth, and is lamented, I Sam. 24. I.

Yea, and all the Prophets from Samuel, Acts 2, 24. The account of the Prophets is here begun from Samuel, because the schools of the Prophets were first instituted and erected by him, and not that there was no Prophet before him, 1 Sam. 19. 20. as after, Elias was, 2 Kings 2. 3. &c. and after him Elisha. These Sons of the Prophets spent their time in studying the Law, and praising and serving of God; and of them, because (though some were, yet ) all were not call'd by God to the Prophetick office, seat of messages to the people, therefore it's here added, as many as spake, i. e. as many as out of the schools of the Prophets, were by God call'd to that publick office, foretold what was now come to pais. Dr. Ham. Annot. c.

, Santaliat ] A bramble hid in fecret. Neh. 2. 10. & 12. 28. Dantification | A freedome from the tyranny of fin into the liberty of holiness begun here, and daily to be increased till we be perfect. I Cor. 1. 30. Christ is made to us of God · lanctification.

2. The separation of things or persons from common or \* prophane use, that they may remain holy unto the Lord for a time, or for ever. This belongs to the Priests, Levites, and Ceremonies of the Law, &c. This is Ceremonial Sanctification, whereof in Exod. and Levit. 11. 43, 44.

'3. The whole work of grace, whereby finners of the chil-

dren of wrath and bond-flaves of Satan are confecrated and 'dedicated unto God, being purged and cleanfed in the blood of Christ that they may become his children and true worshippers. In this sense, it comprehends regeneration, e reconciliation, justification and adoption. 1 Pet. 1. 2. Elect unto fanctification. This is univerful Sanctification, comprehending the whole work of grace.

4. That peculiar work of the Spirit, creating in the Elect (converted fouls) that new quality of holiness, whereby they can in some measure truly hate their own fins with firm pur-'pose to leave them, and love Gods Law, with resolution to do it in some good measure. 1 Cor. 6. 11. Julified and fantified. 2 Thess. 2. 13. Through the santification of the Spirit. This is Sanctification particular, and inherent, and peculiar to the Elect, who by it are brought to Salvation. This Sanctification hath two parts, Mortification of fin and vivification of the spirit, or new man, Col. 3. 5, 11. Eph. 2. 4. 'Rom. 8. 12, 13, 14. It is begun here, and perfected in 6 heaven.

· In holy Scripture divers names be given to Sanctification; it is named, Sanctification of the Spirit, 1 Pet. 1. 2. <sup>6</sup> 2 Theff. 2. 13. Regeneration and renewing of the holy Ghoft, John 3. 3. Tit. 3. 5. in respect of God the efficient and chief worker, but in respect of cleat finners, in whom 'this grace is wrought, it is named, Repentance, Newness of Life, Obedience, Righteousness, Holiness, Acts 26. 18, 30. Luke 24. 47. Rom. 6. 16, 18, 22. Lastly in respect of God and men together, it is styled, Conversion, Acts 15. 3. Being converted of God, we are also commanded and said in Scripture to convert our felves, and to fanctifie our felves, Jerem. "35. 13. 1 John 3. 3.

Sanctification is so necessarily joyned unto Justification, as 'yet it is a grace diverse from the grace of Justification.

1. Justification is an absolution of a sinner from the guilt

of fin and death; whereas Sanctification is an alteration of qualities from evil to good.

S

2 Justification confuls in remission of fins and imputation of justice for the obedience of Christ; Sanctification is renovarion of nature.

'3. Justification is perfect in this life, so is not fanctification. 4. Justification is in nature before fanctification, but not in '5. The perfect purity of Christs humane nature, reckoned

unto believers by free imputation of faith, I Cor. 1. 30. Chrift is made unto us fantification. This is fandification imputed. 6. The work of general Illumination and Reformation.

Heb. 10. 29. Wherewith he was fantlified. This is external Sanctification, common to Reprobation.

'Spirit of Sand: fication ] Both the work of killing our corrupt Nature, and raifing it up to holines; and the auunto Santlification of the Spirit; that is, unto that Santlifica-tion which the Spirit worketh, fetting us apart from the 'tion which the Spirit worketh, setting us apart from the wicked world, and dedicating us to God, which is one end of election, as touching us, but not the last, which is our salevation in heaven, and Gods glory, Eph. 1. 12.
'Snantise] Neh. 12. 47. That is, to set apart, marg. 'Sold 3.9. Prepare. Comp. the text with the marg.
'A commission of the control of the co

thing from a common to an holy or religious use. Com. 4. Exod. 20. 11. Ged sanctified the Sabbath. Thus Priests under the Law, Ceremonies, Temple and Vessels were sanctified, Mat. 23. 17.

"Note: To give these graces to men, whereby they may be made holy: this is to sanctifie men.

\*2. To make holy, by putting holiness moral into one: of unclean making us clean. I Thess. 5 verse 23. The God of peace sanctifie you throughout. But ye are sanctified. 1 Cor. 6. 11. lude v. 1. John 17. 19. Eph. 5. 26.

3. To blefs fomething to us in the ordinary use, 1 Tim.4.4. 4. To cleanse and purific both ceremonially and spiritu-'ally. Exod. 19. 10. Goto the people and fandifife them to day and to morrow; that is, let them perform outward and cere'monial pureness to admonish and stir up to inward use.

God is said to sanctifie himself, when he will declare his gloy and vindicate his honour from the blasphemies of the

wicked, Numb. 20. 13. Ezek. 26. 23.

He fanctifieth himself in the Wicked by pouring his heavy iudgments upon them for their fins, Lev. 10. 3. Ifa. 5. 16. Ezek. 28. 22. And in the Elect, by restoring his worship unto them, Ezek. 20. 41. or by his gracious deliverances, Ezek. 28. 25. & 39. 27.

Referred to men To acknowledge holy. Mat. 6. 9. Sanctified be thy name, or hallowed; when we acknowledge something to be holy which before was fo in it felf, Lev. 10. 2.

'2. To apply to such holy and divine use as God appointed. Command. 4. Exod. 20. 8. Santtifie ye my Sabbath ; that is, imploy it to the holy uses for which I have ordained it.

' 3. To separate and set apart one to do the office of Mediator, and to endow him with sufficient anthority and gifts, John 10. 36.

4. To offer himself freely unto his Father, an holy and expiatory facrifice; by merit thereof to purchase for his elect people remission of fins, perfect righteousness, and the holy Ghost that they might become holy both by imputing to them his holy oblation and by fanctification or holieness infused into their hearts, to will and work things pleasing

to God, John 17. 29. For their sakes do I sanctifie my self. '5. To procure, offer, and give glory to the holy name of God, Numb. 20. 12. Deut. 32. 51.

6. To be acknowledged and worshipped as one most holy. Lev. 10. > 22. 32,
'7. To perfect holiness begun, more and more renewing

unto holiness such as be already cleansed by the Spirit. John 17. 17. Sanstiffe them with thy truth.
To sanstifie, four manner of ways (for the most part) is

used in Scripture.

'I. To confess and celebrate that to be holy, which in it felf is first holy, Mat. 6, 9. and wheresoever God is said to be sanctified.

'2. To make holy some persons, being impure before, I Pet. 1. 2. and wheresoever the elect is said to be sanctified. 'a. To separate and elect some things or persons from a common use, unto an holy use; as the Tabernacle, Temple,

Priests, Altars, Sacrifices, &c. under the Law of Moses. 4. To intend and apply a thing to divine and facred works, or to keep an holy vacation and reft. In this and the former

fense is the seventh day said to be sandified, as Gen. 2.3. Com.:. Co fantifie the Loza 7 To worship and glorifie the holy God by filial fear and confidence in his promises, Isa. 8. 13.

1. Sacramentally.

2. Putatively,
3. Or at most, by way of Disposition. Leighs Annet.

Dantiffed ] Heb.2.11. Beth he that fanctifieth, and they who are fantlified, are all of one. By fantlifie here underftand not only the renewing of our natures, but also our juffifica-tion, Chap.9.9. & 10.10. Eph.5.26 by both which the Prince of our Salvation brings fons unto glory; or, Chrifts enfecta-ting us unto his Father, Rev. 1.6. both he and we being of one mass or lump, or of the same nature. It is conceived by fome that this rule is taken from the manner of fanctifying under the Old Telfament, under which the High Prieft and those whom he sanctissed were of one and the same nature; and to the firfilings and first fruits were of the same nature with the whole flock and crop which was fanctified in them. Annot. Heb. 10.10. by the which will we are sanstified, that is, freed from the guilt of our fins, and consecrated to Gods ser-

santuarp The holy of holieft, or the most holy place of the Tabernacle, wherein God gave visible tokens of his presence, Psal 20.2. Lord send thy help from the Sattuary. In Dan. 8.13. it also fignifieth the worship of God.

2. The holy Assemblies of Gods people and the wholsom doctrine raught there, Plal. 73.17. Until I ment into the San-titury of God. Alfo a place of fafety and defence, Ia. 8.14.

It is taken for the powerful protection of God, Ifa. 9. 14. Ezek I 1.16. Alfo, for heaven, whereof that on earth is a fhadow, and it is expressed by that which is within the vail, Heb.

6.19. and by the holy of holies, Heb. 9.8.12. & 10.19.

Spanthuarp, or 34 rar ] The Altar (placed in the Sanctuatry) upon which Sacrifices were flain. This speech agreeth to fuch as were flain for Christ, to whom a place is allotted under the Altar, as before, Chap 6.9. Rev. 16.7. And I heard another Angel out of the Santhary, or Altar.

Sanduarp \ In his glorious Santtuary, or in the beauty of holines, Pfal. 29.2. Compare the text with the marg. A Minister of the Sanctuary, or of holy things, Marg. The Sanctuary, Heb.9.2. or Holy, marg.

True Sanduarp and Tabernacie | The body of Chrift, wherein the fulness of the God dwells, as in a Sanctuary, ' and by offering whereof, Christ ministred both to God and to

the Elect, Heb. 8.2. Also, Heb. 9.24.

Sand ] is heavy, whereunto Affiction is compared, Job 6.3. and the wrath of a fool because of the troublesomness of it, Prov. 27.3. It cannot be numbred, therefore great multitudes and abundance are compared to it, Gen 22. 17. & 32. 12. that a house built upon it cannot fland, Mar. 7.26,27.

Sand of the Sea A Convenient or commodious place

whereon John should stand to see the arising or beginning of the Beaft, or whereon Satan should stand to work and frame that Beaft out of the Sea, that is, the contentions among Nations, Rev. 13.1. And I stood on the Sea sand. Some Interpreters suppose they have espied a farther mystery in this Sea (and, which fignifies ( as they deem ) the truth of Do-Arine, which is as a shore of sand, whence to behold the arifing and off-spring of that Beast after spoken of, being like to that. See chap. 15.2. They which got the victory of the Beaft, flood at the glaffie Sea.

Sandal A kind of shooe that covereth only the sole of the foot, and defendeth it from bruifing or pricking, Mar. 6.9 Ads 12.8.

Senatherib, or Sennacharth The bramble of destruction King of Asbur, who threatned Hezekiah, and blashemed God. 2 Kings 18-12. Ifa-28-4. His Army is destroyed by an Angel and himself slain by his own Children. 2 Kings 19.35.

manhenzin | fignifieth the Judges, or seventy Senators of the great City at ferusalem, called in the New Testament, Elders, Mat. 16. 21. Jews might appeal from all inferiour Courts to this, but from this there lay no appeal: Four kinds of death were in their power, floning, burning, fword, ftrangling. They fasted all that day when they condemned any to death.

Sanfanna ] A bramble. A City. Josh. 15.31.
Sanfanna ] The trees of the Lord are full of sap, Psal. 104.16. tha is, filled, or fatisfied, to wit, with the rain before mentioned.

Bapt \ A bason to wash ones feet in, a standing cup, a threeshold, a post, an end, a bulrush, or the Sea. 2 Sam. 21.18. 1 Chron.20.4.

Saphir Mic. 1.1 1. Thou inhabitant of Saphir; or, then that dwelleft fairly mare

Daphire ] A precious stone, Exod. 24. 10. Rev. 21. 19. Found in the earth. Job 28.6. The use of it is for ornament; it colours. Annot.

was placed in the breaft-plate of the High-priefts, Exod. 28.18. & 39.1. It was used by Kings Ezek. 28.12. The Church is compared to it, Cant. 5.14. It is in the foundation of new Jerusa. lem. Rev. 21.19.

S

The colour is blew, bining with golden sparkles. It was seen under the feet of God, Exod. 24.10. The throne of God appeared to Exibit like a Saphire. To fhew his glorious pre-leace, chap. 1. 26. & 10.1. It is most precious, Job 28.16.

' Daphtre A ftone fo called, beautiful and precious. 2. The rich and precious things of Christ; as his Wisdom. Righteousness, Sanctification, and Redemption, Cant. 5.14.

His hell like white twory covered with Sabbites.

Saphire Rev. 21. 19. A Gem which was the fifth in Agrons breaft-plate, Exod. 28. 18. See Ha. 54, 11. Ezek. 1, 26. & 16, 1 & 28.13, Cant. 5.14. Annot.

The flare of this heavenly City is shadowed by precious flones, and gold, to fignifie as well the durableness, as the excellency thereof. Leighs Annot.

Saphita ] Declaring or numbring; or after the Syrian, fair. The Wife of Ananias, Acts 5.1.

Sarah ] A Lady, or Princefs. Daughter of Asher, Num. 26.46. Alio Abraham's Wife, her name was changed from Sarai, Gen. 17.15. God promifeth her a Child, being old, Ib. 19. & 18, 10. and had one accordingly, Gen. 21. 1, to 8. She would not have Ismael heir with Isaac, Gen. 21.10. Dieth, Gen.23.2. Commended, Heb. 11.11. She is the free woman, Gal. 4 21. Is very respective to her Husband, calling him Lord, Gen. 18.12.r Pet. . She is taken into Pharaoh's Court for her beauty, and after delivered, Gen. 12.15. She gave Hagar to her Husband, by whom he had Ismael, Gen. 16.1.

Note. Of all women Sarab is honoured in two things in Scripture above others: One, that her years are recorded of God; And that she is the first who is read to be wept for-Gen. 23.1,2.

Sarab, and Agar Not these two women alone ( in type ) whereof one was the Mother of Isaac, the free Child. and heir, the other of Ismael the bond child: But the two Covenants (in truth ) both the Evangelical Covenant or promise of Grace, which begetteth free children of the heavenly Jerusalem: Also the Legal Covenant, which begetteth fervants, fuch as were many in earthly Ferufalem, bond-men to Satan, by refusing the righteousness of God through unbelief, Gal.4.22, 23, 24, &c. Such as will be justified by Works alone, or added to Chrift, are fignified by Agar: and by Sarah, such as will be saved only by Grace, and without

Serai My Dame, or Mistress. The name of Abraham's Wife

pefore it was changed, Gen. 1 1.29.

Saraia, or Saraiab | The Son of Kenaz, 1 Chr.4-13. One hat came up with Zerubbabel, Ezra 2.2.

Daraph | One that had dominion in Moab, I Chron-

Satterbim [ One of the King of Babylon's Princes, Jer.

Sardine | The fame with Sardius. A precious ftone, Rev.

Sarbis The Prince of pleasantness, the song of joy; Syr. a Dyers fat. A City of Asia, wherein there was a flourishing Church, Rev.1.11. & 3.1.

Dartis Rev. 1.11. A City of Lydia, in Cyrus his time, next to Babylen for wealth. Annot.

Sarbites The taking away of diffention. A kindred descended of Sered, Num. 26, 26.

Satutus ] A precious stone, Exod. 28. 20. Job 28. 16. Ezek. 28.12. Rev.4.3. & 21.20. It is of a red fiery colour, and represents the justice of God, in regard whereof he is unto the wicked a confuming fire . Yet it is observed, Plin. 37. book, ch.7. that it is dulled with oyl, which makes it relent of the reducis; so is the Justice of God mitigated with his mercy, for it rejoyceth against judgment, Jam.2.13. Comper, Rev. p. 84 1. a. It hath an attractive virtue to draw wood unto it, as the Load-stone doth Iron. It chears up the heart. It is fit to make a Seal of, for the Wax doth not flick to it. Zanch. Of the works of God. p.396. Sarpius | Exod. 39. 10.or Rubie, marg.

marbius Rev. 21.20. A Gem found about Sardis, of a bloudy colour. It is the first in Aarons breast-plate, Exod. 28.17. called Sardine. Annot.

Surbonir ] A precious stone, Gen. 2. 12. Exod. 25. 7. & 28.9. Rev. 21. 20. It is of a red colour, yet fome are found distinguished with black and white, which are the best; they are found in India and Arabia, it caufeth shamefac dness, and cha-

Darbonir Rev. 21. 20. A precious stone looking white colour, and red underneath, like the nail of a man. It hath the name from a Sardius and an Onix, as partaking of both their

Sarepta ]

Sarepta ] A Goldsmiths shop, where metals use to be melted and tryed. The name of a City, Luke 4. 26. See Pafor.

and upon. The induct of a copy, some a 200 of the street of the Syrian a net. A King of Affria, Ifa, 20. 1.

Satto ] Left, or remaining; or, the hand of a Prince; or, a

Α

fong of the hand. A City, Josh. 19. 10.

S

Daron | The plain field of him, or his fong. A fertile Country, lying between Mount Tabor and the Sea of Tiberias, ftretching forth from Cefarea to Joppa, 1 Chr. 16. 15. Acts 9. 35. It was fruitful, pleasant, and abounded with roses, as may appear, Cant. 2. 1. Hence Ifa. 35. 2. The excellency of Saron.

Darfethern ] A fetting before of coverings. One of Nebuchadnergar's Princes, Jer. 39. 3.

TT. 20. marg. Satan Contrary, an adversary, or enemy. His enmity is 1. against God. 2. Good men. 3. Good actions.

T. Against God: I. In his decrees and good purposes in restoring the elect

to eternal life by Christ.

2. In the means appointed for the execution of these decrees, as the Word and truth of God, which he laboureth to turn into a lye, Gen. 3. 5. and the preaching of it, 1 Theff. 2. 18. He hates, refifts, and difgraces the graces of faith, hope, and love, wherein are the beginnings of falvation.

II. He is an adversary to all good men, because of the image and way of God, in regard whereof we are of another King-

dom contrary unto his.

III. He is an fadversary to all good things and actions; he watches to flay all good motions in the womb, that they shall no fooner be conceived then abortive; he is an adversary to each good action, either to hinder it (if he can) by hindering us from attempting good, or atchieving it, by hindering us from feeling the sweemess of godliness, so as having no pleafure in it, it may go on heavily, by making us soon weary; or if he cannot hinder to corrupt and deprave it, that if he cannot make it evil, yet he may make it feem fo. See Tailor on Revel. 12. p. 405, 406.

Satan. A special adversary to God and man. 1 Cor. 5. 5. . To deliver him to Satan. Job 1. 6. One of the names of the

· Devil

42. Any person that doth any way hurt or hinder another in the course of piety or is moved by the instigations of the Devil; as, Mat. 16. 23. Then he turned back, and faid unte Peter, Get thee behind me, Satan: Thou art an offence unto me, because thou understandest not the thines that are of God, &C.

' 3. Both Satan and his limbs. Rom. 16. 20. The God of

\* Peace hall tread Satan under your feet (hortly.

\* Satan ] One which is an adversary, burning with hatred

of God and man, Rev. 12.9. Called the Devil and Satan.
An Adversary also to all the good creatures which the Lord hath made. If he had licence he would destroy them all, (as he did the herd of Swine) that neither should the Lord have the glory of that manifold goodnes, which appeareth in his creatures, neither should man have the comfort and benefit of them. Comper.

An Adversary.

1. To God. 2. Good men.

3. Good actions. Leigh. Spragogue of Saran ] A company and affembly of men which feemed to ferve God, but they worshipped the Devil. Rev. 2. 9. But are the Synagogue of Satan; that is, a

company gathered not for God, but for the Devil. Spates to enter into Junas J figuifies, not that Satan entered into his body to possess and torment it, but that the ' devil got more power over his foul to prick him on to work the treason which he had purposed, John 13.27. & 30. comp.

'Co gibe a mante Daran To give him over to be out of the Church in the Kingdom of Satan, and to be ruled by 'his spirit; and not to be possessed in their bodies by the Dewil, as Papifts expound it, I Cor. 5. 5. As to be in the Church is to be governed by Christs Spirit.

Datane thron or feat ] Any place where superfition, 'idolarry, and wickedness is practifed without controll-ment: and from whence wickedness is conveyed to other 'places. Such a place was Pergamus, and now Rome is. Rev. 2.13. " Where Satan bath his throne or feat.

Sariate ) Notes abundance and it is taken in a good part, for the abundance of Gods mercies of all forts, Jer. 31.14, 25

2. In an Evil part, Jer. 46. 10.

arisfaction ] A word done by vertue and merit, whereby Gods wrath against the finner or the elect, is fully and fufficiently appeared. This work is Christis oblation of himfelf upon the Cros. Col. 1. 20. To reconcile all things to himfelf, and peace made by that blood of his Cross. Here is the truth of Christs satisfaction, though the Word be wanting.

'2. An amends made privately unto our neighbour, for fome wrong done him in word or deed: or publickly to the Church by confession voluntarily made of some scandal, after the example of David, Pfal. 51.

Statistic ] fignifieth, 1. To refresh, Job 38. 27.

2. To comfort, Pfalm 90. 14. Ifa. 58. 10.

3. To relieve the poor abundantly, Pfalm 132. 15. 4. To delight and content, Prov. 5. 19.

5. To preserve, Prov. 6. 30.
6. To provide sufficiency, Mark 8. 4.

7. To be revenged, Exod. 15. 9. 8. To fulfil, Pfal. 145. 16.

9. To gratifie, Mark 15.15.

Datprs Gods of the Woods, having heads of a Man; and bodies of a Goat; light and nimble, active and full of motions, skipping, leaping, and running round.

'2. Certain deformed Birds, called by the Latines, Afiones, Night-birds, like Owls, or Horn-courts apishly counterfeiting the motions and dancing of Satyrs. Ifa. 13. 21. And Satyrs Shall dance there.

"There are of Satyrs these forts.

" 1. Natural, which are thought to be a kind of Apes.

" 2. Unnatural, by humane copulation with Goats.

"3. Supernatural or diabolical, by the illufion of Devils, or rather the Devils themselves in those shapes, 1sa. 13.

"4. Poetical, or imaginary, feigned by Poets to be gods of the Woods.

665. Speeches or writings made to tax the vices of men, fo called either because they were wont to be sung with ri-"diculous or apish gestuers, or rather because they did discover the apish behaviors of men.

"To labe To deliver from the guilt and condemnation of our fins. Acts 4. 12. No name whereby to be faved. Thus onely Chrift faveth us. Mat. I. 21. He [ball fave bis people

'2. To preserve us against some bodily hurt. Matthew 14. 30. Save Lord, or I perish. Pfalm 6. 4. Save me for thy mercies sake. Thus God saveth, as an author of our pre-

3. To serve the providence of God, as a means in the preservation of others; either spiritually or bodily. I Tim. 4 16. So Shalt thou fave thy felf and them that hear thee. Jam. 5. 20. Saveth a foul. Exod. 2. 17. He faved, that is delivered them. Thus Ministers by preaching, Magistrates by protecting, Christians by admonishing, do lave as Instruments under God, who for their service berein, honoureth them with the title belonging to him-

It fignifieth also, 1. To help, Josh. 10. 6. Judg. 12. 2. 2 Kings 6. 26, 27.

2. To deliver, and that,

I. From temporal evil, Judg. 2. 16. 1 Sam. 14.6. & 17. 47.

II. From spiritual evil, in which sense it is spoken,

1. Of God, faving us from our spiritual enemies, Luke 1. 74. From the contagion of fin, Jer. 17. 14. and from eternal death

2. Of christ, who hath promised to save; is sufficient to do it, Ifa. 63. 1. Heb. 7. 25. and for that end came into the world, Math. 1.21.

3. Of the word of God, instrumentally, Jam. 1. 21, 4. Of Faith, which faveth also instrumentally, Luke 7. 50.

Tam. 2. 14.

5. Of Baptism sacramentally, 1 Pet. 3. 21. 6. Of Men. who by social Of Men, who by good counsel, holy exhortations, good example, convert others to the faith, and bring them to repentance, that they may obtain eternal life, Rom. 11. 14. 1 Cor. 7. 16. & 9. 22. Jam. 5. 20. Jude verse 23. but especially to Ministers, who by the preaching of the Gospel bring men to communion with God and Christ, I John 1. 4. who are therefore called Saviours, 1 Tim. 4. 16.

3. It fignifieth to obtain eternal life, Mat. 10. 22. & 17. 25. John 3. 17. & 5. 34. Joel 2. 32.

4. To be converted to the Faith, Rom. 10. 1. & 11.26. 1 Theff. 2. 16.

5. To preserve, Gen. 47. 25. Exod. 1. 17.

6. To deliver and free, either from spiritual or bodily enemies and evils, Heb. 3. 7. Heb. 11. 7. Sabe ] Put for except, Gen. 14. 24. Numb. 14. 30.

Josh. 11. 13.

Save when there shall be no poor among you, Deut. 15. 4. or,

to the end there be no poor among you. Sabe ] God fave the King, 1 Sam. 10. 24. Heb. let the king live, marg. Saving strength, Plaim 18. 8. Heb. strength of alvation, marg.

To fane tife ] To regard ones life more than Christ, fo as he will not put his life in jeopardy for Christ, Luke 9. 24. He that will fave bis life fhall lofe it.

Df rbem which are labed | Rev. 21. 24. Or, of them which are to be faved, as Acts 2. 47. The first way of reading respecteth the Church in heaven; the second, that on earth. Annot.

. To be fabed in chifd bearing 7 That it fhall not hinder a womans falvation eternal; (for that in bearing of children, "The feels remporal forrow and great pain for a time: which may feem to be an argument of Gods anger ) fo the remain in the true faith, expressed by love, and an holy sober con versation, 1 Tim. 2. 15. She shall be saved in child-bearing, if they continue in faith, and love, and holiness, with modesty. Because Paul speaks not of one faithful woman alone, but of the whole kind, and so many of that sex as are believers, cherefore he useth the plural number [tbey] having begun in the fingular [she] by a figure named Synthesis, as Turba e ruunt. Pars in frufta fecant.

Are there few that shall be faved? Luke 13. 23. 00 Cowles is equivalent to the Heb. 1710 refiduus, remnant, which therefore is rendred by it, Jer. 42. 17. & 44. 14. From this acception of the word for that remnant which should escape of the Tems, out of the common destruction and slaughter that fell upon that people, called Exheuros fometimes, fometimes naragiodierres inpuyer, Luke 21.30. They that have the bonour ng.rac\_tourres\_expuyers, lunc 21. 30. Into that bave the bonour or javour to escape; another acception there is of it, for those which should believe in Christ, receive and imbrace him at his coming; and having done so, adhere and cleave fast unto him. So when Ifa. 10, 22, it is prophefied that the remaint of first half return is the Apostle, Rom. 9, 27, applies this place (literath colors of the Apostle, Rom. 9, 27, applies this place (li rally (poken of the return from the Babyloni'h captivity) by way of accommodation to their receiving the faith of Christ, a rem-nant hall escape out of that Epidemical ambelief, and receive Christ. So Luke 19, 9, 10, 1 Cor. 7.16. & Rom. 11. 14. And to here the and topology that be those especially the Jews that believed in Chrift, and adhered to him; according to the importance of that, Acts 11. 17. And then the clear meaning of this uncertain mans question will be this, Whether this doctrine or faith of Christ, to contrary to the humor and passions of the world, should be able to propagate it self, and prove so successful as to be received by many, or whether it should be contained and inclosed within a narrow pale, that so he might either refult Christ with the many, or have the honour of being one of the few fingular persons that received him. Dr. Ham. Annot. b.

He Shall be faved, yet so as by fire, I Cor. 3. I 5. He Shall escape as one escapes out of the fire; i.e. as one that, when in the midnight his house is set on fire, wakes and leaps out of the bed. and runs naked out of doors, taking nothing that is within along with him, taking care only that he may fnatch his one body out of the flame; and it's a common observation, that to be saved as by fire, is a proverbial speech for those that get hardly out of a great danger, as a brand snatcht out of the fire, Amos 4. 11. and so Jude v. 23. Idem. Annot. b.

s o be tabes by grace ] To be delivered from guilt and punishment of fin, both temporal and eternal, by the free gift of God, freely giving his Son to be our Saviour, freely accounting his merits unto believers, and freely working 'faith, by which the promise of salvation is received and re-

tained. Ephel. 2. 8. For by grace are ye faved.
'Note here, that to be faved by Grace, by Christ, by Faith. are well coherent together: also to be faved by the Gospel, by Preaching; for the former declare foveraign and main, 'and these are the instrumental means, and subordinate causes of falvation: but to be faved by our works, or of our felves, 'is so contrary to Grace, Christ, Faith, as to joyn them together in causes of our salvation is most absurd.

Note further, that to be faved by Grace, and by Faith, do imply two things.

. That we do embrace Christ unto salvation, cometh not from our felves, or by our working; but by believing, which we have of Gods free gift.

'2. Such as once embrace Christ by faith, are thereby fully ' justified in him; therefore have gotten full right unto the heavenly inheritance, although as yet they want the full possession. The end of Gods counsel in this free salvation of the elect, is to strip them wholly of all matter of boasting and ' glorying in themselves, that the whole praise and honour ' might remain intire to himself, alone, Eph. 2. 9. Therefore ' Popilb Sophisters, which say that no works are excluded from Justification, but either Ceremonial or Civil, such as be done before faith; and do in part attribute salvation unto 'the merits of works done after grace, shew themselves igno-'rantly inconfiderate, and defirous of vain-glory; enemies also 'unto Gods grace and glory, and far from being the true Catholick Church: denying fuch a fundamental Catholick Doctrine, as free falvation, by the alone merit of lefus Christ, through Faith, without our own works done, exher before or after Grace.

"To the understanding of this question, Whether we be 'faved by Grace? The answer must be affirmative: but we must first consider two sorts of matters from which we are faved by Christ.

" I. Malum culpe, or fin. " 2. Malum pæne, or mifery.

"Secondly, we must consider two forts of grace, according to those marters.

4 1. Of regeneration, Mat. 21. 2 Tim. 1.9. Tit. 3.5. " 2. Of Remittion, or Justification, Ads 4. 12.

"To be faved by Works, how far to be denyed, and how far

granted. See Works, and Justice, Grace, Freely.
"We are faved by Grace, as many as be faved at all:

"1. The outward means are freely ours, and given us. Ephef. 4. 8, &c. Rom 10. 15.

"2. The inward motions of godliness, and outward work thereof, is freely wrought for us and in us by the Spirit of God, Rom. 12. 3. Eph. 2 10. & 4. 7. Phil. 2. 13. 2 Pet. 1. 3.4. Tit. 2. 11, 12.

" 3. The price of our Redemption was freely bestowed on us, John 3. 16.1 Pet. 1. 18, 19.

"4. The Kingdom of heaven is freely prepared and fitted

for us, John 14. 2.

"But yet not fo faved freely, or by grace, but that,

" 1. Being called and spoken to, we must hear. " 2. Hearing we must come.

 3. Being come, we must work both against all fins, and the causes of them, and also do many great and hard duties. " 4. And fuffer much evil for his fake that fuffered for us.

sabi The Kings dale. A valley not far from Jerusalema where Abjalom fet up his pillar; Gen. 14: 11-2 Sam. 18: 18: Sabing ] Heb. 10. 39. Preferration. (Gr. obtaining purchifug.) of the foul, that is, of the falvation of the foul, D. Tranfl. and Annet.

The Labing of 18 houle ] Heb. 11. 7. the prefervation of his houlhold, D. Trans

Hereunto health is joyned, Pfal. 67. 2. and Brength, Pfalm

Saving is also the same with except, otherwise then, Neh. 4. 23. Eccl. 5.11. Amos y. 8. Mar. 5. 32. Luke 4. 27. Rev. 2. 17.

Salutour Aperson, which both by merit and efficacy

maketh and keepeth us fafe from spiritual enemics. Luke 2. 11. To you born is a Saviour. Such is Christ only, a Saviour from fin, hell, and destruction, by such things as he suffered and did in his own person, not by works of grace in us, as Papifts teach.

A Saviour is he, which not only hath perfectly deserved falvation by his blood-shed, and given it effectually, by shedding his holy Spirit into the hearts of the Elect; but doth 'also for time to come, constantly maintain, and for ever continue and preserve it, as the natural head doth distil and derive until death, sense, motion, and life into the natural body. A Saviour by merit, and a Saviour by efficacy, is Jesus Christ, hence called an eternal Redeemer, Heb. 9. 12. and Author of everlasting life, or eternal salvation, Heb. 5. 9.

'This Title is attributed to God the Father:

. Because he hath sent his son for our salvation.

2. And by him hath reconciled the Elect unto himfelf. 3. And giveth the holy Ghost into the hearts of his children.

'2. One which by his proper power maketh fafe from ourward evils and enemies. 1 Tim. 4. 10. God the Saviour of all men. But the faithful he preserveth from all evils, both now and for ever.

3. Captains and Governours, which are called [Saviours] because they are Gods instruments to save from outward dangers. Judg. 3. 9. God raifed up a Saviour to the coildren of Ifrael. Others are said to do that which it pleaseth God to

4. Ministers of the Word, which are instruments of eternal falvation, by calling men unto it. 1 Tim. 4. 16. So [halt thou fave thy felf and others. Thus, that is attributed to the infrument which is proper to the principal Agent, Obad. 21.

'5. An Husband, upon whom (under God) dependent the

fafety and good estate of his Wife, Eph. 5. 23. Christ is a Saviour, 1. by Redemption, Ephel. 1. 7. Luke

2. Protection, Ifa. 26. 1.

3. By Provision; for the Church and every member thereof is furnished by him, who is the head

4. Direction, by his Word and Spirit leading her through this Wilderness. Baine on Eph. p. 642.

Dabiour Ads 5. 31. One that leads and rules them, manages their Military affairs, to the avenging them of their enemies, and preferving them fafe and quiet. Such an one was Christ to be unto the people of God, and was sent to

he fuch particularly to the Tems, but this not in that manner that they, but (as his Kingdom was not of this world) in a spiritual manner, to eo in and out before them, against their spiritual enemies, Sat an and Sin. To which end it was, that after his exaltation and instalment to his Regal Office, the first thing was his fending of his Spirit, thereby giving them (as here it follows) place of repentance, if upon the preaching of the Apoftles, they will come in, and believe on him. In this sense is it that Heb. 2. 10. Christ is called the Captain of Salvation, or deliverance; i. e. a Captain defigued on purpose to save or deliver them, to lead them (as it's there) through sufferings to blis, through the Wildernels, and the Land of the Anakims, to Canaan, as Mofes and Joihua, the Captains and the Saviours of the Tewsdid. Dr. Ham. Annot. e.

Α

S

Sam. J. Asked, lent, a grave, or hell. The Son of Kish, I Sam. 9. 2. The first King of Israel, I Sam. 10. I. Commandeth to kill David, I Sam. 19, 1. Chargeth his fervants with conspiring against him, Ibid. 22. 7, 8. Goeth to Keilah to fight with David, Ibid. 22. 8. In pursuing David he was invaded by the Philistines, Ibid. 27. 28. He is delivered into David's hands, Ibid. 24. 2. & 26. 2. Seeketh counfel at a Witch, Ib. 28. 2. Slayeth himself. Ibid. 31. 4. His head is carried into the Land of the Philistines, Ibid. verse 9. David mourneth for him, 2 Sam. 1. 4. Why he dyed, 1 Chr. 10.13.
The men of Fakely Gilead bury his bones, and faft feven days, I Sam. 31. 13. They are commended by David, 2 Sam. 25. His house waxeth weaker, and David's stronger, Ibid. 3. 1. God took away his mercy from him, Ibid. 7. 15. Seven of his Sons hanged, and why, Ibid. 21. 1, to 11. David buryed his and Jonathan's bones, Ibid. 21. 13, 14.

Sabour ] The smell, either good, Exod. 5. 21. or bad,

F.ccl. 10. 1.

1. It is taken for the natural virtue of a thing, Mat. 5. 13.

2. For fame, Exod. 5. 21.
2. The sense and feeling of the grace of Christ, Cant. 1. 2. Sabour of reart ] A deadly favour, killing spiritually with the sent of it. 2 Cor. 2. 16. The savour of death to death. Thus is the Gospel to the Reprobate, through their own default, because they are disobedient unto the truth, 6 1 Pet. 2. 7.

Sahour of life A lively quickning favour, giving life, and keeping alive to God. 2 Cor. 2. 16. The favour of life to · life. Thus the Gospel to the Elect Believer.

Debour of the Pole ] The sweetness of breath, for men

use to breath by the Nose.

42. The fweet and pleasant things, (as praises, prayers and other good works) which the Church doth (as it were) breath and bring forth, Cant. 7. 8. And the favour of thy Noje · like Apples. See Nofe.

Sabour The sweet sense and feeling of Christ his love and benefits, being more excellent and delightful, then the most favoury Oyntments, Cant. 1. 3. Because of the Savour of thy good Oyntments, &cc. Or, for thy odour or finell, which is expounded of the good favour of the knowledge of Christ. 2 Cor. 2. 14. whatfoever may lead us to him, for vertue goes like a sweet smell or savour out of Christ to heal all men, as it did, Luke 6. 19. And the breath of his Ministers that are inspired by him, conveys it. Annot.

Dabout of tell ] An acceptable Sacrifice, appealing Gods anger. Gen. 8. 21. And the Lord smelled a savour of

So it was not for the Sacrifice, or any act, or rite done, but for the merit of Christ his Sacrifice, signified by Noab's Sacrifice.

' Dweet fabour ] A pleasing, grateful and delightful favour, to wit, the Gospel. 2 Cor. 2. 15. A sweet favour to God.

2. The obedience and most holy passion of Christ,

'Eph. 5. 2.
'To labour the things of the Spirit, and flesh ] To mind, think, love and practife good things, pleafing to God. And to favour the things of the flesh, fignifies, To think, affect, and follow earthly, finful things, agreeable to corrupt nature. Rom. 8. 5. Savour the things of the Spirit.

Dabour | Thou Savourest not the things that be of God, Mat. 16. 23. The words are by Bishop Hall thus paraphrased. These motions of thine argue a mind that is fleshly and sensual, and not bely and rightly informed in, and disposed to the things of God, who by my sufferings and death bath graciously purposed the redemption of Mankind. By Dr. Hammond thus, Toou mo est me to that which were a sin, if I should yield to it, and contrary to the will, course, and commandment of God my Father. Thou mindest not, judgest not aright, perceivest not, art not well advised, understandest not. See Leigh Crit. Sac. in

Dabourp ] Delightful pleasant meat, Gen. 27. 4, 9, 14, 17, 31.

Dauta ] A rejoycing, or the lifting up of vanity, I Chr. 16. David's Scribe.

Saw I Ha. 10. 15. A Carpenters tool, which hath both its action from him, and his power to act, as the Allyrians

King had of God. (Co fato ] Spoken of Stones, 1 Ring. 7.9. Of the Ammonites, who were put under, and cut with faws, 2 Sam. 12.31.

S

1 Chr. 20. 2. Of the Martyrs, Heb. 11. 37.

\*To (ap) 1. To promile, Luke 23. 43.

\*2. To affirm and pronounce, Mat. 13. 3. and elsewhere

'3. To think in the heart, or intend and will a thing, Exod. 2. 14. Gen. 27. 41. Act. 7. 28. 2 Sam. 21. 26. Also to decree and command that heaven and earth should

be created, Gen. 1. 3. Pfal. 148. 5.
It's also taken, 1. For to speak with the mouth, Gen. 11.2.

5. 10 coment, and approve, 100 34, 4, 114, 8, 122, 6, To command, Mat. 16, 6, & 23, 3, 7. To handle, and treat of a thing, Heb. 9, 5, 1 Cor. 15, 50, 8. To discourse and teath, Mat. 23, 3, 9. To expound, Heb. 9, 11, Aft. 1, 3, Rev. 17, 9, Deut. 17, 14, 10. To complain unto, or bemoan, Pfal. 50, 12,

10. 10 complain unto, or peritoan, riai. 50. 12.
11. To admonifi, Col. 4. 17.
12. To declare openly, Pfal. 40. 8. Ifa. 3. 10. Mart. 10. 27.
13. To acknowledge, Ifa. 42. 17. Jer. 2. 27.

14. To praise, Psal. 40. 11.

15. To boaft, 2 Kings 18. 20. Jer. 2. 23, 35. Acts 8. 9.

16. To promife, Gen. 18. 10, 19. Numb. 10. 29. John

17. To contradict, 2 Sam. 16. 10. Ifa. 45. 9, 10. Rom

18. To answer, Gen. 22. 7, 8, 11. Josh. 24. 19, 21.

19. To affirm, 2 Kings 18. 30, 32. Matt. 3. 9. 2 Tim. 2. 18. It is referred unto God, and it is taken not only the leveral ways before spoken, but likewise it fignisheth also, to effect the thing he speaketh, Gen. 1. toto cap.

2. Unto the holy Ghoft, Gen. 8. 29. & 10. 19. & 13. 2. and that either when the Spirit speaks unto the heart by his inward motions, or in the Scripture, or by the mouths of godly men, 2 Pet. 1. 21. Matth. 22. 43. Mark 12. 36.

3. To the Scripture, Mat. 26. 54. Mark 15. 28. John 7.

4. To the Angels; both good, in their apparitions unto men, and bad, Gen. 3. 14. Job 1. 9. & 2. 4.

5. To Serpents, Gen. 3. 1, 4. 6. To Balaam's Afs, Numb. 23. 30.

7. To the Horfe, Job 39. 38. 8. To the Whale, Gen. 40. 22.

9. To the members of the body, 1 Cor. 12. 15, 16, 21.

10. To Trees and Plants, Judg. 9. 8. & 10. 14.

11. To liveles Creatures, | ob 28. 14, 22. & 38. 35. Rom. 9. 20.

12. To Death, Job 28. 22. and to the Dead, Ifa. 14. 10. Luke 16. 24. To fay, 1. Barely to speak something.

2. To command, Rom. 12. 3. Gen. 1. 3. where it fignifieth, and throughout that Chapter, to command with efficacy. Dietum factum.

3. To reveal, 1 Tim. 4. 1.

4. To object, Jam. 2. 18.

Thou fayif, 2 Kings 18, 20, for Talkeft, marg.

\$\frac{1}{2}\$ ping \] A fentence or \text{ ipeech, Mark 9. 32. Luke 9. 45.}

It is taken 1. for a Common Proverb, John 4. 27. 2 Pet, 2. 22. Ezek. 12. 22.

2. For a notable faying, Numb. 34. 3, 15, 16. Act. 11. 16.

3. For doctrine, Prov. 2. 1. & 4. 4. For council, 2 Sam. 17.6. Eith. 1. 21. 2 Kings 8.2.

For a threatning charge, 1 Kings 2. 38. 6. For a prediction, 1 Kings 13. 32. & 15. 29. 2 Kings 2. 22. Judg. 13. 17. John 9. 49.
7. For commandment, Rom. 13. 9.
Saprings J Luke 1. 65. & 9. 28. or Things, marg.

These are the true sayings of God, Rev. 19. 9. they are not my words, but Gods, and shall certainly be suffilled in their time. Luke 1. 20. Annot.

> Ś C

Scab ] is a fore in the skin of man or beaft. It excluded from being a Priest unto God, Lev. 21. 20. and the beast from being offered in Sacrifice, Lev. 22. 22. It is a great affliction, Job. 2. 7. It is threatned as a great judgment Řrř 2



upon impenitent finners, Deut. 28. 27. Ifa. 3. 17. It is accompanied with itching, Job 2. 7, 8.

Deathard A Case or Covering of a Sword, Jer. 47.6. Scabbed Lev. 21. 20. Hath a fcab, or Tetter. Aynfw. A mat-

tery Scall. D. Tranfl.

Ancafford A Pulpit or high feat, wherein Solomon flood when he bleffed the people, and kneeled in prayer unto God. 2 Chron. 6. 12. It is called a Scaffold, because it was erected higher than the ground whereon the people frood.

Drales | belong to fishes, though not to all. They with the fins put a difference between the unclean and the clean. Levit. 11. 9, 10, 11, 12. They arm the fifth against injuries, Job 41.15. Improperly, they are forth for the strength of a people

Ezek. 29. 4. Where the Lord alludeth to the hardness of the scales that are upon the Crocodile, called, The great Dragon of

the River Nilus, 10. 3.
2. By fimilitude, the films or skins that fell from the eyes of Paul are called scales, Acts 9. 18.

There are scales also to weigh withal, Isa. 40. 12.

Co [rate] To climb up by a Ladder. It is put for to vanquish and overcome, Prov. 21. 22.

Scales Job 41. 15. Heb. ftrong pieces of shields, marg. Scalp Psal. 68. 22. Hairy scalp. Heb. the crown (or scalp) of hair, meaning, open and inevitable judgments on the chiefeft and most fierce enemies. Aynsworth.

'Scandal Every occasion of fin, taken or given. See Of-fence. Whatsoever hindereth us in our Christian course, is a ' scandal or stone to stumble at.

A scandal is either passive, which is called a scandal taken, (acceptum Scandalum) when one by his own fault stumbleth Divines do call (Scandalum datum) an offence given, when by fome evil example in word or deed, or by indifcreet and uncharitable use of things indifferent, a Christian is either quite turned from the Faith, or hath his Conscience much troubled, and is much hurt as touching his salvation. Scandalum (saith 'Tertuliian) non est bona rei, sed rei mala exemplum, adificans ad e delictum, bona autem res neminem scandalizant prater malas mentes. Good things offend none but such as have ill minds; but things which be evil, because they build up and provoke to 'fin, therefore they give a just offence.

'Sin, when it appears in word or act, is a flumbling block,or an offence. Their wicked imaginations are not fcandalous, for they appear not as stones and blocks do, at which men flumble.

'They be weak Christians only which properly take hurt by offences, as weak men, which have feeble legs, stumble and solip at stones or blocks. Therefore as care must be had, not to put a stone before such to cause them to fall, and a curse belongs to fuch as do it by Moses Law, Deut. 27. so there is great respect to be had of weak Christians, not to minister to them an offence; and wo to him who doth it, Mat. 18. Strong ' Christians are not otherwise scandalized and offended, then because they be vexed and grieved with the unrighteous conversation of the wicked.

Between Offence and Scandal there may feem to be this difference, that the former fignifies a leffer hurt, when one 'fumbles but falls not, is grieved and troubled, but not utter-'Iy discouraged: the latter fignifies a greater hurt, when one fo stumbleth as he takes a fall, and halts upon it, being quite discouraged in the way of godliness.

Scandal is that whereby one is violently forced forward, and overturned; which cometh to pass divers ways: as either by striking the foot ignorantly against a stone, or some such thing, or if the foot be taken in a gin or net; or if it be pierced and thrust through, either with thorn, or sharp instrument; therefore it hath divers words to express it : sometimes it is expresfed by occorouse, i. e. any thing against which the foot striketh and itumbleth; fometimes it is expressed by mayis, a grin, or snare; sometimes by sundor, which signifieth a ttake sharpened at the end: Therefore it is not feandal wherewith any one is hurt, but hurt ignorantly; and it is twofold.

1. Bodily, when the body is hurt ignorantly by any out-

2. Of the Mind, which is when the mind is dejected through error, whereinto it is brought: it is twofold.

godlines (whereof the Apofile fpeaks, Rom. 14.15. to wir, world, filling the eyes with fhews,but deceiving the mind with when the mind is grieved and estranged, which cannot be withimpostures; or to fignific her crueky, who is drunk with the out fin; therefore it is faid that the party thus grieved is de-

stroyed, i.e. as far as in him lay that gave the offence. Or, 2. when one is brought to fin through evil example. They differ, in that the first finneth not by imitation, but the

The error in every scandal proceeds either from his fault Lev. 14.4.
to whom the scandal is given, and then it is a scandal taken;

3. Profane, for the ornament of the Whore.

thus Chrift was a feandal to the Tems, who believed Chrift fhould be an earthly King in great pomp and glory. Sometime it comes from his fault who objects the scandal, and then it is a scandal given; which coment to pais, by exhoration unto fin, 2. by evil example, 3. by abusing Christian liberty; and this is that whereof the Apostle so much speaks of in his Epistles.

Moreover, Scandal is either in it self so, whether fins follow or not : or, 2. such as whereupon fin followeth: for the godly have often scandal given, when yet they fin not, but there is hardly any given to the wicked, whereupon they fin not; as Balak by the counsel of Balaam cast a sumbling block before the If actives, yet Phinebas did not fin upon it, but upon it followed the ruine of many Hypocrites. The scandal whereupon fin folthe functor many rypocation.

The control with the forther in the first forther in the first forther in the first forther in the first forther we must not shun, believed the first forther we must not shun, believed to the first forther we must not shun, believed to the first forther we must not shun, believed to the first forther we must not shun. cause we must not do evil that good may come of it; and there is nothing in it self necessary, but it is also in it self good, and it is evil to leave a good thing undone: wherefore al-though the world should perish, yet must we leave nothing undone that may advance Gods glory. But in things lawful yet not necessary the case is otherwise; for if by the using of such either the glory of God be impaired, or the peace of the Church or Commonwealth be diffurbed, we ought to abstain from

them. Cameron Com.2. 335, 336, 337.
The efficient cause of Scandal in general is Satan; and in particular, both of Scandal taken by the wicked, who take all things in the worst part; and of scandal given, for he occupies the hearts of the wicked, that they will not believe, Gal. 3. 1.

The instrumental causes are, 1. Men raifed up by Satan, who either hinder the piety of others, or are offended at it.

 Carnal reason, 1 Cor. 13. 23.
 Private hatred, whereby it cometh to pass, that the wicked will not receive the truth, out of meer hatred to the profesfors of it. Thus the Pharifees hated Chrift.

The gain that the wicked get by defending falle Doctrin, and opposing the truth, Acts 19.23, to 29.

Vain-glory, and an opinion of felf-worthiness.

The end is either in respect of Satan, to establish error, and oppose the truth, that his Kingdom may be advanced in the ruine of the wicked; or in respect of God, that the Elect may be tried and made manifest, 1 Cor. 11. 19.

ant It is spoken of small measure, Mich. 6. 10. Deant measure ] Micha 6. 10. Heb. measure of leannels,

Despe Goat] Christ Jesus, whereof it was a sign, Lev. 16. 10. And the other for the fcape Geat.

Scarce, Scarcelp fignifieth, Hardly, 1 Pet. 4. 18. 2. With much ado, Acts 14. 18.

Scarcelp | 1 Pet. 4. 18. That is, not without much ftrife, many tribulations, distresses, trials, and chastisements, Mat. 7. 13, 14. D. Annet.

Dearcenes Thou fhalt eat bread without fearcenefs, Deut. 8. Enjoy the fruits of the Earth in plenty and abundance; but or their fins it came to pass, that they did eat bread by weight, nd with care, Ezek. 4. 16. Aynfw.

Deare Job 7. 14. To cast down to the ground with af-rightments, and break as it were in pieces. Annot.

Scarlet] is a red colour, of a deep dye, bright and shining, which can hardly be taken out; or is very beautiful, in respect whereof the Church is compared thereunto, Cant. 4.3. In respect of the redness and deepness of the colour, resembling blood, our filthy fins are compared, Ifa. 1. 18. compared with 15. which are fo deeply rooted into the foul, that none can take them away but God, by the blood of Christ. It was a sign to the Ifraelites of Rachabs house, whereby when Jeriche was destroyed, she was saved. The Midwife tied a thred of Scarlet about the hand of Zara, in the travel of Thamar, Gen. 38. 28, 30. It was used for ornament, both in the Tabernacle, Exod. 25. 4. & 26. 1, 31, 36. & 27. 16. Numb. 4. 8. and also in the Temple, 2 Chron. 3. 14. It was worn by great ones, for ornament and beauty, Lam. 4.5. In which respect the Spouse is compared to it, Cant. 7. 5. It was used in the Priests cloaths. Exod. 28.5, 6.7, 8, 15, 33. and by the Chaldean Men of War, Nahum 2.3. The Souldiers cloathed Christ with it in derif-on, because he was called a King, Mat. 27. 28. The Whore is For 1. either the joy and peace of the mind is hindred, for that the party thus offended cannot be chearful in the work of but hypocrifie, for Antichrift is specious in the fight of the blood of Saints, Rev. 17.6.

The use of it is.

1. Common, for ornament.

2. Holy, for it was used in the Priests Robes, Tabernacle, and Temple, in Legal Purifications, Heb. 9-19. Numb. 19.6.

Scarlet | Prov. 21. 21. or, double garments, marg. Dan. 5. 7. or Purple, marg.

Deartet rotoured beaft ] The malignant Church, the Roman Synagogue, the Kingdom of Antichrift, perfecuring with bloody cruelty (represented by Scarlet colour) the Saints of God. Rev. 17. 3. A woman fate upon the Scarlet coloured

Lips like Scarlet Chread | Small lips, and of red co lour, Cant. 4. 3. Thy lips are like a thread of Scarlet.
2. Pure and comely words, Cant. 4. 3. See Lips.

Scattet ] is taken properly, Exod. 32. 20. Ifa. 28. 25. Thus God scatters the hoar-frost, Pfal. 147. 15.

2. It is used by God as a punishment of fin, Lev. 26. 33. Deut. 4.27. who both threatens it, Deut. 28.64. I Kings 14 15. & 22. 17. and inflicteth it, Gen. 11. 19. 2 Sam. 18. 8. It is spoken of the faithful, Acts 8. 1, 4. & 21.19, 20. and of the Sheep of Christ, Mar. 26. 31. Mark 14. 27. John 16. 32.

It is put 1. For great judgments, Ifa. 30. 30.

2. To diffolve, Job 37. 11. 3. To conquer, overcome, and destroy, Psal. 68. 1. Hab.

3. 14. Pfal. 89. 11. & 144. 5. 4. To be liberal to the poor, Pfal. 112. 8. Prov. 11, 24. 2 Cor. 9. 9.

5. To confound and bring to nothing the counsels of the proud, Luke 1.51.

6. To commit idolatry here and there in fundry places, Jer. 3.13.

Startet ] Mal. 2.3. Spread. Comp. the text with the marg. Drattering ] Ifa. 30. 30. Or, as fome, lightning; forermed because it pierceth into, and violently rendeth and breaketh asunder, for the word seemeth to have in it a notion, not so much of dispersion, as of dissipation, or breaking to pieces, as Chap. 27. 9. And hence comes the work for an hammer, that breaketh things to pieces. Jer. 51. 20. Annot.

'Scepter ] A little Wand or Rod, which Princes were wont to bear in their hands, as a fign of their Government.

6 Esth. 5. 2.

42. Kingdom or Government. Gen. 49. 10.

Scepter | Administration or Government, Heb. 1. 9. The Scepter Shall not depart from Judah. Pfal. 45. 9. A Metonymie of the fign put for the thing fignified. It fignifies cruel and hard Government, Ifa. 14. 5. Also chastisement, 6 lob. 21. 9.

Note. By Scepter in this place of Genefis, two things be implyed: one is the Tribe of Judah, that it shall continue diffinct till Christs coming, the other ten being scattered and confused by the Captivity, 2 Kings 17. The other thing is the power of Government, which should be in this Tribe; for Scepter sometime so meaneth, it is manifest by the sacred Story, that after the coming of Christ even till his death, and \*preaching of him by the Apostles, some power in civil and religious causes remained in Judah, howsoever supreme
power in capital matters were taken away, John 18.31. See Zanchy Orat

\* Secretary of the Golpel, whereby the ungodly are spiritually killed, and the faithful fpiritually quickned, and mightily directed. Ifa. 11. 4. He fball " Smite the earth with the Scepter or Rad of his mouth.

Septem of Bigbroutness] A just government, full of righteous Ordinances, being duly and rightly executed, the r. 8. Such is the Government and Kingdom of Christ: wherein he ordained righteous Laws and Statutes, for the well ruling of his people.

Solving of his people.

Solving Jett in order. A few, whole seven Sons were Exorcists, and wounded by Satan, Acts 19. 14.

Debt m A rent, division, breach or cutting off.
A division in the Church, or a rent amongst Christians, 'I Cor. 1. 10, 11, 12. That there be no diffensions among you. In the original Greek text, the word [[his] is exprelt; which imports a separation from the society of the Church, about

external things. Schism is a diffension or separation, when one or more separate and rent themselves from the outward fellowship of the faithful cutting asunder the peace and unity of the Church,

'upon some dislike of some Rites and Orders therein lawfully received and observed; or else upon different opinions about 'their Teachers. As Herefie is a departing from the Com-' munion of the Church in respect of Doctrine; so Schism is 'a cutting off one felf for external things. An example hereof we have, 1 Cor. 1. 10, 11, 12. Every one of you fays, I am Pauls, I am Apollo's, I am Ceiphas's, and I am Corif's,
Note. Schism is affirmed of division in Doctrine.

John 7. 43. Schismis an unjust and rash division made in the Church.

It hath its beginning from Satan, the first schismatick, Jude verse 6. who by his temprations often prevails with men to depart from God, as with Adam in Paradife.

2. From the members of Satan, who love to fifth in troubled waters, although all be not by the fame reasons; for some make rents and divisions in the Church through hatred, as the Donatifts; some through ambition and defire of rule, thus the Papacie increased by great Schisms, the Bishops of Rome threw down them of Alexandria, Ferusalem, and Constantinople; and the Romanists themselves raised many Schisms about the Popedome, as between Gregorie the twelfth and Beneditt: others separate out of ignorance, as the multitude, concerning Christrasse a division, John 7.43, 52. others out of a vainadmiration of their own worth, and perswasion of holiness, as the Anabaptifts and Brownifts.

5 cholar | The learner, I Chr. 25. 8. Mal. 2. 12. or him that answereth, marg.

Soctool 7 The place were Scholars are raught, such places the Jews had different from their Synagogues, Acts 19. 8, 9, 10. & 22.3. These Schools were in every City and Province, and were built upon hills, Judges 7. 1. There is mention of the Hill Moreh, i. e. the Hill of the Teacher: when the Mafters taught, they were said to give, Prov. 9. 9. The Scholars when they learned any thing were faid to receive, Prov. 4. 10. Hence that of the Apostle, I Tim. 1.15. This is a true saying, and by all means worthy to be received, (i. e.) learned. Godning Mofes and Aaron. p. 89.

" \$ sthool maffet ] The Ceremonial Law of Mofes to be an instructer of Gods people, teaching by the death of the Sacrifices, their own guilt and defert : Also that their whole Justification did lie in the obedience of Christ unto the death of the Cross, whereof the Legal Sacrifices were types and figns. Gal. 3. 24. The Law was our School-mafter to bring us to Christ. These last words [of bringing to Christ] confirm our fignification of School-mafters to be good and fit. Ceremonial Law bringeth to Christ by figure and representation; The Moral Law doth the same by condemnation (known experimentally) even as a difease found and felt driveth to the Phylician

School-mafer ] One that teacheth little children the first rudiments or elements.

Mic pucrically,

I. The Ministers of the Gospel are the School-masters and Instructers of the Church, 1 Cor. 4. 15.

2. The Law is our School-mafter, leading to Christ, Gal.

1. Because it points out and shadows forth unto us Christ, by bodily rudiments of Ceremonies and Sacrifices.

2. Because the Law, especially Moral, urgeth and compelleth us to go to Christ; for it shews us our fins and that without remedy it shews that damnation that is due unto us; and by this means it makes us despair; of salvation in respect of our selves, and to seek it in Christ It is then our Schoolmaster not by plain teaching, but by stripes and correction.

2. Vain knowledge, opposite to the simplicity of the Gospel, Tim. 6. 20.

Droff To deride, make a mock of, Hab. t. 10.

Decourers ] 2 Pet. 3. 3. Euralistas here, and Jude v. 18. is answerable to the Hebr. DY), very frequent in the Old Testament, which denotes the highest degree of defection from, and renouncing of piety. So Pfal. 1. 1. of the three degrees of ungodly men, DY, irrifores, Scoffers or Scorners are the last. By these therefore are fitly here noted the Christians which at this time in great numbers fell off to the Gnoffick herefie, and by so doing, complyed and joyned with the perfecuting fews, and sell into all the villany in the world; express hereby ras idias autil com Dupias moed oppios, walking, i.e. going on babitually, as in a course, according to their own defires; or (as when there was no King in Ifrael) every one doing that which was right in his own eyes, without any restraint of Law, of Nature, of chrift, &c.

Dooget ] To burn with with heat, Mark 4. 6. Mat. 12:6. To be cruelly plagued, Rev. 19.8,6.

Scorn I It's in effect the fame with, To laugh, to fcorn, and shake the head at, 2 King. 19.21. To deride, and scoff at. Hab. 1, 10.

3 Drom ] Pfal. 79. 4. A mock. D. Tranfl.

Scarner | One that fcoffeth or flouteth at the infirmities and miferies, or at the graces and good afts of others. Such were they which scorned Christ and his Apostles. Luke 8.53. And they laughed him to fcorn. Mat. 27. 39, 40. Acts 2. 13.

2. A contemptuous proud person, presuming of his wit, that by it he will compais any thing without such means as God hath appointed. Prov. 14. 6. A scorner seeketh wisdom and findeth it not

3. A malicious incorrigible person, which makes a mock of the Word of God, proudly (corning all good counsel: fuch chiff calleth Dogs and Swine, Pfal, 1. 1. Nor fit in the feat of the fcornful. Prov. 9. 8. Recube not a fcorner. In

Pfalm 1. 1. there be three gradations to be well marked. I. Of fins; Counfel, Way, and Seat.

62 Of actions; Walk, Stand, Sit.

3. Of persons; Ungodly, Sinners, Scorners.

The word in the Original importeth, proud mockers, • Prov. 3. 34. The conditions and qualities of fuch are,

1. To take pleasure in scorning, Prov. 1. 22. 2. To hate them that rebuke him, Prov. 9. 8.

Not to indure reproof, Prov. 13. 1.

To bring others into fnare, Prov. 29. 8.

To be proud, Prov. 21. 24. 6. To be contentious and reproachful, Prov. 22. 10.

7. To make his reprover affamed, Prov. 9.8. He is threat-ned with judgment, Prov. 9. 12. & 19. 29. Ha. 29. 20. and inflicted upon him.

For, i. though he feek wisdome, he shall not find it. Prov. 14. 6.

2. Men abominate him, Prov. 24. 9.

3. God foorneth him, Prov. 3. 34.
Sprouful | Pfal. 1. 1. Proud rhetorical mockers, Lofels. The word importeth pride, as the Lord fcorneth the fcorners, Prov. 3. 34 that is, refifeth the proad, Jam. 4. 6. 1 Pct. 5. 5. It implyeth also eloquence, often used in mocks, Job 16. 20. The Gr. translateth them pestilent; they are of the worst fort of finners, which admit of no reproof; therefore it is faid Rebuke not a

a former left be bate thee, Prov. 9.8. Aprilin.

Stroughon. A vile and venemous creature, which hath a mortal and deadly fling, Rev. 9. S. As the Scorpion when he

bath flung a man.

nato jung a man.

2. Hereticks and Hypocrites; especially the Disciples of

Antichrift, which (like Scorpions) privily and deadly sting
and wound mens consciences with the venome of their false poysoned doctrine. Rev. 9. 3. unto them was given power, as the Scorpions of the earth have power.

the Scopions of the earth bave power.

Scopion. The place where they breed is under stones, and in the risks of walls, but especially in the Wilderness, Deut. 8. 15. called the Scopions of the earth, Rev. 9. 3. It is a vene-mous creature, the sting of it is deadly and tormenting. It lyeth in the tail, which always moveth, and suddenly stingeth, when no fuch thing is suspected, for it hath a flattering countenance.

It is put, I. For venemous and hurtful meat, Luke II. 12.

2. For great evils and dangers, Luke 10. 19.
3. For a cruel and Scorpion-like people, Ezek. 2. 6.

4. For oppression and tyranny, 1 King. 12. 11.

It is put also for the Antichristian hereticks, who re-

semble it. 1. The Scorpion looks as if it would not offend, it flattereth

with the face but stingeth with the tail, which is in a continual motion, ready to hurt. So these hereticks in appearance are courteous and affable, full of humanity, but with fair speeches and flattering lips they deceive the hearts of the fimple, Rom. 16. 18.

2. With the tail it licks the dust of the earth, so they mind earthly things, Phil. 3. 19.

3. The fling is not felt at the first. So heresie is not felt at the first, but is plausible, until the conscience be awaked.

4. It is a figure of their lechery, which the Agyptians were

won to paint in the form of a Scorpion. Comp. p. 962. a.
Their torment was as the torment of a Scorpion, Rev. 9. 5. Painfultill death, or cure by liberty, verse 3. Or, If they did not kill them, they kept them from freedom, and from their wives and children, and all worldly comforts, which is a

living death. Annot. Power as the Scorpions, Verse 3. For they had tails like them, verse 10. and wounded men like them, verse 5. with cruel and poisoned wounds, Jer. 8. 17. Strange monsters, that with locusts could devour all, and with Scorpions, poyson and sting befides. So did the Mahometans devour with their Armies and poyson with their Errours, and that under a colour of pulling down Idols, and ferving the only true God. Annot.

Drout ] To rub and cleanse, Lev. 6. 28. Scourge ] Properly a rod or whip to correct or beat men or beaft withal but figuratively, any infrument of Gods wrath, as he used an Angel to scourge the Asyrians; of whom 'in one night were flain an hundred fourscore and five thoufand, Isa. 10. 26. The Lord shall stir up a scourge. Thus the King of Albur in this tenth Chapter is tearmed a Rod, Staff, Ax, and Saw, being an organ of Gods anger against Ifrael and Tudab.

The chastifements and fatherly correction of God, Heb.

12.6. Prov. 3. 12.

It is put for flandering and back-biting, Job 5. 21. For grievous vexation, Josh. 23. 13.

Deoutge 7 To beat with rods, whether juftly, Lev. 19. 20. or unjustly, Mat. 10, 17. To chastife as God doth his Children, Night-monster. Some of the Jewish Doctors would have it to

Touching the scourging of Jesus, mentioned, Mat. 27. 26. Mark 15. 15. John 19. 1. To what the infliction of this fort of punishment on him belonged is matter of question.

I. That which is ordinarily faid, is that flagellation was among the Romans a folemn preparative to crucifixion; but this is not the notion that here we must have of the scourging of chrift, for then it must be part of his sentence of death, which by John 19. 1--6, 9, 12--16. it appears it was not.

2. The learned H. Grotius applyes this (courging to that other ordinary use of it, for examination, such as Acts 22. 24. But there is no ground in any of the Gospels for this conjecture.

3. A third fort of scourging there was for capital crimes, whipping to death, with the head fastened to the furca, which was the old Roman punishment, but this belongeth not to this

4. That which will reconcile all the difficulty, and it felf be subject to none, is that Pilate willing to deliver Jesus from capital fentence, appointed this of scourging to be inflicted on him. He proposed to the Jews the scourging of him as a lighter punishment, propor ionable to his crimes, and then that he may release him. So that the notion of his scourging was that of a lighter punishment, to release him from a greater, though when that was done, he was fain to gratifie them by delivering him up to their fury to be crucified also. Dr. Ham. on Luke 23.6.

Scrabble 7 The gesture of David when he feigned himself mad, 1 Sam, 21.13.

Scrabled 1 Sam. 21. 13. or Made marks, marg.

Strape To rub by reason of itch and scabs, Job 2. 8.
It was used to the walls of the house insected with the plague, Lev. 14.4. It is put for to despoyl, and make poor, Ezek. 26.4.

'Specific of the skilful in the Law of Moses, able to interpret it rightly, to the instruction of the Church in godliness.

Neh. 8. 4. Erra the Scribe flood on a pulpit of wood.

2. One, which pretended much skill and ability to interpret the Law of Moles, yet corrupted it with many glosses, and false interpretations. Matth. 23. 2, 3. The Scribes and Pharises sit in Moses Chair. See Mat. 5. throughout.

3. Every one that expoundeth or declareth the will of God; whether Apostle, Evangelist, Prophet, &c. Matth. 13. 526. Every Scribe taught to the Kingdom of Heaven. The Secretaries of Princes and publick Notaries were of old called Scribes, 2 Kings 12. 17

Scribe is a name of Office, not a Sect, There are divers forts

1. Such as were occupyed in making contracts, and writing Deeds and Instruments: whereof mention seems to be made, Ezek. 9. 2, 3. Jer. 32. 11. 1 Chr. 2. 55. Whereunto the Pfalmift alludeth, Pfal. 45. 2.

2. Such as attended the King as his Secretaries, called the Kings Scribes, 2 Sam. 8. 17. & 20. 25. 2 Kings 18. 18. & 12. 10. Of these there were two sorts, one daily attending the King, the other took an account of the Army, 2 Chron. 26. 11.

The third fort were fuch as belong to the Church, and were Expounders of the Law, Luke 7. 30. called Dottors of the Law, Ibid. 5.17. and they might be indifferently of any Tribe; they clave to the written Word, and when they accuse Christ, it is with a breach of the Law, whereas the Pharifees was with a breach of Tradition.

Detibe ] Mat. 13. 52. The yeaunare's Scribe, here fet opposite to uadwing, Disciple, fignines him that is skilful in the Mosaical Law ( as the Disciple is he that hath thereto Superadded the knowledge of the Gospel) or any man considered as surnished with sacred instructions and observations out of the Law, and the Prophets, and their Seutecoses, any skill in the mysteries of the Old Testament, or Jiwish religion, who when he becomes a Disciple, or turns Christian, he becomes furnisht with the mysteries of the New Testament. Dr. Ham. Annor. g.

The yeauuates, Scribes, were they that had been taught vegunata, John 7. 15. the books or writings of the Law, iseg. γεάμματα, 2 Tim. 3. 15. the boly writings, or Scriptures, and infructed in the meaning of them; those that had been the Sons of the Prophets, i. e. brought up in their Schools, but having not obtained the spirit or mission of Prophets at Gods hands, were sometimes thought fit to be chosen into the Sanbedrim. These (I say ) are called Scribes, and wife men; and accordingly the Fews have an ancient saying, that After the age of the Prophets (i. e. when the spirit of Prophesie was no more given) succeeds the age of the Scribes. Though of these some only did keep schools, and teach the Law; and then are styled simply resuprates, Scribes; whereas the others that were taken into the great Sanbedrim, are called Scribes of the People,

Mat. 2. 4. Idem on Mark 5. Annot. c. Scribe, 2 Sam. 8. 17. 1 Kings 4. 3. 1 Chr. 27. 32. or Secre-

tary, marg. Striget o'tol ] Ifa. 34. 14. or Night-raver. Our margent,

be a Chamelion, that liveth by the air. Others of them, an evil spirit, that haunteth waste places, Mat. 12. 43. But the doring Talmudift tells us that it is the name of Adam's first Wise, made of the same mould with him before Evah, who because she would not be ruled by him, ran away from him, and became an evil spirit, &c. It seems by the name to be some Night-bird. Annet.

Sortin ] Mat. 10. 10. As the making provision of money for their journey, as they that go on their own business are wont to do, is forbidden the Apolilar, who going on Chrisi's errand, are to expect and conside to be provided for hy him; so also for victuals, which fure is here meant by meen, the fcrep, which was usual for travellers or any to carry victuals in. Thus 2 Kings 4. 42. that which we read ears of corn in the busk, the Gr. reads mandals. For it meet aurily cars in his first or fachel, thus rendring the Heb. 70%, which tome takeing for a weltment, rendred it there a bust, as a garment of the corn, but furely nor rightly, for that was sufficiently said in the ears of corn precedent. The Heb. אקל, is directly our English fachel, and their tested the rice, 1923, is unterly our engining more, and then are so from were brought in the fachel, and the bread (the twenty barly leaves) some other way. So Mark 6. 8. (the place parallel to this here) it's feet diffinctly, and memory, and agree, neither fachel nor bread, neither other kind of victuals in the strip, nor so much as bread. In Judith, Ch. 10. 5. & 13. 10, 17. it notes a portage for victuals carryed out with them. Dr. Ham. Annot. e. See Wallet.

\*Stripture ] Any written thing, or written book.

2. The Word, inspired of God, written for the perfect and perpetual instruction of the Church, in godliness, by the Prophets and Apostles, the Pen-men of the Holy-Ghost, 2 Tim. 3. 16, 17. The whole Scripture is given by inspiration of God, and is profitable to teach, &c.

1. Doctrine is of all truth pertaining to falvation.

2. Reproof is a confutation of errors. 2. Correction, is a reprehension of vices, and a dehortation from them.

4. Infraction, is exhortation to all virtues, with the sweet promises of God, the better to allure thereunto.
Whatsoever belongs to Faith or Manners, is sufficiently

staught in holy Canonical Scripture, where all things be plain

which be necessary.

Papists do wrongfully charge Scripture with imperfection and darkness, to make way for their unwritten Verities and Traditions, and to drive the people from it. All divine faving truth is sufficiently taught in the Scriptures of the Old and New Testament. I adore the fulness of Scripture, faith one elearned Father. Scriptures were given the Church, not only for sufficiency unto salvarion, but for the sulness of faith,

Phil. 3. 1. 1 John 1.4. 3. Some one particular book of Scripture, to wit, the books of Mofes. Gal. 3. 22. But the Scripture bath concluded all under

fin. A Synecdoche. 4. Some one sentence or saying, either prophesie, testimony, or decree of God, cited out of the Scripture. John 10.

35. If he called them Gods, to whom the word of God was given, and the Scripture cannot be broken. A Synecdoche. John 17. 12.

5. Gods speaking in the Scripture. Gal. 3. 8. Fer the Scripture faith to Pharaob. Comp. Gal. 5. 22. Scripture hath concluded all under fin; with Rom. 11. 32. God bath (but up all in unvelief. Gal. 4. 30.

6. The Books of the Old Testament, Moses, the Prophets,

and the Pfalms, John 5, 39.
(C) f the Scripture, there is a fourfold use mentioned in behalf of the Christian hearer, Rom. 15, 4, whereof one is con-templative, as a fountain and foundation of the rest, to wit, Doctrine the mother of Faith; the other three uses be o practick, tending to life and manners, to wit,

1. Patience. 42. Confolation

'3. Hope; which is named last, because though it immediately spring out of faith, yet in endureth last, even till salvation loped for, be attained. Let all Chriftians fludy thus to use Scrippure. But in 2 Tim. 3, 16, 17, in behalf of the \*Christian Teachers there be four other uses reckoned up.

'1. Teaching the truth of the Word-\*2. Reproving or conviction of herefies.

'3. Correction of vices. 4. Instruction in a righteous life.

It doth also belong to a Preacher to strengthen the hope of Gods children, touching happiness in heaven, by the con-folation of Scriptures. Let all Gods Ministers study to put the Seriptures to these uses in their Sermons, as the nature of their Text will bear.

Scriptures are necessary for the Church two ways:

1. Absolutely unto the being of the Church, as daily bread, which our life cannot lack; or as Instruments which the Gold-smith must needs have.

'2. They are necessary, that is, profitable and commodious for well-being (as riches to our life) for they are exceedingly behooveful unto faith, John 20. 31. Mat. 22. 29. unto doctrine, Rom. 15. 4. unto patience, comfort, hope, Rom. 15. 5. Also to those other four purposes mentioned, 2 Tim.

Scripture. The Books of the Old and New Testament are so called by an excellency which they have above all other Books : For,

1. They contain the whole Will of God necessary to be known for our falvation.

2. They were impired by the Holy Ghoft, 2 Tim. 3. 17. 2 Pet. 1. 21. 3. They contain a wisdom far above all the wisdom of the

world, 1 Cor. 6. 7.

4. They were penned by the most excellent of men, for wildom and holiness, as Moses, David, Solomon, the Prophets, Aposties, and Evangelists.

5. They are most perfect, pure, deep, and immutable, containing all things necessary for faith and good manners, 2 Tim. 3. 17, 18. Matt. 5. 24. 1 Pet. 1. 23.
6. No Scripture but this brings fuch glory to God, nor can

converta foul, Heb. 4. 12, 13. Pfalm 19. 8. only this mini-fireth folid comfort, Pfalm 19. 11. and maketh wife to falva-

tion, Pfalm 119. 14, 15, 27.
7. All these books agree in one harmony as if all were written by one man, although they were written by divers men in divers ages. Byfield on Pet. 272.

strois ] Ifa. 34.4. Rolled up as a scrole, Heb. as a book; and fo Rev. 6. 14. alluding to such Books as were then in use, called rolls or volumes, fo that as it could not be seen what was written in those Books, when they were so rolled up, no more should the fars now, as they might formerly, when the heaven was spread abroad, Psalm 104. 2. Annot. See Book, Volum.

Docust ] The brain-pan, 2 Kings 9. 35. Judg. 9. 53. It is the name of a place where Malefactors were punished, and Christ crucified, Luke 23. 33. Mat. 27. 3. Mark 15. 22.

John 19. 17.

Strom J The flithy excrement floating upon the top of the water, or of a boyling pot. It fignifiesh the filthy fins of Jerufalem, Ezek. 24. 6, 11, 12.

Surthy I is a feur for dry scaul, or mange, very itchiag, enforcing to scratch. It made a man uncapable to discharge the office of the Pricst, or to sacrifice to the Lord, and the beaft insected with it unclean, Lev. 21. 19. & 22. 22.

Dipitume ] Tanners or Coblers. A people, Col. 3. II.

• 50 ca ] The gathering of the Waters into one heap. Gen. 1. 10. And he called the gathering together of the Waters Seas.

2. A Lake, John 6. 1, 18. Sea of Galilee, and of Tiberias. Also the River Nilus in Agypt. Isa. 19.5. The Hebrews call a Sea every great collection of waters.

3. This present world, which is like a Sea, for the unstable and unquiet condition thereof. Rev. 21. 1. And there was no more a Sea

It is also taken for a large vessel, 1 Kings 7. 23, 24, 25. 

Isa. 60. 5. & 66. 19. or the multitude of the faithful, Rev. 8. 8, 9. and for the multitude following Antichrift, Rev. 16. 3. 3. For a great Army, Jer. 51. 42. Ezek. 26.31. 4. For a fierce and cruel man, Job 7. 12.

5. For out of fight, and remembrance, Mich. 7. 19. Ifa.

6. For turbulent commotions on earth, Dan. 7. 2, 3. 17. Sea The huge multitude of people, like to a fea, (which is a collection of many waters) fit to represent an infinite company of people diffinguished into kindreds, rongues, and nations. Rev. 8. 8. A great mountain of fire was caft into the Sea.

Others by Sea in this place, and Rev. 4. 1. do understand the Doctrine of the false Church, being corrupt and troubled: this is faid here to be turned into bloud, being pure and found (fuch as the doctrine of the true Chuch is; ) it is by falle Prophets changed into a quite other nature, as a thing degenerate. In this sense also, some expound the word [Sea] in ch. 21. 1. for degenerate and corrupt doctrine, which in that renewed age there prophefied of, should have no place.

Mountains for Cities, Jer. 51. 25. Ifa. 13. 2. The Sea for the large territories of an Empire. Jer. 51. 36, 44. Ezek. 31. 4. After the barbarous people had furprized and facked the City of Rome, they wanted and spoiled the territories of it, destroying the people without respect of sex or age.

'2. The gathering of waters, wherein innumerable are drowned, Rev. 20. 13.

Bra of glaf: I The world fitly compared to a Sea, for the storms and tempests of troubles raised up therein, and because all things in the world be clear and open to him that " made it (howfoever fecret to us: ) therefore it is likened to a Sea of Crystal glas, Rev. 4.6. Before the throne was a Sea of e glass like to Crystal.

\*Others by the Sea of glass in this place, understand the sul-ness of all gifts which the Church draweth from Christ, by an fallufion to that large spacious vessel called the Sea, I Kings . 7. 23. But that was of Brass; this of Glass: to signifie the difference between the Gospel, and the Legal Rites and Ceremonies, under which there was great obscurity, in compa-frison of that clearness which is under the Gospel, 2 Cor. 3. 13, 18.

The world transitory, and brittle as glass, tumultuous and troublesome as the Sea.

Another interprets it of Baptism.

Others Gods Ordinances,

1. For largeness. 2. For fledfaltness.

3. For clearness, as giving us a clear fight of God, in which respect they are also compared to crystal.

They are also clear, as that Christs face may be seen in them, as in a mirrour or glass, 2 Cor. 3. 18. Leighs Annot. Hereby some understand the Scriptures, or the Word of

God, as being full of perspicuous truths, guiding us to Godward. Pfalm 19. 8. & 119. 105, 130. Annot.

'2. The whole worship of God; namely, thanksgiving. Apoc. 15. 2. They that bad gotten the victory of the Beaft, they food at the glasse Sea, having the Harps of God. Or it fignifies the Doctrine of godliness, through which as a clear Cry. 'ftal, the faithful may and do behold the merciful and loving countenance of God the Father, reconciled in Christ, not 'altogether pure and bright as Chrystal, but somewhat coloured and obscured with the fire of contention, as foretold. Luke 1 2, 49. I come to find fire into the earth; and as the godly have found by experience. Rev. 15. 2. I saw as it were a e glaffie Sea mingled with fire.

Trampling under feet their former persecutions. Or, upheld by the Doctrine of Gods word, notwithstanding their differences among themselves, and quarrels with their adverfaries; or, treading on their wicked adversaries, who are compared to a Sea by reason of their unquietness, Isa. 57. 20. and that of glass, because God seeth all their wickedness. Heb. 4. 13. And it is said, to be mingled with fire, because they shall be destroyed with fire, Rev. 16. 8. Annot.

Sea of glais | This brittle inconftant eftate of the world, mixed with troubles and afflictions, through the cruelty of wicked men. Rev. 15. 1. I fam as it were a glass Sea, mingled

'A great Dea ] The Earth is called great for the largee ness and amplitude; and a Sea, for the turbulent and manifold commotions (as waves) striking and beating one against another, to the diffurbing of the whole government of the earth. Dan. 7. 2. upon the great Sea: compare this with verse 17, where it is expounded of the earth, as also verse 3.

"Go pals though the spea | That by Chrift and his mediation (who is the way, and the life) the Ifraelites were to go through all difficulties, by faith unto everlating life, Exod. 14, 31, 1 Cor. 10, 12.

Co ffaud upon the Dea and @arth ] To have dominion, rule, and power over the world, fuch as Christ Jesus hath, as himself faith, All power is given me in beaven and in earth. Rev. 10. 8. Which standeth upon the Sea, and upon the Earth.

Des roal | Ezek. 25. 16. or, Haven of the Sea, marg. Sea-faring-men ] Ezek. 26. 17. Hebrew, of the Seas, marg.

See-monsters ] Lam. 4. 3. Monsters are properly such as either have some strange deformity, besides the natural and ordinary course of their kind; or grow to such an enormous bigness and stature, as far exceedeth the common proportion of others of the same kind; but no kind of creature simply confidered can properly be termed a Monfter; nor can it be faid, that God made any Monsters in his first work of Creation : Sea-monsters therefore is not proper here, and Sea-calves feems too narrow: Seals might do well; if that particular kind were aimed at, which would include as well Sea-horfes and Sea-bounds, as Sea-calves, all covered with rough and hairy skin: But I fee not why the word should not here be rendred as in the story of the Creation it is, Gen. 1. 21. & Job 7. 12. and as it would be, Pfalm 44. 19. & 74. 13. Whales, for even whales also as well as Seals bring forth young, have teats, and give suck to their young, which the Heb, here termeth whelps.

Sea-Joen: ] Gen. 22. 17. Hebr. lip. Aynsmorth.

Sea fine Places joyning with or near the Sea. Deut. 1.7.

Seal 7 An inftrument wherewith Bonds or Letters be fealed and ratified, also whereby things true and authentick are severed from the rest.

2. Some outward holy thing, or work done by the appointment of God, for confirmation of weak faith. Thus Sacraments are called Seals. Rom. 4. 11. He received the Seal of Circumcifion.

Such of the Jews, as until the death and refurrection of our Lord, did use Circumcision as a Seal of the righteousness of faith, are never reproved therefore in the Apoftolical writings, (for this use was appointed of God:) but when the lews after the institution of Baptism and Ascension of our Lord, would ftill continue circumcifion as not abolished. attributing to it power of Justifying, joyning it with Christ in the cause and merit of salvation, and thereby binding themselves for attainment of eternal life unto the observation of the whole moral Law; they were worthily taxed by Paul, for abolishers and makers void of the grace of God, and of the death and righteousness of Christ; as in Gal. 5. 2, 3, 4. and elsewhere, in that and other of his Epistles.

'3. Some inward work of the Spirit, by his fecret, powerful, and evident inspiration and witness, assuring every elect believer of his own adoption and falvation by Christ, Ephel.

1. 13. To were fealed with the holy spirit of promife. & 4. 30.

4. The firm stableness of Gods free predestination to life. 2 Tim. 2. 19. The foundation of God remaineth fure, and hath his Seal ; God knoweth who are his.

" 4. The Grace of true Sanctification wrought in us, as the print of the holy Ghost, works in us, is in the seal or assu-"fance of our redemption to come, Ephel. 4. 30. & 1. 13.

"6. That which covereth and keepeth fecret and close a

thing from the fight and knowledge of any man, Rev. 5.1. "7. The testimony or assent of one given to a thing, John

3. 33.

"8. The reftraint put on an enemy, Rev. 20. 3.

"Bating this Seal ] Being endowed with these two

's. Faith, whereby one apprehends Gods love in Christ towards himself, (God knoweth who he is.) '2. An earnest desire of godlines, (Let him depart from ini-

quity. ) 2 Tim. 2. 19, Having the feal. "Note, that in the comparison of our Sanctification with

fealing, there are these seven circumstances of likeness.

"I. The letter written, or casket filled with treasure is every good Christian, 2 Cor. 3, 23. Heb. 10, 16, 2 Cor. 4-7.

"2. The wax appointed to be sealed and annexed to the letter or vessel, is the relenting heart of man, apt to take

"any imprefion, Pfal. 22. 14.

"3. The Sealer, or person appointed to seal us, is the holy "Ghost, Eph. 1. 13. & 4. 30.

"4. The seal it self is the Word of God, which being ap"plyed to the heart, can affect it with the liking and likeness of it felf.

"5. The fealing, or impression active, is the act of applying the Word of God (whether precept or promise) by the holy Ghost within, and Minister without, to the Hearer.

"6. The print, or impression passive, or image of the seal left in the wax, is the knowledge, faith, and love of that truth, righteousues and happiness, which God originally hath in himself, and his Word from him; and now man hath the true pattern thereof in himfelf, Eph. 4. 23, 24. 2 Tim. 2. 19.

7. The use or end of this sealing, is the secretie and safety of the thing sealed (as a priviledged thing) from the eyes of curiofity, and hands of violence, wherewith firangers or ene-mies would abuse it. So are the Children of God past the censure of the wicked world, 1 Cor. 2. 15. & 4. 3. and preferved as precious things, for Gods own use to be with him in heaven, 2 Tim. 2. 20, 21. Free from the malice and might of men, of devils, and from the stroke of Gods justice. Mat. 16. 18. And I say unto thee that thon art Peter, and upon this rock I will build my Church : and the gates of Hell fall not prevail against it. Ezek. 9. 4.

even the Spirit of Adoption, wherewith all the Saints are sealed and set in safety in the midst of Antichrist's tyranny. Rev. 7. 2. Having the feal of the living God. Also Rev. 9. 4.

The allusion is made here to Kings of the earth, who have their own Secretaries and keepers of their Seal. Our Lord Jefus Christ is privy to all the secret counsel of his Father, and he is the keeper of the privy feal of the great King, and with it he stampeth none, but such as are in the Book of life, which is the Roll of Gods Elect. He hath also external feals, such as are Baptim, and the Sacrament of the Supper: with these he marketh all that are in the Church visible. The ministry of

the external feals, he concredits unto his fervants; but the inward and privy feal, he referveth to himself, 1 Cor. 2. 6. Mat. 2, 11. A Seal is a note of Appropriation, whereby a man marketh that which is his own, that it may be discerned from that which is not his; and it imports also, a conforming of the thing sealed unto the seal wherewith it is sealed. The feat of the living God, is the image of the living God, which the Lord Jesus by his holy Spirit, stamps and ingraves in the fouls of his Saints. This feal we have, this his image hath the Lord communicated to us, if we refemble him our Father. being holy as he is holy, &c. Comper.

E

S

Cobe (et as a real upen the heart 7 To be joyned nearly to one, highly efteened of, and always had in mind as dear and precious. Cant. 8. 6. Set me as a feal on thy heart. A Seal in a ring of gold, was ever made much account of, as a thing very precious; so doth the Church defire to be accounted of Christ. See Heart.

"Seal of the Spitit ] An inward grace or work of the Spirit, affuring to every regenerate child of God, his own adoption, 2 Cor. 1. 22. Papifts foolibly expound this of the outward feal of Baptifm.

To feat To hide or keep back from others the knowledge of fome things, till there come due and convenient time of revealing them. Rev. 10. 4. Seal ny these things.

Why fuch thunders should be, and the things uttered by them, not written and made known, may be, for that peradventure, as in Dan 8, 26, & 12, 9, the things were not now to be done; or, for that they were not necessary; or, not fit for mans reason to be uttered, as 2 Cor. 12. 4. 07, to shew that the things uttered, were only to be known immediately by the voices of the thunders themselves; God reserving the opening of mens hearts, and enlightening of mens minds by the Word of mens nearts, and enlightening of mens minds by the Word Preached unto himfelf; even to make the things uttered then to be known, when the thundering power of the Word, was to be founded out, left it hould be defpifed; or, for that here is fet out the fecrees of God, Amos 3. 7, and of his Kingdom, Mat. 13. which is to be revealed only to them, to whom it is given to understand the same : for albeit powerful Preaching, and the Preachers be as thunder, even unto all, yet the things uttered are sealed up, except to those, whom God shall please to make them known unto. Bernard.

Deal ] And the Priests seal unto it, Neh. 9. 38. Heb. are at

the feating, or feated, marg.

• Por coreal ] Not to hide and conceal, but to offer to free examination this book of prophetie. Rev. 22. 10. Seal not the words of this Prophese.

where by pe are fedded, Eph. 4. 30. The special use of a seal, and that which in this and other places of the Scripture is most commonly referred to, is that of a mark or Character set upon wares or commodities that are bought by any; and because men were as ordinary bought as any other commodity, nothing was more ordinarily than to set a feel or mark upon them, either in their forehead, or some other part, to distinguish them from all others. Thus Rev. 7. 3. the feating is there accommodated to the fervants of God, who are there supposed to be bought, and are now farther to be rescued out of the temporal infuing danger; and as a token of that fealed in the forehead, as Servi, Servants, in respect of the original of the word, a Servando, is all one with out bulyou, who being spiritually rescued and saved already from the pollutions of the world, are now to be delivered from the approaching destruction; when without the mark of discrimination, the good and ill might all be involved in the same calamity. Thus when John 6. 27. it's faid, that God the Father hath fealed Christ, the meaning is clear, that by the miracles which he did, and especially by the Holy Ghosts descending upon bim, with this is he, he had owned him his servant, Isa. 42. 1. and demonstrated it as punctually as if he had marked him in the forehead, that this was his anointed special servant, sent by commission from him, discriminated from all others; and that, whatsoever he faid, was the will and pleasure of God. In reference to what was there faid, of God's fealing Christ, is that which is here faid to be understood also; for there the Spirit's coming down upon Christ, was the sealing of him, the signifying that he was Gods servant, sent on his message to the world; and here in like manner the Ephesians are said to be sealed by the Spirit to the day of redemption, i. e. by the preaching of the Gospel, and setting of a Church among them, which is an effect directly of the Holy Ghosts descending on the Apostles, (as before upon Christ) and an act of the office of the Holy Ghost, by which the Epbesians that were believers, were demonstratively pointed

as their neglecting and contradicting these designs of God, living unchriftianty, verse 29. See 2 Cor. 1. 22. So Eph. 1. 13. Dr. Hammond Annot. i. "Sealed with fiben feals ] That which is most perfectly

out to be by God defigned to his service, to a gracious Christi-

an life; and nothing fo contrary, fo grievous to his holy Spirit.

closed, and exceeding secret, that it may be had in more reverence and honour, Rev. 5. 7. Sealed with feven feals.

S

Seam ] John 19. 23. It was foretold, that Lots were to caft upon Chrifts vefture, Pfalm 22. 18. That this might be effected, it was through Gods providence, that his coat was without seam, woven from the top throughout, which therefore without spoyling could not be rent or cut.

Co tea th | Diligently to look into a thing, to understand or find it out; as the woman did search her lost groat. Luke 15. 8. and as offenders must search their fins-Lam. 3. 40. Let us fearch and try our ways. 1 Kings 20. 33. Gen. 30. 23.

2. To know a thing perfectly and exactly. 1 Chr. 28. 9. The Lord fearcheth all hearts. This is a speech borrowed from men, who are said throughly to know what they diligently

Also it fignifies a curious searching or finding out by foothfaying, or divination, Gen. 44.6, 15.

To feath the cripture To look into them carefully, with an earnest defire and endeavour to try and find out the truth contained in them, John 5. 39. Acts 17. 11.

Dearce ] An enquiry, or inquifition of, Deut. 13. 14. A seeking, Ezra 6. 1.

By secret search, Jer. 2. 34. Hebr. digging, marg.

Sounded. Comp. the text with the marg. 1 Sam. 20. 12.

I am he which fearcheth the reins, Rev. 2. 23. Pfalm 7. 9. Jer. 11. 20. and 17. 10. They shall know that I am the true God, by my punishing them for their secret sins. Psalm 90. 8. 2 Sam. 12. 12. Ezek. 8. 12. Annot.

Searthings ] Judg. 5. 16. Enquiries about the grounds or causes, why the Reubenites came not with their Forces, to assist their brethren against the common enemy.

Deared Burnt with a hot Iron, till it be cut off. 2. Extinct, and utterly put out, as the horns of a beaft

used to be burnt off with a searing Iron. 1 Tim. 4. 2. And have their consciences seared or burned with a hot Iron; that is, his Conscience is cut off, so as he hath none at all. Sealon A fit and convenient time or occ fion of doing

things, Rom. 13. 11. See Opportunity.

Dealon ] About this feafon, 2 King. 4.16. Heb fet time, marg. Deafon | Heb. 11. 25. Then to enjoy the piessures of fin for a leason, Gr. Then to have the momentary fruition of fin. Leighs

For a season, 2 Cor. 7. 8. The word weg fignifies a season, and any part of time indefinitely; but yet both in Greek and Latine is oft used for a small or short space, Philem. v. 15.

1 Thess. 2. 17. and so here, which being joyned with endowers buas, hath made you forry, or grieved you, in the notion of that phrase for inflicting the censures; it denotes the infliction of some penance, a sentence of abstention for a while, for a short pace (for the bringing forth fruits of repentance) after which it s to be remitted again, Dr. Ham. Annot. a.

That they | hould reft yet for a little feafon, &c Rev. 6. 11. that s, That they should forbear a little while, until some of their brethren should be added to the number, who, after that Christianism did now begin to reign, were (as they) likewise to be slain, under Licinius, Julianus, and the Arrians; and then at the founding of the Trumpets, folemn revenge should be taken of the Empire guilty of fo much blood. Mede.

Within a short space after this, even when Peter and Paul. and others of Gods servants had likewise suffered Martyrdom, under the Tyrant Nero, then poured out God his great vengeance on him, his Seat, Family, and Successors. Napier.

The whole time from the days of St. John to the Lords fecond coming, is called, a little feefon, and by this same Evangelist in his Epistles, The last time. I John 2. 18. It was little then, and short it must seed be, and far less now. The only cause why Christ's second coming is delayed, is, because the number of his Saints is not yet accomplished. Comper.

A little season, Rev. 20. 3. After Satans loosing, the day of judgement will foon come. Annot.

• Seafon, and a time ] A certain determined time, which the providence of God had fo fixed for the four Monarchies, as by no art or force could be altered. Dan. 7. 12. Their lives were prolonged for a feafon, and a fet time; that is, their Kingdoms were temporary, and not eternal, as the Kingdom of the Messiah, which is described, Dan. 7. 13, 14. " Dut of leafon ] Signifieth an unfit time to do a thing in.

" 2. In the opinion of some partial person, but not in deed, c 2 Tim. 4. 2.

"3. In comparison of a fitter time, yet so as the same is sawful, and the actions done in it. Else it should not be enjoyned fo strictly, 2 Tim 4. 2.

"And this [ Out of feafon ] being understood of Preacht-"ing, in case of necessity, (which cometh diversly, as 316 " A&s

S

" Acts 20. 7, 38. Heb. 3. 7. Ecclef. 11. 4, 6. Acts 20. 29, 30.) " may be diverse in respect of a better season; as,

" 1. Not upon the Sabbath, but elfe.

"2. Not by day, but by night, as Acts 20. 7, 8. 2. More often then once in a day, Ecclef. 11. 4, 6.

"4. Beyond the compass of one hour. 4. Beyond the companion one hours

"to preach in the Chariot: Christ in the way to Emaus, and " Paul to pray on the Sea-shore.

4 4. When there are small means, and little hope of success

"by our labors, Eccl. 11. 6.

So (25 (or ] To relifh with Salt, Lev. 2. 13. It is applyed to our fpeech, which is feafoned by a holy wifdom proceeding from the Spirit of God, whereby the heart is filled with good thoughts, and the tongue directed to utter such words as are for the glory of God, and the edification of our

oretnen.

Speat ] A place to fit in. Mat. 23. 6. They love upper feats,
Sam. 20. 25. Job 29. 7. This forectime noteth authority.
A Chair to teach out of, Mat. 23.2. They fit in Moss Chair.

Also an Assembly, Pfalm 1. 1. & 107. 32.

3. The glorious state of believers, partaking with Christ in his Dominion and Rule. Luke 22. 30. And fit on feats, and · judge the twelve Tribes of Israel.

4. The desperate, malicious and incorrigible contempt of Gods Word. Plalm 1. 1. Nor fit in the feat of the Scornful.

65. An habitation, Pfalm 104. 4, 7. & 132. 13. Seat, Is put for a place of Juftice, Job 29. 7. 2. For a place of special abode. Job 23. 3.

2. For a place of special about 100 25.3. 3. For authority and dignity, Luke 1. 52. Eft. 3. 1. Rev.

4. For wickedness, and oppression, Amos 6. v. 3. 13. 2.

And the Dragon gave him his seat, Rev. 13. 2. The Devil gave him the power that he had given the Heathen Roman gave him the power that he had given the Heather Koman. Emperors before, which they had loft in Conflantine's time. The Devil gave him ftrength to manage his Dominion, fet him in Kome, where Satans throne was before, and gave him

authority over many Kings and Kingdoms. All these are needful to uphold an Empire. Authority must be backed with honour, and honour with strength, esse an Empire will

The Beaft is the Dragons Substitute in power, seat, and

great authority. Bernard.

In every place Satan is a Tempter, but in every place he hath not a Torene: This he fets chiefly in most populous parts, when he may have greatest worldly powers to serve him. And then is he said to have a Throne (or feat) when wickedness is openly practifed and maintained, such a Throne hath he here at Rome, where Idolatry, Sodomy, Blasphemy, and many other abominations are not only practifed, but for the most part desended. Satan hath a Throne indeed, but it is the Dragons Throne, and not the Seat of St. Peter, and so hath it been in all such times, wherein either profane Emperors or Popes, prachifing impiery in themselves, and propounding it by their Example and Law ungo others, have assented unto ir. Competer.

upon the feat of the Beaft, Rev. 16. 10. The feat of the Beaft is generally taken for the City of Rome, and it is confirmed from the like speech. Rev. 13. 2. And therefore they gather from hence the ruine of Rome: Rather, the Popes fingular fole Authority, and Monarchical frame of Church Government, whereby he fitteth Chief, and only Judge in Ecclefiastical Causes, in his own Jurisdiction. As Davids Torone is put for his Kingdom, as Satans Seat for his Kingdom, Rev. 2. 13.

So here the Popes. Leigh's Annot. The Throne or Seat of the Beaft, is his Chair at Rome, wherein (as he alledgeth) Peter fare, and he fits, as Peter's Successor, Christs Vicar, and head of the Church. This Throne is his judicial power, which he claims over all, as Supreme Judge under Christ upon Earth. Comper.

Seated ] Deut. 33. 21. Hebr. fieled, marg. which fate before God on their Seats, Rev. 11. 16. As the twenty four Elders represent the whole Church of God, Militant and Triumphant, ( the Spirit of God speaking of this Church, not only as now it is, but as it will also be hereafter, or, as now it is, in Gods decree, or hereafter shall be in the execution of his decree ) fo their fitting on feats notes two things: 1. Their rest. 2. Their quiet and peaceable estate. And their sitting before God, notes their glory and dignity with joy. Comper.

Serse To lay hold upon, to possess, Jer. 49. 24. Mat. 21. 31. It is put for, To destroy, Joh. 8. 7. Plaim 55. 15. To

expell, Job 3. 6. Deba ( called Siba, I Chr. 1. 9.) Captivity, or compaffing about, or after the Syrian, anold man. The Son of Culb, Gen. 10. 7. A Countrey, Pfalm 72. 10. Ifa. 43. 3.

Sebat | A Scepter, or Rod. The name of a month, containing part of January, and part of February, Zech. 1. 7.
Secacab A little shadow, a covering, a defence. A City

Decaniah The habitation of the Lord. The father of Shemaiah, I Chr. 3. 22.

Sethu ] A defence, a bough; or, saying nothing. A City, Sam. 19. 22.

Decond | The next in order to the firft, as of Time, Days, years, &c. Gen. 47. 18. John 21. 16.

Decond time | Once again work for the defence of his Church dispersed, as aforesaid, out of Agypt, Isa. 11. 11.

Second rime ] Gen. 43. 10. or twice by this, marg.
Secondarilp ] Then, fecondly, next, 1 Cor. 12. 28.

Secret ] Things hid from the understanding of all men, and known only to God. Deut. 29. 29. Secret things belong to God. Thus Gods Counsels and Decrees are called Secrets, till events declare them. This word fometime noteth the

fecret favour and providence of God, as well as the mystery of Faith, Job 29.4.

2. Dark things, or the things of Christ, being hid from natural men, and hard to be understood without special illumination of the holy Ghoft. Pfalm 25. 14. The fecret of the Lord is revealed to them that fear him. Matth. 13. 11. Thus is the Gospel a Secret. See Mystery, Rom. 16. 25. 1 Cor. 2. 7.

1 Tim. 3. 9, 16. Ephel. 3, 3, 4, 9. Col. 1. 26, 27. Job 29. 4.
3. Things kept close from the knowledge of all others, whereto our selves only are privy. Eccl. 12. 14. He will judge severy secret thing. Rom. 2. 16. Thus our own thoughts and purpoles are fecrets, even fometime to our felves. Pfal. 19.

4. Such tydings as few do know, and ought not to be made common to many, but kept private. Prov. 20. 19. He that ounmon to many, but kept private. Frov. 20. 19. He that discovers afteret, &c. Judg. 3. 19. I have a sertet errand to thee, o King. Thus infirmities and councils, our own or others, a Ken called Secrets, as Gen. 49. 6. Jer. 15. 17.

'5. The Councel or Assembly of evil doers; that is, the

malignant Church, Gen. 49. 6. Jer. 15. 17. Pfalm 64. 2. From the secret of evil doers, hide me. On the contrary, the holy Church is called the Secret or Mystery of the righteous. Pfalm 111. . I will confes Jehovah in the secret of the

6. Counsel, both Gods, Jerem. 23. 18, 22. and Mens,

Gen. 49. 6. Note. Three secret things which the Lord is said to discover :

1. The mysteries of Religion, as the Trinity, the Incarnation of Christ, the Life to come.

2. The fecrets of mens hearts, 1 Cor. 2. 11.

2. Things to come. Setret ] Judg. 13. 18. or Wonderful, marg. This word fecret is also put,

1. For Gods good providence, Job 29. 4. 2. Unknown, not revealed, Pfalm 19. 12. & 64. 2.

3. Gods favor and grace, Prov. 3. 32. . That which is in private imparted, and not to be re-

realed, Prov. 25. 9. & 20. 19. 5. Gods will concerning things which he will bring to

pass, Amos 3.7.
6. The hidden meaning of a Dream or Vision, Dan. 2. 18 10. & A. O.

Secret place The most high God, who is a rock of falvation, and hiding place for his people, Cant. 2. 14. My Dove, thou art in the secret places of the Stairs. See Pfalm 32. 7. & 61. 5. & 91. 1. By Faith in Christ we ascend unto God by degrees, as by fairs, he being the Ladder which Tacob faw in a Vision, upon whomethe Anguls of God ascended and descended, Gen. 28. #25 John 1. 51. Aynsm. .

Or, in craggy places of steep precipitate rocks, or towers, as it is in the margin, Ezek. 38. 20. God hath secure trenches and fortifications to defend his Doves in, when hunted and purfued, and as he hid Moses his friend, Exod. 32. 22. So will he hide them where no enemy shall find them, but only himself to whom they are visible and conspicuous in all conditions, though they are not so to the world. The Church is like the Moon, not always in the full, but yet always bright; and when she is dark and obscure to men, she hath a bright

ide turned to heaven, and shineth gloriously. Annot.

Settet sins | Such sins as a man understandeth not to be fins, Pfalm 19. 12.

Settetip ] Is, 1. Privately, 1 Sam. 18. 22. Jer. 31. 17.
2. Deceitfully, Deut. 27. 29. 1 Sam. 23. 9. Pial. 10. 9.

3. Safely, Pfalm 3 1. 20. Of ones own head, unwitting to another, 1 Sam. 18.22.

11. 13.

Things hidden, and not known before, I Cor. 14. 25. 6. A thing that may or ought to be kept close, Prov.

Berret.

Bittetip] Job 4. 12. Hebr. by fealth, marg. Pumberer offictiers Christ Jesus, who hath all the hidden things of God numbred before him, and perfectly known as at his fingers ends, in which respect he is called the Wifdom of God; and also entituled his Word, or the Speaker, one who speaketh, because he teacheth and instructeth Angels and men in the Church, those secrets of his Father, Dan. 3. 13. And I heard one Saint speaking, &c. In Hebr. Pal-6 monž.

Set A faction, fludy, or course of life, fingled and chofen out to be followed of us , Acts 5. 17. Wolch was of the Sect of the Sadduces. Here it is taken in ill part.

'A form of Doctrine, Acts 28. 22. we know that this Sect is every where spoken against, that is, the Doctrine of the Gospel is generally spoken against: here used in good part.

Secund 19 | Second, one of Paul's Companions, Acts 20. 4. confidences are to them. They are not only quiet when others are in trouble, but also most confident of the continuance of their prosperity. The plural number notes out abundance of confidence, as of bleffedness, Psal. 1. 1. O the blessedness of the man, &c. and weldoms, Prov. 1. 20. in the original notes out abundance of wisdom. Or, it may be meant of strong places, or flore of wealth, whereon a man builds confidence. Annot.

And thou shalt be secure, Job 11.18. It is not to be under-flood of carnal security, as Judges 18.10. Job 12.6. but of an holy and consident resting on God, as Pial 21.7. & 27.3. Annot. Careles, negligent, searing nothing, Judges 8. 11. & 18. 7, 10.

D curelp] Seeing be dwelleth securely by thee, Prov. 3. 29. Seeing he fears no ill from thee, and therefore cannot prevent it. Annot.

From them that pass by securely, Mich. 2. 8. In deep peace, suspecting no danger; yet ye make a prey of them, as if it were a time of War. Annot.

Seturitp | is two-fold :

1. Carnal, when men live without the fear of God. Of this is spoken, Prov. 28. 14. Mar. 12. 44. It is two-fold:

1. In the wicked, which confifts in a total want of any reverence of God, which begets a contempt and flupid carelefness and senslesness of the anger and judgments of God; such are called fools, Prov. 3.7.

2. In the godly, who are infected with this carnal fecurity

but in part, being but partly regenerate; in respect whereof the fear of God is cold and languishing, especially in prosperity,

2. There is a fecurity of Fzith, whereby we doubt not of, but are sure of the promises of God, as if we had them in possession. This breeds peace of conscience, I John 2. 19, and joy of heart, Pfal. 4. 8, c. & 16. c.

Decutifp] And when they had taken fecurity . Acts 17. 9. Syriack, and had taken fureties, that is, bail for their appearance.

Bedition | Contention and ftrife, with opposition against the lawful command of the Magistrates, Luke 23, 25, Pagl was fallly accused of it, Acts 24. 5. It is a work of the flesh,

Seduce To turn out of the way commanded by God. Deut. 13. 5, 16. as in Manaffes, 2 Kings 21. 9. Ezek. 13. 10. To deceive, Ifa. 19. 13. It is the property of falle Teachers, Mark 13. 22. 1 John 2. 26. Rev. 2. 20. Such are foretold,

1 Tim. 4. 1. They wax worse and worse, 2 Tim. 3. 13.
Sebuter 2 Tim. 3. 13. The original 2015 fignifich them that by any crafty packing or conveyance, beguile men with false colours, flatteries, and illusions. Leigh Cr. Sas.

" To behold with bodily eyes any object. Alfo, to ' fee a thing with confideration and observation, Mat. 22, 11. The King came in to feethe guests, Pial. 46. 8. Come and fee the "works of God.

2. To hear, Rev. 1. 12. I turned to fee the voice that fake. Also by Prophetical Revelation to receive a thing from God, ' Ifa. 2. ver. 1.

'3. To know, or to understand, Exod. 24. 10. They saw the "God of Ifrael; that is, they knew that he was present with them by some visible signs of his presence, Job 19. 41. But

'you say, we see; that is, we know, 3 John 1. 11.
'This phrase of Seeing God in the Sospel of John, ch. 1 '18. fignifieth a full and most clear knowledg of God the Re-'deemer; fuch a knowledge as none had of God, before 'Christ was manifested in the flesh. Indeed the Gentiles in ' fome manner knew God the Creator afore, by the light of Nature: also the 7ews knew him as a Redeemer, by the Word of Promife, and by legal Sacrifices, but very obscure-

by, as in shadows, (like the appearing of the Sun through the 'Clouds) but till Christ was incarnate, perspicuously and perfeetly none knew him, as now Christ hath made him known by his affirmation of our nature, wherein God is come near to us, and by his doctrine most fully opening all the Counfels of the Father, Mat. 11. 27. Heb. 1. 1.

4. To believe in Christ, John 6. 4. Tois is the will of my Father, that every one that fees the Son, and believes in him, &cc. . 5. To see with the eye, to know with the understanding, believe with the heart, Mat 13. 15.

6. To have the perfect and immediate enjoying or fruitition of the glorious presence of God in heaven, Matth. 5. 8. Bleffed are the pure in heart, for they fhall fee God, 1 Cor. 13.12. lohn 3. 35.

'7. To live, Gen. 16. 13. Have I also looked after him that
'5, Event me. A Syncodoche. The Jews, when they saw any Vision of God, seared death, because they were privy to their own unworthiness, Judges 13. 12. & 6. 22.

'8. To know a thing with approbation and love to it, John 14.9. He that fees the Son, fees the Father; that is, he which knows the Son, approves and embraces him for the true God, &c. Gen. 1. 4. God fam the light , that is, knew, loved, and approved it.

'9. To take heed, or beware, or carefully look to our felves, Marth. 9. 30. See that no man know it. Rev. 22. 9. See thou do it not. Mat. 27. 3. See thou to that. To attend and confider, as Ifa. 26. 11. Alfo, to know by Vision and Revelation Divine. Ifa. 13. 1.

' 10. To try or feel by experience, Pfal. 77. 16. The maters fam thee and fled. Pfal. 90. 15. According to the years which we have feen evil. John 8. 51. Ifa. 26. II. But they hall fee, that is, feel and prove.

Referred to God ] I. To take knowledge of men and their doings; to bless, prosper, and help them, if they be good; to bunish and destroy them, if they be evil. Gen. 31. 12. I have feen all that Laban hath done, Exod. 3. 7.

It fignifieth.

1. To approve, Gen. 1. 4, 10, 12. He faw his creatures, i. i. he approved of them: In this fense he saw the works of Nine. veh, Jonas 3. 10.

2. To have a pity, and so to help and deliver, 2 Kings 19. 16. Ifa. 37. 17. & 63. 15. Lam. 3. 50. 3. To diflike, and so to punish, Gen. 6.5. & 31.12. Exod. 3.7.

See John 7. 7. that is, to enjoy, marg. It's put,
1. For fenfible fight, Exod. 23. 5. & 14. 36. and fignifieth, 1. For jenjoži jegov. E. Soc. 25. 5. & 14. 30. and ngimietir, To look upon, Jil. 61. 9. Mat. 11. 7. and that with confideration, I Sam. 24. 11. To behold, John 21. 20. To vifit, I Sam. 15. 35. 2 Sam. 22. 6. To fuffer, Ezra 4. 14. To be, Acts 2.27. & 13. 35. To hear, Rev. 1. 12. To feel, Plal. 90. 15. To tatto of, John 8. 51. Luke 2. 26. To give one a look, 2 Kings 3. 14.
2. Mental seeing; fignifying, To know, Gen. 37. 14. Judges

16.5. Matthew 9.2. To perceive with feeling, Exodus 5.19. 1 Kings 22. 25. Romans 7. 23. To take into confideration, 2 Kings 10. 16. To lay to heart, Matth. 27. 4, 23. To take knowledge of, John 1. 29. To take notice, Prov. 22. 29. & 26.12. & 29. 20. To beware and take heed, Mat. 9. 20. Rev. 19. 10. & 22.9.

3. Spiritaal Jeting; fignifying, The revelation of the Spirit, I Kings 22. 19. John 8. 56. Believing, through the illuminarion of the Spirit, Heb. 11.27.

4. Celefital febt; Job 19. 26. being put for, The enjoying of Gods presence in heaven, Marth. 5. 8. Eternal life, John 3. 36. Perfection of knowledge, 1 Cor. 13. 12.

Come and see, Rev. 6.3. Though we may not dive into Gods fecret Judgments without leave, yet we may freely fo do when

shall see God, Mat. 5.8. The seeing God here, may perhaps not look fo far off, as the beatifical Vision in another world, behold the wonderful things of Gods Law for this belongs peculiarly to the purity of heart, as that excludes both hypocrific and unclearness, fithiness of the flesh and Spirit Thus God did exhibit himself to be seen of Abraham, Isaac, and Isaac, not to the eyes of their bodies, but to the pare heart. Dr. Hammona's Annot. c.

' Co fee Death | To die or feel death, Heb. 11. 5.

Et lee his face ] To have and enjoy a more clear vision, and fight of God, then before, by fuch a fingle and pure Wor-Thip of God, as if he were familiarly beheld face to face, Rev. 22. 4. See bis face.

'In reeing to fee | Surely to fee, Exod 3. 7. Gods feeing and hearing, implied a merciful regard, and pittying of their miferies, Pfal. 106. 44, 45. Gen. 29. 32.

seeing thep fee not Such a knowledge of Gods revealed Will in his Word, as is without use and profit to such as have it, Mat. 13. 14. Acts 28. 27. Ila. 6. 9. Te fhall fre and

Deed That thin fluent substance in mans body, which is the matter of generation, Gen. 38. 9.

62. A Son or Daughter. Gen. 38. 9. To raise up seed to thy brother. Rom. 1. 3. Of the seed of Da.id; that is, his Son, of

his Family and flock. 3. Posterity, as Nephews er Neeces, or Childrens Children. Pfalm 37. His feed shall inherit the Land. and Pfalm e 112. 1. His feed fhall be mighty upon earth. Pfalm. 22. 24, 31.

'& 37. 25. Gen. 17. 7, 10.
'\$\times \text{per} of \( \frac{1}{2} \) \( \text{Population} \) The whole posterity of \( \text{Abraham}, \) in which many bad were mixed with good. Rom. 9. 7. Which

Rom. 4. 13, 16.

2 Chrift, which came of Abraham according to the flesh and was specially promised to Abraham that he should come. In thy feed fhall all the Nations of the Earth be bleffed. Gal. 3

'16. Gen. 12.3.
'Note. Seed of Abraham, either carnal only, as they which boafted to come of him after the flesh, Mar. 3. John 8. or carnal and spiritual too, as the believing Jews; or only of piritual, as the Gentiles, which had the fame faith with Abraham; or Chrift the bleffed feed, who came out of Abra-Lam's loyus. See Matth. 1. & Rom. 4. & 9. & Gal. 3.

when two peoples (Jews and Gentiles) were made one full Seed compact of both (the partition Wall of Ceremonies being broken down) Gal. 3. 19. Thus opened by Eph. 2. 14: In the Text of Gal. neither Christ alone without his mystical body the Church, nor the Catholick Church without Christ the Head, nor both joyntly together meant by Seed : as likewise verse 16. the word [ Seed ] being put collectively for the whole body, confifting of head and members, as the word

is 1 Cor. 12. 12.

( ist) 0. 28il berts An evil pofterity, doing evil things displeating to God: or evil children of evil parents; evil by nature, and by imitation of their evil progenitors,

evil by nature, and by initiation of their evil progenious, of not Abraham and Ifack,) but fuch as be mentioned, Plait 73. 8. Ifa. 1, 4. A field of evil doers.

\* God: preed The feed of God, or fuch a posterity and issue as God will allow of, and bless. Malac. 2. 15. Because be

· fought a godly feed. Comingle themselbes with the seed of men 7 To make leagues and covenants for mutual defence, and to contract marriages for the better strengthening of themselves by great 'alliance, and all in vain, Dan. 2. 43.

The remna u of her feed | Rev. 12. 17. Namely, that could not get into the wilderness with the reft. Those few good Christians which lay hid among the Papists were brought out and flain. Or, when he could not overcome the Church of the waldenses in the wilderness, he set Antichrist on work to destroy the Protestants that sprung up in Bohemia, France, England, and other parts, and served God privately, but had not yet meetings and Ministers as the Waldenses had. Annot.
With them which she was to bring forth in the Wilderness.

This phrase is a Metaphor taken from Tradesmen who having cut out a whole piece of cloth, leave some small remnant and remainder; even so the true professors of the Gospel, are but a small remainder of the whole piece and people of the world. Beside, it is but a remnant of her seed: As a little feed-corn is referved out of a great heap for store, which is nothing to the whole crop; so is the small number of true Believers, referved by Grace, to the whole field and crop of the World. Leighs Annot.

The feet Thy fon according to the flesh, though not

\* after the promise, as Isaac was, Gen. 1. 13.

\* Sted in Scripture fignificth, either poperly that which begetteth some other like thing, as Gen. 1.2. Or figuratively, that which is begotten. In this latter sense [ Sted ] is spoken, either collectively, of many of more than one, as Gen. 17. to Abraham: I will be thy God, and the God of thy feed. And again, To thee and thy feed will I give this Land. Again, I will multiply thee and thy feed. Alfo, Gen. 3. 25. Between thy feed and the momans feed. Or else individually and fingularly, for one alone, for one and no more, Gen. 4. 25. of Seth : God hath ape pointed me another seed : and of Christ alone, and no other Gen. 3. 15. It (that is, Chrift, the fingular feed of the woman fhall bruise his head; that is, Satans power. This promise thus expounded of Christ, that special seed, by Gen. 12.3. & 49.10. Gal.2.16. 1 Chr. 17.11. I will raife up thy feed after thee; that is, Christ, for Solomon was now born. In Ifa. 9. 6. this feed is proe mised to be born of a Virgin: See the accomplishment of that e promife touching victory over Saran by the feed of the woman applyed to Christin Rom. 16.20. Heb. 2.14. I John 3.8. I Cor. \*15.54. John 14. 30. Luke 10, 18. John 12.31. Apoc. 20, 2. Deed | Ezra 2. 59. or Pedigree, marg.

Seed | Some kind of grain, wherewith the earth is . fown. Gen. 47. 19. And give us feed.

'2. The Word of God. Luke 8. II. The feed is the word: which is cast into the heart by the Minister, as seed is into the ground by the Husband man.

'3. The promise of Salvation by Chaist, being received into the heart by the Spirit and saith. I Pet. 1. 23. Begotten of immortal seed, that is, of the Word of God. 1 John 3. 9. His seed abides in them; that is, the virtue of the holy Ghost working saith and holiness by the Word preached.

4. Bread or some other thing distributed to the relief of the poor. Eccles. II. I, 6, In the morning fow thy feed.

'5. A remnant, or few, in comparison of the rest, as Seed-

corn to the whole heap, Rom. 9.29. Ifa. 1. 9.

'6. The holy Ghoft in Rom. 9. 29. Ifa. 1. 9. ufeth a Meta-phor, borrowing his speech from Husbandmen, who spend the greatest part of their corn in bread and other food, referring a small portion for seed, which is the choisest and best portion proving fruitful: so would God deal with the Is aelites, viz. innumerable, as stars, or as the sand, yet a few of them only should be delivered out of Babylon, and afterward out of Satans power; which few should be of great price, full of good fruit, converting many to Christ, as the Apostles did. This small number preserved, Amos likened to a sheep devoured of a Lion, whereof the shepherd can fave but a leg or an ear. Mieab, to a few clusters left after the gathering of grapes, and Isaiab to a cottage left in a vine-yard; all which, the Apollle Paul, looking unto the spiritual redemption, expressed thus in Rom, 11. 6. The remnant (ball be faved according to the election of grace.

Seeds of Dibers kinde, or minglie feed ] Hypocrifie in the Doctrine or worship of God, or in manners, and life; when false Doctrine is mixed with true, and mans inventions with Gods worship; and curiofity with honest simplicity, Lev. 19. 19. Deut. 22. 9. Thou Shalt not Som thy vineyard with divers kinds of seeds. See 2 Cor. 6. 14, 15, 16, 17.

Seed-time | The time when the Husband-man foweth his Corn, whether Wheat, Pease, Oats, Barley, or any other grain, though the season for each of them be not the same, Gen. 8, 22. While the earth remaineth (Heb. as yet all the days of the earth, marg.) Seed-time and Harvelf, &c. God maketh this decree for the general, but not so, but that he may cure some places in particular, fo that there be neither Seed-time nor Harvest in their season, I Kings 17.1. Annot.

segina lis in effect the fame with fith that, forafnuch as because, for that, whereas, &c.
Seeing he delighted, &c. Pfalm 22. 8. or, if he delighted, &c.

Seek ] Prov. 17. 9. or, Procure, marg. That he may feek occasion against us, Gen. 43. 18. Heb. roll bimself upon us. marg. "To feel a want of Christ, and of his graces, with an earnest desire and endeavour to find them, Cant. 3. 2. I will feek him whom my foul loveth, Cant. 4.5, 6, 7.

I fought him, but I found him not, Cant. 3. 1. Sought, and fought again, night after night, early and late; for so we ought, Jer. 29. 13. and so if we be sensible of that affliction, which his absence is, we cannot choose but do, Hos. 2. 15. Pfal. 78. 34, 35. but yet not find him neither, that is, not immediately, as foon as we feek. Annot.

"To feek beart With great defire to be carried after

death, rather than to live in such fear, pain, and torment. Rev. o. 6. Men (ball feek death.

o leek (500 ) To ask counsel at his Word, concerning both Civil affairs and things to be done in Religion. Exod. 18. 15. The people came to me to feek God. See Face.

"To teek our own things ] To be given immoderately to our own profit; being wholly occupyed in caring for our own commodities, forgetting and neglecting the benefit of others altogether, 1 Cor. 13. 5. Charity (eeks not her own things. Charity breedeth a care of our Neighbours good.

' Por to feek his own will To have and leave undone what pleafeth our corrupt will that we may do the pleafure of God, ceafing from our own works, to fulfill works by him commanded, Ila. 58. 13. Not feeking thing own will. Thus godly persons do not seek their own pleasure.

Not onely to do what pleafeth himfelf, but joyntly to do his own will, and his fathers too. John 5. 30. I fpeak not mine own will, but my Fathers will; that is, not mine own will apart or separate and divided from my Fathers pleasure. For Christ as the Son of God, had one self same Will with his Father, as they were but one and the same God : and his will as the Son of Man, though differing in faculty and power being a finite created Will) from his divine Will, yet one with it, as touching confent and agreement, even then when it seemed most to dissent: as in Matth. 26.33. Christ shunned death, not with a corrupt Will, as we do, but with a meer natural affection without fin, such as God had put into his humane nature, which by personal union was sancti-

Beeting ] An action of a man that defireth to find f fomething fomething which he lacketh, as Saul did feek his Fathers Affes, I Sam. 9. 3, 4. and the woman fought her loft groat Luke 15. 8.

. The action of a godly person, springing from an eare nest defire of having some excellent and needful grace, which is absent and wanting to him, either in whole, or in part, 'in substance, or in degree. Thus we are commanded to Seek the Kingdom of heaven, Matth. 6. 32. to Seek wishome, Prov. 2. 4. to Seek God and his face, Plal. 27. 10. Ila. 55. 6. Also to Seek Christ, &c. For these things are still wanting unto the godly, who have them not in such a measure as they would and should.

Note. Seeking either by Prayer, as Psal. 34. 4. or by keeping Gods commandments, 2 Chr. 14. 4.

'3. Praying or asking by Prayer. Mat. 7. 7. Seek and you hall

4. An action of Gods love, toward such as have forsaken him, Luke 19. 10.

'This action of our feeking hath thefe degrees. I. The feeling of the want of some excellent and need-

ful thing. 2. An earnest defire of finding.

43. A diligent use of all good means whereby to attain it; as prayer, reading, hearing, &c.

4. Constancy untill we find. s. A love of the thing found.

6. A care to keep, and lothness to lose it. This whole action is shadowed in the example of Mary, in seeking of \* Jesus. Luke 2. 44, 45. &℃.

3. To employ the wit or mind to study, and all the senses "to fearch out a thing, together with the means, place, time "and use thereof, Mat. 7. 7. and it is more than asking, which is but a defire of the heart, and speech of the mouth.

Deeking, referred to God ] doth contain thefe five feveral things.

'First, that we are either lost (as all are before their conversion ) or stragled from him (as every converted person is more or less; at one time or other. ) Luke 19. 10. Luke 15. '3, 4, &c.
'2. A defire and care in God, to recover us, and to bring

'us back to himself (as an hen is careful to gather her Chic-

'kens.) Mat. 23. 37. How often, &c.

" 3. The offering and continuing unto us means, that he may find us; to wir, his Word, Ministers, bleffings, corrections, motions of his Spirit, checks of our confcience, admo-'nitions of the godly; By all which we are fought up and called to him, as through the whole Scripture manifestly appeareth.

4. His great love towards us, being found and recovered. 'This is expressed in the Father of the lost Son, Luke 15.2.

5. Care to keep us fill, with unwillingues to lose us again. John 10. 28. None thall take them out of my hands. All these things are shadowed out unto us, in him that sought his 'lost sheep, Luke 15. 2, 3, 4, 5, &c.
'Seebing (as it is affirmed of hypocrites and wicked men) is

on nothing else but the making of a shew, as if they felt a want of God, and his good gifts, and were defirous to find them; when in truth, they feek not him for himfelf, but for fome other thing, as their own ease and commodities, &c. Or they 'feek other things more than him, or before him, as worldlings; or feek him amifs, not in his Word, as herericks; or onot in all his Word, as hypocrites feek him: or laftly, they 'feek him too late, when he is not to be found, as the five foolish Virgins did, and all secure Christians do. Of these and fuch like Seekers, it is written, Prov. 1. 20. They shall seek me early and (ball not find me.

Seem Tobe, i Kings 21. 2. marg. Shew, Neh. 2. 4. marg.

Think, Luke 8. 18. marg.

Deem ] Heb. 4. 1. Any of you hould feem to come fort of it. that is, should come short. So Luke 81. 8. compared with Luke 19.26.& 25. 29. 1 Cor. 11.16. as those who run in a race, and yet come not to the gaol, and so receive not the prize, 1 Cor. 9. 24. or come late, as the foolish Virgins, Mat. 23. 10. Annot.

Semip Comely, decent, fitting, Prov. 19. 10. & 26. 11. To be feen of them, Mat. 6. 1. The word Sea Sevas imports fuch a beholding or looking on, as is on a stage or theatre; for men that att parts, or firive for masteries, whose reward consists only in the Sea Shirat & Boga Shivat, verse 2. the applause, and praises, and approbation of the Spectators; which appears to be the meaning of the word here. Dr. Ham. Annot, b.

Seet A Prophet to whom God did make known himfelf and things fecret, by vitions. I Sam. 9. 9. He that is a Prophet, was in old time called a Seer, Numb. 12. 6.

Speerts 2 Chr. 33. 19. or Hofai, marg.
Speerthe To boyl, Exod. 16.23. A Rid, Exod. 23. 19. Flesh,

Exod. 23. 31. Pottage, 2 King, 4.38. Bones, Ezek. 24.5.

Seething pot., Jer. 1. 13. Heb. A pot blown up. and so made to boyl, Job 41.20. A resemblance of ferulatem and of the grievous condition of the inhabitants thereof, which they should be in,

S

during the fiege of the City, Ezek. 11. 3, 7. & 24. 3, 5. Annot. Dreno ] Made strong, or exalted. 1 Kings 19. 34. Speit ] Brilled, bairy, a Kid, or a Devil, or tempest. A Hill. Gen. 14. 16. A Country, Gen. 32.3. A mans name, Gen. 36. 209 Chr. 1. 38.

Seirato | The fame. A place, Judg. 3. 26. Spette T Inciance A pane, jung 5, 20.
Spette T To drive out of ones policifion, Joh. 8.7. To exact ones due, as a Creditor on his Debtor, Plai. 55. 15. To take

hold on, Jer. 49: 24. To poffers and keep, Mark 21: 38.

\$\mathref{\text{2}}\text{ per 16} \text{ A City; 2 Rings 14. 7. }
\$\mathref{\text{2}}\text{ per 16} \text{ Li or Selab, A City; 2 Rings 14. 7. }
\$\mathref{\text{2}}\text{ per 16} \text{ Jelva citon, or lifting up, whether of the mind to mark, or of the voyce to strain, or of both, Pfalm 3. 2. and 21. 2. and often elfewhere.

'This word for the matter imports an affeveration of a thing fo to be; 2. And an admiration thereat. For the manner, it is a note of finging high, and therefore is used only in Songs and Pfalms, and that in the end of averse commonly, excepting some sew places, Plalm 55. 19. & 57. 3. Hab. 3. 2,9, where it is fet in the midft.

'The Chaldes Paraphraft, and some other Hebrews have turned it [for ever] and funits somewhere rendreth it [plain] to note evidence; fomewhere [Maxim] and [Sum] to note excellency, as Pfal. 3. 2 & 21. 2.

Seloth bammableboth ] The rock of divisions, A place, Sam. 23. 28.

Deled | Affliction. Syr. warning, or resting. 1 Chr. 2. 30. The Son of Nadab.

Seieucia 7 Troubled, broken in pieces. A City built by Seleucus Nicanor, I Maccab. II. 8. through which Paul wandred. Acts 1 2. 14.

Self Ones person, soul, and body. Mat. 22. 39. Love thy Neighbour as thy felf; that is, so well, but not so much.

2. Ones Wife, Eph. 5.15. He that leveth his wife leveth himself.

2. Our reason and will, as it is corrupted with fin, which cleaves so close to us, and we make so much of it, as if it were our own self. Luke 9. 23. Let bim deny himself. It is the same with Eph. 4. 22.

'4. The mercies of God, or his truth and justice. Isa. 43. 25. 1 will put out his iniquity from my felf. 2 Tim. 2. 13. He cannot deny himself. His Mercy and Justice be himself.

Betf Take heed unto your felves. Jofh.23.1 1. Heb. fouls, marg. Detf-will ] Gen. 46. 6. or Pleasure, Aynfw.

Self willed a wadns, Tit. 1. 17. The word fignifieth one wayward, from and, fiff, inflexible, flubborn; fuch an one as pleaseth himself, year feeleth and refteth himself, wholly in his own invention, counsel, opinion or action; peevishly rejecting and despifing others in their opinions and actions. Taylor on Tit. p. 131.

To feil 7 To depart from some commodity in respect of a due price that is given us for it.

Divers things may not be fold; as, 1. Min. Joel 3. 3. Deut. 21. 14. This fin is threatned, Amos 2. 6. Joel 3. 3.
2. Blood, Numb. 35. 32.

3. Chaftity, Deut. 23. 18.

4. Julice, Acts 24. 26.
5. The Souls of Men, Mat. 16. 26. This is the fin of fulfe Teachers, 2 Pet. 2. 3. 6. Things that were types of Christ and his grace, this was

Elau's fin, Gen. 25. 34.
7. The gifts of the boly Ghost, this was the fin of Gehazi, I Rings 5. and Simon Magus, Acts 8. 19, 20.

8. Christ himself, This was Judas his fin, Mat. 26. 15. In respect of the manner, must not be with violence and oppression, Lev. 25. 14, 17, 21, 27, 50, 51, 52. Nor on the Sabbath day, Neh. 10. 31.

It is spoken of God, delivering his people over into the hands of their enemies, Deut 32.30. Judg. 2.14. & 3.8. & 10.7. Sam. 12. 7.

2. Of Man, in respect of himself; who,

1. Is fold under fin ; i. e. subject unto his corruptions, though he wrastleth against them, Rom. 7. 14. 2. unto fin; when he is given over altogether to do wick-

edness, like a slave, I Kings 21. 20.

2. In respect of others; and then it signifieth,

1. To bring into bondage and servitude, Nah. 3.4. Zech. 1 1.5. 2. To expele others unto a prey, which is the fin of corrupt Judges, felling juffice, and perverting judgment for a ribe, Amos 2. 6.

"To fett all we have ] To pull our hearts from the things we poliefs, and to be ready indeed to make fale of them, when Gods glory, and the necessity of our Neighbour requires it. Mark 10.21. Sell all thou haft, and give it to the poor. Acts z. 45. & 4. 54.

2. Willingly to depart from and forfake all our fins, both

of Nature and Action, open and secret; and all our pleasures and profits too, which we cannot hold without fin. Mat. 13.44. · He felleth all that be bath, and buyeth the field where the treasure · was hid.

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\* To fell the reath] To make flightfreekoning of it, as men commonly do of those things which they fell. Prov. 23. 23.

Buy the truth, but fell it not. Seiler ] One that setteth a commodity to sale, and turneth it into money, to make a gain thereof, Isa. 24.2. Ezek. 7. 12, 13. Acts 16. 14.

Turn your felves, Ezek. 18. 30, 32. or others, marg. Demathiab] Gleaving, or joyned to the Lord, 1 Chron. 26. 7. Semajah] The Son of Shechaniah, 1 Ch. 3.22. See Shemajah.

Semei ] Hearing, or obeying. Luke 3. 26. Senaad A bramble, an enemy. A City, Nehem. 3.3.
Senate The Senators, or such as belonged to the Councel, Acts 5. 21. The word pegeoia, comes of yegow, an old man;

which feemeth to import, that only such are meet to be Senators. Senatogs | Pfal. 105. 22. or Elders, the Kings, Nobles and

Councilors, Gen. 50.7. Ayriba.

Solita J. To appoint and put forth (of favor) any person unto some publick function, furnishing him with gifts and authority thereunto. Thus God fent his Son to do the office of a Mediator. Gal. 4.4. God sent his Son born of a woman. Also thus he sendeth Ministers to preach the Gospel. Rom. 10. 15. How can they preach unless they be sent ? Jer. 14. 14. I have not sent them. Jer. 23, 21.
Note, That Chrift (as God) did exift and had being, ere

he took flesh of the Virgin, being God from everlasting, begotten of his Fathers substance, to whom he is coeternal, and in time fentinto the world, to take our Nature: which confureth Arius, Servetus, Socieus, and others, who ascribe unto Christ a temporary created Godhead, making of him a God by Office, not by Nature and Essence.

2. To choose, assign, or appoint to this end that they be

fent, John 17.18.

3. To appoint a person (in wrath) unto some publick sun-Aion, for the which he is not fitted of God : after this fort God sendeth forth foolish Shepherds, and unjust Princes for the punishment of sinners,. Ifa. 10. 6. I will fend him to a dissembling Nation, &c.

- asperming Nation, oc. 4. To fulfil some promised good thing, or some threatned evil. Thus it is written, that God sends his Spirit. John 16.7. If I depart, I will fend him unto you. Thus God is said to send the Sword or Famine, &: Amos 8. 11. I will fend a Famine,

&c. 2 Sam. 24. The Lord fent a peftilence.

5. To commit something over unto others of trust and charge. Acts 11.30. They sent it by the hands of Barnabas and Saul. 6. To direct and dispose some persons by a secret providence to do fomething for fome such end as by them was ne-ver fore-thought of. Thus God is said to have fent Joseph into · Agypt, Gen. 45. 7. and Saul to Samuel, I Sam. 9. 16.

Sind | Sometimes fignifieth to declare, 1 John 11. 3. Acts 10. 36. Rev. 1. 1, 11. Hence to fend word to one, is, To fignifie and make known Judg. 11.28. Prov. 26.6. Sometimes to command, ma mace gnown. Jung. 11-3-1107. 2013. Sometimes to chimaling. Pfal. 105, 20. So God is faid to find his word to any, whom he compandeth to observe the fame, Mal. 1-4. Pfal. 107. 19. & 147. 5. Sometimes to confult with, or ask counsel, Prov. 22.21. Alfo to implore help, Hof. 5. 13. Sometimes to destroy and cast away, Joel 3. 13. Rev. 4. 15, 16, 18,19. Sometimes to condemn eternally, Rev. 14. 19. and sometimes to let alone, not to meddle with, Acts 5. 38. Sometimes to give leave, permit, Mark 5. 12. & 8. 3. Sometimes to direct by a secret providence, Gen. 45. 5. 1 Sam. 9.16. Sometimes to force away, 2 Sam. 13. 16.

· 5. 1 Sam. 9.10. Sometimes to locke away, 2 Same 13, 10.

- 電o lend the 野op 医boil j fignifies two things.

- I. To cause the Holy Ghost to be present by some miracu-· lous visible manner, as when he came down upon Christ. Mat. 3. 16. and upon the Apoilles, Acts 2. 3. See Acts 18.

John 15. 26. Hereof understand that in John 7. 36. This kind of fending was necessary to found the Primitive Church with figns and wonders, ftrange and open, to convict Infidels, that all was done by God himfelf.

2. To convey the Spirit invisibly into the hearts of the Elect, to make them new men, secretly and mightily inspiring them with new thoughts, motions, and affections, that they may lead a new life, which is the work of the Holy Ghoft pu-

'rifying the heart. Acts 15.8, 9. mity of War, bloody strife, and debate. Matth. 10. 34. I come not to fend peace, but a fword. Neither Christ, or his coming, nor the Gospel preached, have any such end propounded proper-' ly, as to cause deadly dissension and War (for Christ and his Doctrine in their own nature, and of themselves tend to peace, and effect peace and atonement between God and 'men, and amongst men mutually one to another) but those words in Matthew shew what event doth follow the coming of Christ and his Gospel accidentally, through the fault of un-

godly unbelievers, who had rather strive to death against their nearest of kindred and blood, than to leave their herefies, superfictions, and wickedness, that they might embrace the truth of Gods Word; as lamentable experience in all times and places of Europe hath abundantly proved, and whereof this Island in our memory hath given trial.

Seneb] A Rock, 1 Sam. 4-14-Senit ] A fleeping candle, or the prospering of a candle, or of a Teacher. A hill, 1 Chr. 5. 23. called Hermon: Sirion, Deut. 3. 8,9. Sennacherib | See Sanacherib.

Spenie] The meaning, Nehem. 8. 8. Senfes ] Judgment and ability to discern, Heb. 5. 14.

Denfuai] Carnal, fleshly, James 3. 15. Jude 19.

The before I in the ordinary and proper fignification, note teth an inferiour effact to the sender; as in Acts 8. 14. but not so always, as in the sending of the Son by the Father, and of the Holy Ghoft by them both.

Sent forth into all the earth, Rev. 5. 6. To defery what is done, enterprifed, or intended in any part of the world, that is, or may be advantagious for, or prejudicial to, the good and safety of his Church. Prov. 15. 3. 2 Chron. 16. 9. Zech. 4. 10.

Sent many Letters unto, Nehem. 6. 17. Heb. multiplied letters assing to, marg. Sent for him, I Sam. 17.31. Heb. took him, marg.

Sent out, Jonah 1. 4. Heb. cast forth, marg.

And sent them, Gen. 32. 23. Heb. caused to pass, marg. Deut.

1. 15. Heb. give, marg.

Sent Hof. 14. 7. or Memorial, marg.

Spent The smell, Hol. 14. 7. 2. It signifies the virtue and force in a thing, Job 14. 9.

3. Manners and conversation, Jer. 48. 11. Sentent: ] Judgment. 2 Cor. 1. 9. For we received the fentence of death.

2. A faying or speech, Dan. 5. 12. & 8. 23.

3. A judgment in controversie, Deut. 17. 9, 10.

4. The meaning Ib. 10.

It fignifies sometimes opinion, Acts 15. 19. Sentence 2 Cor. 1. 9. or Answer, marg.

Gave fentence, Luke 23. 24. or Affented, marg.

Dark fentences | Dan. 8. 23. Heb. Chiddoth, and is proporhid things, and enigmatical; as Pfalm 78. 2. Hid mischiefs he minded, not hid parables: he was full of mischievous crast and fubrilty, his crafts-master therein, verse 25. by cunning

and deep policy to cover, and colour, and bring about his own vile and cruel defigns; and to discover the secret plots and underminings of others. Thus was Antiochus Epiphanes.

Bard fentences | Dan. 5. 12. Riddles, D. Tranfl. Senuat | as Stnaah, Nehem. 11. 9. The Father of Judah. Secrim Gates, estimation, bairs of the head, tempest, devils, sairy, or goats. 1 Chron. 24. 8.

Lotevarate | fignifieth, " I To diftinguish things different by due discretion, Jer.

15. 19. Mat. 25. 32. See Judg, Numb. 16.

"2. To fanctifie and diftinguish by grace, to prefer to some

good effate, 1 Cor. 4. 7. 1 Kings 8. 32.

"3. To cast off or away, to be destroyed, or to deprive of fome good, Rom. 8. 35. I Cor. 5. 13.

"4. To free from some evil, 2 Cor. 6. 17. Separate. To divide and part company, Gen. 13. 9. It fignifieth to remove away from, Gen. 49. 26. To abstain, Numb. 6. 3. Lev. 22, 2. To set apart to the work of the Lord, Numb. 8. 14. Acts 13. 2. To forfake the communion of the Church, Jude 19. To excommunicate, Luke 6. 22. To scatter, Deut. 32. 8. To difregard and contemn, Prov. 19. 4. To betake un-

15. 10 to the fact of the first of the fact of the fac rred commerce, there being a gate into the Temple, called the gate of mourners, by which these were to enter, to discriminate them from other men. And that Hebrew word cannot be more literally rendred in Greek, than by doesouds. This did lay a reproach on him that was under it, and therefore that which is here added of overdiower, reproach you, may perhaps be but an appendix or consequent of that. Dr. Hammond Annot. e.

Deparate Heb. 7. 26. Separate from finners, He conversed with finners for the reclaiming of them, as the Phyfician keeps company with fick persons, the the curing of them; but he neither gave allowance to their fins, nor received any contagion from them. Jones.

Separated] Rom. 9. 3. or Accursed, marg. Compare the text with the marg.

who separated me, Gal. 1.15. a poeisen, to separate in this place,

fignifies in the same manner, as Ats 13. 2. (spoken of this Apostle) a consecration to the Apostolical office, only with this difference, that there it is spoken of as instantly to be performed by the ministry of men, here only in the designation or decree of God, which is therefore said to be de nothing, from the womb, to denote the no contribution made by him towards this decree of giving him a commission to be an Apostle; or the no merit confidered in him by God, when he defigned him to this office. This farther includes a purpose of God to call him from heaven, in the midst of his madness against Christians (which mercy of God to him, was founded in his doing it senerantly, I Tim. 1. 12. ) and his forefight, that he would immediately convert upon that call; which two being first supposed (in Gods eternal purpose and prescience ) it must needs follow to be an act of his unmerited free choice from all eternity. that God purposed to make use of him for the converting of others, who had himfelf been wonderfully changed from fo profest an enmity to the faith, to so perfett an obedience unto it, Dr. Ham. Annot. c.

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S

Separation Lev. 12. 2. or, removal. The Hebrew Niddle, though it be fometimes generally used for any uncleanness separated or removed away, Ezra 9. 11. 2 Chr. 29. 5 yet it is commonly used for a womans separation for her monthly flowers. Whereof fee Lev. 15. 19, &c. Aynfw.

Df Dis feparation | Numb. 6. 4. or Nazariteship, Confecration, meaning the vow thereof, as verse 5. so the Greek

here translateth, Of his Vow. Aynfw.

cotater of feparation | Numb. 19. 9. that is, water to be sprinkled for separation, to be sprinkled on such as are separated and removed, because of uncleanness, from other people. The Greek and Chaldee vertions call water of sprink ling, because it was sprinkled on the unclean to purifie him. According to which phrase, Christs bloud is called, the bloud of sprinkling, Heb. 12. 24. because it purifieth the conscience, and was figured by this sprinkling water, Heb. 9. 13,14. Aprile. Sephat \ A book, a Scribe, a declaring, a number. A Moun of India, Gen. 10. 30.

Sept arad \ A book descending, or ruling, the perfection of going

down, A Country, Obad. 1. 20.
Sepharbatuat The fame with Sephar. A Haven, or City,

2 Kings 17. 24. Sepharbires 7 The same. The Citizens of Sepharvaim, who burnt their childrenin the fire to their Idols, 2 Kings 17. 31.

Sepu chre | A grave or burying place, Gen. 23. 6. 1 Sam. 10. 2. 2 Sam. 21. 14. It cometh from a word in Hebrew that fignifieth to ask, for it always looks for more bodies to be confumed, and is never fatisfied, Prov. 27. 20. & 30. 16.

It is taken for the lowermost parts of the earth, Deut. 22. 22. Job 11. 8. For the bowels of the earth, Job 26.2. For

buried, I Kings 13. 21. Mark 15. 46. Acts 7. 16. whereunto the throat (or tongue) is compared, as being ready to devour,

Pfal. 5. 9. Rom. 3. 13.

To build and garnish the Sepulchres of the Prophets, Mat. 23. 29. Luke 11. 47. is to honour their memory.

Painted Sepulchres, is spoken of hypocrites, Matth. 23. 27. Setal Savouring, the missels of savour, or the song of savour. The Son of Alper, Gen. 46. 17:
Setalab My Prince of the Lord, or my Song of the Lord,

2 Sam. 8, 17.

S eraphims | Elect and good Angels from heaven, burning like fire, for the purging of the godly, by the calling of God, and the confuming of the wicked like fire. Ifa. 6. 2.

Seraphims (tood by him. The serpents which stung the people in the people in the Wilderness, be called by the same name, and Prefteres in Greek, Incenfores.

Seraphims ] Ifa. 6. 2. or Seraphs are glorious spirits : fo termed, from a word that fignifies to fire, or to burn, because they are (as some think) of a fiery nature, or substance, or in regard of their fervency of love unto God, or in regard of their agility. And because the word is the same with that whereby those fiery serpents are designed that were sent to sting with fiery torment and inflammation, those mutinous and rebellious ones in the Wilderness, Numb. 21.6. some thence suppose they are here so called, because they were to be Executioners of Gods fiery wrath, on these obstinate and refractary wretches, against whom an heavy doom is here in the words following denounced. Annot.

Stred ] Syr. A Dyers fat. Gen. 46. 14.
Sergeant ] Acts 16.35, 36. pagd & x . of pagd & a rod,
a & x a to bave; because Sergeants carryed a bundle of rods before the Magistrates, wherewith to chastise Malefactors at the chief Officers command.

Sergius ] A net. A wife man, furnamed Paul, he defireth to hear Paul and Barnabas, and believes the Gospel Acts 13. 7, 12.

Serpent ] A creature so called, being full of venome. and fubility, of all other creatures, most contrary and dangerous to mankind, whereof there be fundry kinds Gen. 2. 1.

cen. 2. 1.

2. Satan, for his deep wilines and craft likened to a Serpent. Rev. 12. 9. That old Serpent. To the wilines of his nature, (being exceeding crafty) Satan hath joyned the experience of some 6000 years; therefore called an old Serpent, Gen. 3. 13, 15. O be watchful and pray. It fignifieth both Satan and Serpents.

"3. A very wicked person, stuffed with the poyson of malice, and armed with policy and purpose to do evil to

"others, Mat. 23. 33.

"4. A good Christian, using a godly discretion to avoid the evils intended against him by others, and (as the Serpent is cunning to lave his head) so he to save his foul by his " faith in Christ, Mat. 10, 16.

Serpent, Satan is to called,
1. Because he conveyed himself in the Serpent, when he tempted Evab.

2. Because of his Serpentine disposition,

r. In respect of his malice, both in the fountain and stream; for of his own nature, his poyson is always ready, as in a fountain; and in his effects it runneth continually as in full ftreams; both against Christ, and all his members for his sake. 2. In respect of his winding; by his fly flattery and sub-

tilty, he never ceaseth to hinder us of our paradise.

3. He is a Serpent in respect of his Serpentine conditions. he and his Angels are accurfed of God above all his creatures. The wisdom of the Serpent, which we are to strive after, confifteth in divers particulars.

1. As every year he casteth his old skin, so we should daily cast of the old man.

2. He reneweth his fight, so should we be renewed in the spirit of our mind.

3. He reneweth it by looking upon the fennel, fo should we come to the means of grace and preaching of the Word, that our eyes may be opened.

4. He shunneth the company of men, whom he knoweth to be his adversaries, so should we refrain from the company of the wicked.

5. He hideth himself where the breath of the Hart cannot reach him, so should we beware to entertain the evil motions of Saran.

6. He is careful to defend his head, fo should we be careful of the faith and glory of Christ our head.

7. He stoppeth his ears that he be not charmed, so should we beware of men and their flattering allurements unto fin.

Derpent | Taken for a natural Serpent, Gen. 3. 1. a miraculous Serpent, Exod. 4. 3. a delufive Serpent, or one in thew, Exod. 7. 12. an artificial one, Numb. 21. 8, 9. Subtle, Gen. 49. 17. That which is hurtful, Matth. 7.10. Mark 16. 12. Din Strpent | Rev. 12. 9. The Devil is a Serpent,

1. Because he hid and covered himself in the Sergent, in his first stratagem against our first Parents, Gen. 3. 1.

2. Because of his Serpentine disposition, in his poyson and malice against Christ and all Christians, and in his winding, by his flie flattery and fubtilty, and in his accurfed condition. Leighs Annot.

And the Serbent cast out of his mouth water, &c. Rev. 12. 15. In this place allufion is made to the Sea-monsters, and Satan is confidered in it, as a Sea-ferpent. We find three of that fort from whom the fimilitude may be drawn. One is Phyleter, which mounteth above the tops of Ships, standing upright in the Sea like a Pillar, it spouteth out great flouds of water. The other is Orca, a monstrous fish, which naturally liveth in war with the whale, no wind can move the Sea to such raging waves, as they raise by their combate. The third is Balana, commonly called the whale, these have their mouths in their foreheads, and do in such such fort stir the waters, as if they breathed out blood and showers of rain. Comper.

Derpents root ] uzziah King of Judah, Father of Hezekiah, who like a Serpent did bite and vex the Philistines, and his Son Hezekiah more grievously, like a Cockatrice, Ifa. 14.26.

'onlife as Derpents | Such as be provident and circumfreet (as Serpents be) to see to theinselves, that they be not circumvented by crafty ones of this world. Mat. 10, 16. Be wife as Servents.

Their tails were like unto Serpents, Rev. 9. 19. which come fuddenly out of their holes, and sting men before they see them. Or, they use power and subtilty. Or, they kill b dies by force, and fting fouls to death by Mahametan impostures.

' Derbant ] A bondman, one conquered in wars, or bought for mony, and in that regard, bound to serve him by whom his life was preferved. 2 Kings 5. 2. The Argmites had gone out 'wife. Exod. 21. 2. If theu buy an Hebrew fervant. Ephel. 6. 5.

Col. 4. 1. Note. As servitude came in with a curse, and implyeth a spiritual curse, Gen. 9. 25. So Soveraignty somewhere is a 'spiritual bleffing, Gen. 27. 29. See Gen. 25. 23. & Rom, 9.12.

2. Every faithful person, being bought and redeemed from the bondage of Sin and Satan, to serve and obey God, in

righteousnels and true holinels, Rom. 6. 22. And made servants to God. Luke 1. 74, 75. Being delivered from our enemies, we spould serve him without fear, in righteousnifs and holiness of c truth.

'3. One that serveth and obeyeth God, not only in the common profession of godliness, but in some particular function and calling. Thus Paul calleth himself the servant of God. Rom. 1. 1. Paul a fervant of Jejus Christ. In this sense also, Christ is termed the Servant of his Father, to execute his will (as Mediator) in working mans redemption. Ifa. 53. 11. My righteous servant.

4 One whom God doth use as an instrument and means to effect and perform his will in the work of some particular emercy, or some particular judgment. Thus may Cyrus be called the Servant of God, his Shepherd and anointed, Ifa. 44. laft. & 45. I.

5. Every creature of God obeying his will, as a Servant, obeyeth the will of his Mafter. Pfalm 119. 91. For all are thy

6. One that is in bondage under the Ceremonies of Moss Law, Gal. 4. 7. Too art no more a Servant but a Son. Such a one was so servant to the Law, as to a Tutor, yet was free by the Spirit of Adoption. One that is a vile slave, and fubject to others, Gen. 9. 26, 27.

7. One which is of a bafe mind, having mean or no gifts,

being a man of no worth or respect for good qualities. Eccl. . 10. 4. I have feen fervants on horfes.

8. One of inferior condition and low degree. Eccl. 10.7. · Princes walk as servants.

One which serveth and ministreth to the Church in the

duries of Charity, Rom. 16. 1. "10. One that addicteth himself to serve and please the "appetites of evil men, and to compose himself wholly to their evil examples and behefts, without regard of God or

"godliness, 1 Cor. 7. 23.
"11. One that bindeth himself to serve another in all good " and lawful matters, and in those which are also indifferent, " not only with body, but with the mind also. Eph. 6. 5, 6.

3 fellow ferbant to one ] To be a creature as well as he,

'Rev. 19. 20. & 22. 9.

His fervant John Rev. 1. 1. As he was the beloved
Apostle, fo Christ, honoured him above others, in writing this Scripture. He appeareth to be an Evangelist, in his Gospel; an Apostle, in his Epistles; and a Prophet, in his Revelation. Annot.

Derhant ] Imade my felf servant to all, 1 Cor. 9. 19. Servaris, or & ho ho hor men or flaves, were wholly in the power of their Mafters; they had power of life and death over them, much more of their bodies for labor, without giving them any much more or then waters for tawn, without group then any wages or reward. To do all that they are commanded is but the due debt to their mafters, which if they perform they are not praised, but punished if they do it not; whereas they that are free, if they do any office for any, they may in reason exped to be paid for it. So here St. Paul being a free-man, no five to the Corintbians, i. e. under no obligation to preach without maintenance, verse i. might in reason expect from them reward for all his service, his preaching, &c. but he did all this for nothing, and that he calls, & S'& A work & wav joy maon, his ferving them as a fervant doth without any mages, or as though he were a servant, Dr. Ham. Annot. b.

Derbant of rigbrecuineis ] One who obeyeth God in doing righteous works commanded in his Law. Rom. 6. 18. Te are made the servants of righteousness; that is, ye live righte-outly. Such are called the Servants of God, to teach, that God is served when righteous works are done and per-

Setuant of Setuants A most vile and perpetual servant, for ever enthralled to his brethren, Gen. 9. 25. See

\* Exod. 26. 33. Ezr. 7. 22. Deut. 10. 17.

Derbant of fin ] One who of his own accord readily obeyeth the defires and motions of fin. Rom. 6. 20. For when ' ye were the servants of sin, that is, when ye lived in fin, doing that willingly it commanded.

Derbants ] were either by birth fo, or fo made.

So by birth, were those born of Hand-maids, though the Father had been free: hereunto David alludeth, Pfaim 116. 16. I am the Son of thy Hand-maid; i. e. my Mother dwelt within thy house, and was within the Covenant, and I was born within thy house, and belong to thee. When both the

in Bands, and taken a little Maid of Ifrael, and he ferved Naamans Parents were free, then the Child was free. Hureunto Paul alludes, Phil. 3. 5.

So made, either by the law of Nations, or by the Civil law The first way were those taken in War. Christ alludeth to this form, Luke 4. 13. calling miferable finners, Captives: And the Apoffle, 2 Pet. 1. 19. By the Civil Law, were fuch as fold themselves to be faves. Hereunto the Holy Ghoft alludeth, I Kings 21. 25.

Servants in respect of their imployments, were of four forts among the Jews.

1. Those who had the greatest charge in the house, as Elegar in Abrahams house; such a one was Herod's steward, Luke 8.3. These were said to stand before their Master, 1 Kings 10. 8. Hercunto the Angel alludeth, Luke 1. 19. it imports their readiness to serve him. Of such Christ speaks, Mat. 24. 45.

2. Those who had an inferior fort of service; such was 3. A third fort were thole who were more fervile, as Cooks and Fakers, 1 Sam. 8. Elisha, who poured water upon the hands of Elijah.

4. The fourth were those who were set to the basest fort of service, as to grind in the Man-mill, Exod. 11. 5. Such are faid to fit behind the Mill, because they thrust the Mill before them, as they wronght; they were Captives, who in the day did grind in the Mill, and in the night were shut up in a pit or dungeon, and the door was flut with a milstone. Isaiah alludeth to this, ch. 47. 2. This fervice among the Greeks was called daxoria. xoris is called duft, because they served in the dust. This word now is appropriate to Church-service.

They had likewise their Mercenary servants, which was more ease. The time of this service lasted but three years. Deut. 15. 18. Ifa. 16. 14. Job alludeth to this fort, Job 7. 1.

Weens Moral Law, p. 57, 58, 59.

Di- (erbants] Rev. 1. 1. The faithful; not his fervants at large, as all men, yea all the creatures are. Pfalm 119.91. & 148. 8. but his Servants in special manner, his houshold Servants, Gal. 6: 10. Eph. 2. 19. for their use and behoof it is, that these things are revealed by God to Christ, and by Christ to those that are, yet in a more special manner, as John here and Paul elsewhere is styled. Rom. 1, 1, 2 Cor. 1. 1. Gods fervants, the Apostles, and the Prophets. Amos 2. 7. See chap. 10. 7. Chap. 19. 2, 5. Annot.

Such as earneftly and conftantly obey God.

Rev. 22. 3. And his servants shall serve him.

Though Gods fervants shall enjoy abundance of grace and comfort here on earth, before the end of the world, and perfection of glory in heaven, yet the relation of fervants to God, shall abide still. Annot.

To (stbe | To fubmit our felves to obey fuch who are Lords over us, and bought us with their money. Exod. 21.9. And he shall serve him for ever. This is done willingly, or unwillingly.

2. To obey and do the revealed will of God, in the general calling of a Christian. Heb. 12. 28. Let us have grace, that we may serve God, This is our service of God, in respect of our common vocation, as we are Christians.

3. To be obedient unto God, by doing readily and constantly the duty of some publick calling, to the honour of God, and the good of his people. Rom. 1. 9. Whom I ferve in the Gospel of his Son. Acts 13. 36. After he had served his time.
Mat. 20. 28. This is our service of God, in respect of a particular function, 1 Chr. 28. 9.

4. To yield our selves unto God, by the inward obedience of the conscience, witnessed by the outward gesture of the body, in kneeling, bowing, lifting up eyes and hands to him, as to one that hath absolute power over us, and knowledge of us. Mat. 4. 10. Theu (halt wor hip the Lord thy God, and him only [halt theu ferve. Exod. 20. 5. Thou shalt not bow down to them, nor serve them. This is our religious service of God in his publick worship.

5. To flick upon, and to follow the true God and his true worship, forsaking all strange gods, or strange worship of the true God. Josh. 24.15. I and my house will serve the Lord.
To serve. To be altogether addicted to a person, or a thing.

Thus we must not serve Mammon, Mat. 6. 24. Luke 16.3. nor the belly, Rom. 16. 18. nor wine, Tit. 2.3. nor our lufts, Tit. 3.3. nor men, in matters of Religion, 1 Cor. 7. 23. nor the bo fts of beaven, Acts 7. 42. nor ftrange gods, Jer. 5. 19. nor any creature, Rom. 1. 25. But we must serve God, Exod. 3. 12. Luke 1. 74. and christ, Rom. 16. 18. Acts 20. 19. and that with fear, Pfalm 2. 11. with joy and gladness, Pfalm 100. 2. with one consent, Zeph. 3. 9. without fear (servile) Luke 1. 74. In the Spirit, Rom. 1. 9. John 4. 24. In newness of life, Rom. 7. 6. Conflantly, Rev. 7. 15. Acts 26. 7. Sincerely, John 24. 14. which we ought to fhew forth, by feeking none but him, Deut. 6.3. 1 Cor 7. 23. In obeying him in all things, in the advancement of his glory, I Cor. 10. 31.

It is taken for to apply ones felf unto the humor of another,

1 Cor. 9. 19. To be mild and gentle, 1 Kings 12.7. 2 Chron. are faid to make God a fervant to us, when we fin grievously againft him, Ifa, 43, 24. To obey, and that both lawfully, Rom. 7, 25, and finfully, Ibid. & 6, 6, 17, 20. John 8, 34, to

exercife the works of Charity, Gal. 3, 13.

Setbe ] Jer. 40. 9. Heb. to fland before, marg. It is, To do service, Exod. 21. 6. To be under subjection, Gen. 25. 23. To worship, whether the true God, or false Gods, Deut. 4. 28. To minister to, Luke 10. 40. To live out this time, Acts 13. 36. To flick unto, follow, John 12. 26. To wait, 1 Cor. 9. 13. There is ferving,

1. Civilly, Gen. 29, 20, Hof. 12, 12.

1. Leviky, Gen. 29, 20, 101, 12, 12, 2. Senfually, Tit, 3, 3, Rom. 6, 16, 3. Idelatroufly, Exod. 20, 32, Pfal, 106, 36, Rom. 1, 25, 4. Divinity, when we do fervice to the true God in right manner, unfeignedly, Josh. 22. 5. in fincerity and truth, Ib. 24. 14. with a perfect heart, 1 Chr. 28. 9. with fear, Pfal. 2. 11. gladness, Psalm 100. 2. one consent, Zeph. 3. 9. without fear, Luke 1. 74. in the spirit, Rom. 1. 9. in newness of life, Rom. 7. 6. day and night, Acts 26. 7.

5. Christianly, Rom. 14. 18. Heb. 12, 28.

Settle Heb. 5. Who ferve unto the example and shadow of beaveny things. The whole earthly tabernacle, with the Priesthood, Sacrifices, and Ceremonies appertining to it, were Types and Shadows of Christ, and of heavenly things to be obtained through him. Their service as for the matter thereof, it confifted of corporalthings, so for the manner, it was but a shadow of the true Sacrifice. Annot.

Heb. 9. 14. Purge your consciences from dead works to serve the living God. Implying that no service is acceptable to God unto falvation, unless the conscience be first purified by the bloud of Jefus Chriff, fee 1 Pet. 2. 5. purged I fay, 1 John 2.9. both in respect of justification and fanctification. Annot.

Heb. 12. 10. which ferve the Tabernacle. Which ftill flubbornly observe the Levitical Ceremonies. Such cut themselves off from the communion of Christ, Gal. 5. 3. Annot.

\* Eo serbe at the \$1 tat ] To perform the whole office of the Levitical Priest, whereof Oblations or Sacrifices (being a chief part) are put for the whole, by a Synecdoche, I Cor. 9. 13. They which serve (or mait) at the Altar, are partakers of the Altar.

\* (To ferbe for a citife ] With much patience, poverty, emcekness, and hard conditions to get him a Wife, as Jacob 6 did, Hol. 12. 12. Gen. 29. 20. & 31. 40, 41.

Note this, that whereas men used of their substance to give dowries, Gen. 34.11. Exod. 22.7. Jacob out of his poverty having nothing to give, Gen. 2: 10. given his fervice to his Uncle for a Wife (which fervice was hard to him) as David with peril of his life gave one hundred foreskins of the Philistines in stead of a dowry, 1 Sam. 18. 23, 25, 27. This of Jacob may be mystical, and applyed to Christ, whose spouse is beautiful, Cant. 4. 1, 7. and made him to serve. See

To do all things according to the will of God, with an earnest defire therein to glorifie God, e making his praise the utmost mark of our obedience to his word, Rom. 12. 11. Serving the Lord. If we firetch the fense of this precept yet further, hereby to fignifie unto us, that we ought to serve not men, but God: and that the Lord ruleth over great and small, then we have a more full meaning.

Such as do interpret the words [Serving the time ] intend 'not thereby, that as Neutrals and Temporizers, we should change our Religion and behaviour, as times do change; but either to watch the opportunity and feasons of doing good things; or to observe what is fittest to be done, according to the circumstance of time, fitting our selves thereunto, yet without turning from truth and honesty, either to the right hand, or to the left: or to confider how thort our time is, using this world as if we did not use it, 1 Cor. 7. Or patiently to bear adversities, at what time they befall us. But the first reading hath far more Greek Copies, and authorities of more learned Writers, old and new, to confirm and countenance it, as Beza and Paraus do write upon the place.

Co firbe Lufts ] To obey wicked motions, by confenting

'unto them, or practifing them. Tit. 3. 3. Serving divers lufts and pleasures.

To frebe our Beigbbour ] To apply our felves cheerfully and diligently, to do him all the good we can. Gal. 5. 13. Serve one another through love.

" To ferbe Bithes ] To love riches, obeying the coverous desire thereof, Marth. 6. 24. Te cannot serve God and riches. Diring ] A bough, or plant. The Father of Naher, Gen. II. 22.

Serbice Business, labour, and indeavour about the good and welfare of others. Rom. 12. 11. Not flothful to

' 2. Divine religious worship given to Idols. Gal. 4. 11. 72 did fervice to them who were no gods.

'Here is overthrown that Popish distinction of Latria, (a worship due to God alone) and Donlia (a worship peculiar to Saints:) seeing the worship of Idols is here called [Donlia] which word is also essewhere applyed to signific the worship of God, Rom. 12. 11. and eleven times in the Scripture besides. Latria is attributed to God nineteen times in the New Testament, and the Greek Interpreters have given it nine times unto God in the Old Testament, Doulia twenty seven times, as learned Paraus in his Lectures on the Romans, ch. 12. v. 1. hath observed.

'3. Subjection and obedience, such as Servants do owe unto their bodily Mafters, Ephel. 6. 7. where in Greek the

word is [ Doutia. ]

'4- Ministration of Alms, or relief unto the poor Saints at Ferusalem, Rom. 15. 31. comp. with v. 25.

'5. Divine, spiritual, and inward worship, by mortification of finful lufts. Rom. 12. 1. Service of God.

Sperbite ] 1. To man, being put for obedience in labour and work, which a Servant oweth to his Mafter, Gen. 29, 27. 230. 26. Eph. 6. 7. And for ministration of alms, and relief of the poor, Rom. 15. 25, 31. Phil. 2. 30.

2. To God, being put for a common subjection under him, Chr. 12. 8. For an Ecclefiaftical performance in and about Gods publick religious worship, Exod. 12. 25, 26. Rom. 9. 4. For spiritual service, Rom. 12. 1. Phil. 2. 17. and obedience to the Gospel, the fruit of faith.

3. To Idolfs, Gal. 4. 8.

Setting of Charity, performed indeed towards the Saints, and not only promifed. Rev. 2. 29.

I know thy fervice. The ministring to the Saints, as Rom. 16. 1. Heb. 6. 10. Annot.

Derbile ] Ordinary and common labour, Lev. 23. 7. 8, 21. Numb. 28. 18, 25.

Derbitout ] 2 Kings 4. 43. He that attended upon him, namely Gehezi. Annot.

Sertifuture Bondage, Lam. 1. 3. The ground of it is fin. The first Servant was a disobedient Son, Gen. 9. 25.

There is a servitude of the Eody, and a servitude of the

Mind. Both are, 1. Natural.

2. Political.

3. Of the Confcience.

Natural, of the mind, is the ignorance and weakness of it. yet without fin.

Of the body, is fickness and whatsoever belongeth to it, and death; from this Christ hath not freed us in this life, only he hath turned them into a bleffing, Rom. 8. 28.

Political is threefold : 1. Civil,

2. Filial,

2. Servile.

civil, Of the Subject unto the Magistrate. Filial, Of the Child to the Parents.

Servile, Of the Servant to his Mafter. Christ hath not freed is from this in this life, for his Grace is neither repugnant to Nature, nor Human right, yet he caufeth that we abide under it willingly, not by compulsion.

The servitude of Conscience consisteth in divers particu-

1. That none dare confide and truft in God, but that at the remembrance of fin, the Conscience is terrified. This is called the fear of death, not only corporal, but eternal; from this the godly are freed in this life, and this freedom is their happiness, that notwithstanding our fins, yet we dare trust our selves to God. This is called liberty and boldness, 2 Chron. 3. 17. and the Spirit of adoption, Rom. 8. 15.

2. In that man by nature gives way to his own luft, neglecting God; and if at any time he be awaked out of fin, to ferve God, yet it is either out of hope of reward, or fear of punishment. This the Apostle speaks of, Rom. 7. & Gal. 4. From this the gody are freed, Rom. 8. 2. They that are Chrifts are Sons, and serve not God like Mercenary servants. This Christ doth by fetting before our eyes the horror of fin, the wrath of God, and then the love of God in Christ, and hope of eternal life. This is but begun in this life.

3. In that the worship of God is tyed either to certain Ceremonies (though commanded) to certain Persons, or certain Times, or certain Places; or unto the using of, or abstaining from certain things in themselves, neither good nor evil. From this Christ hath freed us altogether in this

4. In that the promises of Grace were shadowed out in ceremonies, types and figures, which were a vail cast over them. So that they were but obscurely discerned. Christ

Ttt

glory with open face, 2 Cor. 3. 18.

S

5. In that we are terrified by every thing, except in pro-ferity, whereby we are exceedingly lifted up. From this Chrift hath freed us, by feting before our eyes a certain hope carint nath recens, oy reining octored the way to us by his blood, not only by example, but by farisfaction also; which is ratified with God by his refurrection from the dead.

Det ] hath divers fignifications, according unto that where-

to it is applied; as,

- 1. To impose, Gen. 4. 15.
  2. To place, Gen. 6. 16. & 9. 13.
- 3. To fix stedfastly, Gen. 44. 21.
- 4. To appoint, Exod. I. II.
- 5. To prefix, Gen. 17. 21. 6. To apply, Exod. 7. 23.
- 7. To compais, Exod. 19.23.

  8. To firetch, Exod. 23.31.
- 9. To be altogether bent, Exod. 32. 12. 10. To order, Exod. 40. 4.
- 11. To exalt, or lift up, Numb. 21. 8.
- 12. To go on, Numb. 22. I.
- 13. To propound or lay open, Deut. 4. 8. 14. To be pleased with, Deut. 7. 7.
- 15. To put, Deut. 14. 24. 16. To burn, James 3.6.

Det ] Deut. 1. 8. Heb. given, marg. 2 Sam. 6. 3. Heb. made

to ride, marg.

Set by reason of his age, I Kings 14. 4. Heb. stood for hoariness, marg. Pfal. 78. 8. Heb. prepared, marg. Eccles. 7. 14. Heb. made, marg. Ifa. 19. 2. Heb. mingle, marg.

Set the battle in aray, 2 Chron. 13. 3. Hebr. bound together,

marg.

To fet forward, I Chron. 23.4. or to overfee, marg.

To fet forward, I Chron. 23.4. or to overfee, marg.

To fet the Dockers ] Exod. 40.8. The flability of the Church and members thereof, grounded and flabilihed by faith in Chrift, Ifa. 33. 20. & 14. 32. 1 Tim. 3. 15.

Set themselves, I Chron. 11. 14. or stood, marg. Set up, Ezta 4. 12. or finished marg. Ezek. 3 1.4. or, brought up, marg. Dan. 10. 10. Heb. moved, marg. Mal. 3. 15. Heb.

bailt, marg. Unto Set some words are annexed, as day, feasts, time, &c whereof the meaning will appear by the context.

Seth] Set, or put, Gen. 4. 25. 1 Chron. 1. 1. The Son of

Bether Hid, or destroying. The Son of Michael, Numb.

12. 12.

Settet A Preacher, Acts 17. 18.
Settings Exod. 28. 17. Set in it settings of stones, Heb. fill

in it fillings of stone, marg.

Detrie To make stedsast, 1 Pet. 5. 10. To appoint, 1 Chr. 17 . 14. To be confident, Jer. 48. 11. Zech. 1. 12.

Serrie The jutting out, Ezek. 43. 14, 17, 20. The original is TIV, which Buxtorf. renders by diazoma, projettura, prominentia, quoting this very place.

Deten | fignifies, many times, Gen. 33. 3. & 1 Sam. 1. 5 Prov. 26. 25.

Or often; a certain number put for an uncertain. Matth. 18. 21. Forgive bim unto seven times, Ifa. 4. 1. Prov. 24. 16. 1 Kings 2.5. Ifa. 3.4.

Deben Spoken of, 1. In units; and applied to Abominations, Prov. 6. 16. Altars, Numb. 23. 1. Angels, Rev. 8. 2. Baskets, Matth. 15.37 Brethren, Mat. 22. 22. Bullocks, Numb. 23. 29. Candlefficks, Rev. I. 12. Chamberlains, Efth. I. 10. Churches, Rev. I. 4. Counfellors, Ezra 7. 14. Crowns, Rev. 12. 3. Cubits, Ezck. 41.
3. Daughters, Exod. 2. 16. Days, I Sam. 11. 3. Deacons, Ads 21. 8. Devils, Mark 16. 9. Ears of corn, Gen. 41.5. Ewe-lambs, Gen. 21. 28. Eyes, Rev. 5. 6. Heads, Rev. 12. 3. He-goats, 2 Chron. 29. 21. Horns, Revel. 5. 6. Kings, Revel. 17. 10. Loaves, Mark 8. 20. Locks of hair, Judg. 16. 13. Maidens, Efth. 2. 9. Months, 1 Sam. 6. 1. Mountains, Rev. 17. 9. Nations, Deut. 7. I. Oxen, Numb. 23. I. Parts, John 18.5, Pillars, Prov. 9. 1. Pipes, Zech. 4. 2. Plains, Rev. 15. I. Priefts, John 6. 4. Princes, Eth. 1. 14. Rams, 2 Chron. 29. 21. Sabbaths, 1 Chron. 3. 24. Souls, Gen. 46. 25. Spirits, Mat. 12. 45. Stars, 1 Chron. 3. 24. Souls, Gen. 46. 25. Spirits, Mat. 12. 45. Stars, Amos 5. 8. Steps, Ezek. 40. 22. Streams, Ifa. 11. 15. Things, Prov. 6. 16. Thunders, Rev. 16. 3. Times, Gen. 33. 3. Tribes, Jolh. 18. 2. Troubles, Job 5. 19. Trumpets, John. 6. 4. Vials, Rev. 15. 7. Ways, Deut. 28. 7. Weeks, Dan. 9. 15. Years, Gen. 29. 18. Withs, Judges 16. 7. Women, Ifa. 4. 1. Wreaths of Chain-work, 1 Kings 7. 17.
2. In handrids, and applied unto Chairos, 2 Sam. 10. 18. Children of Lod., &c. Neh. 7. 37. of Kiriath-arim, &c. E. zra 2. 25. of Zaccai, E. zra 2. 9. of Arah, Ezra 2. 5. Chosen men, icft-handed, Judges 20. 16. Such as died of the Plague,

hath freed us from this, Col. 2. 14. So that now we behold his Numb. 16. 49. He-goats, 2 Chron. 17. 11. Horfes, Ezra 2.66. Horsemen, 2 Sam. 8. 4. Men, 2 Kings, 3. 26. Oxen, 2 Chron. 15. 11. Perfons, Jer. 52. 30. Rams, 2 Chron. 17. 11. Shekels, Exod. 38. 24. Wives, 1 Kings 11. 3. Years, Gen. 5. 31.

3. In thousands, applied unto an Army, 2 Chron. 26. 13. Children of Ifrael, 1 Kings 20. 15. He-goats, 2 Chron. 17. 11. Horsemen, 1 Chron. 18. 4. Men that bowed not unto Baal, 1 Kings 19. 18. Rom. 11. 4. Men of might, 2 Kings 24. 16. Men of valor, I Chron. 12. 25. Rams, 2 Chron. 17. 11. Syrians on whom a wall fell, I Kings 20.30. and whom Favid flew, I Chron. 19. 18. Sheep, Job 1. 3. Talents of refined filver, I Chron. 29. 4. Seven Angels Rev. 8. 2. It is granted among all Divines,

that the works of Divine Providence and Government, are executed by the administration of Angels. The Angels therefore in those Visions, hold their place, over whom they are appoint ted by God to bring things to país, the Angels being Authors, as it were Guides or Captains: that they feem to me to err alcogether from the scope, who think some other mystery lieth hidden under these names of Angels. Mede.

It is needless curiofity to pick out any more here of this number of *Sevon*, as if there were no more by whose ministery God governeth the world, or as if these were Princes of the reft. Comper.

Description (Thurths) See Candlestick.
Seben Churches The whole Church militant on earth,
the estate thereof is set forth of John, by the condition of the seven Churches in Afia, in his time. Rev. 1. 20. Seven Gandleflicks are the feven Churches.

Beben troubis | The supreme Majesty of the Romijb Emperor, subduing other Provinces and Nations unto him, by innumerable and great victories, Rev. 12. 3. Having seven crowns upon his head.

Spenen spis] The most perfect providence of God.

Zech. 3. 9. Seven eyes shau be upon one stone.
Debin epes The seven Spirits of God, or the manifold gifts of the Spirit, wherewith Christ endoweth the faithful. Rev. 5. 6. Seven eyes, which are the feven Spirits of God.

' seben fold] Not in the seventh generation and age, either of Cain, or as the Hebrews fable, that Lameh being blind, by chance hurling a flone orbat, did kill him: nor the feventh generation of him that killed Cain, as if Gods vengeance should so long tarry upon his family that slew Cain: but fevere and extreme punishment to be inflicted on that perfon whosoever killed Cain. Gen. 4. 15. Vengeance shall be taken on bim feven fold.

Also it fignifies often seven so often as one offended by theft. let him restore according to the Law in Exod. 22. 1. Prov. 6. 31. Pfal. 12. 7.

To feben and eight ] To fo many as can be let us do good, Ecclef. 11. 2.

Deben heans | Either feven forms of Government, wherewith Rome was governed; or the feven hills with which that City was compassed. Rev. 17. 9. The seven Heads are seven Mountains. They are also seven Kings.

Seven hills, and seven Kings, or that City which should be famous through seven Hills, and seven Kings, to wit, Rome, the feat first of the Empire; secondly, of the Papacy. Rev. 12. 3. Having feven beads. Some expound these feven heads of the manifold subtilities and erafty devices of the devil and his inftruments. The former exposition is bet-

Seben borns | The moft perfect power, whereby the man Christ, sitting at the right hand of his Father, ruling and governing all things, is become able to destroy his enemies, and defend his members. Rev. 5. 6, ubich had seven borns. It is a Metaphor drawn from beasts, whose strength and might is in their horns.

Seven Lamps The manifold gifts of Sanctification, flowing from the Holy Spirit of Christ. Rev. 4. 5. And there were feven lamps.

one of the [rben] The Romish Bishop or Pope, exercising civil authority in temporal things, like as the former feven heads or rulers did, and yer faid to be the eighth; either because of his spiritual jurisdiction, or else because he did surpass all the former forts of Governors, in implety or tyranny, Rev. 17. 11. It is even the eighth, and is one of the

Some last plagues The sulnes, (for seven is a number of perfection) of Gods judgments, which being poured out upon Rome, there shall follow happy days, Rev. 15. 1.

' Seben (pirite ] The manifold graces of the Spirit : (as some do judge) the innumerable Angels of God, which are

as a guard to wait about his Throne, Rev. 1.4.

Searn Spirits The holy Spirit of God, plentifully enriching the Church with all kind of spiritual gifts. It must be thus i terpreted in this place, because the Spirit is made

Author and giver of grace and peace together with the Father and the Son, Rev. 1. 4. And from the seven Spirits.

E

6 2. The several gifts which are derived from the third Person in the Trinity, the holy Spirit of God. Rev. 4. 5. Which

are the Jeven Spirits of God.

The Holy Ghoft is expressed in the plural number, not as though there were feven Holy Ghosts, but because of the plenty, perfection, and variety of his gracious operations and influences. The number Seven is rather taken than any other number, because it is a number implying persettion, and because he wrote to seven Churches in Asia: And St. John speaks here of the Father, Son, and Holy Ghost, as he saw them in a Vision, now he beheld the Holy Ghost in the form of Seven lights in a Vision. Leich's Annot.

Deben stars The several Ministers of the Churches, which

for their lightfome doctrine and life, are likened unto Stars.

Rev. 1. 20. See Staps.

Seben Stars] Rev. 1. 16. The Ministers of the feven Churches, verse 26. Ministers give light to the world, having received it from Christ, as the Stars from the Sun. Annot.

were flain of men [Gr. names of men] feven thousand, Rev. 11. 13. A destruction of the adversaries, a certain number for the uncertain, (as 1 Kings 19. 18. Rom. 11. 4.) the Spirit being pleased to use this number more often than any other, even 37 times in this Book. The words are in the Original, were flain the names of men 7000. It may be for that this destruction lighted upon men of note, losing their dignities, honours, and revenues, by which they did before live. Bernard.

Sehen thunders | Most grievous judgments of all forts, which God shall proclaim and inflict most severely, upon all wicked contemners of his Majesty; namely, the Antichriflian rabble. Rev. 10. 3. And when he bad cried, seven thun-ders uttered their voices. Some expound these seven Thunders not of feveral judgments of God, but of feveral zea-· lous Instruments ordained of God to restore his Religion, and to terrifie the wicked enemies thereof.

The number of feven, answerable to the feven Trumpets, is noted, to fhew, that now the Lord would begin to fend out a plentiful means of instruction, to recover again his people from under Antichrist; and the times from thence till now, fhew us, that he hath so done. This Ministery of the Gospe published by his faithful servants, is compared to the voice of thunder:

1. For that it shall be made to be heard above all voices, as being the loudest, as the degrees of found of voices, set out, Chapter 19.6. shew. No voice of multitudes, no voice of many waters, is so loud as the voice of thunder. As such a voice was needful at the giving of the Law, Exod. 19. to cast down all humane reason, and to cause men to submit them-felves to the Lords will; so was it now to beat down mans carnal reason, pearked up in the Antichristian State, pre-scribing rules of Religion, and making a meer Will-worship of fervice unto God.

2. Because of the power of Gods word, being powerful as thunder (as Job speaks, Chap. 26, 14.) to strike terror and searns mens hearts. See Mark 3, 17. Acts 24, 26. Job 37. 1.

3. Because, as the thunder of Gods power is not to be un-

derstood, Job 26, 14, so the power of Gods word passeth all mens understanding; they cannot comprehend the reason of suah a mighty and terrifying power, as thunder, to be in so weak means, in all outward appearance, Bernard.

Speben Cumpets Revel. 8, 2, To blow Gods alarm

against the ungrateful world, and thereby to give warning of the Vials of his wrath, to be poured forth on such as would not be amended by the Judgments now denounced. They are seven blowing one after another, to shew Gods patience, who is unwilling to pour out his wrath all at once. Pfal. 78. 38.

They are called Trumpers; as founding out Gods displeasure to the earthly-minded, to awake them; as also to note, that these plagues should not be without open hostility, a proclaiming of open defiance, and provoking to war, gathering troops together, to make affaults, and to encounter one ano-orher, as deadly enemies in battel. Bernard.

Deben Mials] See Golden, and Vials.

\*\*Spehen treeks | Forty nine years, wherein the Jews returned from Captivity of Babylon in the days of Darius, and
Artaxerses, they reflored City and Temple, and profipered.

Dan, 9. 25, Shalk be feven weeks. The 62 weeks mentioned in
this verfe contain 434 years which began in the 32 year of the reign of Artaxerxes, at the revocation of Nehemiah to the Kingdom, Nehem. 13.6. and determined seven years before the destruction of City and Temple, which is fignified by one ' week, verfe 27.

Debenth Dap] was confecrated for the Sabbath and worthip of God, Exod, 20. 10. On it he rested from the Creation, 2 Chron. 8. 10.

Ibid. 11. Gen. 2.3. Manna fell not on this day, Ibid. 16. 25. The seventh year is a year of freedom, Exod. 21. 2. The seventh day he called to Moses out of the cloud, Exod. 24. 16. The seventh month a holy convocation the first day, Lev. 23.24.

By fevens, Gen. 7. 2. Hebr. feven, feven, marg. Debenteen | Spoken of Shekels of filver, Jer. 32. 9. Soul-

diers, 1 Chron. 7. 11. Years, Gen. 37. 2. Sebenteenth Applied to Day, Gen. 7. 11. Lot, 1 Chron. 24. 15. Year, 2 Kings 16. 1.

Sebenib] Spoken of Angels, Rev. 11. 15. Brethren, Mat. 22. 26. Captain, 1 Chron. 27. 10. Chrysolite, Rev. 21. 20. David, 1 Chron. 2. 15. Day, Exod. 20. 10. Eliel the Gadite, I Chron. 12. 11. Elicenai, 1 Chr. 26.3. Enoch, Jude 14. Hour, John 4. 52. Iffachar, 1 Chron. 26. 5. Lot, 1 Chr. 24. 10. Month, Gen. 8. 4. Sabbath, Lev. 23. 16. Seal, Rev. 8. 1. Time, Joh. 6. 16. Year, Exod. 22. 11.

Bebentp | Spoken of.

I. In units, and applied to Ahab's Sons, 2 Kings 10. I. Brethren, Judges 9. 56. Children of Hodaviah, Ezra 2, 40. Cubits, Ezek. 41. 12. Disciples, Luke 20. 1. Elders, Exod. 14. 1. Lamps, Ezra 8. 35. Males, Ezra 8. 7. Men, Ezek. 8. 11. Shekels, Numb. 7. 13. Souls, Exod. 1.5. Talents of Brass, Exod. 38. 29. Weeks, Dan. 9. 24. Years, Gen. 5. 12.
2. In thousands, and applied unto such as died of the Plague,

2 Sam. 24. 15. fuch as were flain by the 7ews, Efth. 9. 16.

Sheep, Numb. 31. 32.

Seventy and Seven-fold, Gen. 4. 24. that is, If he that killeth Cain shall be punished seven-fold, then he that killeth me shall be seventy seven-fold. It seemeth to be an insolent contempt of Gods Judgments, and abusing of his patience towards Cain, ver. 15. See Ecclef. 8. 11. Annot.

Some take the words for feventy times feven, which makes up four hundred and ninety times ; but it is feventy times, and feven times, as Gen. 7. 2. According to the Hebrew the words are, of every clean beaft thou thatt take thee feven feven, that is, not feven times seven, nor two sevens, though the word be doubled; but is (as it is well rendred in our Translation) by sevens. So Mark 6.7. when our Saviour fent out the twelve by two and two, he fent them not by fours, but by feveral two's. The meaning of Lamech's words may feem to be this, that Cain's impunity might be his fecurity, fince though he had had his hands in blood, it was not the blood of his natural brother, nor with contumacy against God, after the manner of Cain; and therefore if any one should kill him, he should be punished much more, seventy and seven-fold; a certain number put for an uncertain, as verse 15. Thus a wicked man turns the divine patience into humane prefumption. Annot.

Sebent p feben times | Continually, and always, Mat. 18. 22, 23. I fay unto thee feventy times feven times ; that is, fo often as one trespasseth against us and repents, so often are we

bound to forgive him.

Ceber | To except or free , Exod. 8. 22. To diftinguish, Exod. 9.4. To fet apart, Lev. 20, 26. Deut. 4. 41. Toldivide, udges 4. 11. Matthew 13. 39. To choose or appoint. Ezek.

Setrai] Apart, 2 Kings 15. 5. 2 Chron. 26. 11. Particu-lar, 2 Chron. 11. 12. & 28. 25. Matth. 25. 15.

Seberal 2 Chron. 26. 21. Heb. free, marg.

Seberalip] 1 Cor. 12. 11. in particular.

Seberirp The extreme rigor of God, punishing his enemies precifely even to the utmost, in most exact justice. Rom. 11.21. Severity on them that fell. Severity. A fort of diffributive justice, whereby Malefactors

are punished according to the strictness of the Law. It is attributed to God, Rom. 11.22. To Magistrates. Exod.

21. 22. To Ministers, against obstinate sinners, 2 Chron. 7. 8. 2 13. 2, 10. Tit. 2. 15. Jude 23. Acts 5. 5. 6, 10.

and platting the leaves and twigs, for to gird about them. Ayn∫w.

> s H

Shaalabbin The understanding, or Son of a Fox, or of one looking back. A City, Josh. 19. 42.

Sobalbunt The Sonof a Fox, or the path of understanding,

Sam. 23. 32. 1 Chron. 11. 33. Shaanh Flying, or thinking, 1 Chron. 2. 47, 49.

Shaarim ] as Searim. A City, 1 Chron. 4. 31

shaafing a3] uhich maketh a passing over, regarding, or presing; a fleese of wool, Efth. 2. 14. Shabbethat Myreft. A Levite, Ezra 10. 15. Nehem. 8.7.

Shachta The protection of the Lord. The Son of Shaharaim,

T t 4 2

S

Acool place, serving for bodily refreshing in

4. & 4. 6. Numb. 14. 9. Pfalm 109. 31.

3. Such inftruments as God ufeth, to give comfort and re-freshing by, to troubled and affilded persons, Lam. 4. 20. · under his shadow shall we be preserved. Thus good Kings and godly Rulers are shadows.

4. This whole world, and the things thereof, Pfal. 39. 6. & " 73. 20. Rom. 12. 2. 1 Cor. 7.31. 1 John 2. 17. Being but
as shadows of heavenly and true happiness. "

65. The life of man, Pfal. 102. 11. & 109. 23. & 144. 4 " Ecclef. 6. & 8. 12.

6. A rude draught or description, such as Painters use to make with a Coal, Heb. 10. 1.

Shadow, is taken for a representation or setting forth of an other thing, as a Painter makes first an obscure draught of the body, which afterwards he will fully and clearly form. Thus the Ceremonial Law was a shadow of the benefits of the Gofpel, and of the Kingdom of Heaven, Heb. 8. 5. & 10. 1.

\*\*The spanoto of heath ] Extreme spiritual affliction, through temptation and sin, Psalm 23. 4. Though I walk through the valley of the shadow of death; that is, the very estate

It is a Metaphar taken from the Sepulchre, and fuch as be buried, who have not the leaft sparkle of light: it noteth ex-treme calamity both bodily and spiritual. See Isa, 9. 2. Ezek.

\*37. 12. Mat. 4. 15.
\*2. Worldly troubles and calamities, through the cruelty of malicious enemies, Jer. 13. 16. Whilft you look for life, he turns it into the shadow of death and darkness.

\*\*\* I THIS LIFE | PRADE TO I AND MALE AND A STATE |

\*\*2. Moff (Ecret naughtiness, ) job 12. 22. Also fear and ter
\*\*\*\*(FOR, Job 24. 17. and dreadful darkness, Job 10. 21, 22. 

\*\*The light and comfort of the Gospel is spiritually opposed 

\*\*unco the shadow of death, Marth. 4. 16.

Sobadow In the shadow of death, Luke 1. 79. As the valley of the shadow of death, Pfalm 23. 4. fignifies a gloomy vale of danger, of the utmost evil (there being less warmth or light (2s being shaded by the bills, and more subject to the incursion of molves than hills) so proportionably here (in a spiritual sense) the shadow of death is a state of fin and ignor ance, want of light or knowledge, and want of warmth or grace; the description of the state under the Law, which affordeth neither of these in any proportion to what is now done by Christ, and so left men in a dangerous condition, till Christ was thus pleased to shine upon them, and thereby to rescue them out of it. Dr. Ham.

Sharen Jesus Christ, from whom the faithful receive rest, peace, and refreshing against hot persecutions of the e world, the fiery temprations of Satan, and burning heat of guiltiness for fin; even as they, which being parched by the heat of the Sun, are refreshed by the shadow of a Tree, Cant. 2. 3. urder his shadow bad I delight, and sate down.

Shauow Heb. 10. 1. The Law having a hadow of good things to come. Some are of opinion that here St. Paul alludes to the custom of Painters, who first make a rude draught, and then out of it a perfect and lively picture. These make the fense this, viz. That the Old Covenant did contain only dark resemblance and Types of heavenly things, no lively representations of them; this being reserved unto the time of the Goffel, wherein Chrift and all fpiritual bleffings in him are clearly and plainly manifested. Others are of opinion that St. Paul alludes unto the shadow of a body, and these make this the sense of the words, viz. That the old Covenant had only Types, wherein Christ and hea-

bers of a body, the eyes, the face, hands, &c. Only the shadow tells you there is a body; but an Image hath the whole lineaments and proportion of the body in it: In it ye may behold the feveral parts and dimensions of the body; so in the Law, they had a fight of Christ, yet it was darkly in a shadow; we have the very express form and image of Christ with all his

It was not fo much as an image, a shadow is not so much as an image; but the image is not so much as the thing it self. It was not an image, but a shadow. Leigh's Annot.

" 2 Change from heat ] Gods protection of his people from violence and cruelty of their enemies, to be comfortable as a fhadow is in time of drought and heat, Isa. 25.4.

" The shabow of mp roof ] Mine house, therein to take his reft fafely, Gen. 19.8. Seeing they are come under the [badow of my roof

\* Sphanoro J A Cool place, terving for bouny fellening as the form of great heat.

\*2. A refreshing or comfort from God, after, or in some hot borders: That is, which is full of shadows on the frontiers, or bounds; and that by reason of the arrice on or great danger, as the ination to control of the multitude of high mountains that lay there, and made those hadow, in respect of his protection and deliverances, Isa. 25. Some understand here, by the shadowy wings, the great number of Sails of Ships, that did cast a shadow. Then the meaning is this, Wo to the Land where all those Ships are. Others conceive that by the shadow of the wings here is fignified, that the Ethiopians and Egyptians (as neighbours and confederates) were wont to take other Nations and people under their protection. See Isa. 30. 2. 3. &c. D. Tranflat. and Annot.

And the manows flee amap ] Cant. 2. 17. and Cant. 4. 6. Until all these shadows of ignorance, of insidelity, of troubles of conscience, and of ourward tribulations be utterly disperfed, and chafed away. Hall.

Or decline, or be removed, and vanish away; that is, till full and perfect day: for the higher the Sun rifeth, shadows lessen, until at noon there be almost none at all. And so then will all shadows vanish, as the shadows of the Law fled at his first coming, Col. 2. 17. They may darken the Church for a time, but when the day of the Lord shall appear, there shall not be so much as mention of them, Jer. 3. 16. Annot.

Dancach A little tender dug, a fine field, Dan. 1. 7.

Shadp frees Job 40. 21. where the Sun may not annov him. It feems there are great trees in those parts, that may erve to be a shadow to so great a creature as an Elephant.

Staft ] The body of the golden Candlestick, Exod. 25.21. Numb. 8. 4. An Arrow, Ifa. 49. 2.
Shag b Ignorance, comprehending; or, touching foftly.

Chron. 11. 34.

Shabaratm Black, troublous, or going early, I Chron.

Shahaximath] A City, Josh. 19. 22.
Shaha] To cast out, Nehem. 5. 13. To be asraid, Job 4.
14. To mock, Pfalm 22. 7. To be weakened, Pfalm 69. 22. To trouble, Ifa. 2. 21. To boaft, Ifa. 10. 15. To fignifie, Ifa. 13.2. To threaten, Ia. 10. 32. To rouse up, Ia. 52. 2. To move with admiration, Hag. 2. 7, 8. To strike a reverence into men, Heb. 1 2. 26.

state Pfal. 29. 8. or, to be in pain, marg. (To thake earth) To move men unto great admiration and aftonihment, as it happened at the publishing of the Law , Heb. 12. 26. Whose voice then shook the earth. A Metonymie.

" Co fbake beaben and earth | To move with admiration both men and Angels, as it came to pass at the publishing of the Gospel, through the powerful might of the Spirit, Heb-12. 26. I will shake Earth and Heaven. See 1 Pet. 1. 12. Acts 2. 7. Metonymie.

'2. To move Heaven and Earth, and the Creatures thereupon the Babylonians, for their malice, pride, and cruelty, upon the Babylomans, for their malice, prince, and cruciny, Ila. 13. 13. I will plake the heavens, &c. The wrath that fhould fall on them is specified and illustrated in verse 14, 15. Fiercely pursued they should be, and none (not the nearest of kindred) should rescue them.

"Co fbate Beaben and Bacth | To firike with admiration men and Angels, by a fudden and mighty abrogation of the Mofaical Ceremonies, and Ethnical Idolatries, through the power of the Gospel, Heb. 12. 26. The Civil State and Ecclesiastical too, say some, the frame it self of Heaven and Earth, and the Inhabitants of both, faith Pareus. Leigh's Annot

This was fulfilled in those Prodigies and Signs which appeared upon the Earth, and in the Heavens, before, and at our Saviours coming in the flesh, to proclaim and confirm the or. That the old covenant had only Types, wherein Corife are near our services coming in the near the order of the things themfelves. This is the more probable opinion, fee Col. 2. 17. danot.

Ye cannot recreive in a leadow the diffinct parts and mem. for it is faid, that the defire of all Nations , that is , the Meffias, Should come, and fill the second Temple with glory. See Haggat 2. 7,8. Annot.

To be thaken in mino | To be toffed and moved to and for, with thoughts of doubts, as a fhip with waves in a tem-peff, 2 Theff. 2. 2. That ye be not foon spacen in mind; that is, from the faith of Christ which ye know in your mind.

Things haken and not thaken ] The whole Ceremonial Law abolished, and the eternal Kingdom and Priesthood of Christ, Heb. 12, 27.

Sbaking] is, i. Natural, as in Earthquakes, Mat. 27.54.

3. Spi-

2. Civil, Mat. 24. 6. Ifa. 14. 16.

3. Spiritual, when God breaks in upon the spirits of men.

Acts 2. 37. & 16. 29.

Acts 19. the thing of an Ditte I af ] That but a few men fhould be referved from the violence and fury of the enemy, even as when the Olive is beaten, but a few berries remain, and carce a cluster of Grapes left at the inning of the vintage. Ila. 34. 13. Shall b: as the shaking of the Olive. &c.

Shairt | Peace. A City, Gen. 33. 18.

Shalim ] Foxes, fifts, or pat'-ways. A Land, 1 Sam. 9. 4. Spatitina Toree, or peincipal. A Land, 1 Sam. 9. 4. Spatitum Peaceable; or, a Peace-maker, or perject. 2 Kings

15. 10. & 22. 14.

Spainal My garment. Neh. 7. 41.

Spainan as Shallum. Hof. 10. 14.

Sphalamanelet ] See Salamanafar.

Shanna ] Hearing, or obeying. 1 Chr. 11. 44.

Shanna ] The place where meat is fold, 1 Cor. 10. 25.

Shanna ] An affection which fpringeth by reason of some civil dishonesty or filthiness, appearing in the countenance by blushing, Gen. 2. verse last, They were naked and without by hame. This is a shame of face, or natural shame; and it is either of sear that we should do dishonestly, or of grief that

we have done dishonestly.

2. Trouble and perturbation of mind and conscience, being grieved and cast down at the remembrance of fin against God, Rom. 6. 21. This is shame of Conscience, which in wicked men is an evil affection, and part of the torment of Hell: but in the godly it is a good affection, a fign and fruit of their repensance, Jer. 31. 19. Ephraim smote his thigh, and was ashamed. 1 Cor. 15. 34. 2 Thess. 3. 14.

ann was appamen. 1 Cor. 15. 34. 2 then. 3. 14.

3. Making void, or forgoing that we hope for, whereof followeth shame. Rom. 5. 5. Hope maketh not albamed, that is, doth not deceive, and frustrate us, so as we need to be 6 ashamed

4. Punishment or judgment from God, which makes the finner ashamed. Jer. 13. 26. That my shame may appear. Shame is put for great confusion and reproach, 1 Sam. 20.30.

Job. 8, 22. Pfal. 35. 26. Luke 14. 9. Acts. 5. 41.

2. For injury and wrong, Prov. 9. 7.
3 For the thing whereof we ought to be ashamed, and which will bring us into diffrace, Hof. 9. 19. Ifa. 30. 3.

4. For great affliction and calamity, Ezck. 36. 6, 7, 15.

5. For unfeemly, 1 Cor. 11. 14. 6. To be a mocking ftock, Heb. 6. 6.

7. For reproof, I Cor. 6. 5. & 15. 34.

3. For the secrets of Nature, Isa. 47.3 Mich. 1. 11. Numb. 3.5. forth, born with sorror. The Hebrew signifies the prinsult sphame 1 I cor. 4. 14. The word errestrough signifies such travel of Childbirth. Isa. 27. 17, 18. & 51. 2. Pfalm 29. 9. a perturbation of mind, that he who is attested therewith, seeketh through shamesastines where to hide himself. feeketh through shamefastness where to hide himself. It's when a man twenth within himself, for that they who are 5 12 ashamed turn their sace from them whose look they cannot abide. Leigh. Crit. Sac.

That the shame of thy Nake iness, &c. Rev. 3. 18. That thy defects and defaults be not discovered, and lie open to thy disgrace. Exod. 32. 25. Ezek. 23. 29. Hof. 3.9. chap. 16.15. Annot.

To be athamed ] is taken,
1. For to bluth. It is figuratively spoken of the Moon, when her light being compared with the glory of the Lord, feems to be none at all. Ifa. 24. 23.

2. To acknowledg our unworthiness, Ezr. 9. 6.

3. For to account a thing to turn to our shame and disgrace, Ezr. 8. 22. Mark 8. 38. Job 6. 20. Rom. 1. 16. In this respect God is not ashamed to be called, The God of Abraham, Isaac, and Jacob, Heb. 11. 16.

4. To be brought into great diffrace and ignominy, Isa. 54.4.

Jerem. 50. 12. 1 John 2. 28. as to be convinced of a lye, 2 Cor. 7. 14. & 9. 14. & 10. 8. Or, fo to be confounded, that we have nothing to answer an adversary, Luke 13. 17. or to object against him, 1 Pet. 3. 16.

5. To be frustrate, and disappointed of our hope, Psal. 26.6 & 35. 3, 25. & 40. 14. Ha. 28. 16. 1 Pet. 2. 6.

6. To be driven into amazement or wonder, Acts 2. 6. 7. To be brought into a strait, without either hope, or help,

2 Cor. 4. 8, 9.

8. To perifu utterly, or be damned for ever, Dan. 12. 2.
Secondly, fometimes it is taken in a good feuse; as,

1. In repentance for fin, Ezek. 36, 32. Jer. 31. 19. Ezek. 16.61. 2 Thess. 3. 14. Not to be assumed in this case is a great fin, Jer. 6. 15. 2. When God, or Religion, or the godly, are difgraced.

Pfal. 44. 15, 16. Jer. 51. 51.
3. When professors of the truth do err through indiscretion.

or give offence, or live in any grievous fin, Ifa. 22, 23. Ezra 9. 6, 7. Co put to Game ] fignifieth,

1. To difgrace, 2 Sam. 19. 5. Prov. 10. 5. & 17. 2.& 19. 26. 2. To frustrate, and disappoint, Psalm 44.8. &53.6. Prov. 13. 6. Ifa, 30. 5. Rom. 5. 5. 3. To contemn and deride as a vain thing, or to hinder

from taking effect, Pfalm 14. 6.

4. To rebuke and chide, Ruth 2, 15, 16.

5. To punish, Judg. 18.7.
6. To vanquish and overcome, Zech. 10.5

And fhame them, I Cor. 11. 22. or make to be ashamed, as the Original relanging is rendred, Luke 13. 17. Rom. 5. 5. or confounded, Rom. 9. 33. marg.

Damed Deftroying, or wearing out. The Son of Elpaal. Chr. 8. 12.

Some fame of making them of a modest and reve-tent behaviour. 1 Timothy 2. 9. Deck themselves with Chamefastness.

Dbamefull | Filthy, disgraceful, Jerem. 11.13. Hab. 2.16.
Dbamefull | Filthyil, wickedly, Hosea 2.5. It signifieth cruelly, despitefully, Mark 12.4. Luke 20.11. 1 Thess.

Shametefip 2 Sam. 6. 20. or openly, marg. Shamet A keeper, hardness, a thorn; or dregs. The Son of Mabli, i Chr. 6. 46, 47.

Shamaar Defolation of the stranger, named a stranger; or;

striving; or, a considering with a mans self of a name. A Judge in

Israel, Judg. 3. 31.

Desolation, astonyedness, iniquity there, the name

Delinitity Descation, aponytaness, eneques, coure, ever same of initigative, or defiroging iniquity. 1 Chr. 27.8.

Deamit ] A beeper, or hardness, a thorn, or dregs, 1 Chr. 3.4. A City, Josh. 15. 48. Judg. 10. 1. Also, the Son of Mich, 1 Chr. 24. 24.

Deamina ] A descation, destruction, or assonyedness there.

Chr. 7. 37.

Shammut \ My name, desolation, or perdition, or the heavens, Shamma, 1 Chr. 11.27.
Shamma, 1 Chr. 11.27.
Shamma Hearing, or obezing, Numb. 13. 5.

Shamsperal The name of a Conquerour, or there a Singer, or Conquerour, 1 Chr. 8. 26.

Shape ] Form, representation, likeness, Psalm 51. 5. Luke 3. 22. John 5. 37. Rev. 6. 7. "In hape as a man ] A very true natural man. Phil. 2. 7.

And was found in hape as a man; that is, one who in truth had the nature of a man, like other men, faving for fin.

sobapham 7 (as Shaphan ) A chief man of Gad, I Chr.

Duaphan A Conie, a lip, or laid up; or, the banks, or breaking of things, 2 Kings 22. 3. 80 25. 22. 1 Chr. 5. 12.

Stappat ] A Judge, or judging; 1 Chr. 5. 22. & 3. 12. &

Shapber ] A Mount, Numb. 33. 23, 24.

Sobarni ] My Lord, or My Prince, or My Song, Ezra Sbaratm ] A City, Josh. 15. 35. Sbarat ] The Navil, thought, finging, or, the Lord, 2 Sam.

3. 33. The Father of Ahiam. Dhate ] The Coulter of a Plough, I Sam. 13. 20. Sharezet ] A Treasurer; or, the Treasurer of one singing; or, he that seeth the narrow Straights, 2 Kings, 19. 37.

Ifa. 37. 48. baron ] A plain field; or, his fong. A City, I Chron.

Sobaron \ I am the Role of Sharon, Cant. 2. 1. Sharon is the name of a place or plain, which was very fruitful, wherein King Davids herds of cattel were fed, 1 Chr. 27. 29. and the Prophet mentioneth the excellency of Carmel and Sharon, Ifa. 35. 2. and when he threatneth defolation, he faith, Sharon is like a Wildernofs, Ifa, 32. 9. but promifing mercy to his people, he faith, Sharon shall be a fold of stocks, Ifa. 65, 10. This represents the Church and her glory, whereof Sharon is a goodly and

frequent type, Isa. 25. 1, 2. Annot.

Sharonte One born in, or belonging to Sharon, i Chr.

Sharp Josh. 5. 2. or, of flints, marg.
Sharp J it is spoken properly of Iron instruments, as
Arrows, Plalm 45. 5. 16a. 5. 24. A Rafor, Plalm 52. 2. A
fwo d, Plalm 57. 4. A threshing instrument, Isa. 41. 15. and

of Rocks and Stones, 1 Sam. 14. 4. Exod. 4. 25.

Improperly, It is put for that which is pernicious and hurtful, Pfalm 57. 5. Prov. 5. 4.

2. For very piercing, Ifa. 49. 2

3. For vehement and eager, Acts 15.39.

S

A sharp two-edged sword, Rev. 1. 16. This sheweth the power of Christs word, Chap. 2. 16. Heb. 4. 12. Annot.

Co tharpen] Properly, It is spoken of Iron, and the instruments made thereof.

Improperly, It fignifieth,

1. To teach diligently, Deut. 6.7.
2. To fir up and provoke, Prov. 27. 17. To inftruct, and teach, Gen. 4. 22. To calumniate and flander, Psal. 64. 4. & 140- 4- To look hostilely and bitterly, as if the eye would pierce through, Job 16.9.

Dharpen | 1 Sam. 13. 21. Hebr. to fet, marg.

Sharp'p Violently, or firongly, Judges 8. 1. Severely,

The 1. 13. 2 Cor. 13. 10.

Shatpnets | Left | Ibould use | (barpnets, 2 Cor. 13. 10. Deal feverely, rigorously, cuttingly, precisely with you. 'Amorouse's fignifieth a cutting off, and (as some Interpreters no note) is used by Paul, as alluding to Chirurgeons, who cut away the dead tiesh which fostereth corruption in wounds. Or the Medead tiesh which fostereth corruption in wounds. taphor may be taken from a Gardener, who with a Pruning knife cuts off dead boughs, or luxuriant stems. Leigh Crit.

Sharuben] A City, Josh. 19.6. Shaihai] Six, rejoycing, mercy, selk, flax, or linnen, Ezra

Dhathak A fack, of flax, the fixth fack, or a kifs , the cup

of joy, I Chron. 8. 14, 15.
Shahe It was used by men delivered from prison, and brought into the presence of great men, Gen. 41. 14.

2. In the confecration of the Levites, Numb 8.7. 3. By them that were cured of Leprofie, Lev. 14. 8, 9.

4. In difgrace, 1 Chron. 18. 4.

Upon some vow, Acts 21.24.

6. Upon great calamity, Job 1. 20. Jer. 41. 5.
7. By a Nazarite, when he was polluted, Numb. 6.9, 18. and when this time was expired, ver. 18, 19.

It fignifieth to deftroy and confume, Ifa. 7. 20. Ezek. 5. 1. \* En mabe the hair] Not to cut all away, but to poll in a feemly fort, Gen. 41. 14. It was a fign of forrow to let the

hair grow.

Boaut] The plain. A place, Gen. 14. 5.

Sbaut] (called Saul, Gen. 36. 37.) asked, lent, a grave, or bell. The Son of Simeon, Gen. 46. 10. A King of Edom, 1 Chr. 1. 48. The Son of Uzziah, 1 Chron. 6. 24. Of the first came the Family of the Shaulites, Numb. 26. 13.

Shausha | called Serajah.

\$ to be understood of the female kind, 1 Tim. 2. 15. breif A bundle of corn. Gen. 37. 7. Deut. 24. 19. It was presented to the Lord, as the first-fruits, Leviticus 23. 10,

It is taken in a good fense, I. For a reward and nourishment, Job 24. 10.

2. For the fruit of ones labour, or joy after forrow, Pfalm

In an evil sense. It is taken for one contemned and forgot,

Jer. 9. 22. Sheal as Shaul. Of the Sons of Bani, Ezra 10. 29. Shraitiel Asked, or love of God, 1 Chron. 3. 17. Hag. 1. 1.

●beatb] A piece of a Potters vessel when it is broken. It is spoken of the contemners of Gods word, who shall be

utterly destroyed, Isa. 30. 14. shear To take off from sheep their fleeces of wool. There were fet times for this work, when there was great feafting,

were ret times for this work, when there was great realing, I Sam. 22. 4, 7, 11. 2 Sam. 13. 23, 24. Nor did the sheep refist or strive whilst they were shorn, Isa. 53.7.

Shearer of Lambs, Acts 8. 32. of Sheep, 2 Sam. 13. 23, 24. The Crucisters of Christ, Isa. 57. 3. compared with

Acts 8. 32, &c. Sheatlab] The gate of the Lord. The Son of Azel , I Chr.

Deariafbub] Ifa. 7. 3. The remnant [hall return, marg.

Shearing-boufe 2 Kings 19. 12. Heb. Houfe of Shepherds

binding sheep, marg.
Sheart The case or covering of a Sword, I Sam. 17. 51.

John 18. 11. Sheba] (or Shebah) Captivity, compassing about; or after the Spian, an old man. The Son of Raamah, Gen. 10. 7. The Son of Jocktan, Ibid. 28. A Well called Shebah, that is, an oath, Gen. 26. 33. marg. A City, Josh. 19. 2. The Son of Bichri, 2 Sam. 20. I. A Countrey, I Kings 10. I. One of Gad, 1 Chr.

Shebam ] Compassings about ; or after the Syrian , old men.

A Country, Numb. 32.3.
Shebamah] The Lord turning, or taking captive; or, the understanding or building of the Lord, Nehem. 9.4. & 12.14. Shebatin | Breakings, hopes, or looking for. A place. Josh:

Shebat ] A Scepter, or rod, Zech. 1.7.

bieber] (as Shebarim) I Chron. 2.48. The Son of Caleb. Shebna, and Shednat Sit down now, knot together now, or taken captive now; or, building; or, he which understanders, Ifa. 22. 15. 2 Kings 18. 18.

Shebnel The turning, captivity, or feat of God, I Chron.

Decantab | The habitation of the Lord , I Chron. 3. 22. &c 15. 24.

Dbechem | A part, portion, or [houlder. A City, Gen. 12. 5. Judg. 9. 1. called Syehar, John 4. 12. Also, he that ravished Dinah, Gen. 24. 2.

Shechemiree A family that came of Shechem, Numb. 26.21. "Sheo] The plentiful largeness, or abundance of Gods grace poured on believers, Rom. 5. 6. Tit. 2. 6. Which is shed on us abundattly.

21 (hebbet | Ezek. 18. 10. That (heddeth. D. Tranflat.

Shed forth Ads 2. 33. powed out this, that is, those extraordinary gifts of the Holy Ghost. D. T. Annot. Shed abroad] Rom. 5. 5. poured out, That is, abundantly witnessed. D. Translat. and Annot. In Tit. 2. 6. To shed signi-

fieth to impart. D. Annot.

Shed Reek. 35.3. Heb. poured out. marg. Shedeur] A field of light, or, fire; or, the light of the Almiebty, Numb. 1.5.

Spheen A creature fo called, of a meek and harmlefs nature, very profitable to the owner every way, both alive and dead , Job 1. 3. His substance was seven thousand

2. Such as he members of the visible Church, professing to follow Chrift , John 2. 16, 17. Feed my sheep. These be

fheep by profession.

'3. Faithful Christians, which not only profess Christ, but meekly and in truth submit themselues, both in their judgment and affections, to the doctrine of Christ their chief Pastor, John 10.27. My sheep hear my voice, and I know them, and they follow me. Sheep by effectual calling.

4. The elect Gentiles, not yet gathered into the fold of the vifible Church , John 10. 13. I have other fbeet that are not of this fold. Sheep of Godsspurpose and election.
Note. The cleck before their conversion resemble sheep in

their evil quality of straying, and unaptness to return to the fold: but after their effectual calling, in three other good qualities they are like sheep:

' 1. In obedience,

'2. In patience, and meekness.

'3. In fruitfulnes, 1sa. 53. 6, 7. John 20. 27.
5. A people innocent and harmles, 2 Sam. 24. 7. Trest (beep what have they done?

SDEED Mic. 5. 8. or goats, marg. All sheep and oxen, Palm. 7. Heb. flocks, and Oxen, and all of them, marg.

Sheep-coats | To be taken from the Sheep-coats, is, To e advanced from a low degree, 2 Sam. 7.8.

Sheep-fold A fold wherein to keep sheep safe from the

Wolf, and other wild beafts.

2. The whole Catholick invisible Church confishing of believing Jews and Gentiles, John 10. 16. That there may be one

Shepherd, and one sheep-fold.

\* She p-gate Nehem. 3. 1. This was so called, because by it was a Market-place where sheep; were sold, both for Sa-crifices, and also for common uses, John 5. 2. Or it might be fo called, because Sheep were at that gate brought into the City.

Sheep-market ] John 5. 2. A place where sheep were sold to accommodate Sacrificers; it was to the South-ward of the City, in that part of the Valley which looketh toward the front of the Temple, and City of David. Annot.

Sobsep:maffet] 2 Kings 3. 4. A posseffor of many Sheep. His Countrey abounded with that kind of Cattel, Isa. 16. 1.

Sheep finearers | Such as with shears took off from Sheep their fleeces, Gen. 38. 12.

Dheen sking Hereof Gods worthies made them garments, and therein wandered about, Heb. 11. 27.

Sherts Judg. 14.12. or Shirts; that is, fine linnen cloaths, which in those East-Countries they used for fundry purposes, both by day and night. Of this we read, Mat. 27.59. Mark 14.15. The word there is here used in the Greek. Annot.

Shehariah] The morning of the Lord, or the blackness of the Lord. The Son of Jeroham, I Chron. 8. 26, 27.

\* Shekel Weight: whence our word Scele or Scale to weigh with cometh: it is usually put for a sum of money, and is in worth our English shilling, if it be a common Shekel; the Shekel of the Sanctuary was in quantity two shillings: It weighed 20 Gerahs, and every Gerah 20 grains of Barley by the Jews record, Exod. 30. 13. & 38. 25, 26. Gen. There

There were two forts, Ponderalis and Numeralis. At the first it was weighed, Josh. 7. 20. It was also stamped and numbred. At the first it was stamped with the print of a Lamb, but after the Tabernacle was erected, it had Aaron's rod upon the one fide, and the Pot of Manna on the other. When filver is alone, we must understand Shekels, as Mar. 26. 15. So Hof. 3. 2. Gen. 20. 16. It was divided in parts, as the half shekel, which every one in Israel paid to the Lord when they went up to Jerusalem; because, 1. All held their life equally from God. 2. Because all were redeemed alike by Christ.

3. Because the Lord accepteth of us half-pay for the whole; and though our fervice be very imperfect, yet the Lord giveth us the whole shekel, Mat. 20. He gave them who came at the fixth hour, and ninth hour, both a penny alike. This was the tribute the Pharifees fought of Chriff, Mar. 17. laft verse. Weems Gen. 42. 12. They went our and in before their chean.

observ. Nat. & Mor. p. 143. felling, valued 1 s. 3 d. and the shekel of the Santtuary, 2 s. 6 d. The thirty pieces of silver which Judas received, are thought to be shekels of the Santtuary. The shekel was divided into leffer coyns, which had their denomination from the parts thereof. Thus we read of the half shekel, Exod. 30. 13. The third paat of a spekel, Nehem. 10. 22. The quarter of a sbekel, 1 Sam. 9.8. It is applied to God, Plalm 23. 1. to Christ, John 10. 11, 14, Goodwyn's Moses and Aaron, p. 327, 328.

Son of Tudah

Shelanites Diffolving. A family descending of Shelah,

Shelemiah | The peace, perfection, or retribution of the Lord, 1 Chron. 29. 14. Ezra 10. 19.

sheleph] Drawing out. Gen. 10. 26.

Shelefb A Captain or Prince, 1 Chron. 7.35. Sbelomi | Peaceable , perfection, or giving again, Numbers

Sobelom (1 h) Peaceable, perfect, or giving again. The Daughter of Dibri, Lev. 24. 11. The Daughter of Pedaiah, 1 Chron. 3. 19. The Son of Shimei, I Chron. 23. 9. The Son of Izhar, Ibid. 18. The Son of Zichri, I Chron. 26.25. The Son of Rehoboam, 2 Chron. 11. 20. The Son of Josiphiah, Ezra 8. 10.

Shelomoth | Peace-making, perfectness, or retribution. The Fa-

ther of Jahath, 1 Chron. 24. 22.

Sheiter A covering or defence against the rain, Job 24.8. It is put for the defence and protection of God in time of ca. lamity, Pfal. 61. 3.

shelumiel ] as Shelemiah. Numb. 1. 6. The Son of Shuri-

Sobem A name renowned, report, or put. The Son of Moah, Gen. 5. 32. Luke 3. 36. He is bleffed, Gen. 9. 29. His posterity, Gen. 10. 21. & 11. 10, 11.

shemah Hearing, or obeying, I Chron. 2.43. A City, Josh.

Shemath | Hearing or obeying the Lord. A man of God, I Kings 12. 22. A Propher, 2 Chron. 12. 5. The Father of Shimri, I Chr. 4. 37: The Son of Joel, 1 Chr. 5. 4. The Son of Hashub, I Chron. 9.14. The Father of Obadiah, Ib. 16. Of the Sons of Elizaphan, 1 Chron. 25. 8. A Levite, Ibid. 11. & 2 Chron. 17. 8. The Son of Nathanael, 1 Chron. 24.6. The Son of Ob-Edom, 1 Chron. 26. 4. Of the Sons of Jeduthun, 2 Chron. 29. 14. The Son of Adonitam, Ezra 8. 13. Of the Sons of Harim, Ezra 10.21, 31. The Son of Shechaniah, Nehem. 3. 29. The Son of Delaiab, Nehem. 6. 10. A Prieft, Nehem. 10. 8. The Son of Mattaniah, ib. 12.35. The Father of urijah, Jer. 26.20.

A Nehamalite, or Dreamer, Jer. 29. 24. marg.

Sobematiah The keeping of the Lord, 1 Chron. 12.5. Erra

10.33,41.

Specialter | The name of a firong man, or the name of a bird, or destroying strength, Gen. 14. 21.

Dhemer | A keeper, I Kings 16. 24.

Shemidab | A name of knowledge, or the knowledge of the heaven, Numb. 26. 32. Josh. 17. 21. whence the Shemidaites.

Sheminith) Pfal. 6. & 12. The Title, or, upon the Eight, upon an Instrument with eight strings, or in a bass tune, 1 Chr. 25. 21. Annot. Some take it for a certain mufical air: for the eighth firing

called the Octave by Musicians. D. Annot. Den trame b The heights of the heavens, or, the height of

name, 1 Chron. 15. 18.

Shemuel | Appointed of God, Numb. 34. 20.

Soben A place between which and Mizpeh, Samuel fet a ftone, 1 Sam. 7. 12.

Stenagar | The treasurer of a tooth, or of one fleeping; or. the narrow strait of alteration; or, an enemy of tribulation, I Chr

Shanit A fleeping candle, or, the profpering of a candle, or profpering of the Teacher. A Hill, Cant. 4. 8. Deut. 3. 9. Ezek.

Shepham | The name of a place, Numb. 24. 10, 11.

Supplated The Lord judgeth, 2 Sam. 3. 4. 1 Chr. 9. 8. Shipphred A keeper of sheep, Gen. 47. 34. & 42. They had their flocks, Jer. 6. 3. tents, Ifa. 38. 12. cottages, Zeph. 2. 6. garments, Jer. 42. 12. They waited upon their flocks continually, Gen. 31. 40. Luke 2. 8. fed them, Ifa. 40. 11. were tender of the young, Ibid. Ezek. 34. 12. They will gather them, feek them out, and keep them, Jer. 31. 10. Ezek. 34.12. will rescue them from wild beasts, Amos 3. 12. 1 Sam. 17. 34, 35, 36. and call to one another for help, Isa. 31. 4. will water their flocks, Gen. 29. 2. 8. 10. cause them to lie down, Jer. 23. 12. They know them, and lead them out, John 10. 3. divide the sheep from the goars, Mar. 25. 32. In cold weather Gen. 43. 12. They went out and in before their sheep: Christ alludeth to this, John 10. 2. They have their call, and the sheep know their voice, Ibid. He hath his sheepherds rod and crook, the one to drive, and the other to catch them : David alludeth to this, Pfal. 22. 4. He hath his whiftle and pipe where-with he delighteth himself when he feedeth his sheep. Judges 5. 16. Why abodest thou among the sheep-folds, to bear the bleatings of the flocks? In the Hebrew, it is, delighting to hear the whiftle. 16. 1 Pet. 2. 25. & 5. 4. Ezek. 24. 23. to the Magistrate. \$50r [ab] Sending or [polling, Gen. 10. 24. & 11. 12. The Ezek. 34. 2. Numb. 27. 17. 1 Kings 22. 17. to the Ministers of the Word, Ifa. 44. 28. Ifa. 56. 11. Zech. 11. 16.

Shephero] Heb. 13. 20. That great [hepherd of the freep, efus Christ so called; not only because he delivered his Sheep in an extraordinary manner, but because he is the Shepherd of all other Shepherds, John 10. 11. & 1 Pet. 5. 4. Annot. He is the Great Shepherd.

1. Great in the extent of the flock, the Eniversal Shepherd of the whole Church throughout the world: the Shepherd of Tews and Gentiles.

2. Great in authority, The sheep are his, he owns them.
3. Great in the charge which he hath taken on him; he is the Shepherd of Soul and Body too.

4. Great in humility; the King of Kings; yet he abased him-sclf to be a Shepherd.

5. Great in knowledge. He calleth his own (heep by name, and knoweth them, John 10.3. 15.
6. Great in love and kindness, He gave his life for the sheep,

John 10, 11.

7. Great in power, No man shall pluck them out of his hand, 7. Great in power, 100 man 1921 prace toom one of the owner, John 10. 28. He is the Shepherd of the [heep, that is, the righteous who are most fitly resembled to sheep, as being,

 Harmless. 3. Profitable.

4. Ruled by their Shepherd.

By him led into Pastures and Folds.

5. Obnoxious to many dangers. Jones.

Shapheron 1. Heavenly, God, Pfal. 23. 1. & 80. 1. Jefus Christ, John 10. 11, 14, 16. Heb. 13. 20. 1 Pet. 2. 25. &

2. Political; the Magistrate, Numb. 27. 17. 1 Kings 22.17. Ifa. 44. 28. Jer. 23. 1. Ezek. 34. 2.

3. Ecclesiastical; Ifa. 56. 11. Zech. 11. 17. called in the New Testament, Pastors, Eph. 4. 11.

4. Common ; such as keep Cattle, both men shepherds, Gen. . 2. & 47. 3. 3. Exod. 3. 1. and women also, Gen. 29. 9.

(Shephreus] The holy Prophets and Apostles, by whom Christ guided his slock, and led them into heavenly Pastures, Cant. 18. Feed thy Kids by the Tents of the Shepherds. See Dienti A beholder, a honey-comb, a garment, or a looking

for, I Chron. 1. 40. The Son of Shobal. Soupho] A defert, a bank; or, a breaking in sunder. Gen. 36.23. The Son of Shobal, called Shephi.

Dhephuphan A Serpent, 1 Chron. 8. 5. The Son of

Sherah] Flesh, consanguinity, leaven, 1 Chron. 7. 24. The Daughter of Ephraim. Dierebiat ] The drought of the Lord, prevailing with the Lord,

or finging with the Lord, Ezra 8. 18. Diereth] The Son of Machir by Maacab, 1 Chron. 7. 16.

Dhereser | One fent to the house of God to pray before the

Sherist One that sees justice executed, Dan. 3. 2.

Steffact The name of a Countrey, Jerem. 25. 26. 82

Shelbat] Six, rejoycing, or merry, Numb. 13. 23. Sbeiban] A lilly, or rose, or joyfulness; or, flax, i Chron.

shelbbaggar ] Foy in tribulation, Ezra 1. 8.

Sheth] Set, or put. The Son of Adam, Gen. 4, 25.

Ì

Shether-bonnai A despising me, or he which searcheth out my despisers, Ezra 5. 3.

Solution Vanity, lifting up, or turnult, I Chron. 27. 29.

To the ignorant, unperfectly, Marth. 16.12. Acts 19.28. 'I Cor. 12.21. Also, to give a perfect fight and vision of a thing, as John 14. 8, 9. Shew us the Father, verse 21. And I will (hew my own felf unto you, I Tim. 6. 15. Heb. 8. 15.

'2. To give, to impart, to communicate, to do; as, I will chew him how great things he shall suffer, Acts 9. 16. This was by offering occasions of trouble, and giving patience, Asend, or come up hither, and we will shew you a thing; that is, we will do a thing. 1 Sam. 4. 12. I will hew, (that is, give) thee all my good. Exod. 33. 19. Who will hew (communicate or impart) any good unto us? Plat. 4. 6. Thou half shewed (that is, done) unto thy reople hard things. Pfal. 59.5. & 70. 20. & John 5. 20. And hemseth him all things: not by teaching him as an igno-rant one, (for he is the wisdom of the Father, who made all by him) but by communicating to the Son (as effence and e nature, (o) power and faculty to work divine works. Which Christ as Son received of his Father by eternal generation:
 As Mediator, at his Incarnation, God shed (as his love and heart, fo) his vertue and might into him.

3. To present and offer something unto ones fight and view. Mat. 4. 8. And (heroed him all the Kingdoms, &c. Mat. 6 8.4. Mar. 14. 15. John 2. 18. John 1c. 23. Many good works have I showed you; that is, done in your eyes, John 2. 24.

4. To evidence some hidden thing by outward tokens and works ordained for manifestation of a secret grace, seated in the heart and invisible, James 2. 18. & 3. 13

Shew, is put also to direct and guide, Exod. 18. 20.

2. To reveal and make known, Deut. 5. 5. Gen. 41. 39.

3. To do, Rom. 2. 15. Acts 28. 2.

4. To remember, 1 Cor. 11. 26.

5. To foretel, Rev. 1. 1. & 4. 1. Gen. 41. 25. Judg. 13. 23.

6. To make, Tit. 2. 7.

Shew A vain (hem, Pfal. 39.6. Hebr. image, marg.

Shew of their countenance, Ila. 3. 9. or tryal, as some : for it comes from a word that fignifies to acknowledge, Prov. 20. I 1. or frangeness as others, because the same word sometime signifieth to estrange, I Kings 14. 5, 6. Or, as others, hardness, from a word that fignifies to harden, Job 19. 3. and the word in Arabich is faid to be so used. Nor is it unusual in the Latin Tongue, to fav. one of an hard face, for an impudent man. However, the fense is certainly this, that their very looks alone were evidence enough, without further proof to convince them, how they flood inwardly affected; the disposition of their heart therein, as evidently offering it felf to view, as if it were even enftamped on their faces, or engraven on their foreheads; and that their extreme impudency is implied, the

fequel shews. See Jer. 3. 3. An harlots forehead. Annot.

And for a shew make long prayers, Luke 20. 47. The word

menatage for the most part is used of a salse or reigned cause, vet specious, and having the shew of truth, when one pretends fomething as a cause, when in the mean time he hidern the true cause, as here. Leigh Crit. Sac.

To make a fair (here, Gal. 6. 12. Gr. good face, or fair countenance. A fair shew against the truth, in keeping carnal Rites and Ceremonies; they urge Circumcifion upon you, not out of any affection and zeal that they bear to the Law; but only for this purpose, that they may purchase themselves favor among those of their own fort, and escape the malice and persecution of the Tews. Annot.

He made a (bew of them openly, Col. 2. 15. Bringing them to open shame. Annot.

She'to-breat ] was twelve loaves fet upon a Table of Shittim wood, Exod. 25. 23, 30. It was continually fet before the Lord. They were made of fine flour; they represented the twelve Tribes of Ifrael: They flood always before the Lord, called therefore panis facierum, or propositionis, to signific that the Church is always the object of the eye of God; they were renewed every Sabbath, Lev. 24. 8. to fignifie the renewing of the graces of God to his Church. None might eat of it but the Priests, who served in their course that week, and their Sons, Levit. 24. 9. So long as they did ear of it, they were not to company with their wives, Exod. 19. 14. This abstinence, I Sam. 21. is called a clean way; therefore when David in neceffity came to eat of it, the Priefts told him, that he might not eat of it, if the mens velfels were not fantitified; which is nothing else but if they had companied with their wives; and by veffels is meant the body, so called, I Thest. 4.4. That this is the meaning, is clear by David's answer, that they had abstained 'em women thefe three days, I Sam. 21. 6. 7.

Dhe m-brend | 1 Chron.9. 32. Hebr. bread of ordering,marg.

Drew which was shewed thee . Exod. 25. 40. Heb. which thou wast caused to fee, marg. Thou wilt thew. 2 Sam. 22, 27, or wrestle, marg. He will them, Pfalm 25. 14. Or make them know, marg. Shew thy felf. Plal. 94. 1. Heb. shine forth, marg. Shew forth themselves in him, Mat. 14.2. or wrought by him. marg. Shewing bimfelf, Cant. 2. 8. Heb. flourishing, marg.

Dhibmah] Overmuch captivity, or much fitting. A City,

Shicton | Drunkenness, a price, or his wares. A City, Toffmia

Shield An instrument of War, made for defence, to ward and keep off the blows of an enemy. An artificial fhield.

'2. Faith, which is as a shield to bear off and beat back the fierce temptations of Satan. Ephel. 6. 16. Above all take the thield of Faith. A fpiritual fhield.

2. Divine defence and protection, Pfal. 18, 2: The Lord is my (bield. An heavenly shield.

4. Magistrates, being instruments of fasety and defence to good men. Pfal. 47. 9. The shields of the world belong to God. An earthly shield.

DieiDe | See Bucklers. Dingaton Plate 7. the Title. This word cometh from another Hebrew word, fignifying to first or wander, whereby some do conjecture, that this was a various Song, skipping from one kind of tune into another; and used in great anguifhes of heart, when as the thoughts and flirrings of the heart, through greatness of trouble, do vary and fall from one strain through greatness of traving and factoring manner. D. Annet. unto another in a firaying and feattering manner. D. Annet. Some would have it an inftrument of Musick, others a cer-

tain tune, or beginning of a Song, or certain kind of Verse.

An artificial Song of David, or David's delight. The word properly figuifieth aberration, or, ignoration, and is here and in Habbak. 3. 1. only used in the title of Songs, which seem to be made of fundry variable and mandering Verses, which being composed by art, cause the more delight. The Hebrew word Shagah, whereof this is derived, is used for delight, or mandering in pleasure, Prov. 5. 19, 20. according to which we may name this Song, Davids delight, or Solace: Or, in the other fignification, David's Error; as fetting forth, the fum of his cares, which made him almost to go astray. The Chaldee expoundeth it, David's interpretation of the Law. Aynsw.

Sobibot Black, or troublous, 1 Chron. 13.5. A City of Agypt. Dhiboz-libnat | A City, Josh. 19. 26.

Southi A fending, bough, or weapen, I Kings 29. 42. 2 Chr.

Shilbim The same. A City, Josh. 15.32. Shillem | Peace, perfection, or retribution , Gen. 46. 24.

lumb. 26. 49. Dillemites A family that came of Shillem, Numb. 26.49. ' Diffob | Secundine, or after-birth, which being peculiar unto women, noteth him to be that feed of the woman, Gen. 3.

15. and Son of Mary, Luke 1. Gen. 49. 10. Till Shilob come; that is, Christ made of a woman, Gal. 4. 4. Shiloh. The prosperer, the safe-maker. Gen. 49. 10. The Hebrew hath an unufual manner of writing, implying his Son, and her Son, as a Prophesie that Christ should be the Son of

Mary the Virgin, of the linage of Judah. It is in Hebrew the fecundine, or after-birth, to fignifie that Chrift did take our infirmities, and brought us peace, and prosperity, even salvari-

Shiloh] until Shiloh come, Gen. 49. 10. The word is derived from Shalab, which fignifieth to cease, and be quiet, and peaceable; and the same is taken not only in a passive sense to be for but in an active to make fo; and so it is put for a prosperous or safe-maker or Saviour, the Author of quietness and safety to others. It is taken also for the tunicle or skin, in which the child is wrapped in the Mothers belly, because there the child lieth in peace and quietness. Whence by an usual Metonymy, or figurative taking of the continent for the thing contained (as the cup for the liquor in the cup, the house for the people in the house it is taken for the child that was wrapped in it. In both senses it is applied to Christ, for he was most quiet and peaceable, Isa, 42. 2. & 53. 7. Heb. 12.3. 1 Per. 2. 23. He was also a Peace-maker for others, and a Saviour to others, Ifa. 52.5. And he is Shiloh, that is, a Son of the lineage of Judah. Heb. 7.14. And as Judah is compared to a Lion in the 9. verse of this chapter, so is he

called the Lion of the tribe of Judah, Rev. 5. 5. Aunot.

It is by interpretation, the prosperer, the safe-maker; or, his Son, (to wit, of a Virgin) that is, Christ, who was to spring out of Tu ab. Aynfor.

Shiob \ Diffolving , putting off ones [hooes. Joh. 18. 1. Pfal. 78.60. A City. (a) htloab as Shilhi. A River at the foot of Mount Sion, Ifa. 8.6. John 9. 7.

Shiloni.

Shiloni | Tarrying, or be which tarryeth; or, a peace-maker;

or abounding: Syr. mocking, or decriving, I Chron. 9.5. Shilonite ] The fame. 1 Kings 11. 29. 2 Chron. 9. 20. Shillah Three, the chief or a Captain. 1 Chron. 7. 27.

Shimea ] Hearing, or obeying. 2 Sam. 21. 21. Shimeat 7 Named, pat to perdition. I Chron. 18. 22.

Shimeam The name of the Mother, the name of fear, putting to fear, or putting to his Mother. I Chr. 9. 28.

Dhimeath ] The Father of Jozachar, 2 Kings 12. 21. Shimeathites ] A people diligent learners of Prophesies.1 Chr.

Shimei | Hearing or obeying; the name of a heap, or destroying the beap. Numb. 3. 10. One who curfed David, 2 Sam. 16. 5, to 14. & 19. 18, to 24.

Shimmet ] as shimei. The Son of Pedaiah, 1 Chr. 2. 19. Shimeon | Put, putting; or, gift of providing, or fatnefs.

or oyl. Of the Sons of Harim, EZr. 10.31.
Solumbi The Father of Shimrath, and others, 1 Chr. 8.21. Shimi ] fometimes called Shimie. The Son of Gerson, Exod. 6, 17, Of whom the Shimites, Numb. 3, 21.

Dhimites 7 A family which came of Gersbon, Numb. 2. 21. Shimma, or Shamma ] Hearing, or obedient. 1 Chr. 2. 13. Shimrath | Hearing, or oledient. A man's name, I Chr. 8. 21. A womans, 2 Chron. 24. 26.

Shimri ] Keefing a thorn, or dregs. 1 Chr. 11. 45. 2 Chr.

Shimrith 7 The same. 2 Chr. 24.126.

Simton ] The same. The Son of Iffachar, of whom came the Shimronites, Gen. 46. 13. Numb. 26. 24. A Countrey, Josh, I I. 2.

Stimton-meton A keeper of bitterness or strong myrrhe. A City, Josh. 12. 20.

Stimfbat ] A Scribe that wrote against Ferusalem, Ezra

Shineb ] The tooth of the Father, the Father of chawing, or

the fleeping of the Father. Gen. 14. 2.
Shinat The matchings of one fleeping, the making bare of a tooth; or changing of a city. The Country of Chaldes, Gen. 10. 10.

Shine 7 Metaphorically, it is put,

I. For the clearing the light of the Gospel, Isa. 59. 9.

2. Of the whole Word of God, 2 Pet. 1. 15. 3. For the saving knowledge of Christ, 2 Cor. 4. 6.

4. For holiness of life, Matth. 5. 16. Phil. 2. 15.

5. Soundness of doctrine, Matth. 5. 15. Luke 11. 33.
6. For honour in this life, Job 11. 17. and glory in the life

to come. Dan. 12. 3.
7. For the favor of God, Job 29. 3. Pfalm 67. 1. & 119. 135.

& 4.7. Shine ] When spoken of God, is put for, Made manifest, Pfalm 52. 2. To shew his favour and glory, Deut. 32. 2. Job 10.3. Pfalm 80. 1. & 94. 1. Giving the light of knowledge, 2 Cor. 4. 6. It's spoken also of his face and then put for, To be cheerful and favourable, Pialm 31. 16. & 67. 1. & 119. 135. So of his glory made very light and shining, Ezek. 43. 2. It's spoken also of christ's face, Matt. 17. 2. The righteous, Job 11. 17. Prov 4. 18. Dan. 12. 3. Mat. 13. 41. The Gofpel, 2 Cor. 4. 4. The word of prophetie, 1 Pet. 1. 19. The lightfome state under the Gospel, 1 John 2. 8. So of the Sun, Moon, Stars, Clouds, Fire, Candle, &c. It's put for, To favour and help, Job 10. 3. To be freed, Job. 11. 17. To continue prospereus, Job 18. 5. To appear more bright, Prov. 4. 18. To be glorious, Dan. 12. 3. To be made clearly known, 2 Cor. 4. 4, 6. To appear and be feen, Phil. 2. 15.

\* Shine no more ] That is, never to give more light, but to be a place defolate. Rev. 18. 23. Shall shine no more in thu. This foretells such horror and darkness to be in Rome, at her ruine, as none shall be there to light a Candle.

Shitting ] for glory and dignity.

Spoken of God, Hab. 3. 4. of Kings, Ezek. 28. 7, 17. Dan.

4. 36. of the Church, viz. the Meffics, Ifa. 60. 3. who is called the bright morning star, Rev. 22. 16. for great prosperity and the views monning par, acc. 22. 10. for great property and gladness, Job. 18. 5. and 29. 3. Isa. 59. 9. Hence to enlighten the darkness, is to bring one out of misery, Plalm 18. 29. Sention ] A sound, the wall of strength; or, grief. A City,

John, 15, 19,

Shipphi ] A multitude. 1 Chr. 4, 37.

Shipphi ] Ezek. 17, 5. The boards or planks requisite for the building of Ships.

Ship-maffer ] Jonah 1. 6. The Governour, Patron, or Pilot of the Ship.

Every Ship-master, &c. Rev. 18. 17. Chap. 8. 9. All that traded with her by fea, Ezek. 27. 29. &c. Or, fuch as were then bringing wares to her by Sea, and faw the smoke of the burning of Rome afar off, as Abraham did when Sodom was destroyed, Gen. 19. 28. Andit.

Ship-men | Mariners, and Pilots, 1 King. 9. 27. Ads 27.

Shipping ] They took shipping, John 4. 24. Went to sea in some of the Ships which came from Tiberias; so the Syr. hath

it, they went in these Ships. Annat. Stip A Vessel made to carry or convey passengers by sea from one Countrey to another, Jonah 1. 3. Also to bring Commodities from other Countries, 1 Kings. 9. 26. &c.

2 Chron. 9. 21.

' Solips ] Mariners and Merchants which traffick in Ships.

Ida. 23: 14. Hows ly ships of Tarshish.

2. The riches, firength, and glory of Gods enemies, Pfalm 48. 7. Thou shalt break the Ships, &c. Ida. 22: 16.

the third part of Ships ] Towns and Cities bordering upon the Seas; or as other do judge, the Ministers of the Word ( which preached in Europe, the third part of the world) were corrupted with herefie, and swollen with ambition, having more care of worldly dignity, then of their offices. Rev. 8. 9. And the third part of the Ships were de-Groved.

Shippar or Shiptah | Fair; or, a Pipe; Syr. doing well. Exod. 1. 15. A Midwife.

Dhipten A Judge, or judging. The Father of Kemuel, Numb. 34. 24.

'Ship weath The lofs, wrack and overthrow of a Ship by tempest, or otherwise, Acts 27. 44.

2. The loss or falling from that doctrine which once men did believe and profes. i Tim. 1. 19. And concerning Faith bace made shipwrack. Thou shalt break the Ships of Tayship.

Shista ] Six; of marble; pleasant; or, the lifting eq of x

eift. 1 Kings 4.3.

Shifpat Thy flax, thy joy. I Kings 11.4, & 14. 24. Jer.

Shittab tree 7 Ifa. 41. 19. A kind of Cedar-tree, which the Greek usually translate Afepta, that is, wood which never rotteth. Lynfm. on Exod. 25.5.

Shittim ] Spreadings out, turnings afide, whips, or thorns. A. kind of Cedar, imputrible, Exod. 25. 5. Also a place, Josh. 2. :. Joel 3. 18.

Shibers | Pieces, Rev. 2. 27. Shiza This gift, or fprinkling on a gift. 1 Chron. 11. 42.

Shoah] Tyrants. Ezek. 23 23. Shobab | Returned; Syr. a spark 1 Sam. 5. 14. Stebach \ A net, thy captivity, or conversion ; Syr. a doue-

boufe, 2 Sam. 10. 16, 18. Dhobif A turning captivity, or fitting, Ezr. 2. 42.

Shibal A path, an ear of corn, a thigh ; or, vain ancientnefe. Gen. 36, 20. 1 Chr. 4. 1.

Shobeh ] Made equal to vanity. Neh. 10, 25. Shebi, as Shibai 7 2 Sam. 17. 27.

Shoto A defence, or bough, or flactuals. A City, 2 Chr. 11. 7. & 28. 18.

Shorbob \ A defence, a bough, or flackness. A City, 1 Sam. 17. 1.

Speck | Corn cut down, and laid on heaps, Josh, 15. 5. ready to be carryed in, Job. 5. 26,

Shed Gave shoos to such as wanted them. '2 Chr. 23.15. And your feet shod with the preparation of the Gospel of peace, Eph. 6. 15. Hereby is meant the practice of Christian charity and peaceableness, to supply the place of shoos, that you may go on expeditely in the Christian course, and not fall or miscarry by the way, through the traps that Hereticks and Schifmaticks lay to wound and gall you, and hinder your progress. Dr. Ham. Paraph.

The thoos here mentioned among the Armour, were ordinarily of brass. The use of these was to defend their feet against the gall-traps, which were wont to be thrown in the fields or ways to ftop their marches. Sharp fizhes flicking up to wound or gall their feet, and make them that had falm upon them, unable to go afterward. This use is here referred unto. Idem. Annot. b.

Shotam ] A precious stone called Onyx; Syr. a keeping back; or the delay of them. 1 Chr. 24. 27.

Shomer | An Adamant ftone ; a keiper ; or, dregs, : Kings

12. 21. 1 Chr. 7. 32.

Shoo put for the ground under the feet on which the finos be worn, Deut. 33. 25. The very meanest and weakest means to bring under, Psalm 60, 8, & 108, 9. Freedom from hurt or danger, or protection in walking in obedience, Cant.

7. 1. A base and contemptible price, Amos 2.5. & 8.6. Shoo is taken for a thing of small value; Amos 2.6. & 8.6. To cast the shoo over a Countrey, is, To subdue that Countrey, and possess it, and to use the Inhabitants thereof with con-

tumely and difgrace, Pfalm 60. 10. Doo latthet ] The tie of the shoo, John 1. 27.

2. The least good thing belonging to one, Gen, 14, 23. Tía. 1. 27.

Ti n n

Loofe the [ho-latchet. To do the meanest service, Mat. 3. 11. Mark 1.7. Acts 13. 25.

Shoos That part of cur cloathing which covers and defends our feet from stones, thorns, and other injuries which they are subject unto. Exod. 3. Put off thy shoos.

cney are unject unto. Exod. 3. Put off thy 19005.

'2. The Gospel of peace and atonement, which (being believed in ) prepareth and armeth the feet, or the affections of a Christian soul, to go through all dissiputions of their way, being many and sharp. Cant. 7. I. How beautiful are thy goings with [hos? Eph. 6. 15. Your feet [hod with the prepareth of the control ration of the Gospel of peace.

Shoos] The preparation of the Gospel of peace, which prepareth and armeth a Christian soul to go through 'all temprations; even as Shoos arm the bodily feet, to pass through all the difficulties of a rugged way, Cant, 1. 7. How beautiful arthy goings with Shoos! See Feet.

Pull off the Shoos. Deut. 25. 9. This was twofold :

rau off the 2000s. Deut. 2). 9. I nis was twofold:

1. Religious, as Exod. 3. 5. John 5. 13.

2. Civil, which was twofold:

The first served for the folemnity of their contracts.

The second was for a punishment and disgrace, Deut. 25. 9 and it differed from the other for confirmation.

1. In difgrace the woman her felf pulled off the shoo of him that refused to raise up seed to his Brother; but in the other, the man loofed his own shoo, and pulled it off.

2. When the man pull'd off his shoo, it was no disgrace, but it was to secure his right; if he fold the Land, it was a token he was willing to part with his right; if he bought, it was a fign of his possession.

3. The difgracefull pulling off was by command, but the

other was by cuftom, Ruth 4. 7.

4. That of diffrace was pulled off from the natural Brother, if he refused to raise up feed; but that of confirmation was pulled off by any who made a contract in token of possession. The Lord alludeth to this, Palan 60. 8.

5. That of difgrace was given to no body, but that of contract was given to him who bought the Land.

6. The former was pulled off againft his will; but in contract they defired him that fold the Land to pull it off, and he did it willingly.

7. The first was pulled off before the Judg, but the latter before any sufficient witness.

8. When they pulled off the shoo in disgrace, they spit in his face; but in the latter no fuch difgrace was offered.

9. In the former, when the woman pulled off the shoo, the used these words. So shall it be done to the man who refuseth to build his Brothers house, Deut. 25. 9. But no such words were used in the latter.

10. He that refused to raise up seed to his Brother, his house was called domus discalceati in Israel; but there followed no fuch difgrace to him that pulled off his shoo in contract.

We'm's Jak. Law, p. 119. 120.

'Putting off Soboos | Giving up ones right to another, Deut. 25, 9. Ruth 4, 7. Alfo it was a fign of mourning and humiliation, Ezek. 24, 144, 23, and confequently of fanctification before God, putting off uncleanness, as the change of other garment fignified, Exod. 35. & 19. 10. Gen. 35. 2.
Shoot To caft arrows and darts, Gen. 21. 16. It was

much used in the war, I Sam, 31. 3. I Kings 22. 24. especially in befieging of Towns, 2 Kings 19. 32. Ifa. 37. 33. It is spoken of God sending out his judgments against the wicked, Pfalm 144. 6. & 64. 7. and to men, in respect of whom it is put for to oppress, and persecute, Pfalm 11.2. & 64, 3, 4.

2. To mock by shooting out the lip, Psalm 22.7.

Shoot out ] Pfalm 22. 7. Hebr. open, marg.
Shooters ] Such as shoot arrows, or hurled darts, 2 Sam.

11. 24.

\$1 optatb ] Powing, or, vain Vial. 1 Chr. 19. 16.

\$2 topbath ] A Conie, bid; or, laid up; mearing; or, a
breaking. A City, Numb. 32. 35.

\$3 boze ] The fide, bank, coaft, or land lying by the Sea,
or Rivers of waters, John. 15. 2. Mark 13. 2. John 21. 4.

\$5 boze ] Judg. 5. 17. or Port. marg. 1 Kings 9. 26. Heb.

Shoet ] is put, 1. for a small time, Job 20. 5. Pfalm 89.47.

1 Cor. 7. 29. 1 Thess. 2. 17. 2. For weak, or not able, Numb. 11. 23. Isa. 50. 2. & 59. 1 37 To destroy, 2 King. 10. 32. To miss or to be deprived of,

Rom. 3. 23. To cut off, or confume, Rom. 9. 29.

from near, marg.

Short (pare ] A small space of stime (as it were for an hundred years, or thereabout ) which howsever seemeth long to us, yet short in Gods account. Rev. 17. 10. He must continue a short space.

But a short time, Revel. 12. 12. Gr. but a short season. The

end of the world was not yet here : but he could not have so fit occasion, to put the Saints to death, as before, now his Viceroys the Heathen Emperors were deposed. Annot.

Shorten To abbreviate, or make short. Spoken of Days. Pfalm 10.2. 23. Days of youth, Pfalm 89. 45. Years, Prov. 10. 27. The Lords hand, Ha. 59. 1.

Those days shall be shortned, Matth. 24. 22. Those days of

afflictions and wars that were coming on the Jews, had they long continued, they must have all perished by the sword and

famine. Annot.

Shortlp Within a while, in a small time or space. Gen.

1. 32. Jer. 27. 16. 1 Cor. 4. 19. venient time, which is not far off. Rev. 22. 6. The thines which must shortly be done.

Shothaunim Pialm 45. and 69. the title. A lilly, as fome think, because this Pialm (as they say) was to be sung in the Spring time, when the Lillies flourished. Others more probably, that Shofhannim was the beginning of some Song, unto whose tune this Plalm was to be sung. But most probably they who derive the word from another word, which signifies the word from another word, which signifies the word from another word. Six, which may be applyed either to the Lilly, that hath fix leaves; or, to a musical infirument that hath fix firings. So called from the Lilly, of fo many leaves. Rivet. Pfalm 45. Præfat. Others, the beginning of some known Song. Annot

Sobot ] Spoken of an Arrow, 1 Sam. 20. 37. Branches, Ezek. 17. 7. Lightning, Palm 18. 14. Sprigs, Ezek. 17. 6.

Tongue, Jer. 9. 8.

Shot forth, Ezek. 31. 5. or lent forth. marg.

Diebel An inftrument to take away afhes, or any filth, Exod. 27. 3. Such Hiram made also in Solomon's Temple,

1 Kings 7, 40, 45, Alfo, an inftrument, wherewith to winnow Corn, Ifa. 30. 24.

Suboutber 1 is taken for the whole Countrey, Ifa. 11. 14.

2. For that part of the garment made for the fhoulder, Exod. 28. 12. The use of the shoulder is to bear burthens, Gen. 21. 14. & 24. 15. Ifa. 49. 22.

To how the shoulder, is, Willingly to submit and undergo the burthen, Gen. 49. 15.

To carry upon the foulder, is, To endure with patience, Job 31. 36.
To dwell between the shoulders of God, is, To be secure and

safe, Deut. 33. 12. To free the shoulder from the burthen, is, To deliver from oppression, Psalm 81.6.

To fly upon the shoulder, is, To Pile up against, and offer violence, Ifa. 11. 14.

To lay heavy burthens upon the shhoulders, is, To oppress, Mar. 23. 4. Luke 11. 46. with one shoulder, is, With one consent, Zeph. 2.9

To pull away the (houlder, is, To rebell against God, Neh. . 29. Zech. 7. 11. Shouther ] Put for the Arm, Gen. 24. 15. The whole man,

and best of his ability, Gen. 49. 15.

'Shoulders I fignifies, strength, power, and might to ad'minister an office Ecclesiastical and Divine, Isa. 9. 6. Or

Civil and Human, Ib. 22. 21.

Shout ] A voyce of joy, Exod. 32. 18. Numb. 23. 21. I Sam, 4. 5. Pfalm 47. 1. The voice of an enemy in war, to terrifie their adversaries, Jer. 50. 15. & 51. 14. Of lamentation, Lam. 3. 8. Of applauding, Acts 12. 22. The terrible voyce of the Judge at the last day, 1 Thess. 4. 16.

Shout ] To cry out aloud, make a great noise, being an expression of an Applaudite, 1 Sam. 10. 24. Acts 12.12. An encouragement, 1 Sam. 17. 20. Of a vehement defire, Lam. 3. 8. Of Joy, 1 Sam. 4. 5. 16. 16. 10.

Shower Jis, 1. profitable, Ezek. 34. 16. Pfalm 65. 10.

Gods Word compared hereunto, Deut. 32. 2.

2. Hurtfull, Ezek. 13. 11, 13.

Biteau To cut in pieces, 2 Kings 4.39.

Shink Gen. 32 32. That firmly, or that was removed, or forgat his place. The Greek translateth, The finew that be-

mummed. Aynsw.

Shint ] Acts 19. 24. Silver shrines of Diana, or silver Temples, as the Syriack interpreteth; which were medals of filver, with the form of their Idol Diana's Temple impressed or wrought thereon; little filver Chappels representing the form of the Ephelian Temple, with the Image of Diana enfhrined. Erasmus.

Shaub ] Ezek. 31. 3. A Grove, or Wood. Shaub ] Gen. 21. 15. Shrubs, or Trees, as the Chaldee expounds it. The Greek saith, under a Fir-tree. Ayrsw.

Solua ] Crying or faving. Gen. 38. 2.

Soluab ] Speaking, praying, a pit, a ditch, or a swimming.
Gen. 25. 2. The Son of Abraham. The Brother of Chilab, 1 Chr. 4. 11.

Shual ] A fox, path-way, or little fift. 1 Sam. 1. :, 17. Shubael ] The returning captivity; or, seal of God. 1 Chr. 24. 20. 8 25. 20.

Dhuham ] The talking or thinking of those things, a pit, or buniliation of those things; or, a swimming or budding forth of those things, When the Shuhamites. Ib.

Soubite 7 Of the posterity of Shuah, the Son of Abraham by Keturab, Job 2. 11.

Shulamite ] Peaceable, or perfect. Cant. 6. 13. ( the feminine of Solomon ) whereby the Church is to be understood.

\* Shulamite ] One made most perfect by the counsel and calling of God, Cant. 6. 12. Return O Shulamite. See Return. Shumat hite | Renowned, or comfortless, or aftonyed. 1 Chr.

Shun 7 To reject, avoyd, flee from, 2 Tim. 2. 16. Shunem The fleeping of them, a changing or wain sleeping of them. A City, Josh. 19. 18. 1 Sam. 28. 4. Hence Shunamite.

Sbuni ] Changed, or fleeping. Gen. 46. 16. Numb. 26. 15. Whence Shunites, Ib.

Shupbam ] Wearing out those, or the heard or lip of those. The Son of Benjamin. Of him came the Shuphamites, Numb.

Shupphim ] The fame. 1 Chr. 7. 12. Shur ] Awall, an ox, or beholding. A Wildernels, Gen.

Shuthan ] A lilly, or rose; or joyfulness. The chief City

of Persia, Neh. 1. 1. Dan. 8. 2. Shusham 7 Psalm 60. the Title. That is, the fix stringed mountain j riam oo uie inc. inat is to fix pringla influment. Or, Lilly, Annfor. Or Rofe. It might be the name of some influment of fix strings, (in Greek called hexachordon) as the propriety of the word in the Original doth import.

Dut ] is put, 1. for To withold, Deu : 15. 7. 1 John 3. 17.

2. To make barren, 1 Sam. 1. 6.

3. To cover, Pfalm 69. 15. 4. To imprison, J.r. 26. 5. Luke 3. 30. 2 Kings 17. 4.

5. To restrain, 2 Chr. 7. 13. 6. Not to hear, Lam. 3. 8.

7. To be desolate, Is. 24. 10. 8. To keep secret, Dan. 8. 26. & 12. 4, 9.

9. To be kept in subjection, Gal. 3. 23. Dbut ] Ifa. 44. 18. Heb. daubed, marg.

To fout beaben ] To do that fpiritually, by a drought of the Word, for withering of Piety; as Elias did by his fenfible miracle of staying the rain from the earth, and to cause the grass to wither. Rev. 11. 6. Have power to shut the Heaven. See Heaven.

Shut up, 1 Sam. 23, 12, or Deliver. Comp. the Text with the marg. 2 Sam. 40.3. Heb. bound, marg. By the words joyned herewith, the meaning will be plain.

Shat him up, &cc. Rev. 20. 3. This sheweth the Devils rage, who must not only be chained, but also shur up, and the door fealed by Authority from Heaven, that he may be

\*\*Reep from doing mischief, Mat. 27. 66. Annot.

\*\*To finat up to unbeit: f ] To hold all men from their

birth fast bound in fetters of natural blindness and inside-· lity (as it were in a close prison) till the mercy of God let them loose by an effectual calling to Christ. Rom. 11. 32. He hath hut up all men in unbelief. God doth not work this by pouring unbelief into mens heart, (then should he be author of fin ) nor by bare permission, only suffering men to fall into unbelief, and to lye therein; neither yet alone by convicting them of infidelity through the Testimony of the · Law, by which cometh the knowledge of unbelief and fin; but as a Just Judge punishing their natural blindness by giving them unto Satan, to be carried headlong to greater actual blinduess and unbelief, as he punished Pharaoh, Abab, the members of Antichrift, the Jews, Rom. 11. 8. 2 Theff. 2. 11. Exod. 8. 15. &c.

Co that up the Kingdome of beaben ] To keep men

from hearing and receiving the Word preached whereby the door of the Kingdom of heaven, is fet open unto us. Mat. 23. 13. Because you shut up the Kingdom of heaven before € men.

To that up the words To confirm the words to the egodly alone, hiding them from others, Dan. 8 26. & 12.
44. & Isa. 8, 16. That is, lock them up, and keep as under
feal close the doctrine from Gods enemies, and reveal it to s the believes.

Shutbelah ] A plant, or greenness, or most drink. Of whom the Shutbalthites, Numb. 26. 35. 1 Chron. 7. 20, 21.
Shutte ] It passeth swiftly and suddenly from the one side

of the web to the other, and is used proverbially to set out swiftness, Job.

5 i

Sia Moving, or after the Syr. belp. Neh. 7. 47.

Staha Moving. Ezr. 2. 44. Neh. 7. 47.
Stibbecat A bough, or off-spring; or, a cottage. 1 Chr.

Sithwiterh ] A fiream, foord, or Water-course, Judg. 12. 6. Sitmat ] Overmuch captivity, or boarfeness, or fitting. A City, Josh. 13. 19. Isa. 16.9.

Stheam A place, Ezek. 27. 16.

Stheam See Suchem.

Sith One that lacks bodily health, either in whole, for in part. Luke 9. 1, 2. Hu fick servants. Phil, 2. 27. He was fick near unto death.

2. Sinners which do feel their fins with grief, and defire of a remedy from Christ. Mar. 9. 12. The whole need not the Physician, but the sick. verse 13. For I am not come to call the

righteous, but the finners to repentance.
Sith of lone ] One taken and held with a vehemenc and immoderate passion of love, being ready to swoun through strong desire after the thing loved; such is the affection of the Church after Christ, Cant. 2. 5. For I am sick

This speech implyeth a want of feeling, and enjoying the presence and comforts of Christ, as by her after speech is manifest, Cant. 5. 8. and that such is the Churches estate fometimes appeareth, Cant. 3. 1, 2. &c. & 5, 6. and as leve is one of the strongest affections, Cant. 8. 6, 7. so the sickness that cometh of it doth fore afflict and weaken the person, (as may be seen in that evil example of Anmon, 2 Sam. 13.1,2,4.) This sickness ariseth in the heart, by seeing the wrath of God due rous for fin, and curse of his law, Psalm 90. 8. 8. 38. aue tous for in, and curte of histaw, Piaim 90. 8. & 38. 25. 5, 5, 7. Dan. 9. 11. Rom. 7. 24. (whereupon it is faid, the Inhabitant fhall not fay, I am fire, the people that dwell therein, fhall be forgiven their iniquity, 1ia. 33. 24.) and affilictions laid upon us for our humiliation, Mic. 6. 13. Job 7. 18. & 30. 15, 18. 10. 6. Lam. 3. 17, 18. Amos 6. 6. In which Christ formerings highest himself from us. 10. 10. 10. 10. 10. times hideth himfelf from us, Job 13. 24. Pfalm 77. 6, 7, 8. 8 80. 3, 7. 19. The Church feeling and acknowledging her felf fick, and feeking for the Phyfician, is in the way to health: for they that are whole need not a Phyfician, but they that are fick, Mat. 9. 12. And fuch as feel not their death in fin, will not come unto Christ that they may have life, John 5. 40. who bealeth all our sicknesses, Pfalm 10: 3. as he himself was a man

This is amor value and ligans and languess, by the sweet vehemency and infariability of it, makes the heart to burn and weep, and groan and figh; to forget all, and drive all away but him on whom he alone fixeth, and would reft, but cannot reft untill he enjoy him in glory. Till then he is lick, and weary, and lives not in her felf, but in him, in whom her life is hid. Annot.

The Church is here faint and fick, and ready to fwoon for defire of further fellowship with Christ. Cotton.

String Weak, infirm, 1 Cor. 11. 30.
String is 1. Bodily, of man generally, Gen. 48. 1. 2 Sam. 12.15. Dan. 8. 27. 1 Cor. 11. 33. Or of Women in

particular, Lev. 20. 18. 2. Mental, Prov. 13. 12.

3. Sinfull, 2 Sam. 13. 2. 4. Spiritual; which is twofold: 1. The earnest and longing desire the Church kath to

the enjoying of Chrift, Cant. 2.5. 8. 5. 8.

2. The infirmities of the Soul, which Chrift came to heal.

Mat. 8. v. 17.

The efficient cause of sickness is God, Psal. 38. 6. Lev. 26.16,

Deut. 28, 27, 35, 59, 60. 61
The meritorious cause is fin, Ib.

The instrumental cause is,

1. Satan, who sometimes is permitted by God, Job 1. 2. 2. Intemperance, as drunkenness, incontinency.

The end is

1. To punish the wicked, 1 Sam. 5: 6,9.

2. To try the patience and constancy of the godly, as in Fob, Hezekiah.

00, πεκεξεμη. 3. To manifest the glory of God, John. 6.2, 3. & 11. 4. Σ (π ness ] Ill disposition of the body. Joh. 11. 4. This

fichness is not to death. 2. The infirmities of the Soul. Mat. 8, 27. He bare out

43, Pains and punishments of Christ equivalent and anwerable to the fin which we had committed, and to the "fickness or miseries which we deserved, and without his " fufferings our felfs had fuffered. For it must be held, that

66 Christ having no inherent fin of his own, but the imputed of others, he had no manner of bodily disease or hurt, as e natural, but only that which was forced on him, as wounds, of ftripes and death, Mat. 8. 17. See this interpretation con-"firmed, Ifa. 53.4.5,6. See infrinity. Or we may fay it fig-mifieth Chritis care of curing our fickness and fin, by his suf-" fering and (arisfying for us.

Sittle | An inftrument ufed to cut down corn, Deut. 16.

9. & 23. 25. Mark 4. 29. It is put for the judgments of God, whereby the wicked

are cut down, Joel. 2. 13. Rev. 14. 16.

Splarp fichle ] Either the fewere fentence of the Judge, cutting down the wicked in the end of the world, (as Corn cutting down the Wicken in the end of the world, (as corn
is cut down with a Sickle ) or power and ability to gather
the Elect unto God out of the Kingdom of Antichrift, by
the preaching of the Word, according to that of Chrift, Mat. 6 9. 3, 7. Rev. 14. 14. He had in his band a barp factle. Also in v. 18. it fignifies power to cut down the wicked.

Sibbin The laboured field. A vale. Gen. 14. 3.

6the ] Part of a thing, Johi 8. 33. Gen. 6. 16.
2. It is put for a party, Ex. 32. 26. 2 King. 9. 32. Pfal. 124.1.

3. The bank, Dan. 10. 4.

4. The shoar, Acts 16. 17. Dite Numb. 34. 11. Heb. shoulder, marg. Neh. 3. 13. Heb. loys, marg. Dan. 7. 5. or dominion, marg.

Sites ] Exod. 30. 3. Heb. walls, marg. By the words joyned unto fide, as right, fea, fouth, way, west, &c. the meaning is plain and eafie.

Divin | See Zidon. Stoomans ] The inhabitants of Siden or Ziden, Josh. 13.4,6 Stege ] A compaffing about, and flutting in of an Ene-

my in time of war, I King, 15, 27. Deut, 20. 19.
It is taken for opprefion and ftraights, Deut. 28.55,57. For the bulwark and defensive place, 2 Chr. 32. 10. and for the judgments of God against the wicked. Isa. 29. 3. Mic. 5. 1.

stele ] To cover the infide of the roof of a house with boards or plaister, 2 Chr. 3. 5. Ezek. 41. 16. It is taken for flately, and magnificent, Hag. 1. 4. and for a pretence to cover fin, Jer. 22. 14.

The walls of the Steling ] I Kings 6. 15. Heb. to the walls of the roof; i.e. to the uppermost part of the wall, on which the roof resteth. D. Annot.

Steve ] To fift the Nations with a fieve of vanity, Ifa. 30. 28 The use of a steve ordinarily is to spake out the dross or lesser and lighter seed, and retain the full and weighty grain, Amos 9. 9. But this here is such as did shake to and fro, (10 ffit is in the Hebr.) what was fifted in it, till it came even to nothing; to drive them to nothing, by that whereby he only purgeth his own people, chap. 27. 8, 9. Or, to fift them in such a fleve as retaineth nothing; but letteth it run thorow, to make an utter riddance of them. The word rendred 2 seve, is no where else found in Scripture. The word is oft found thus used in the Tewish Doctors, as in that of one of them concerning four forts of scholars or hearers; some like a spunge, that sucketh all in alike; some like an hourglass or water-glass (such as anciently they were) that taketh in at the one end, and putterth out at the other (alluded to Heb. 2. 1.) Some like a wine-bag, that letteth go the wine, and keepeth only the dregs, (he might as well have faid a botter, that bolteth out the flour, and keeps in the bran.) Some to butter; that content out the just, and keeps in the butter, some to a fieve, that letteth go the radh, and keepeth in the corn. Annot. Buft ] is spoken of God, in his anger, and it signifieth.

I. To scatter. Amos 9. 9.

2. To consume, Isa 30. 28.

\*To fift as cultura! By temptations to assault and exagitate, endeavouring by malicious diligence and subtilty to 's shake faith out of the heart (as wheat out of a sieve) that nothing may remain but the bran of unbelief and wickedness Luke 22. 31. Satan hath defired to fift (or winnow) you. God doth fift and winnow, to purge and cleane the heart (as a good Husband-man the Corn, ) but Satan doth it to destroy and to tread the Corn under foot like ravening fowles and valtures. Thus in one act Satan is unjust, and God most just, because they had not one end.

Sigh ] A testification of grief by groaning. It is spoken I. of christ; who sighed,

1. For the miseries of men, Mark 7. 34. and 2. for the sins of men, Mark 8, 2.

2. It is spoken of men; who figh,

1. For themselves, and

2. Others in respect of fin, Ezek, 9.4, and of misery, Lam. 2. Others in respect of any Exer, y-4, and or analy, 1.
4, 11, 21, 22. Job 3. 24. Pfal. 12. 5. 88 31. 10. 8. 79. 11.
Sight ] is taken 1. for the fense of feeing, Mark 10. 51, 52.

2. For faving knowledge, Luke 4. 18.

3. A spectacle, Luke 23. 48. 4. A wonderful vision, Exod. 3. 3.

5. The glorious fight of God in Heaven, 1 Jehn 3. 2

S

6. In the presence, 2 Chr. 7.12. & 8.21.

The knowledge of God, Heb. 4. 23.

8. For God himfelf, Mat. 11. 26. 9. For ones felf, Gen. 21, 11, 12.

ic. With, or from, Gen. 39. 21. Sight | Neh. 8. 5. Heb. eyes, marg.

In thy fight, Plal. 5. 5. Heb, before thine eyes, mare,

Out of the fight, 2 Sam. 7. 9. Heb from the face, marg.

Dut of the fight | From before his eyes, Gen. 23 4. Death to defaceth all earthly things, as the most lovely things become loathforne.

Sigionett ] Hab. 3. 1. Upon Sigionoth ; or, according to variable fongs, or tunes; or musical instruments, called in Hebrew Sigionoth. It fignifieth wandering, or ignorance.

Digaton ] in Pfal. 7. 1. The title is of the fame figni-

「島頂用 ] Some outward sensible thing, whereby some other thing is brought to mind. Matth. 16. 1, 2, 3, 4. Defiring him to shew them a sign from Heaven. Can ye not discern the figns of the time? Gen. 9. 13. It shall be for a fign. These be either natural or civil figus.

2. Some strange miraculous work, which (as a fign) sheweth forth Christ's divine power. Mark 16. 20. He confirmed the world with miracles and figns. These be miraculous figns, Ifa. 7. 11. 2 Theff. 2. 9.

'3. A Sacramental token to witness the Covenant of free Salvation by Christ. Rom. 4: 11. The fign of Circumcifion. Gen. 17. 11. This is a mystical sign.

4. Some outward declaration of Gods mercy or judgment. I Cor. 14. 22. Strange tongues are for a fign.

It's I. Natural, having a natural force in it to fignifie a thing Mat. 16. 2, 3. Gen. 1. 14.
2. Politive, by inflitution of God, Gen. 9. 12, 13, 17, &

7. 11. Ifa. 7. 14. or of Men. John. 2. 12, 12. 2 Theff. 2. 17. 3. Testifying, and notifying, 1 Sam. 2. 34. Ifa. 19. 20. Ezek. 4. 3. Luke 2. 12.

4. Predicting, Exod. 12. 13. Ezek, 20. 12. 20. Mat. 24. 30. Ifa. 20. 3.
5. Proving and confirming, 2 Cor. 12. 12.

6. Remembring, Exod. 13. 9. 16. Numb. 16. 38, 40. 7. Certifying, Gen. 9. 12, 13. 1 Sam. 9. 7, 9. Ifa. 37. 304

Exod. 4. 8, 9.

8. Sealing and confirming, Gen. 17.11. Rom. 4.11.

Stan Judg. 20. 38. or time, marg.
Co binde as a fign ] To have a thing always in fight, or ready in our remembrance. Exod. 13. 9. Deut. 6. 8. Bind them as a figne to thy hand.

Gave him a fign, 2 Chr. 32. 24. or wrought a miracle for him, "Co gibs a fign ] To foretel a fign which should after-

ward come to pass, Deut. 13. 1. 2. Signe in beaben ] Some token or wondrous testimony, afforded the holy and purer Church (meant by Heaven) out of which should come the Word ( as before out of sion and Jerusalem, Amos 1. 2. ) which should denounce and threaten vengeance, that should vex and destroy the members of Antichrift. Rev. 15. 1. I fam another fign in heaven.

The fign of the Son of man, Mat. 24. 30. This may fignific here such a manifestation of Christs prefense in this punishment on the Fews, as should convince them that it was for Grucifying of him, that it was to come upon them, and accordingly mourn, Dr. Ham. Annot. o.

To fign To confirm a writing by hand, or feal, or both. Dan 6: 8, 9.

Dan 6: 8, 9.

So (ans 1] Any precious thing used for ornament, Gen. 41.
42. & 38. 18. Jer. 22. 24. Cant. 8. 6. It was graven Exod. 28. 21. & 39. 6. The use was to seal with, either for the keeping of a thing close, Rev. 5. 1. 2, 5, 9. or to confirm,

'Dignet upon bis 3rm ] A Jewel always in fight; so is Tewel on his heart and hand. Cant. 8.6. And as a fignet upon thine Arm.

\*\*Co make one a fignet ] To have one always before him,
on his hand, and in his eye, (as a fignet) to care for him,
and delightfully to reft in him, as God doth in Chrift and all his people. Hag. 2. 24. I will make theefer a fignet.

Dignification ] I Cor. 14. 10. Significant, eafie to be underftood, I Cor. 14.9. marg.

Signification ] I Cor. 14. 10. or dumb, or mute, marg. Signifie ] To declare, Acts 21. 26. To give notice of, Acts 23. 15. To foretell, 1 Pet. 1.11. Acts 11. 28. Rev. 1. 1. To mean, John 12. 33. & 18. 32, & 21. 19. To give to under stand, Heb. 9. 8.

Signes, Pfal. 105. 27. Hebr. words of bis figns. marg.

There are, 1, Natural, Gen. 1. 14. Jer. 10. 2.

2. Predigious, Luke 21. 11, 25. Acts 2. 9.

3. Supernatural, wrought by Gods marvellous hand. Deut.

6. 22. John. 24. 17. Dan. 4. 2, 3.
4. Calual, by a providence of God, 1 Sam. 10. 7, 9.

4. Cafual, by a providence of God, 1 sam. To. 7, 9, 5. Ministerial, which the Prophets gave to confirm their Ministers, Plai. 74, 9. and which the Apostle wrought, Mark 16. 17, 20. 2 Cor. 12. 12. 6. Military, Plai. 74. 4. 7. Satanical, Deut. 13, 2, 3, 2 Thess. 2, 9. Rev. 13, 13.

2) Satanical, Deut. 13, 23,5 2 Inch. 29, 1881. 39, 1881. 39, 1891. as the fleece to Gedeon. Herekiah's figus, &c. Jones. Wonders, things that happen contrary to the course of nature; and first into men. Light Crit. Sac. in the word regat. Some call them predicting, because they do predicter aliquid mali; are terrible miracles of Gods wrath and judgment; as the firiking of Ananias and Saphira with sudden death, the killing of Herod by the Angel, the blindness of Elymas the Sorcerer; but they are sometimes taken also for Miracles of mercy. Jones.

Sotton ] A plucking up by the roots, or, a conclusion. A Ring

of the Amorites, Deut. 2. 2. Num. 11. 21, to 29.

102 J Ifa. 23. 3. It's no other than Nilus. The Hebrew name Shicher hath a notion of blackness in it, as appears by the common use of the fountain, whence it springs, and other the common me of the comman, whence it prints, and other the iffues of it, Lev. 13. 31, 37. Job 30. 30. Cant. 1.5. & 5. 11. Lam. 4. & Zech. 6. 2, 6. And it was anciently by the Greeks called Melas, which fignifies black, and thence by the Latines in old time. Melo. Annot.

Dilas ] Confidering, or making. He that was fent with Paul

to Antioch. Acts 15, 22.

\* Antiour, Acts 15, 22.

\* Stience ] Quietness, submission, or subjection, rebellious affections being tamed and subdued. Psalm 62. 1. My Soul \* APP STREET SEE Plaim 4. 4. By filence and filings is often the meant in Scripture a modelf quietness of the mind, troublous affections being allayed, as Plaim 131. 2. & Lam. 3. 26. 4 Tim 2 II.

2. A cutting off, or destruction, Plalm 31. 17. & 49, 12, Man is like unto Beafts which are filenced; to it is read in the Original, by judgment of the learned; for the Hebrew word ofiginities filence or filiness, not only in voyce, but in morion, as the Sun was fill and filent when it moved not; Josh. 10. 12, 13. And people destroyed are said to be silenced, Isa. \*15. 1. Also the Grave or Death is called filence, Pal. 115-17-And things without life are in the Hebrew phrase, Dumb, or Silent, Hab. 2, 19.

Stience J Job 4- 16. or, a still voyce, marg.
Stience in headen Rest and peace granted to the Church in earth for a fhort time, after that the open enemies of Gods truth were bridled by confranting the Great. Revel. 8. 1. There was filence in heaven about half an hour. Others fay this filence fignifies confolation or aftonifment. Others refer it onot to Gods consulting, or celestial creatures assonished, but tention. The first agreeth best with the place.

Entrem. I ne nert agreet not with the place.

Beep Stente ] is 1. Spoken of God, who is faid to keep flience when he regards not the fins of the wicked, Pfalm 35. 22. Pfalm 50. 21. or the prayers of the godly, Pfal. 28. 1.

2. Of mm; and then it is put.

1. For to acquic(ce and reft in, Job 29. 21.

2º Not to regard, Job 31. 34.
3. To hide, and conceal, Pfalm 32. 3.

4. Not to reprove, Amos 5. 13.

4. Not to reprove, Amos 5. 13.
5. To be subject unto, and obedient, 1 Tim, 2. 11, 12.
6. To leave off insulting and pride, Isa. 47. 5.

But to filence ] is put for being dead, Psal. 115. 17.

2. To convince and stop the mouth by force of argument Mat. 22.34. and holiness of life, I Pet. 2. 15. Silent 1 Not to feak a word, 2 Sam. 19. 10. Comp. the Text with the marg. To be quiet, Jer. S. 14. To be cut off,

Pfalm 31. 17. marg. Silk | The property of it is, that it is most precious and

be autifull.

It is used by men in dignity and honour. It is put for the abundance of the bleffings of God. Prov. 81. 22. Ezek. 16. 10, 13

Silla ] An exalting or treading under foot. A place, 2 Kings 12. 20.

Dulp ] Void of understanding, Hof. 7. 11. 2 Tim. 3. 6.

Siloah or Siloam ] Sent, fending, a bough, or weapon, or ermours. A pool, John 9. 7. Also a Tower, Luke 13. 4. of David, called Gihon, 2 Chr. 32. 30. and Shelah, Neh. 3. 15.

Sitianus of the Wood. A companion of Paul's. 2 Cor. J. 12. 1 Theff. 1. 1 Pet. 5: 12.

Gilber] A precious metal, whereof money ufeth to be made:

2. The chiefest and choycest persons in a Kingdom, as Princes, Rulers, and Priefts. Ifa. 1. 22. 23. Thy filver is turned to drofs, thy Princes are rebellious.

Silver. A metal well known; it is the measure whereby the worth of any thing is efteemed, and the price wherewith it is bought, Gen. 22. 15, 16. Deut. 22, 29. 2 Sam. 24. 24.

2 King. 6. 25. It is put for gain, Judg. 5. 19. 2, For riches, Hof. 9, 6. Ifa. 2. 7. Job 27. 16. It was used for the Tabernacle, Exod. 35.5, 24. and the Temple, 1 Chr. 29. 4. It is found in the veins of the earth, Job 28 1. The best was brought from Tharfis, Jer. 10. 9. It is purged from the drofs by fire, Pfalm 12. 6. & 66. 10. In which respect the Word of God is compared to it, as being free from all imperfection, Ib. and the tongue, i e. the doctrine of godly men, Prov. 10. 20. & 8. 19. Contrary to this is reprobate filver, whereunto the wicked Jews are compared, by reason of their sins, Jer. 6. 20. Ila. 1. 22. Ezek. 22.18, 19.

Silber 7 Pieces of filver, John. 14. 32. or lambs, marg. Thouland pieces of filter ] The hire and wages paid unto the faithful keepers of the Vine, to wit found Teachers, for their painfull labour in well husbanding the Vine of the \*\*Church, Cant. 8. 11. Every one bringing for the fruit thereof a thousand pieces of filter, Or, a thousand Silverlings, meaning filver Sheles; fignifying hereby the fertility of this Vineyard, that afforded so much to the owner, besides the labourers reward; so in Isa. 7, 23, threatning to make the most fruitful place desolate, he saith, where there were a thousand vines at a thousand silverlings, (or silver shekels) it shall be for bryars and

By a thousand we may understand any large measure or number indefinitely, 2 Sam. 18. 2. Rev. 20. 4. And it teacheth that the first and chief care should be to please our great Prince, which bringeth forth much fruit, Mat. 21, 13, 34-we should abound in works of faith and holines, and as he bleffeth our flocks and substance, so that they bring forth thousands and ten thousands in our streets, Pfal. 144.13. so should our fruitful hearts increase with the increases of God, bringing forth Grapes in his Vineyard, not wild Grapes, left he lay us waste, and cut us down, 12. 5. 5, 6, 7. Mat. 21. 42. &c. Annot. on verse 12. Though Christ hath let out his vineyard unto keepers (Pastors and Teachers ) who painfully work therein, faithfully take care thereof, yet, in comparison of Christ, what himself doth for it, it's but as two hundred to a thousand, nothing in comparison; as the women of Saul and David; Saul hath slain his thonfands, and David his ten thousands, 1 Sar. 18. 7. so the chief praise is to be ascribed unto Christ, Titi.eman. It is not only the rule of charity, but true Christianity to consider in reafonable fort of those that travail for us, that they labour no-, nor fweat for nothing : but taking part of that gain, that cometh by their fervice, it may give them cause to bless us. Finch. How unthankful foever fome (who would be thought faithful Ministers of Christ) yet abounding in the works of the Lord, they know that their labour is not in vain in the Lord, i.C. s.

Pot to regard filher ] Neither to crave it of the Babylof nians, nor to receive it, being offered by them as a ransome

Shall not regard filver, &c. Stiber Cord, Eccl. 12. 6. fome underfland the marrow or pith of the back, continued from the brain, as it were in a cord or ftring unto the bottom of the back-bones, and for the white colour of it compared to fiverIt may also be applyed unto all the other finews and ligaments of the body, which from the head as the fountain, convey fense and motion upon the other parts. Hereby also may not unfitly be understood, the chain and sweet harmony of the elements and humors in the body, which being preserved in its due proportion, the body doth receive life from the foul; which is the spring thereof, but being once dissolved, life presently faileth. Annot.

Stibet ] Joyned with chains, Ifr. 40. 19. Cord, Eccl. 12.6. Cup, Gen. 24. 2. drofs, Prov. 26. 23. Pieces, Mark 27. 6. Shrines. Acts 19. 21.

Situatings Ifa. 7. 23. A thousand Silverlings. Heb. A thousand of silver; that is, so many shekels, for that is usually understood where the coyn or weight is not expressed, as 2 Sam. 11, 12. Mat. 26. 15. The Shekel then being in weight and value about one Half-crown; the furn that fuch Vineyards (being of the best fort) were yearly let for, came to

yards (being of the best fort) were yearly act to, came to about one hundred twenty and five pounds. Annot.

Stiber-funith] Demetrius being of this trade, out of meer coveroulness did band himself with his sellow Crasts-men,

against Paul, Acts 19. 24.

Someon Hearing or obedient. Jacob's second Son by Leab, Gen. 29.33. He and Levi kill'd the Shechemites, Gen. 34.25. Simeonites \ Such as were of the Tribe of Simeon, Numb

26. 14, Similitude | Likeness, when one thing is declared by

another like it; as Mat. 20. I. 2. Form together with truth of the thing. Rom. 8. 2. Made in the similitude of finfull flesh. Here is meant a true humane nature made unto the form of our nature.

3. Type or figure. Heb. 9. 23.

Somutation | Pur for the glory of God manifested to Moles. Numb. 12. 8. called Gods back parts, Exod. 33. 23. A visible representing of God, utterly forbidden to man, Deut. 4. 15, 16. Pfal. 106. 20. The artificial forming of one thing like another, 2 Chr. 4.3. either actual or verbal expressions.

Hol. 12. 11. Similitude ] Heb. 7. 15. After the similitude of Melchife-dec there aright another Priess. Wherein consistent this similitude? It must needs be in this, and nothing but this, Hof. 12. 11. (fay the Jesuites) that, as Melchisedec offered Bread and Wine, as a facrifice of praise to God after Abrahams victory: So our Saviour Christ offered his body and blood under the shape of Bread and Wine in the Supper. But cannot Christ be a Priest after the similitude of Melchistate, unless it be in this? Surely then he is not a Prieft at all after the similitude of Melchifedec, for Melchisedec offered no Bread and Wine. The Hebrew is Hotziah, protulit, non obtulit, (Gen. 14. 18.) as their own Vulgar interpreter doth translate it. and the Septuagint expounds it agency that is a confirmation of Melchifedecs Kingdom, not of his Priesthood: as a King, of his Princelike liberality be brought forth out of his store-house plenty of Bread and Wine to refresh Abraham and his men after the Battel. But in sundry other respects, he is a Priest after the fimilitude of Melchisedec.

1. As Melchisedec, being a Priest of the most high God, blesfed Abraham, and prayed to God for him: fo Christ blesseth and prayeth for his Church, verse 25.

mention of his death in the Scripture; fo Christ liveth for

ever, and of his Priesthood there is no end. 3. As Melchisedec was a Priest, yet not made after the manner of other Priefts, but had an extraordinary calling from God: fo Christis made a Priest, not after the manner of the Levitical Priesthood, but after a more excellent fort, as Mel-

4. As Melchisedec was a King and a Priest too, so was our

Saviour Chrift. Jores.

Soumon ] Heaving, or obeying. An Apostle Mat. 4. 18. Also a Leper who received Christ into his house, Mat. 26. 6. Luke 7. 40. Another whom the Jews compelled to bear the Crofs of Chrift, Mat. 27. 32. Alfo a Conjurer, Acts 8. 9. to 25 . A Tanner, Acts 9. 43. & 10. 6. A Canaanite, Mat. 10. 4.

wit and capacity. Prov. 9. 1. who is simple, let him come hither, and he that is destitute of wisdome, &c. Pfal. 19. 7. Giveth

e wildom to the simple.

'It fignifies not only such as be foolish and unwise, as all men naturally be, but fuch as fee and acknowledg the fame, and be ready to submit unto the Word, as the elect do at their conversion, 1 Cor. 3. 18.

Alfo, Simple fignifies foolish ignorant persons, being without any mixture of grace or heavenly wildom in them,

Prov. 1. 22

One that hath a plain heart void of wiles and wrinkles, having not the wit and skill to contrive any mischief or harm to others. Rom. 16. 19. As concerning evil be simple.

This word (fimple) in the Hebrew meaneth one that is eafily perswaded and inticed, one credulous and light of bee lief, Prov. 14. 15. Consequently it is used for unskilfull; and applyed (ometime to evil persons, Prov. 9.6 & 13.3. Sometime to the good, as Pfalm 116. 6. The Greek often doth translate it a babe, and so Christ callerh such, Mat. 11. 25.

' Simple ] Rom. 16. 19. or harmless, marg. Such a one as is destitute of human help, and doth commit himself to

God simplici corde, Pfal. 116. 9.
Somplicity ] Signifies these four things.

' I. Faithfulnels, without deceit, not cousening the needy. 2. Hum lity, without pride, not feeking our own praife.

'3. Gentleness without fierceness, not giving the poor ill Ianguage.

4. Uprightness without respect of Persons, not preferring one before another, where Necessity is equal. Rom. 1 2. 8. Let bim give with simplicity. This word is here set against fraud, Jer. 31. 7. Plalm 5. 11. & 33. 1. & 93. 8.

coverousness, morosity, vain-glory, malignity, partiality, and curiofity, by fifhing and examining the poor too narrowly, feeking pretences and excuses as if they had no need.

Simplirite Rom. 12. 8, or liberally, marg. Sin A dart or Armer, or coldness. A Wilderness, Exod. 6. 1. Numb. 33. 11.

'Sinners; to wit, persecutors, Heb. 12.4.

'2. Transgreffion of the Law, Heb. 9. also 10. 14. c 3. Blasphemy against the Spirit, Heb. 10. 26.

Guilt and punishment of fin, Heb. 10. 2.

Sacrifice for fin, Heb. 9. 28. Naughtiness, and Corruption of nature, Heb. 12. 1. See

Sin. Sina 7 (as Sin) A mountain, Gal.4.25. where the Angel of the Lord appeared to Moses, Acts 7.30. where God gave the Law, Exod. 19, 20. and 20. I. Whereunto the Apostle alludes, Gal. 4. 24. and Heb. 12. 18. it is called a boly Mountain, Pfal. 68. 16. and the mountain of God. Exod. 2. 1. & 4.

27. & 24. 13. Sinai ] A bramble ; Syr. enmity. A Wilderness, Exod.

16. 1. Deut. 32. 2.

Since hath relation from the time presentium that going

efore, about which any thing is then spoken. Gen. 44. 28. Since my coming, Gen. 30. 30. Heb. at my foot, marg, that is, by my natural service. So the foot is used to

fignific laborious fervice, Deut. 11. 10. and the coming or presence of any, Hab. 2. 5. The Chald. translateth it, for my

ake, Aynfw.
This word referreth unto a former time, longer or shorter, continued until that very time, and is in effect as much as rom the time, or during the time, all the while, 1 Sam. 29. 3. Ezr. 5. 16. Sometimes it's all one with, feeing, for that, inafmuch as, Gen. 46.30.

Sincere ] That which is pure, and without mxiture.

See Pare.

Boucere 7 That we may be fincere, Phil. I. 10.

It fignifieth properly fomething tryed by the light of the Sun, and it is a Metaphor (as some suppose) taken from the custom of the Eagle, whose manner it is (say Aristotle and Pliny) to bring their young ones out of the neft before they be full fledged, and to hold them forth against the sull fight of the 2. As Melchisedee is said to live for ever, because there is no Sun; the light whereof those of them that can with open eve endure, the retaineth and bringeth up as her own, the reft that wink at it, the rejecteth as a baftardly brood. Others think that it is rather taken from the usual practice of Chapmen, n the view and choice of their wares, that bring them forth into the light, and hold up the cloth against the Sun, to see if they can elpy any default in it. Pare as the Sun. As the Sun discovers mores and atomes, so let your hearts be genuine, that the inwardest light may not discover mores that appear in others. Or, pure, viz. from any leaven of corruption in doctrine, life or manners; for fo the word fignifies, such as are clear, and free from all mixture of corruption, as white wool never died, fine flour never leavened. Leigh's Crit. Sac.

Sintere faith ] Unfained faith, which is without mixture of hypocrifie. I Tim. I. 4. 5. Pure heart, good conscience,

fincerefaith, unfeigned.

stricere mith ] The doctrine of the Word, as it is unmixed with errors, tradition, and herefies. 1 Pet. 2. 1. Defire the fincere milk of the Word; that is, fuch as there is no deceit in ir.

Sincerely | Truly, juftly, uprightly, gracefully, Judg. 9.

for fincerelp | Without a fincere and pure mind, though the matter of their doctrine were, Phil. 1. 16.

· Sincerity ] Truth or uprightness, without counterfeiting. Cor. 5. 3. Keep the feaft of unleavened bread with fincerity. I Cor. 16. verse last.

3 Sinem ] Is a simple or fingle member, giving feeling and moving to all the members of mans body, and proceedeth

from the brain. Sinew ] Is put improperly for obstinacy and hardness

of heart, Isa, 48. 4. Sinfuil ] An increase of sinfull men, Numb, 32. 14. or a crew (a multitude) of men sinners, that is, bred and brought up of men most siniul, of men given unto sin, notorious wicked ones, Gen. 13. 13. 1 Sam. 15. 18. Ayrs. Addicted and given wholly to fin, and to looleness of life. Annot. on Isa. 1. 4. That fin mighi become exceeding finfull, Rom. 7. 13. That fin might fhew it felf to be fin, and fpit forth ( as it were ) all its venome,

It's spoken of Flesh, Rom. 8. 3. Generation, Mark 8. 38. Kingdom, Amos 9. 8. Nation, 1fa. 1. 4. Man, Luke 5. 8. Men. Luke 24. 7. Sin, Rom. 7. 13.

Ding ] is spoken of Birds, Cant. 2. 12. 2. Of Men, who by it testifie the inward joy of the heart, Nence

Hence it is taken. 1. For great gladness, Prov. 25. 20. Gen. 21.27. Exod. 15. 1. and was used in Feasts, Isa. 24. 8, 9. in Marriages.

Of this fort is the 45. Pfalm, and Solomon's Song after Victory, Exod. 25. 1, 2, 3, 3, 21. Judg. 5. 1 Sam. 18. 6, 7. 2 Sam. 22. 1. 2. For joy and pleasure, Plalm 119. 54.

3. To praife, Judg 5. 3. 1 Chr. 16. 9, 23. Hence God is faid to be our Song, because our praises ought to be of him, Exc : 15, 2. Pfalm 118.14. Ifa. 12.2.

3. To deride and mock, Plaim 69. 13. Job 30. 9. The effect is, it puts away fadness, Prov. 25. 20. 1 Sam

16. 24. There are several sorts recorded in Scripture: as. 1. The Song of Songs; i.e the most excellent Song, as containing

the marriage between Christ and his Church. 2. A new Song; i. e. Singular and exquifite, deferving to be renewed, because of the benefits of God daily renewed to

us, P[al. 33. 3. & 40. 4. & 96. I. Rev. 5. 9.
3. Doleful, 2 Sam. I. 19. & 3. 35. 36. 2 Chron. 35. 25.
4. A boly Song, such are all the Songs of Praise and Thankf-4. A noty song, inch are an the songs of reale and in anki-giving throughout the Word. These holy Songs were to be sung unto God, Exed. 15. 21. Judg. 5. 3. Psalm 81. 1. The matter was to be the praises of God, Psalm 47. 6. 2 Chr. 20, 22. The manner was with a loud voice. Pfalm 81. 1, with gladness, Jer. 21. 7. making melody in our hearts, Eph. 5. 19. with the spirit and understanding, 2 Chr. 14. 15. with grace in the heart, Col. 2. 16. The place was the House of God, Isa. 38. 20. and elsewhere, Exod 15. 1. 2 Chr. 20. 22 The time was at the receiving bleffing from G.d, and at the overthrow of the enemies of the Church, Jer. 51. 48. I Sam. 14. 6.

Sing ] Pialm 104. 12. Heb. give a voice, marg. children, whereon (though there's nothing more apt to take fire) the fire had no power. Dan 3. 27. So that the leaft hurt cannot come to those whom God will preserve, 1 Sam. 14.45. Ifa. 43. 2. Matth. 10. 30. Acts 27. 34. Annot.

with fair speeches and praises of their merchandise, and ware.draw another to bargain with and buy of them, as Harlots for their lucre do entice with their pleasant Songs, young men to come in to them, Ifa. 23. 15.

Singers ] were, 1. Holy, who were diftinguished in certain ranks:

The first called the chief, Hab. 2 9. Neh. 12. 46. I Chr. 15. 17. & 16, 41. and the master of the Songs, 1 Chr. 15. 22.

The Second rank is mentioned, 1 Chr. 16. 5, 12. & 35. 15.

2. Common, 2 Sam. 19. 25.

Ingers | Of them there were Singing-men, also Singing. women, Ezr. 2.65. Neh. 7.67.

Single ] True, or without guile : it is the same with

Dingle I If thine eye be fingle, Mat. 6. 22. As by the evil ere is meant the covetous, envious, injurious, malicious, illiberal and niggardly eye, so by fingle eye is meant the good liberal eye. Dr. Ham. Paraph. and Annot, !.

Single life ] An unmarryed life, or life of fuch as live out of marriage; which none stand bound to do, unless they can

of marriage; within note to the forest by special gift, i Cor. 7.

Single ne 9 of beart ] Col. 3. 22. This may be considered. I. As it is opposed to hypocrifie; and so a fingle hearted man is no hypocrite.

2. As it is opposed to fleshly wisdom, 1 Cor. 1. 12. and so a fin le-hearted man is open and plain in all his dealings.

3. As it is opposed to a double heart or a wavering heart, a divided heart; and that as well in matter of worship, 2 Kings 17. 33. as in matters of the world, Mat 6. 21, 22, 23, 24.

As it is opposed to spiritual pride; a single heart is an humble heart Job 9. 15. 16. 5. As it is opposed to perturbation and disquietness of the

heart, Phil 1.10. 2 Cor. 1.12. Acts 2.46.
6 As it is opposed to offensiveness; and so the single-hearted

man is neither offensive by wrongs, nor by scandals, &c. Byfield page 131, 132, 133

but peculiar and proper to a godly person. Mat. 5. 47. What fingular thing do yee? Here it is taken in good part: but in the evil part it is put for one conceited and peevifh, bent to his own way and will, without reason.

2. That which is excellent and precious. I Theff. 5. 13. That ye have them in fingular love for their work fake.

Siguist ] Shall make a fingular vow, Lev. 27. 2. The word separate fignifieth to exempt after a fingular manner from common ule. Ayn fw. Sittin The South Countrey. Ifa. 49. 12.

Dinite A people descended from Cangan, 1 Chron. 1.15 Dink ] Improperly, it is taken for, To be in great afflicion, Pfalm 69. 2, 14.

2. To perish and be destroyed Jer. 51.64.

4. To keep well in remembrance, Luke 9. 44. Din ] The transgression of Gods Law. 1 John 3. 4. Sin is the transgression of the Law. The word in Hebrew which is translated fin, fignifieth properly midding, or miffing of the mark or way: as in Judg. 20. 16. Men could fing from: at an hairs breadth, and not fin ; that is, not mis. Also Prov. 19. 2. He that is hasty with his foot sinneth; that is, miffeth or fwerveth. In Religion Gods Law is our mark or way: from which when we swerve, we fin: therefore Sin is defined to be transgression of the Law, or unlawfulness, 1 John 2. 4.

2. The guilt of fin, making us subject unto, and worthy of punishment. Rom. 5. 12. By one man fin entred into the world, in whom all men have finned.

3. The punishment due to fin. Gen. 4. 7, 13. Sin lyeth at the dore: and My Sin is greater than I can bear, verse 13. Ifa-24. 20. I Pet. 2. 24.

4. Eoth guilt and punishment, Gen. 26. 10. Thou shouldst have brought fin upon us. Pfal. 32. 1. Bleffed is the man whofe fin is covered. Mat. 9. 2.

5. Original corruption, or the pravity and naughtiness of our corrupt nature, being prone to all evil. Rom. 6. 11. 12.
Let not sin reign. Rom. 7. 8. and so throughout that chapter,

Pfal, 51.5. Rom. 3. 9, 23.

6. Actual fin, when evil thoughts are consented unto, and performed in outward deeds. Jam. 1. 15. Lust when it bath

personned in outward account of the bringest forth fir.

6.7. Any finful act or deed. Rom. 5. 12. By fin death entred.

5. Also falle doctrine, or error in doctrine. John 8. 46. By a

8. A continual course of finning, or a constant service of fin. Rom. 5. 15. & 6. 15. Shall we fin that grace may alound? Alfo, Rom. 6. 1. Shall we continue in fin ?

A facrifice offered to make atonement for fin. 2 Cor. 5. 21. He hath made him to be fin for us. Exod. 29. 14. & 30. 10. Pfal. 40 6. and often elsewhere, it signifieth unbelief as the Mother fin, John 16. 19.

6 10. It fignifieth false doctrine, John 8. 46. "11. Infidelity, the root of fin; and therefore fin, Joh. 16.9. " 12. Error, untruth, falfity, John 8. 45.

" 13. A fin extraordinarily great, or made greater by circumstance, John 15. 22. 24. or a greater measure of fin, Jam. 4. 17.

"14. The remission of fin, Rom. 5. 16.

"15. A bribe or given by a wicked people to buy out the punishment of sin, Hos. 4-3.

God be rauses of sin God is no way to be reckoned.

among the causes of fin, he is causa desectiva, or rather negativa, non effectiva peccati; or rather, defectus Dei in nobis, eff caufa effectus mali in nobis.

"The causes of sin, 1. Without us are reduced to three: The devil, the world, and the slesh.

"2. Within us, (which is reducible to the flesh) there are three in general:

. Ignorance, 2 Infirmity, 3 Evil will; or as Ariftotle \* hath it : I Ignorantia, 2 Passo vel informitas, 3 Electio se "deliberatio. Vel. I Non nosse, 2 Non posse, 3 Non velle bonum: que 3 privativa funt. Positiva vero funt cause externi peccati bec 3 interna, 1 Cogitare malum, 2 Velle, 3 Poffe.

To have cloak for fin | To have something to plead for excuse, John 15. 22.

" To commit fin ] Willingly, with the whole will, to fulfill the defire of luft and fin. 1 John 3. 8. He that committeth fin

'To continue in fin, to live in fin, to commeit fin, and to fin, (sometime) to serve sin to obey sin, be Synonyma, or of one fignification and force, being spoken of unregenerate and impenitent finners, who in all things be ruled by their own finful motions, though not without the check of conscience and reason; yet without any godly forrow, or hatred of their

Sein to Death ] The blasphemy of the holy Spirit, which is capital, without all recovery. I John 5. 16. There is 4 fin

to death, for which ye shall not pray. See Blasphemy.

Note. Sin to death, is not a sin which is committed in the hour of death, but which undoubtedly bringeth death: like to the phrase, Numb. 18. 22 but that which Moses speaketh of, is a bodily death; in S. John it is carryed to the death of the foul, and that which is eternal.

To Defitop fin : To beat and keep down the power of fin that it reign not. Rom. 6. 6. That the body of fin might be de-

' stroped.
'2. To teach, that elect persons justified by saith, are sanctified by the Spirit to be able to kill the rage of fin, as they are freed from guilt and punishment of it. Gal. 2. 18. If I build again the things (that is Sins) which I have destroyed. To build 'Sin, is to teach that grace hath abounded, that men may

live in fin: To deftroy fin, is quite contrary, to teach that fuch as are justified by grace, may not serve sin.

such as are juitined by grace, may not let ve mis

sometimes at the bose Three things:

1. That his fin, how closely foever done, yet should be
made manifest, as things which lie before the dore, where all men go in and out.

42. That howfoever his confcience might fleep and be quiet after his bloody fin, yet as a fleeping dog lying at the dore, being awaked by such astread on him, doth bite and evex, fo should horrour and biting of conscience continually · molest him.

3. That the punishment of his murthering fin should be ready at hand to take hold of him, fo as he should not escape, though his pain for a time were deferred. The pain due to Hypocrites, is like a Bandog at the dore, which is eafily cirritated and provoked to fly in a mans face, and to tear his flesh; so the destruction of finners shall quickly and certain-

nein; to the destruction of finners that quickly and certainis arreft and feife on them. Gen. 4. 7. Sin lyeth at the dore.

Tore is a fin anto death, 1 John 5. 16. As he that fet at
nought Mafes's Law dyed without mercy, upon a sufficient
proof of it, Heb. 10. 28. So he that useth the Son of God now under the Gospel, after that manner, treading or trampling upon the Son of God, verse 29. setting his commands and terrours at nought, as there he is thought worthy of forer punishment, fo here his fin may fitly be faid to be unto death. Now this contempt, this sin unto death, is to continue unreformed, and incorrigible after all the admonitions and consures of the Church; of which as there were feveral degrees, so he that did not reform upon the fift, was within some time to be put under the second, or higher, and not reforming then was to fall under the third; which was wont to be called by the Jews, Schammatha, which fignifies, there is death a punifiment proportioned to this fin, and from the title thereof, this feems to be called here, a fir unto death. Not that every deliberate or wilful fin, is here so styled (though that also be mortiferous without repentance) but the phrase peculiarly belongs to a wilfull sin to which without repentance or reformation, eternal perdition is de-nounced, heightned and aggravated farther, with the addition of obstinacy against all persuasions and means of melting, which renders him hopeles, and owned to ruine, and there is nothing lest for him, but a fearful looking for of judgement, and ferry indignation, which hall devour the adversaries; those that walk thus contrary God. refift his admonitions, his grace, all his

waik times contrary God. Tenti in administrations, in grace, air ris Methods of reducing them. Dr. Ham. Annot.

'Dot to take Soin Not to have so great sin, as contempt of Christ and his doctrine. John 15. 22. Not to have

Sin against the Holy Ghost, is a general denyal and opppugning of the truth, and all Religion, of which the understanding and conscience by the illumination of the Spirit are perswaded and convicted, proceeding from an obstinate will, and purpoled malice against God and his truth.

It is committed of two forts of men.

1. Of those who have made profession of the truth, and afterwards become Apostates from all Religion, condemning, blaftheming and perfecting as heretical and impious, that truth which before they professed, and of which they were perswaded. Thus did Hymaineus and Alexander sin, 1 Tim. 1.20. 2. Those who never were professors of the truth, yet whose Consciences are convicted of that truth, which they do

oppugn, as the Scribes and Pharifees, Matth. 12. 24, 31.

#IN Differing ] was a Sacrifice offered for the explation of fin, and it was of Bullocks, Lev. 4. 8. & 8. 2. Goats, Lev. 4. 24. & 10. 16. Young calf, Lev. 9. 2, 8. Kid, Lev. 9. 3. Numb. 29. 5. Lamb, Lev. 4. 33. Turtle-dove, Lev. 12. 6. Fine-flour, Ibid. 5. 21.

There were two forts of Sin-offering.

1. Those whose, blood was not carryed into the holy place, and sprinkled seven times before the veil, upon the golden Altar, but only upon the brasen Altar: and of these the High Priests might eat, therefore they are said to eat the fins of the people, Hol. 4. 8. i. c. the Sacrifice for fin. Thus Moles was angry with Eleazar and Ithamar for not eating the Sin-offering; which what it was he explaineth, Levit. 10. 18.

But the Sin-offering whose blood was carryed within the Holy place, the flesh of it was carried without the Camp, and burnt, and the Priests might not eat of that, Levit. 6 30.

The carrying of it without the Camp, had an Allegorical, Tropological and Anagogical application.

The Allegorical was, that Christ should suffer without the

Gate of Jerusalem.

The Tropological, the Apostle maketh, Heb. 13. 11. where he proves, that the Jews standing to the Ceremonial law, cannot receive any benefit by Christ, because the people got nothing of that which was burnt without the Gate, and Christ the Sin-offering was burnt without the Gate.

The Anagogical application was, that here we have no permanent City, Heb. 13, 14.

They were commanded to lay their hand noon the head of the Sin-offering, Lev. 4. to fignifie, that they laid over their fins mon the heaft, which was a type of Christ, who was made Thame ) an offering for fin, Ifa. 53. 10. and for us, 1 Cor.

5. 21. Weems Cer. law, p. 66. 67.
Soin He hath made him to be sin for us, 2 Cor. 5. 21. The word augeria is taken for a sacrifice for sin, Lev. 4. 3, 29. & 5. 6. & Plaim 40. 7. and so paraelum in Latine is both a sin, and a sarrifice of Expiation, or the person that is so santisfied, and so a facrifice of Expiation, or the person that is so sandified, and so the Hebr. & 1011, figuifies primarily so, and legal uncleanness, and secondarily a sacrifice of propilitation for sin, and of purification for uncleanness. So in Rom. 8-3. when severally, for sin, is the sacrifice of propilitation (by a sacrifice for sin, saith the marg.) And so Heb. 10-6.8 12. 11. and so here, though without when. The opposition also of suagring sin, to diagnously rightensself sin the end of the verse doth also clear this: for as our being withtensself similar sources and sind states of the sacretical since the sacretical since the sacretical since so we have sacretical sacr righteoufness, fignifies our being sanctified first, and then accepted by God, justified; so his being fin signifies his being condemned. . e. consecrated, as a facrifice is wont to be devoted for the fins of the people. Dr. Hamm. Annot. c.

6 Co fin ] To break or transgress some Commandments of God, I John 1.8,9,10. Alfo, to offend publickly. I Tim. 5,20.
Thirdly, to follow Sin with pleasure, not studying to live

holily. 1 John 2. I. That ye fin not.

That man of fin, 2 Theff. 2.3. This is here the denotation of a very micked fort of people, and though it be in the fingular number, must not yet in any reason, be confined to a single person, but to some one or more ring-leader, and their followers. Thus we know Xessas, Christ, fignifies him, as he is the head of his Church, and is used sometimes to signifie the whole society of Christians : And so'Avn'xeis G., Antichift, is sure no single person considered alone, but in conjunction with his followers; and so here the appears duagnas, the man of sin, figuified more than one single person, viz. Simon and the Gnosticks. 16.

Allow. 6.

Din ] Job 5. 24. or erre, marg. He that committeth fin, &c. 1 John 3. 8. diagraphen to fin and diagraph noisy to do or commit fin which appear to be directly the same, by comparing v. 6. & 8. and so diagraphs year C. 1. 8. to have fin, is all one with having finned, v. 10. have a special energie in the writings of this A wills. of this Apostle, to denote a deliberate presumptuous commission of in, not every fin of ignorance, incogliancy, frailty, but after de-liberation, an advised commission of it. And though he that lives impenitently in any habit of known fin be most emenently said to fin, and commit fin, yet he that is guilty of any one deliberate act, is here primarily meant by these phrases. Dr. Ham.

· €0 fin against one 7 To give him occasion of fin by our se on against the land or deed. Mat. 18. 15, If thy Brother for treffals against the.

Spot to sin To endeayour the cleansing our selves from

fin, following holiness of life. 1 John 3.6. Sinneth not.

'To fin no more ] To encrease our care and endeavour against our fins, that the force of them may be weakned, and their number lessened, and occasions avoided. John 5. 14. Go and fin no more; that is, refift and ftrive against thy fins, that they be not such, nor so many as have been. It is a comparative speech.

Co walk in fin 7 To live securely in a sinfull course,

Eph. 2, 2. Sinner ] Every man being subject to fin, and to the transgreffion of the Law. Luke 18. 13. God be mercifull to me a sunner. Thus all men be finners. Rom. 5. 8. When we were

c 2. The Gentiles which be ftrangers from the Covenant of God. Gal 2. 15. And not finners of the Gentiles. Thus Heathens only be Sinners. In this respect, they which be born

of God, be faid out to fin, 1 John 3.9. having fis reigning and raging in him. John 9. 31. God beareth not stances, Mat. 11. 19. Pfalm 51. 13. Pfalm 1. 1. That pearetto not paners, that it is in the ray of finners. Rom. 5- 7, 8. Thus wicked men only are finners. Which name is usually given to fuch as be given to fin, and have the course of their life. finfull; therefore Solomon opposeth good men and finners,

One wounded with a sense and feeling of fin, hungring after Gods mercies in Christ. Mat. 9. 13. I came to call finners to repentance. Thus the Godly be finners.

Sommer ] A woman in the City which was a finner, Luke 7. 37. This may be taken in the notion wherein we find a une Toxos E ¿θνων, Gal. 2. 15. Sinners of the Gentiler, and fo fignifies no more than a Gentile woman: Thus the word feemeth to fignifie, ch. 6. 32, 34. comp. with Mat. 5, 46. or, seeing Publicans and Harlots are put together, Mat. 21, 32. which

feems to refer to the baseness and unworthiness of those two infamous callings, auapronds sinner, as it is of affinity of fignification, with these, may perhaps signifie one that had been a whore that vice or trade of profitute whores, being among the Gentiles foordinary. And so this woman, if she were a whore, was either a Gentile also; or because guilty of that Gentile sin, called by this common name of Gentiles, άμας πολός, a sinner. But whofoever the was, it was not Mary Magdalen ( which our Author

proveth at large. ) Dr. Ham. Annot. b. To be a finner to one ? To be guilty as a violator of his faith and promise, and to be punished accordingly, Gen. 43.9.

Sinners of the Bentiles | Such as from their Progenitors and birth were ftrangers from God his Covenant, being not born of Gods people, but of Aliens from the Common-wealth ( or Church ) of Israel: as all the Gentiles were before the Refurrection of our Lord : Otherwife, even the Jews were born in fin, and by nature the children of Gods wrath, as well as others, Gal. 2. 15. Not finners of the Gentiles.

Sinners in the light of the Lord | Such as fin openly declaring their fins impudently, without any reverence of Divine Majesty, or of men in earth, Gen.23.13. They were great sinners in the sight of the Lord. Thus Tremelius reads it. See Gen. 6.11. Corrupt in the fight of God; that is, impudent 6 offenders

Sing 7 And my fins, Pfal. 69.5. Heb. guiltiness, marg.

Colonie fins | To affure a repentant finner forgive ness by applying the promises of mercy in the publick Minifiry, Mat. 16. 19. Whatfoever thon shalt loofe, &c. The Papills do build their Indulgences upon this Loofing, and their Tyranny on binding.

Sten, or mount Sten ] An Hill in the City of ferusalem
whereupon the Temple was built. Earthly Sion, as a type and figure of another Sion, Pfal. 125.1. Sion was the name of an high mountain in Terusalem, on the top whereof was a strong Fore which the Heathen Jebustes kept by force from Israel until Dawhich the receipter seep toy force from I frael until David's days, Josh. 15.63. 2 Sam. 5 6.7. but he took it from them, fortified, and called it David's City, 1 Chr. 17.45.77. Near unto this was Mount Moviab, whereon Solomon did build the Temple, 2 Chr.3.1. Whereupon fordalem was called the Holy City, Nefar.1. B [fa.51.1. & 48.2. Mat.4.5. and Sion is named the Lords holy mountain, which he loved, and where he would dwell, and from which the Law should come forth; therefore was it a figure of Christ his Church, Joel 3.17. Psal.78.60

6 1[a.2.3. P[al. 132. 3.14. 6 2. The visible Church of God here on earth, P[al. 51. 20. Be favourable to Sion, & 129.5. As many as bear ill will to Sion. Before the coming of Christ, the visible Church was only among the lews, and was fignified by Sion as the most excel-· lent place : where the Ifraelitish Church did use to assemble to

worship God, Isa. 29.28.

'3. The Celestial City, heavenly Sion, most excellent for glory, and permanent for stableness, like to a Mountain which is high and firm, Rev. 14.1.

4. The company of believers here on earth, of what Country foever, Joel 2.22.

\* To loever, joet 2.22.

\* Doughier of \* 20 ten ] The Church which was wont to be affembled in the Temple built upon Mount Sion, Job 12.15.

2. The woman which dwelt in Jerusalem, where Mount Sion was feated, whether fingle or married, Ifa. 2. 16.

Siphmoth ] A place, I Sam.30.28. Sipai ] A threshold, a mater-pot, a filver cup; or, an end, 2 Sam.21.18. 1 Chr.20.4.

Sir A term of reverence given to teachers, and men of authority and wealth, Joh. 12. 21. Sir, we would fain see Jesus.
Thus Sarah called Abraham, Sir, or Lord, 1 Pet. 3.5.

Siriah ] 2 Sam 3.26. The Well of Siria, was fituate on the North of Hebren, Annot.

\*Spries ] Perilious places in the Sea, like unto whirl-pools,
Ads 27.17. Fearing left they should have faln into Syrtes.

\$\mathbb{B}\_{\text{itamat}} A \text{ house}; or, \text{ mallow of waters, or a most of wa-

ters, 1 Chr. 2.40. Sifara ] Seeing a Swallow, or moth, or horse, Ezra 2.53. Neh.7.55.

Difera The fame, Judg.4.2.

Siffer ] A Daughter of the same Father, so was Mary to Martha and Lazarus, Joh. II. I. And her Sifter Martha. A Sifter by nature.

Note. See Gen. 26.7. A Sifter fignifies a Neece, as a Nephew is meant by a Brother. See Gen. 13.8. & 20. 2,12. She was not Ahrabam's natural Sifter, nor of half bloud, as some do think, but his Brother Haran's Daughter, Sifter unto Lot, called also Iscab, Sifter unto Milcab, Gen. 11.29.

2. A Kinfwoman, fo was Sarab to Abraham, Gen. 12.10. Say thou art my Sifter. Alfo, Mat. 13.59. His Sifters are they not with " us? A Sifter by Affinity and Confanguinity.

3. Every true Christian that doth the will of God, Mat. 12.50. He that doth the will of my Father is my Brother and Si-

fter. A Sister by profession, 1 Cor.9.5. One of the same Re-

4. Any thing that is dear unto us, and to which we are

rearly owned in love and affection, Prov. 7.4. Say unto wildom, Toou art my Sifter. A Sifter by affection of love.

5. The Church, to be gathered out of the Gentiles, Cant. 8.8. We have a little Sifter. A Sifter by spiritual union with Christ, Sifter is taken in an evil sense for those that are alike wicked-

ly given, Ezek. 16.45,48,49,50,5 5,56,61.

5 fire | The Church of Christ, being by grace of new birth,
born of God, and thereby become flesh of his flesh, and bone of his bone; in which regard she is called his Sifter, Cant.4.10. My Sifter, my Spoule. The Church of Christ, is every way royal; the Daughter of a King, the Sifter of a King; Therefore we are all spiritual Kings, because we are Christians. Sibs. So he calleth her out of his love in respect of her adoption and regeneration (being born of God ) and of her fanctification; as it is written, Heb.2.12. Mat. 12.50. Ayn [w.

The Church is Christs Sifter by reason of his Incarnation.

' 2 Sifter a moman A Sifter a wife, 1 Cor. 9.4. The word Woman being placed after a Sifter ( as it is in all Greek Copies and the Syrian Paraphrase) mult fignifie a Wife, or else there were in the Apostles speech an absurdity.

Ant to take a Wife to ber Differ 7 Not to take one Wife to another, or nor to have at once two Wives. This sentence condemneth Bigamy, and Polygamy, having two or more Wives together, Lev. 18.18. Neither halt thou take a Wife to her Sifter to TIPY her.

or view not.

'That it is the true meaning of these words, (as I have rendered it) may appear by these following reasons.

'I. Because marriage with our Wives Sister is by proportion.

forbid in v. 16. of this chap.

'2. To wrest the reasons added here unto any purpose save Monogamy, or having one woman for Wife at once, were violence to the Text.

63. Because elsewhere in some other place the second Wife ( when the first was living ) is termed a Vexer or Provoker, (angens seu amula) 1 Sam. 1.6.

4. If having of more Wives than one at once, be not prohibited in this Text, it should be no where in Scripture forbid, fave to the King. Deut. 17.16.

Laftly, Chrift, Mat. 19. 5. Paul, 1 Cor. 6. 16. & 7.1. Alfo Mal 2.15. & Chalde Paraph. on Ruth 4.6. be most faithful In-

terpreters of this Law. to fit 7 To rest after labour, Joh. 4.6. Jesus being weary (ate thus upon the well.

2. To have dominion and rule ( whereof fitting is a token) Mat. 19.28. And fit upon feats, and judge the twelve Tribes of Ifrael. Rev. 20 4.

Sit | Is a gesture Common, and Sacred, or Religious.

Common, as in rest, Gen. 18. 11. & 19.1. Exod. 2.15. Joh. 4.6. At Table, Gen. 37.25. 1 Sam. 20.24. Mat. 9. 10. In judgment, Ruth 4.1,2. Exod. 18.13. Acts 6.15. & 25.17. On the throne, I Kings 2.12, 19. & 16.11. Eft. 1.2. In fadness and grief, Ezra 9.1.4. Job 2.8.13. In teaching, Mat. 23. 2. & 26.55. Luke 4.20. and hearing, Luke 10.39. Acts 13.14.

Religious, as at prayer, 2 Sam. 7:18. I Chr. 17. 16. In humiliation, Judg. 20. 26. Neh. 1.4. Jonah 3.6. In receiving of the Saspir) 1 To company with, Pal. 26.5. To abide, remain, or flay, 2 Kings, 2.3. To ride, Acts 8. 28.

Sit in darknejs, Luke 1.79. To be in an uncomfortable con-

dition bodily. Bernard. Sit down, 1 Sam. 16.11. Heb. round, marg.

"To fit in the buff ] To fall from high efface and degree, to the lowest and poorest condition, Isa.47.1. Come down and at in the duft.

Sit among the Elders, Pro. 3 1.23. Be a Magistrate, Bernard. Sit in the gate, Pfal.69.12. Be a Magistrate, Idem.

"To be a co-partner and fellow of Gods foveraignty and

power, Eph. 1.20.

· Co first the right band of God To partake with God, in the fulness of his Glory, Majesty and Rule, over all Creatures,

as Chrift only doth, Pfal. 110.1. Eph. 1.20. And fet bim at bis right hand in heavenly places.
Christ as touching his divine effence and majesty is in Hea-

ven, but not locally that up and enclosed there, only because it is there most eminent and apparent; whereas his humanity is in heaven, as in the proper place, so as he is not here in earth; else were his body an imaginary, and no true body, which still holdeth natural properties ( though it have cast off natural . infirmities) and then his ascension were a Fiction, and no true and real Action.

Xxx

2. To have part in the bleffedness and glory of heaven, with God, by his free mercy, Mar. 20.23. To fit on my right . hand fhall, &c. Mat. 25. 22. To them on the right hand.

3. To continue, dwell, and abide, Pfal. 2. 4. & 132. 14.

4. To company, and have familiarity with one, Pfal. 26.

Sit in heavenly places, Eph. 2.6. To be possessed of heaven, where many places be for the Elect, where they be now in their head Chrift, and shall be hereafter in their own persons. Bernard. To fit fiell, Ruth 3.18. To be at reft and quiet, Idem.

To fir in the Eemple of 600 ] To rule and command in the Confcience or the Church, where God alone ought to fit as chief Ruler, 2 Thef. 2.4. He fits as God in the Temple of

" To fit upon the thione ] To be endowed with spiritual Majesty, such as belongs to him who is King and Judg of the World, Rev.4.2. A Throne was fet in heaven, and one fate upon it. This is spoken for our understanding after the custom of worldly Kings, who by fitting in thrones, declare their Maje-Ify to the people.

Cofit withme | Rev. 3. 21. To reign with me in grace here, in glory hereafter, Rom. 5.21. & 8.17. 2 Tim. 2.12. Mat. 19.24. Chap 4 4, & 5.10. & 20.4,6. & 22.5. Annot.

Sitting place, 2 Chron. 9.18. Hebr. on the place of the seat.

Sith ] Seeing, for that, because, Jer. 23.38.

Strnah ] Harred, spitefulness, as Ezek. in the former verse fignifies contention or ftrife, Gen. 26.20. Of this word the Devil hath his name Satan.

Struate ] Stood, 1 Sam. 14.5. Placed, built, Ezek. 27. 3.

Situation ] Coast, or Climate, Psal. 48.2. Ayriw. Siban ] The name of the third month, which in part an-

fwers to our May, Eft. 8.9. mir 7 Spoken of,

1. In unites, and applied unto boards, Exod.26.22. Branches, Ib.25.32. Brethren, Acts 11.12. Cakes, Lev.26.4. Cities, Josh. 15.59. Cubits, 1 Sam. 17.4. Curtains, Exod. 26.9. Daughters, 15.39. CHOIGE, 10411.17.4. CHITCHIS, EXOG. 20.9. Daughters, 1 Chro.4.27. Days, Exod.2.0.9. Fingers, 2 Sam.21.20. Lambs, Ezek. 46.6. Levites, 1 Chron. 26. 17. Meafures, Ruch 3. 15. Names, Exod.28.10. Paces, 2 Sam.6.33. Sheep, Neh.6.48. Sons, Gen.30.20. Steps, 1 Kings 10.19. Things, Prov.6.16. Times, 2 Kings 13.19. Toes, 1 Chr.20.6. Troubles, Job.5.19. Wagons, Num.7.2. Water-pots, Joh 2.6. Wings, Ifa.6.2. Years, Gen. 16. 16. Exod. 21.2.

2. In Hundreds, and applied unto Chariots, Exod. 14.2. Children of Bani, Bebai, Binnui, &c. Ezra 20.10. Neh.7.15,16. Danites, 1 Chr. 12.35. Furlongs, Rev. 14.20. Males, Num. 3.28. Men, Judg 3 3 1. Oxen, 2 Chr. 29.33. Sheep, Num. 3 1.37. Shekels of Iron, 1 Sam. 17-7. Of Gold, 1 Kings 10.16. Sons, 1 Chr. 7.2. Strangers, 2 Chr. 2.17. Talents, 2 Chr. 3.8. Tribes of God, Num. 1.27. Of Judah, Ib. 27. Years, Gen. 7.6.11.

3. In Thousands, and applied unto Asses, Ezra. 2.67. Camels. Job 42. 12. Camp of Judah, Num. 2.9. Children of Judah, 1 Chr.12.24. Horfemen, 1 Sam.13.5. Males of the family of Merari, Num.3.34. Officers, and Judges, 1 Chr.23.4. Pieces of

gold, 2 Kings 5.5. 4. In Hundred thousands, and applied unto men, Exod. 12.37.

Foot-men, Num. 11.21. Sheep. Ib.31.32.
Sir bunded theestore and ir ] That number which fhall arise from the letters of the name of the Beast being 'numbred, Rev. 13.18. And his number is fix hundred threescore and fix. The reason why the name of the Beast is set down myflically, and nor plainly ( yet so plainly as the wisdom of man may count it ) was because it had been dangerous at that time when the Roman Empire, which was this Beaft, flourished, to have published it, and openly laid it forth. Therefore to avoid unnecessary offence, as also, that worldlings which must fulfill this prophesie, might not see it; for these causes the name is obscurely put down. See the word Number.

Sir troubles ? Sundry and many afflictions, from all which God will deliver the upright man, Job 5.19. He shall

deliver thee in fix troubles.

Dir mings 7 Rev.4.8. These Beafts are described full of eyes, having also Ex wines about, and those full of eyes within, So many eyes to fer forth the multitude of sharp fighted men, and full of knowledge of the mysteries of God, such as are in the Beafts that is, the Church, which the beafts do represent. The wings do fignific agility and alacrity, to put in execution the commandments of God. The wings full of eyes, zeal joyned with knowledge and faith. Leighs Annor.

To shew how ready Gods Ministers ought to be to help every man committed to their charge, for the wings are just so many as the Elders. See Ma.6.2. Annot.

stricoze ] Spoken of in units, and applied unto Talents of, gold, I Kings 9. 14. In thoulands, and applied unto Children, Ionah 4. 11.

Dirt, or Sirth | Spoken of, and applied unto Ammiel, Chr. 26.5. Angel, Rev. 9.13. Atthai, 1 Chro. 12.11. Curtain, Exod. 29. 9. Day, Gen. 1.31. Hanun, Neh. 3.30. Hour, Mar. 15. 33. Jehohanon, 1 Chron. 26. 3. Ira, Ibid. 27. 9. Ithream. 2 Sam. 3.5. Lot, John. 19.32. Month, Ezek. 8.1. Ozem, 1 Chr. 2.15. Part of an Ephah, Ezek.45.13. Of an Hin, Ibid.4.11. Sardius, Rev. 21. 20. Seal, Ibid.6.12. Son, Gen. 30.19. Year,

Strteen ] Spoken of in units, and applied to Chief men, Chron.24.4. Cities, Josh. 15.41. Daughters, 2 Chro. 13.21. Sockets, Exod. 26, 25. Sons, 1 Chro. 4.27. Souls, Gen. 46, 18. fears, 2 Kings 12.10. In thousands, of persons, Num. 31.40. Shekels, Ibid. 52.

\$ ifteenth B + p 7 2 Chr. 29.17. Lot, 1 Chr. 24.14. Strep ] Spoken of He-goats, Lambs, Rams, Num. 7. 88. Souls, Gen. 46. 26. Years, Lev. 27.2.

\$132 | Measure, Exod. 36.9,15.

Shall ] Lev. 13.30. in Heb. Nethek, which is a name peculiar to the Leprie on the head or beard, not on other places, and it hath the name of breaking or plucking up. And so the Greek,

also nameth it Thrausma, a broken sore. Aynsw.

Shar ] To terrifie. Job. 7.14.

Sharlet ] A colour so named, Gen. 28.23. Costly raiment, Sam. 1.24. The die of it keeping its colour, Ifa. 1.18.

Scariet coloured beaft | Rev. 17.3. The Roman, or French. or German Emperour fet up by the Pope; or, as fome, the Pope, who upholdeth Popish Rome. And the Beast is said to be Scar-

1. To fhew the pride of these Romish Idolaters, who would go like Kings and great Commanders, and rich Personages, Nah. 2.3. 2.Sam. 1.24. Mar. 27.28,29, 31.

2. To shew their cruelty, that were as it were died with the bloud of Gods faints, ver. 6. Chap. 18.24. Annote:

bloud of Gods faints, ver.6. Chap. 18.24. Annot?

\$\int \text{Shie} \] The heaven, Job 37.18. Heb. 11.12. The Clouds,
Pfal. 18.11. Pfal. 77.17. Ifa. 45.8.

\$\int \text{Shift} \] is great knowledge and experience in any Science
or Art, Exod. 31.3. & 35.31.1 Chr. 22.15. & 28.21.

\$\int \text{Shift} \] if in that hath been trained up, and exercifed
about any thing, or extraordinarily so made. It's applied unto such as were expert and cunning in cutting timber, 2 Chron.2.8. Destroying, Ezek. 21.31. Graving, 2 Chron.2.7. Hewing Limber, 1 Kings 5.9. Lamenting, Amos 5.16. Mufical inftruments, 2 Chr.; 4.12. Any manner of fervice, 1 Chr. 48.21. Singing, 1 Chro. 15.22. War, Ibid. 5.18. Wildom, knowledge, and understanding, Dan.1.4. Working in gold and silver, 🛷 2 Chron.2.14.

Briful p Play skilfully, Pfal. 23.2. or do well playing, that s, make good musich or melody. So I Sam. 16.17,18. Ila.23.16. And this melody we are now willed to make to the Lord in our

hearts, Eph.5.19. Aynfw.
Sinfulnes | Guided them by the skilfulnes of his band, Pfal. 78.72. Or discretions of his hands, or prudences of his palms, that s, with most prudent and discreet administration managed he them, figuring Christ herein, who is called David, and the great and good Pastor of his flock, Ezek. 34. 23. Joh. 10. 11. Heb. 13.20. Aynsw.

\$ kin The outward covering of the flesh, Lev. 12.2. 70b 10.11. The body, Job 16.15. For the colour or hew, Jer. 13.23. Any

The body, Job 16.15. For the colour or new, Jer. 13.23. Any thing that is dear unto us, Mic. 3.2.3.

Shin for shin Job 2.4. Any skin for his own; outward things that concern nor his own body, are too light to try him withal. A proverbial speech, signifying that Job cared not for the loss of Cattel, nor Servants, nor Children, so he might keep his own skin whole, his own life was dearest to him. He could well be content they might all perish, so he might escape. Or, skin for skin, 2 Kings 4.5. He will give the skins of all that belong to him, rather than be hurt himself. So some understand, Job 1.16. Grace for grace, that is, grace upon grace, abundance of

My bones cleave to my skin, Pfal. 102.5. or flesh, marg. Ship ] To leap and dance, a fign of joy, and chearfulness, Pfal. 29.6. & 114. 4. Cant. 2.8.

thip 7 To make speed or haste, with a chearful and ready disposition, Cant. 2.8. Thou skippest for joy, Jer. 48.27. or thou shakest thy self, or movest thy self; or, as some, thou shakest the head at him, by way of insultation and derision, Psal. 22.7. Lant. 1.8. Or because of that which thou hast spoken, thou shalt wander, or be led captive. Annot.

Shipping upon the Btils ] Cant. 2.8. See Hill. Shirt ] The outermost part of the garment, 1 Sam. 15.27.

A covering or mantle, Ruth 3.9. That which is open and manifest, Lam. 1.9. Filthiness, Nah. 3.3. The marriage-bed, Deut 27.20. Covering of shame and filthiness. Ezek. 16.8.

Bhtt: ] Ezek.5. 2. Heb. wings, marg.
Bhtti ] The brain-pan, nearing, quasi negro-, an belmet, or bead-piece, as which it doch refemble, Mar. 27.33. Mar.

" Slack ] One that lingreth and puts off to do a thing, beyond the appointed and due time, 2 Pet.3.9. God is not flack; that is, he is not one that neglecteth his featon, to come later than he should. God is not such a slack one.

Diach ] He becometh poor that dealeth with a flack hand, Prov. 10.4. or, a poor man makes a deceitful weight (as Mercerus translateth) or a deceitful weight makes a poor man. And certain it is, that as poverty makes many a one fraudulent (Prov. 20. 10.) that otherwife would be honeft, fo fraudulent dealing is the undoing of many, who by truth and honefty might have thrived better. Annot.

Disca To fail, delay, defer, linger, be flow, Deut.23.21. Slack not thy riding for me, 2 Kings 4.24. Heb. restrain not for

me to ride, marg. Zeph. 3.16. or faint, marg. Dlackneis | Delaying, deferring, lingring, 2 Pet.3.9. They are not flack that are long ere they come, but they that come not at their due and appointed time. God puts not off his coming one hour beyond the fet time, Heb. 10.37. Annot.

Blata Corporally, by having their lives taken away any way, whether by War or otherwise, they are brought to death and deftruction, Gen. 24. 27. Num. 19.16. Deut. 1. 4. 1 Sam. 21.8.

Pfal.52.2. Prov.7.26.

Spiritually, as Eph. 2. 16. Having flain the enmity thereby; that is, by his Death and Passion upon the Cross, having taken away
(as a man slain hath his life taken from him) the cause of enmity both between God and us, which is fin, and between the Few and Gentile, which was the Ceremonial Law, being the partition Wall between us. Bernard. 1 Cor.5.7. Sacrificed in the Text is rendred by flain, in the marg.

Slander Jisa malicious defamation of a man behind his back. It is condemned, Lev. 19, 16, Pfal. 50.20, Ezek, 22.9, Rom. 1.29. It raifeth from hatred and envy; for back-biters flander others, either because they hate them as their enemies, or envy them as their betters. In both respects it is recthe Tongue of fuch is worthily faid to be fet on five from hell, Jam.3, and is compared to a Eow, a Sword, a Razor, an A(pe; for those who smite with their Tongue they bend it, as it were a bow of lies, Jer.9.3. out of which they shoot bitter words, as Arbow of lies, Jer. 9.3. out of which they shoot bitter words, as Arrows, Plance. & 6.4.3.4. wherewith they shoot at the upright in secret, they shoot at him suddenly, and fear not; they what their tongue life a sword, Prov. 12.18. and pronounce words like a piecing sword; yea, their words are swords, Plance. It is like a sharp razor, and the poyson of Asps is under their lips, Plance. The summy such full of deadly posson, Jam. 3, 6.8. No sin maketh a man so like the Devil as this, for from hence he hath his name AckBox G, which is a common name to him, with all

The way to avoid this fin, is,

1. To fly curiofity in other mens affairs, security, neglecting our own, 1 Pet.4.15. 1 Tim.5.13.

2. To be conversant in judging our selves.

3. To observe our own ways, and to keep our mouth as it were with a bridle, Pfal.39.1. and because we cannot do it our felves, to pray to God to do it for us, Pfal. 141.2.

Dinnoer ] By bringing up a flander, Num. 14.36. Evil report, or defamation The Gr. translate evil words, the Chald, an evil name. Aynfor.

The flander of many, Pfal. 31.13. The infamy of many, or the

defamation (the ill report ) of mighty men. Idem.

\*To flamer or aile and give out an evil report of others, to their reproach, Pfal. 15.3. He that flandereth not with his tongue. Pfal. 15.20. One may flander his Neighbour in fpeaking the truth of him, if it be done with a mind to difgrace and hurt his name by discovering his faults.

Solander ] Thou flandereft, Pfal. 50.20. Giveft ill report, or infamy, offensive, scandalous speech. Idem.

tamy, orientive, teandatous specetic taem.

Stinubeter ] I Tim. 3. II. A falle accuser, as the Original word stages, of is rendred in Tit. 2.2. or a Makebate, as it is there in the marg. In plain terms, a devil. This name being by way of excellency ascribed to Satan, the Prince of Hell-bounds. So that for women ( for men too ) not to be flanderers, is all one with they must not be devils. To carry slander is the work of the devil. See Leigh Crit. Sac.

Slandereth his neighbour, Pfal. 101.5. Hurteth with tougue his fellow friend; that is, that traduceth, or ( as the Hebr. phrase is ) betongueth. Hereupon a man of tongue is for a Pratler, or

Calumniator, Pfal. 740.12. The Chald. Par. be that fpeaketh with a third ( or threefold ) tongue against his neighbour : meaning a back-biter or calumniator, who is faid of the Hebr. Doctors to have a threefold toneue, because he hurteth three therewith; both himfelf by his fin; and his neighbour, whom he backbitteth; and the receiver of his tale whom he corrupteth. Annim.

Stannerouffe reported | Rom. 2.8. Baaronuguueda, fiandered, blashemed, defamed, wrongfully blamed, evil spoken of.

Diane I There were two sorts of Slaves. Slaves bought with

money, and Slaves born in the house. Annot. on Jer. 2. 14. In Rev. 18. 13. they are called Souara, bodies, because ( as Epiphanius observes ) their Masters commandments reach on-

ly to their bodies. Dlaughter | Put for, I. Defiruction by the fword, Judg. I 1.

32.1 Sam.4.10. 2. To be killed for meat, as Sheep, Pfal.44.22. and Oxen,

Prov.7.22. Jer.11.16.

3. Death, and killing, Acts 9.1.
4. The flain beafts for Sacrifices, Jam.5.5.

2. To bring to ruine, Prov.1.32. To vex and torment, Job 2. To oring to ruine, 100.1.32. 10 vex and to inicia, 100.
7.2. To hate and envy, 1 Joh.3.15. To bite deadly, fo as death followeth, Job 20.16. To afflict, and heavily purish, Pfal.78.34. To condemn and convince one to be guilty of death eternal. by reason of fin, Rom.7.11. In this respect the Law is called a killing Letter, to deceive, and by deceiving to bring into great fear and despair, Ezek. 13.19,22. To explate and take away fin by the bloud of Christ, Eph.2.16.

Diap may be confidered with relation unto the Creatures,

whether unreasonable, both in the water, Psal. 105.29. and on the Land; and both the wild, I Sam. 17.28,2 Sam. 23.10. and tame; and this, both for common and facred uses; common, as Gen. 43. 16. Slay, Heb. kill a killing, marg. Ifa. 12.13. facred, as Exod. 29.19. Lev. 1.6. & 4.29.33. & 14.13. or reasonable, Men, Women, Children. And that both by God, Exod. 12.12. Pfal. 78.31. by his Angel, 2 Kings 9.35. by themselves, 1 Sam. 31.4. by others, and that both in the time of war, Num. 21.7. Judg. 1.4. & 3.29. whether with the Sword, Judg. 4. 15, 16. & 18.27. or other inftruments of death, as Judg. 15.12. Sam. 1.22. Hol. 2.3. and in the time of peace, whether lawfully; as Num. 25.19, 21. or unlawfully; and that either fraudulently, Gen. 24. 25, 26. 2 Sam. 3.30. or forcibly, 2 Sam.21.1. So some have been slain by being flored, Acts 22,20. as others by divers other wavs. See Heb. 1 1.27.

. To flap a flaughter, or to mill beaffs ] Either to offer Sa-

\* The flap a flaughtet, or to kill beaffs ] Either to offer Saccifices, or to make a feaft, which is the general meaning of this phrase, as Gen. 31.54. 1 Kings 1.9. Num. 2.40.

Shaper ] Man-flayer, Num. 35.11. He who killeth another unawares, Josh. 20.3.

\* Erep ] The binding of the senses, to give the body rest after labour, Est. 6.11. His step went from bim. Pfal. 3.5. 1 step, and rose again. Pfal. 4.8. This is a natural sleep, which is the senses the body in the bod.

rest of the body in the bed. 2. Sin, ruling and over-ruling in mens hearts, which makes the foul fecure and fenfeless of God, as if it were afleep.Rom. 13.11. It is now time we should arise from sleep. Epla 5.14. Awake thou that fleepest. This is spiritual sleep, which is the rest of the

foul in fin. 6 3. Negligence and carelefness, more or less, Mat. 13.25. while men flept. Mat. 255. While they flept. This is also the fleep of the Christian foul, overtaken with some security, through abundance of peace and pleasures. It is a sleep of ease, secu-

rity, and properity.
Death, or dissolution of the soul from the body, Dan. 12.2. Acts 7.60. & 13.36. Joh. 11. 11, 14. 1 Cor. 11.30. 1 Thef. 4.14. And some sleep. This is mortal sleep, the rest of the body in the grave. It fignifies quietness and rest of mind, void of carking care. Pfal. 127.2.

Sleep. Tranquillity and quietness in prosperity, Psal. 127. 2. Ezek.34.25. contempt and neglect in time of affliction.

It is spoken by way of derision of the Idols of Baal, I Kings 18. 28. and of God, who feems to fleep, neglecting to hear the prayers of his fervants, and delaying to help them, Pfal.44.24. 278.64.

It is put for confidence and fecurity, by reason of the protection of God. Pfal.4.8. & 3.5.

Seep Deut.3.1.16. Heb. lie down, marg. To take bodily reft, Joh.11.12. To be buried, and lie in the grave. Joh.7.21. To be flothful, carelefs, and negligent, Prov.10.5. Mat.13.25. To be dead, Joh.11.11. To live in blindnefs, Eph.5.14.

Could not sleep, Est. 1.6. sleep fied away, marg.

Sleep A flumber, or half a sleep.

A fpiritual flumber and drowfiness in the mind and heart, touching heavenly thiigs, Cant. 5.2. I fleep, but my heart

Sleep is the reft or ceasing of the creature from the use of the

outward senses, and from action. It is caused by vapours in the head that arise from meat, drink, &c. which stop the pasfages of the spirits, and bind the senses. This sleep, as it is a refreshing, is sometime used in a good sense, for the repose and rest that the faithful have in God, Psal. 2.5. & 4.8. Prov. 3.24. But more often it fignifieth the neglect of holy duties, and a finful kind of life, I[a.56.10. Rom. 13. 11. 1 Thef.5.6.7. and this fleep is caused sometimes through forrow, Luke 22.45. flomerime through weariness, Isa, 5.27. sometime through statistics, and then it causeth spiritual beggary, Prov. 19. 15. & 20. 13. The Spouse here having eaten and drunk largely of the blefings of Chrift, beginneth to remit her zeal and neglect the works of faith and love, wanting the presence of her beloved, and being pressed with the remnants of the flesh, so she gave place to carnal ease and security, occasioned further hereunto by the time, the night; and by the weather, which was rain; that is, by ignorance and errour prevailing, and by the opposition, and persecution of enemies.

We must not conceive this sleep to be that dead sleep all men are in by nature, nor to be that judicial fleep, that spirit of flumber which is a further degree of that natural fleep, to which God giveth up some as a seal of their desperate condition; but here is meant that fleep that ariseth out of the remainder of corruption unsubdued, and now is here in the Church prevailing over the better part. In fleep the preciousest thing men carry about them, is taken away without refistance, and there is no danger but a man in fleep is exposed unto. And it is so in spiritual seepiness. Men suffer the profession of the rruth to be wrung from them without much withstanding; and with letting fall their watch, let fall likewife (if not their grace, yet ) the exercise of their graces, and are in danger to be robbed of all. There is no tentation, no fin, no judgment, but a secure drowsie Christian is open for; which is the ground of so often inforcing watchfulness by the Spirit of God in the Scriptures, Siks. To ficep To reft.

' 2. To fin, and live securely.

3. To die. Thus men sleep, as before is shewed.

4. To be flow, and put off long to help one out of trou-ble Pfal.44.23. We, fleepest thou, O Lord? Thus God is said to

Dieeper 7 One that seemeth deprived of all sense and understanding, as who then slept when others were agast with the horror of present death, Jonah 1. 6.

Diepting ] Ifa. 56. 10. or dreaming, or taiking in their

Sleight of men ] The cunning and crastiness of corrupt · Teachers and Hereticks, like unto that fleight and cogging whereby Dice-players use to deceive such as they play with al, Eph. 4. 14. By the fleight of men. Mr. Beza judgeth that the Apostle here doth borrow his speech from Gamesters and Dice-players, yet he referreth it unto the uncertain cases, whereby both false Teachers, and their followers are unconstantly tossed, finding no stay for their mind to rest on: Like Boats toffed up and down with waves, and like to the uncertain casts at Dice, and doubtful event of Dice-plaiers, who are ever unfure what chance they shall have, or what will be the iffue of their game: Even fo unstable and restless are false Teachers.

Sieto 7 2 Kings 23,20. or facrificed, marg. 2 Chro. 32, 21. Hebr. made fall, marg.

\$31 De To make defection from God, and his truth, Jer. 8.5.

Hof.4.16.

2. To fall into great calamity, Deut. 32.35.

3. To lose hope and confidence, Psal.26.1. To miscarry. Pfal.37.31.

Signity Jer. 6.14. Heb. upon a slight, or slighted thing; which some interpret slighting, or making nothing of it. Others with some slight medicine, with words of falshood, saith the Chaldee, with faying, Peace, peace, which was a very light matter for

them to fay. Annot.

Stime ] A tough morter used in the building of walls, and for daubing, to keep out water, or hold in any liquor, Gen. 11.2. & 14.10. Exod.2.2

Sing ] A certain Instrument for throwing stones in the time of War, Judg. 20.15. I Sam. 17.40.50. Prov. 26.8. Hence sting-stones are put for all forts of Warlike Engines, Zech. 9.15. and to fling is put for to subdue, and destroy, 1 Sam. 27.29. Jer. 10. 18.

str.10.18.
Sing ] To throw of aft flones out of a fling, wherein fome of the Benjamites excelled, Judg.20.16.

Sling fienes | Such as are flung out of a fling, Job

Slingers ] 2 Kings 3.25. Engineers, who with fuch vioience forced stones against a Wall out of their Engines, as now Gunners shoot bullets. Annot,

" To flip To fail in some duty towards God, or our neigh-

S

bour, or our self, Psal. 72.2. My foot had wellnigh slipt, Also,
1. To stumble and fall. It is put for to fall into galamity, Sam.22.37. Pfal.18.37.

2. To commit a fault, Job. 12.5.

3. To fall off, Deut. 19.2.

4 To fin, Pfal. 28.16.

5. To forget, Heb.2.1.

6. To go away privately, 1 Sam. 19.10. Ditp ] That my footsteps flip not, Pfal. 17.5. Heb. be not moved.

Let them slip, Heb. 2.1. Gr. run out as leaking Vessels, marg. It stip ] is a Treeor Plant, Isa. 17.10. Stipperp ] is taken for that which is uncertain and unfia-

ble, Jer. 22.12. Pfal. 83.18. & 35.9.

Stipperp ] Jer. 23. 12. 01, as a very flippery may. Hebr. flipperinesses. The word fignifies sometimes smoothnesses ( for in the singular it is not read ) and so it is used for flatteries, Dan. 11. 21,34. And because smooth things are commonly slippery;

hence it is that it cometh also to fignifie suppriness. Annot.

Diethem One that is idle and lazy. The properties of such

1. They are unprofitable, Mat. 15.26,30.

2. Void of understanding, Prov. 24.30.

They are wasters, Prov. 18.9.

The effects are, 1. Such are under tribute, Prov. 12.24.

2. They obtain nothing, Prov. 13.4. but come to great want,

3. They enjoy not that which they catch, Prov 12.27.& 21. 25. & 20.4.

4. His very defires kill him. Prov. 21. 25.

Diothfuine B By much flathfuines the building decayeth, Eccl. 10.14. As a State or Kingdom is compared to a house, and Princes are compared unto the Masters of the Family; fo mis-government is compared unto carelesness in an House-keeper, or Steward, that doth not in time prevent those ruines in an house, which a few breaches uncured will quickly draw after them which to shew the greatness of it, is called in the dual number, double flothfulness, or the flothfuiness of both hands. Annot

Diam Jis spoken, 1. of the Speech, when it is not ready, but stammering, Exod 4.10.

2. It is taken for Idleness, Tit. 1.12.

3. For patience, Prov. 14.29. Jam. 1.19.

4. It is applied to the Heart, and it fignifieth the hardness and unreadiness of it to believe, Luke 24.25.

Slow to anger ] One loth to punish, deferring his ven-

geance, Pfal. 103.8. The Lord is flow to anger.

Diowip ] Had sailed flowly, Acts 27.7. Made but small progress, but a little way.

Diuce Isa.19.10. Sluces, or dams; so some render it, as from a Verb that fignifics to (but, or flop up, Gen. S.2. P[al. 107. 42. Others, for bire, or gain, as the word is very commonly used. Jon. 1.3. Mal. 3.5. Annot.

' Singgard one that is idle, loving ease and bodily rest, Prov. 6.6. Go to the Pilmire, O Sluggard.

c 2. One that is careless and negligent in the duties of godlifs, Prov. 23. 13. The Sluggard faith, There is a Lion in the

Stumber ] is 1. spoken of God negatively, Pfal. 121.3. and it fignifieth his carefulness of his children.

2. To Man; and it is,

1. To fleep and take rest, Psal. 132.4.

2. For carelesness and negligence, lsa.56.10. Nah.2.18.

3. For delay, 2 Pet.2.3. Spirit of flumber ] is a profound drowfineis, depriving one of all fense and feeling. It is a habit of the foul, whereby it is so given to fin that it cannot be reduced to a better estate:

It is twofold. 1. In the godly, by reason of the remnant of corruption in them, Mat. 25. The wife Virgins flumbered as well as the foolish.

2. In the wicked, who are in a more deep fleep, that they cannot be awaked, having their hearts frozen in the cold dregs of their fins, Jer. 48. 11. Zeph. 1. 12. Rom. 11.8. Ifa, 20.10.

> S M

Small Referred to quantity, is little, Exod. 16. 14. to umber, it is few, Ifa. 1 9. & 16.14.

It is put for no moment, Gen.30.15. Exod.18.26.

2. For still and low, I Kings 19.12. 3. For weak, 2 Kings 19.26.

4. Contemptible, Plal.119. 141.

5. Short, Isa 54.7.
6. For affliction and trouble, Zech. 4.10.

Emali 7

Small Prov. 24.10. Heb. narrow, marg.

Small States | True believers, being yet but young and weak in faith, and in the fruits thereof, Cant. 2.14. For eur Vines have (mall Graces.

mail and great ] Persons of all ages, stature, and degree Rev. 20. 21. And I faw the dead, great and small, &c.

Small of power, Ia. 27.27. Heb. Short of hand, marg.

mart Prov. 11. 15. Shall smart for it, Heb. Shall be sore

broken, or be broken by breaking; that is, broken to shivers, as an earthen pot with a fall: And we call it breaking when men are undone. Annot.

mell | For the fense of fmelling, Pfal. 115.6.

2. For the favour of any thing, Cant.4.11.

3. Acceptable, Lev. 26. 31. Phil.4. 18. Gen. 3. 21. Ephef.

4. The natural power and virtue, Dan. 3.26.

shell 7 The sweet savour of Christ ( like to the smell of precious Spikenard) greatly delighting the Church therewith, Cant. 1.1 1. My Spikenard gave the smell thereof.

" To accept and take favourably, Gen. 8.23. God

finelled a savour of rest.

Comme To strike one with the hand, or with a rod. Mat. 26. 27. They smote him with a red. And to chastise, Jer. 5.3. ' Ifa.4.25.

2. To witness foul grief and forrow for fin, Jer 31-19. And Ephraim (mote his thigh.

3. To Kill, Gen. 32.11. Lest he will come to smite me, Gen. 14.5,17. & Exod. 2. 12. It fignifieth to oppress Tyrant-like,

Ha.10.20,4.

It is also put for, to subdue, 2 Kings 13.27,28. To hurt and annoy, Pfal. 121. 6. To reprove, Pfal. 141. 5. Prov. 19.25.

To use cruelty, Isa. 58. 4. & 10. 20. 24. To destroy, Exod. 12.12, 13. To oppress, Ha. 58. 4. To slander and backbire, To half the Fred 22. To April With difesses. jer. 18.18. To blaff, Exod. 93.1.32. To afflict and backone, jer. 18.18. To blaff, Exod. 93.1.32. To afflict with diseases, 1 Sam. 5. 12. To be grieved and fore afflicted, Pfal. 102. 4.

Ifa. 53.4.

"To finite with blinancis To firike and plague men with darkness, not of the bodily eyes only, but of mind, so troubling their wits, and dazling their fight, Gen. 19.11. And . he fmote them with blind-ofc

mite ] They ( the Watchmen ) smote me, Cant. 5.7. smiting is not only with the hand, or other like instrument, but with the tongue, Jer. 18.18. and generally to smite is to afflict by what means soever, Isa.53.4. Pfal.69.27. Here the Watchmen are more injurious than in Chap. 3. neither enquireth she of these for her Beloved; but being by them found out by the common course, is smitten and wounded as an evil doer, judged as a dishonest woman, whose feet would not abide in her house, no not by night, is rebuked, censured, &c. Aynfw.

Those that should have been defensive, prove most offensive. They smore the Church, and wounded her many ways, as with their ill and scandalous life, and somtime with corrupt doctrine, and other whiles with bitter words, and their unjust censures, as the Romillo Church, they have excommunicated Churches and

\* To inter the earth ] To inflict plagues, both spiritual and visible, on men which dwell in the earth, for the corruption of his doctrine and worship, Rev. 1 1.6. To smite the earth with all manner of plagues. Thus do Gods true Ministers, as his Inftruments. Therefore let all reverence them greatly.

And smite the hindmost, Josh. 10-19. Heb. cut off the tail, marg. and buffeted. See Mat. 26.27. & 27.26. Luk. 22.63,64. Joh. 18.22. See Annot.

Smith ] One that worketh in Iron, Gen.4.22. Silver, Acts

19.24. Copper, 2 Tim.4.14.

It is taken for the Executioners of Gods judgments, Ifa.54. 16. Zech. 1. 20. and the cruel enemies of the Church, Ibid.

& Ezek. 21.36. Smitten ] 2 Kings 14.12. Put to the worse. Comp. the mar. with the Text.

They were smitten, 2 Chro. 20. 22. or they smote one another,

marg.
'Smoak ] The reek and vapour arifing out of the fire, being hurtful unto the eyes, and suddenly vanishing to noc thing.

2. The unstable and vanishing condition of the wicked, Pal. 37.20. Even with the smoak shall they consume away.

'3. A flothful Messenger, who is as irksom and grievous to him that fendeth him, as smoak is to the eye. Prov. 10.26. As " Smoak to the eyes, so is a flothful man to bim that fends him. Also a mighty King, Hezekiah, bitter as fmoak, Ifa. 14.21.

4. The hot and fiery anger of God against the wicked Pfal. 18.8. Smoak went out at his nostbrils Ma.6.4. Filled with smoak; that is, the great wrath of God was abundantly declared. '5. A visible fign and token of Gods presence, Isa.4.5. A cloud and smoak by day.

Smoak is taken for false doctrine and filthy lives, Rev. 9.

2. Great calamities and afflictions, Ila. 14.31. Gen. 15.17.

3. Spiritual blindness, Isa.6.4. Rev. 15.8.

A great desolation, Isa. 34.10.

For the torment of the damned in hell, Rev. 14.11.

6. The small beginnings of grace in the hearts of the regenerate, Ifa.42.2. Mat. 1 2.20.

' Smaak of her burning ] The destruction of Rome, (that great City ) by fire, fending forth a Smoak, which shall aftonish her friends standing afar off, and looking upon her with forrowful hearts, Rev. 18.18. When they shall fee that smoak of her

To raise up unlooked for helps and aids for defence of his own people in Babylan, as sometime he did protect them in the wilderness, by a cloud in the day, and fire in the night, Ifa.4.5. The Lord will create a cloud, & See Exod 13. 21. & 14.19.24. Gods protection whereby he defendeth his own in affliction and dangers, is elegantly fet forth by many Metaphors of Clouds, Smoak, Flaming fire, Shadow, Place of Refuge, Covering, Ifa. 45,6. by Tower, Buckler, Shield, Fortrefs, Horn, & Plal. 18. 1,22 & 144.1,2. by such heaping up of words, the Alsufficiency of Gods protection is fignified.

Smoat of odors, or of the Incense | Prayers of the godly ascending toward heaven (as Smoak) and having pierced the heavens, prevail with God (through the intercession of Christ, sweetning them as Odours ) to obtain things asked Rev. 3.3. The smooth of the odours (or of the incense) with the prayers of the Saints went up, &c.

Smoak ] Like pillars of moak , Cant. 3.6. or Vapours of moak, as Acts 2.19. from Joel 2.30. In Hebrew it hath the name of palm tree (fuch as the stature of the Church is likened unto, Cant. 7.7.) which are upright and tall like pillars; and fnoabie vapours mounting upright are so called by similitude. And whereas in [oel 2.30. & 2.19. bloud, and fire, and pillars of smoak, are figns of Gods wrath against the contemners of his Word and Church; (and smoak in the Scriptures is usually a fign of anger ) here also the like may be implied. Again, as smoak is dark ger J here and the fire his you implied. Again, as jmody is dark and hindreth from feeing, and the cloudy pillar was dark to the Egyptins, Exod. 14.20. So is the Church and the glory thereof obscure unto the world, by reason of her afficients in this life, which were refembled unto Abraham by a smoakie Oven, Gen. 15. 17. but chiefly this seemeth to denote the sanctification of the Church, who as a fpiritual facrifice afcended up to God on the Altar Chrift, by the fire of the Spirit, refolving the earthly matter to ashes, remaining beneath, and the other unto smoate

mounting up unto God. Ayafm. See Frankingers and pillars.

. moah our of the pie ] The darkness of Sarans kingdom, ignorance, of the Ministers of Christ his Gospel, herefies and Superflitions arifing from blind errors, Rev. 9.2. There arose a Smoak out of the pit, as the Smoak of a great furnace. How fitly doth this agree to Popery, where many and manifold traditions, errors, lies, superstitions, idolatries, darkned the Sun and light of the Gospel many years? Shew, if hey can, any Kingdom that did the like; or that this can be meant of any other darkning than of the Gospel.

' meat of the torment ] That the torments and pain of the Servants, and followers of Antichrift shall be perpetual, as men know the fire never to be quenched, so long as the smoak ascends, Rev. 14.11. And the smoak of their torment ascended up for ever and ever.

to me (mosking firebands ] The two Kings, one of Switt the other of Israel, so called, because Fire-brands quickly are pur out, and can do no great hurt; fo the anger of these two Kings against Judah, should be vain and short, Isa. 7.4. Fear not

the two tails of these monking firebrands.
Smooting Smooking flax shall be not quench, Mat. 12. 20.
The reed is the weak infirm man. the braising of that reed is filling into fin, and the flax on fire, i.e. burning in the Lamp ( See Judg. 15.14. & 16.9. Isa.43.17. ) is the man again, the making flax is When the flame is out, or burns dxkly for want of oyl, and we there remains some five in the flax, and that smooks or shines dimly instead of flaming; and answerable to that is the man in whom grace is decayed, but yet not desperately or irrevocably gone out, some meant of good being still less in him, and this per-fon in this estate, Christ is so far from destroying or triumpling over, that he doth most tenderly cherish and labour to restore fuch an one in the Spirit of meekness to a firm habit of Christi. an practice again. Dr. Ham. Annot. d.

Smooth | Without hair or other roughness, Gen. 27.11, 16.

I Sam. 17.40.

2. It is put for straight and even, Luke 3.5. 3. For flattering words in false Teachers, Isa. 30.10. Whores, Prov.5.2. and the wicked back-biters, Pfal.55.21.

Smooth To polish, or make sleek, Isa.41.7. She smote, Judg.5.26. Hebr. hammered, marg.

Smgrna ]

Duppna ] Myrrb. A City in Afia the lessen, wherein the Gospel once flourished, Rev. 1.11.

Smpina Rev. 1.11. A City of Ionia, near which were the Olympian Games celebrated. Annot.

## S

Sonati or Lifard ; in Hebrew Comet, in Greek Saura, that is, the Lifard. Others think this to be the Chamelton. These creatures names are not essewhere found in Scripture. Ayrısı. on Lev. 11.30. In Pfal. 58.8. there is mention of the Snail which melteth, or Snail of melting; that is, a confuming Snail, which creeping out of the shell casteth her moystures, and fo wafteth to death. Also with falt a Snail melteth into water.

Smare A Gin or Trap, to catch something in privily. 2. Some fecret affault of an enemy Pfal. 91.3. From the fnare

2. Sinful temptations of Satan, and worldly lufts, wherein finners are intrapt and held fast, as birds in a snare, 1 Tim. 6.9. They that will be rich fall into temptations an i snares. 2 Tim. 2.26. And come out of the snare of the Devil. Also, reproachful

words, 1 Tim. 3. 7.

4. Worldly riches and pleasures, which to the wicked. (through their own fault) prove fnares, by Gods just judgment. Pfal.69.22. Let their Table be made a fnare.

5. The hurt and ruine which cometh from Christ, to such as

on the lieve his promifes, Ital. 14,15.

do not believe his promifes, Ital. 14,15.

c. 6. Some fecret and unexpected judgment of God on the wicked, which they fhall not prevent by wit, nor break by ftrength, nor-escape by flight, Ezek. 12. 13. Pfal. 11.6. " Hof.7. 12.

7. The day of judgment general, which shall be secret " fudden, fure, Luke 21.35.

Snare. For a Law binding the conscience, 1 Cor. 7.25. For power and command, 2 Tim. 2.26. For great danger, Pfal. 124.7 Prov. 20.8.

" frear, pit, and mare ] All manner of evils, fearful, and dangerous, the fear thereof is worse than the thing seared : sudden and unlooked for mischief, as the falling into a pit, whereof one is not aware: and such calamities out of which a man fhall not escape, as there is no getting out of a snare, 164.24.17.

Fear, and the pit, and the snare are put upon thee, &c.
Snare Lest thou be snared therein, Deut. 7-25. By snared is meant falling into fin, and so into destruction. Aynsw.

Lift thou be finared, Deut. 12.30. Lift thou be enjared, that is, deceived in thy mind, and so fall into fin and destruction by following their Religion. The Gr translateth, that thou feek not to follow them. Idem.

Snatch ] Ila.9.29. Heb. Cut, or cut away, or cut off, as chap-

mile July 9.29. Hero car, on the away, or the eff, as chap-\$3.5. read, or take away by force, as Hab.3.16. as fome, gram; because of eating, the speech of Annot. \$most ] Snorting of his Horfes, Jer.8.10. Neighing is that noise properly which Horses make when they are frolick, or when they look after the Mare, or mis some of their company that they use to keep with; and this proceedeth by the mouth but fuorting, (which the Rabbins express by a word that fignification the rabbins express by a word that fignification release) is the noise which they make when they are held in or chafed; so called because it passeth through the Nostrils Job 39.20. The glory of his nostrils is terrible, or of his snorting. as some there render it. Annot.
Shout | Prov. 11.22. A Swines snout; that is, nofe.

Dnom | The efficient cause is God, Job 37.0. Pfal.147.26.

The end of it is to water the earth, that it may become more fruitful, Ifa.55.10. Pfal.147.16.

2. To execute the judgments of God, Job 28.22,22. The properties of it are,

1. It is most pure and white, Lam.4-7.Exod.4.6. Num.12.9. Hence to be white as from, is, to be in great glory, Pfal.68.15. and to be pure from fin, Pfal.51.9. Ifa.1.18.

2. It is fost like wool, Pfal.147.16.

3. The water of it washeth clean, Job 9.30. Sonow-water If I wash my self in snow-water, Job 9. 30 with the clearest water like to Snow; or it may be some might. use Snow-water in their Ceremonial ablutions, as clearest water, falling from heaven, and having no earth mixed with it.

Snowp Dap ] When store of snow fell, 1 Chr. 11.22. There are two reasons why this circumstance is added. One, the more to amplifie the valour of Benaiah, for in fnowy weather, beafts ufe not to be abroad, fo as this Lion must needs be the more hunger-bit at that time for want of prey, and in that respect the more fierce. The other, to shew the occasion of his being in the pic, for the ground was then covered with fnow, fo as Benaiah could not fee the pit, but unawares fell into it, and there finding a Lion, so defended himself that he flew it. Annot.

Smuff 7 To attract and draw up the air, or any other thing nto the nole, Jer. 2.24. & 14.6. It is also a note of contempt and diflike, Mal. 1. 12.

Snuff \ To have (nuffed at it, Mal.1.12. or, whereas you might have blown it away, marg.

Buff Difbes | Exod. 25. 28. Wherein the fnuff of the Lamps was to be put. These being appointed of God, and by him prescribed, who would not leave the least and basest thing to their wills, shewing how odious in his service mens meer inventions be. B. Babington.

Snuffers ] Exod.3 7.23. or Tongs. Aynfw. Which ferved to make the Lamp and light shine more bright; so shadowing out that the Doctrine of the Church must be pure, bright and light, not mixed with darkness and souffs in it. And to this end the Lord hath Discipline in his Church, and Disputations, so to clear, when obscurity groweth, and to set things right that went awry. Though our gifts be not fuch as to fet us high in the Tabernacle, yet are we not utterly unprofitable, unfir, or rejected of God, if we may be among the meanest vessels of his Sanctuary, and of his Church, as to be but Snuffers, or Snuffdifhes, &c. Babington.

> S Ω

Do ] A measure, or vail, 2 Kings 17.4. A King of Agypt. So In fuch fort, or fuch wife, Mat. 20.26. But it Shall not be So among you; that is, not in such fort and fashion, as it is with earthly Princes.

2. Likeness, or unlikeness, when it is a note of comparison, Luke 17.26. So it shall be in the days of the Son of man.

'3. A condition to be performed, Rom. 8.18. If to be ye fuffer

So be it ] Jer. 11.5. Hebr. Amen. Annot. By the words prefixed and annexed unto So, as do, great, long, much, that, &c. the meaning thereof may be plainly seen. And in many places where it is found it expressed quality, as Deut 22.26. Plai, 1.4. Jam. 2. 12. quantity, as Joh. 3. 16. Number, as Gen. 15. 5. and manner, as Acts 24. 14.

So to me, I Sam.9.21. Heb. according to this word, marg-So that, 1 Kings 8.25. Heb. only is, marg.

Soak | Ifa.34.7. Their Land shall be soabed with bloud, Heb. drunken, faith our marg. But the word is uted for watering in a plentiful manner, Pfal. 65. 10. Prov. 11.25. Ifa. 55. 10. & 58. 11. Watered with abundance thereof, as with water. Annot.

Sober ] Tit. 1.8. the original word is outpor, which the Papists out of their vulgar translation abuse, to reprove the marriage of Ministers, and most improperly translate it chaste, or continent, whereas the word properly fignifieth a man of a found mind, that is, prudent, and circumspect, of of we keep and opiny mind, or opprious wildem Leigh Cr. Sac.

One that carrieth a continual consultation within himself for the guiding of his whole course, in such moderation, as wisdom may appear in his speeches, gesture, countenance, and whole lite. Taylor on Tir.

Be faber, Tit.2.2.or vigilant, marg. In this precept of Sobriey, older persons are enjoyned to watch against the immoderate use of meat, and drink especially, and in the use of these (wine and ftrong drink especially) to moderate themselves within the confines and precincts of Sobriety. Idem.

To be fober, Tit.2-4. or wife, marg. or fober-minded, that is to become wife in the performance of all the duties of their feveral places. Idem.

Soberip | Wifely, discreetly, temperately, Tit.2.12. This s to moderate the mind, and contain it in due compass, both in all the affections of the foul, and the actions of life which it turneth unto. Taylor on Tit. Under the three Adverbs in this verse, all the Affirmative precepts of the Law are comprised; which have a threefold reference; the first, to our felves, foberly; the second, to our neighbours, righteously; the third, to God, gedly, or helily.

> Hec tria perpetuo meditare adverbia Pauli, Hec tria fint vite regula fancta tue.

That is, Meditate always on these three Adverbs of Pauls, let these three be the holy rule of thy life. Annot.

These are the three Graces which go hand in hand, and every one looking at another. Sobriety keepeth the own house, and moderateth the mind at home; righteonfness looketh forth, and giveth every man his due abroad; Piety looketh up unto God, and giveth him his right. Sobriety preserveth, and is content with its own estate and portion. Righteousness preserveth, and is content that other men enjoy their estate and portion. Piety preserveth, and is willing that Gods part be reserved to him. Again, Subriety must go before as a nurse of the other two; for he that dealeth not foberly cannot deal justly, but depriveth the Church, the Common wealth, and the family of their due; righteonfnefs righteousness without godliness is but Atheism and a beautiful abomination; and piety without righteousness is but hypocrifie. Now as fobriety the first is the Nurse of the two latter so piety the last is the Mother of the two former; which where it is wanting, neither of the former, nor both of them can commend a man unto God. Taylor on Tit.

Dober minbed 1 Tit. 2.6. or Difcreet, marg. To get an humble heart, which will frame to an humble carriage in behaviour. fpeech, apparel. Taylor.

Soberness 7 Words of Cobernels, Acts 26.25. Sober words fuch as may evidence that I am of a found mind, neither mad nor distracted.

" Sobitetp ] A power or gift, enabling men to use modes rately all lawful pleasures of this life, and to refrain from all unlawful, Tit.2.22. To live foberly, juftly, and godly, 1 Pet.5.8. watch and be fober.

2. The moderation of the mind in the use of inward gifts, without pride or swelling against others, Rom. 12.5. Be wife unto sobriety, Ads 26.25. I speak the words of truth and sobriety.

Sobriety is taken for that part of temperance which teaches us to bridle the appetite in meat and drink, 1 The . 5.6,8. 1 Pet. 4. 1. & 5.8. It is commended in old men, Tit. 2.2. in Ministers Wives, 1 Tim. 2.11. and in Princes, Eccl. 10.17.

Docho ] A covering, or bough. The Son of Heber, 1 Chr.4.18. Doction ] A covering, or a bough, 1 Chron. 4. 18. A City, 1 King. 4. 10.

Socket ] A foot which to a leg is in flead of a focket, Cant.

5.15. His legs fet upon sockets of fine gold.

Dethets | Exod. 26.19, or bases, as the Greek translateth them; the feet or grounds that sustaineth the boards, having hollow mortaifes for the tenons of the boards to be fastned in.

South Tabernacles. A City, Josh. 15.48.
South Nor sodden at all with water, Exod. 12.9. or any
way sod, Hebr. sodden, sod in water? It must neither be sodden in water, nor in any other liquor or juyce of fruits. In seething, the water is mixed with the slesh, the forbidding whereof seemeth to teach the simplicity that should be in Christ, that we know nething but Christ, and him crucified, 2 Cor. 11. 3. 1 Cor. 2.2. Aynfw.

Doder ] Isa.41.7. To put the parcels of the metal together, and to fasten with sodder the joynts one to another.

9001 ] My fecret, Num.13.11.

Dobom 7 Their fecret, a heel, or morter. A City of Syria, Gen. 10. 29. destroyed with fire and brimstone from heaven, Ibid. 19.24. They were great finners, Ibid.12.12. & 19.5. In which respect wicked men are compared to them, Ifa. 1.10. & 3.9. Ezek.16.48,49.

It is put for Mystical Babylon, because of the greatness and likeness of their fins, Rev. 11.8. They that commit the like fin are called Sodomites, Deut.23.17. 1 Kings 14.24. & 15.12. 2 Kings 27.7.

Te Princes of Sodom, Ifa. 1.10. Like them for wickedness, Deut. 32.32. as bad as they, or rather worse, Ezek. 16.46, 48. and justly therefore descriving to be destroyed, as they were.

Sodomia ] Gen. 10. 19. The fame with Sodom, whence Sodomite, Deut. 23.17. and Sodomites, 1 Kings 14.14. & 15.12. & 22. 46.

Soft ] is applied 1. To the beart, and it fignifieth, tender, melting, and flexible, Job 23.16. & 41.3.

2. To words, and then it fignifieth,

1. Gentle and pleafing, Prov.15.1. & 25.15. 2. Flattering and decentral, Pfal.55.21.

3. To Cloaths, and then it fignifieth, delicate, and gorgeous, Mat. 11.8.

Doft ] Maketh my heart foft, Job 23.16. By a foft heart, Job doth not here mean a penitent or patient one, but one worn with afflictions, and able to bear no more. Annot,

Doftip 7 fignifieth 1. Slowly, 1 Kings 21.27. Ifa.8.6. A token of grief, Ibid, & Ifa. 28.15.

2. Mildly, gently, Acts 27. 13.

2. Privately and quietly, Judg. 4.2 1. Dott | Ezek.17.8. Heb. field.

Dojourn 7 To abide or dwell in a strange Land for a time, Gen. 12.11. & 47.4. To be a Pilgrim, a Stranger, Pfal. 120.5.

Apple.

Dojoutnet, or foseinet ] Properly, one that dwells in a strange Country, and hath no possession of his own there, as Abraham, Gen. 23. 4. Alfo, Heb. 11. 13,14,15. But by a Figure every one of Gods people be fo, though they have possessions: So David acknowledgeth, 1 Chr. 29,16. Pfal. 39.13. and the Law taught men as much, Lev. 25.23. and the Gofpel teacheth us the same for our estate on earth, 1 Pet 2.11. for here we have no abiding City, but look for one above, Heb. 11. & 13.

Thus faith Bafil, that sojourning is our temporary abode.

fignifying not a fetled life, but our translating and passing on to a better. Pfal. 1 e.t

S

Sofourning | Exod.1240. dwelling, or peregrination, that is,

## The original word fignifieth, a dwelling for a time in a place, which is not native to us. See Exod. 6.4. Acts 7.6.29. Heb. 11.9. Hence when it is applied to our living upon the face of the earth, thereby is implied, that here we have no abiding City.

Dolace 7 To delight, make merry, or frolick, Prov. 7.18. Doto That which paffeth over to the possession of another; who with his money hath purchased the property and use of it,

Acts 5.1. Sold a possession. Dolo under fin ] A bond-man, or one in bondage to fin. as a flave bought with money, is bound to his Lord : Regene. rate persons are such in part, Rev. 7.14. I am carnal, sold under sin. But the wicked are such wholly, I Kings 20. 21. Thou hast sold thy self to do wickedness. Anab was a voluntary bondman unto fin, fulfilling the lufts of it with greediness. Paul was unvoluntary, being forced to do the will of fin; for he did the evil which he hated and would not have done because he was regenerate in part, Rom.7.15,16.

5 1. This word hath every where either foot or feet joyned therewish. It is the lowest part of Man, or any other creature that hath seet, and that which is next the ground. Spoken of the Dove which Noah sent out, Gen.8.9. The Hebrew word in Isa.1.6. signifies bending, or bollow; and it is applied sometime. to the foot, as here the fole, Deut.2.5. & 11.24. Sometimes to the band, the palm, Lev. 14, 15, 16, 18. Sometimes to the thigh, the hollow, wherein the Hucklebone refleth, Gen. 32, 21, 33. Annot, on Ifa.1.6.

Dolemn ] fignifieth, 1. Merry, and joyful, Pfal.62.3.

2. Publick and glorious, Ifa. 30.29. Ezek. 46.11.

Solemntrp of the pear | Deut.31.10. or the fet time, as the Gr. and Chald translate it, the time. Aynfw.

Ye shall have a song as in the night, when a holy solemnity is kept, Ifa.30.29. Heb. The long shall be to you as a night, or according to a night of sanctifying a fistival; that is, according to the singing that is wont in such a night to be used. Annot.

Solemito J Vehmently, Gen. 43.3. 1 Sam. 8.9.
Solitaro J Quiet, Job 3.7. Sad. Job 30.3. Afflicted, Pfal. 58.6.
Defolate, Ifa. 35.1. Lam. 1.1. Private, and not frequented, Mar. 1,3 5. Pfal. 104.4. Mic. 7.14.

135. Fial. 1044. Mic. 7:14.

Solitatip J Job 30.3. or dark as the night, marg.

Solitatip J which dwell folitarily, Mic. 7:14. As torn afunder, and scattered, here and there in several places of their dispersions and banishments. Annot.

Solomon The Son of David King in ferdalem, Eccl. 1. 1. His name is often mentioned in this book, as Cant. 1. 1. 8. 3. 7,9,11. & 8.11,12. Christ is the true Solomon, and more glorious than he was in all his glory, Mat. 12.42. being the wildom of God, and the power of God, and the Prince of Peace, Ifa.9.6. I Cor.1.24. This Song of Songs is Christs, that is, concerning Christ. Solomen is the Instrument, but Christ the Author; Solomon the shell and rind, but Christ the juyce and marrow. It is not to be neglected that Solomon changeth his Inscription in all his Books, and here assumes the simplest, and most humble of all the reft, knowing the matter here would countenance and bear out it self, and that being now possessed with that love he was about to celebrate, it was time for him to leave off names of Majesty and terrours, to renounce titles, and bid farewel to the world, having to deal with that which was exceeding much better, Annot.

Solomon next unto Christ was the greatest Son of wisdom that ever the Church bred: whose understanding asit was large as the fand of the Sea, so his affections, especially that of love, was as large, as we may fee by his many Wives, and by the delight he fought to take in whatfoever Nature could afford. which affection of love in him misplaced, had been his undoing, but that he was one beloved of God; who by his Spirit raised his foul to lovely objects of an higher nature. Sibs.

The Holy Ghoft maketh choice of his instruments, according to the use he had put them to; to set forth the estate of his Church by the choiceft treasures of nature, he useth Solomons spirit which was as large as the Sand of the Sea shore. Cotton.

That this glorious lamp of iffael for a feafon was darkned by idolatry his History expresses, but that he died not unrepentant, and fo by consequence an Abject ( as some hold ) these Reasons evince.

1. The confideration of his Typeship. As David was a figure of Christ in respect of the continual war he had with the Churches enemies, so was Solomon in respect of his continual plenty and peace in the midft of Ifrael his Church : David the Churches Captain, Solomon the Churches amiable Spoule and

2. The promife which God made to David, 2 Sam. 7.

3. He

3. He was an holy Prophet and Scribe of the Holy Ghoft. One of those holy men of God, ( a term never given unto the reprobate ) that spake as they were moved by the Holy Ghost. 2 Pet.

4. The Holy Ghoft commending Rehoboam and his people for their first three years Government, saying, Three years they walked in the way of David and Solomon, 2 Chro. 11.17. it plainly urgeth that Solomon died in Gods favour, or else he should not have been so coupled with David his Father; yea, it also argueth that Solomons final Government was in and for the Lord, feeing first Rehoboams Government is faid to be like that way, wherein his Father and Grand-father had walked.

5. His own three Books evince his repentance, Clapham. See Salomon.

Some ] The greater number, or more part, Rom.3.2. what though (ome did not believe?

Donie ] 2 Kings 2.16. Heb. one of, marg.2 Chron.12.7. or

little while, marg. Neh., 170. Heb. part, marg. Some boxp Ast 5.36. One that was to be highly thought of, relied on, and joyned with, as a man of renown, valour, cou-

rage, wifdom, power, &c.

Something jis put 1. For speech, Luk.11.54. Acts 23.18.

1. For a certain thing, as Alms, and the like, Acts 3. 5. Joh.

3. For some great matter, or great esteem, Gal.6.2.

4. For acculation, Rev.2.4.

Some-time 1 Eph.2.13. & 5.8. Formerly, D. Tranf. Some mbat ] A little, 2 Chro. 10.4.9. Of efteem and good account, Gal. 26, It is referred both to speech, 1 Kings 2. 14. Luke 7.40. and action, Lev.4.13,22,27.

Son ] Any man-child begotten in lawful marriage : as

· Isac to Abraham, Gen. 22.8. My Son. 2. A Nephew or a Grand-child, Gen. 46. 7. Gen. 31. 4. Thefe Sons are my Sons, 2 Sam. 19.24. Mephibosheth the Son of

3. One that lineally descendeth from the loyns of another, Mat. 1. 1. The Son of David, that is, one of his posterity.

4. A child, either Son or Daughter, Rom.8.17. That we are the Sons ( or children ) of God. Alfo, v. 18. Rev. 21.7. And

· be (hall be my Son. 5. One spiritually begotten by the preaching of the Go-• Open Titus my natural Son, I Timi. 1.23. So every true chiffian may be called the Son of his Paftor, which begot 6 him to God.

'It noteth three things:

1. The age of Titus, a young man.

2. Paul's fatherly affection.

. 3. The effect of the Gospel, regenerating Titus and Ti-

e mothy. 6. One that hath the affection of a Son, and submitteth himself to another, as a Son to his Father, Phil. 3.22. He hath been with me as a Son with his Father. Prov. 3.1. Hearken my Son. So is every good subject a Son to his Ruler, Josh.7.16. Also · Christ the Son of God, and Mary, Isa.9.6.

7. Some most excellent creature of God, as an Angel, or

fome other, Cant. 2.3. So is my beloved among the Sons.
8. A Successor, one who succeedesh or cometh after another in government. Thus it is written that Jebojakim begat Jeonia, and his Brethren, Mat.I.I. A legal and not a natural Son. Joseph, in Luke 3.23. is named the Son of Heli, that is, his Son in law; for the kindred of Christ on the Mothers side

is by Luke rehearfed by afcending to Adam.

9. One which is so called Ironice in derision, because he falfly boafted to be a Son, when he was not, Luk. 16.25. Son,

e remember that theu, &c, 6 10. One of the Kings flock and family, Mat. 17.26.

In Mat. 17. 26. where Christ faith, that the Sons or Children are free from tribute: if it be meant of facred Tribute due to the Temple, then it did belong to Christ as Lord of the Temple: if it be taken of civil Tribute, which the Romans as Lords of Jury by conquest did challenge, even this alfo did rather belong to Chrift, then to the Romans, because
 he was the Son of David, of the Kings linage and race.

The cause why the Tribute is laid down for Peter alone, and not for any of the rest of the Apostles, was not to commend a mystery of Peter's supremacy, as chief in power over the rest, this is a Popish fancy : but for that St. Peter had a house and Family in that City wherein Christ abode, of had not the reft. Moreover, paying of Tribute was a token, not of Superiority, but of Subjection. Laftly, it fhould be confidered how unlike unto Peter the Pope of Rome ' (his feigned Successor ) is, for he exacteth Tributes of Kings and People, but payeth none. Thus the weapons which Popery hath to defend it felf, do rather fight against it, than ought maintain it.

to come out of his loyns, linage, and flock, as Mat.20.21.and often elsewhere. Christ first promised to come of Adam, then of Abraham, then of Isaac, then of Judah, lastly of David, whose Person and Kingdom was a type and figure of Christ and his Kingdom, fo Pfal.2. throughout.

Gineft Son Jamong the Jews got the double portion: Because he was his Fathers strength, Deut.21.17. Psal.78. 1. & 105.36. He was begotten in his Fathers strength. Hereunto Job alludes, chap. 8.13. The first-born of death, is a strong death. So he was the most honourable; hence that allusion,

2. To keep the family in its own dignity, and the Tribes diftinguished.

2. Because he was a type of Christ, who is the first-born amone many brethren, and was anounted with the oul of eladness above his fellows, p. 45.7.

Sonof 600 7 One begotten of the substance of God, by an unsearchable and eternal generation, Mat. 3.27. This is my well belowed Son. Joh. 1.14. As the glory of the only begotten Son of God. This is a Son by Nature, and thus Christ alone is the Son of God, according to his Divine Nature: Other Sons by adoption and favour. Arians deny this most falsly and impudently.

2. The man Christion the Manhood of Christ, which is the

Son of God by the grace of personal union, being united unseparably to the Person of the Son of God, Luk. 1.35. That holy thing which is born of thee shall be called the Son of God. A Son by grace of Personal union.

63. One that is taken of favour to be a Son, being by nature a Child of wrath, Joh. 1. 12. Gal. 4.5. Rom. 8. 14. As many as are led by the Spirit, they are the Sons of God. Thus every true

believer is a Son by grace of Adoption.

4. One framed and made after the Image of God, in perfeet righteousses and holines, Luk.3. v. last, Adam the Son of God. Thus Adam was the Son of God, a Son by Creation. In this sense also, the Angels are the Sons of God, Psal. 89.6.

5. One that comes of godly Parents, and is a worshipper of the true God outwardly, though not in truth, Gen. 6.1. The Sons

of God [aw, &c. This is a Son by profession only.

\* Creatures are the Sons of God commonly, the Saints be his Sons specially, but Christ is his Son singularly.

God hath giben his Son That God moft freely out of his favour and eternal mercy ( without all respect of our works and merits) hath bestowed his Son upon us to be our Saviour, Rom.8.32. God spared not his Son, but gave him for us.

Note. Son is called Branch in Scripture, Gen.49.22. be-

cause he springs from his Father, as a branch from a tree; and so young, small, and tender branches are called Daughters. Gen.49.22.

Like the Son of God One of excellent and as it were Divine favour and heauty, Dan. 3.25. Like the Son of God; that is, as an Angel; for Angels were called the Sons of God; thus our Geneva note, but the former is better: The latter feemeth right by ver.8.

One lite the son of Man 7 One in the figure of Chrift, God and man in one Person, Dan. 10-13. One like the Son of Man came from the clouds, &c. This coming from the Clouds, fignifieth his God-head; and his Man-hood is fignified by his name [ the Son of Man : ] he is faid to come to the Ancient of days, when he ascended to his Father, at whose right 'hand fitting, he received glory, dominion, and a Kingdom everlafting, nor perifhing and fading like the earthly Kingdoms, ver. 14.

Son of man | Christ is so called,

I. Not to manifest that he was not a meer shew, for none doubted in the time of his flesh, of the truth of his humanity; yea, many thought him nothing elfe.

Nor 2. to commend his love to us (albeit his Incarnation was a great argument of his love ) for none or few of the multitude believed him to be God, wherefore this title could not com mend unto them his love.

Nor yet 3. to fignifie that he was the Son of Adam, for none doubted of it, fince they knew kim to be born among them; but to allude unto Dan. 7.13. ( whereunto that of Mat. 16.27. is parallel ) where he calls the Messes the Son of man, that so he might intimate unto them that he was he of whom Daniel spake, even the Mess; and this title is given unto him by Daniel, not only because he was the Son of man, but because he was the most eminent and excellent among the Sons of men, by reason of his office of Mediator, and fingular graces wherewith he was endowed above all the Sons of men. So that this title includes both his office and his nature; neither doth he ever take unto himself this title by way of contempt, but ever to recommend his Person, and to purchase to himself authority. That place Mat. 8.20. is objected to prove the contrary; but the meaning is, that although I be that great Son of man poken of by Daniel, and bave so great an office as to be Don of Dabio ] Christ who promised to David, and was the Mediator, yet I have not whereupon to lean my head; nor doth

that Joh. 12. 34. make any thing against it, for Christ there freaks not of himfelf, but the Iew deriding him for affuming unto himself that title, and calling himself by the name of the Son of man, as being too glorious and honourable for him Camero. tom. :53, 154, 155.

Sen of man: c 1. A vain and wicked person, by God in contempt so " called, because he boasted of his pedegree, which is but "man, Pfal. 4. 2.

" 2. A godly and gracious perfon, fuch as God called the "Prophets, Ezek. 2. 1, 3, 6, 8. So called God in love, bees cause God reckoneth of and delighteth in such a one, as a " Father in his own Son.

" 3. Christ Tesus himself, who so calleth himself, Mat. 16. " 13. To shew, 1. his true love to men; and 2 to shew his true "humanny, both of them for us to believe. 3. His true humanny, for us to follow. 4. To shew that he is descended of them to whom he was promised. 5. To honour them of whom he is descended.

Son pounget ] Gen. 9. 24. fignifies not Canaan, 25 Theodoret thinketh, but Cham the Father of Canaan, who is called "younger, not in manners, as Ambrose, nor comparatively, 'in regard of Shem. (as Pererius) nor for that he loft his el dership by fin (as Chrylostome writeth) but in the years; for he was born after faphet and Shem, who is named first, as Gen. 5. 32, 6, to. to note his dignity, being the child of God,
Type of Christ, and Father of holy things, Go.

Son] That Son, Exod. 22. 3c. Heb. he of his sons, marg. The Son, t Chr. 20. 6. Heb. horn to, marg. This word is taken also for, A whole people as one man, Exod. 4. 22. One asdear as a Son, Ruth 4. 17. A Son in Law, 1 Sam. 25. 8. and 26.17. One reverencing another, as a Father, 2 Kings S. 9. Mankind, Mar. 3. 28. Posterity, Mal. 3. 6.

Of Sons there are feven forts : 1. Natural of God, fo is fesus Christ, Mar. 1. 1. Rom. 1. 4. Of Man, so are all others; and that either lawfully begotten, or unlawfully, as fephrab, Judg. 11. 2.

2. By creation, as the Angels, Job 1. 6. and Adam, Luk. 3. 18.
3. Adoptive, of God, Joh. 1. 12. Rom. 8. 14. 14. 2 Cor. 6. 18. 1 Joh. 3. 1: Of man, Exod. 2. 10.

4. Suppofitive, Gen. 6. 2. Luk. 3. 23.

5. Instructive, Prov. 1.8, 10, 15. & 3. 1,11, 12, 6 c. 6. Spiritual, 1 Cor. 4. 15. 1 Tim. 1. 1, 2, 18. and 2 Tim.

1. 2. Tit. 1. 4. Philem. ver. 10. 7. Subjective, 1 Sam. 3.6. and 4.61. Josh, 7.29. 2 Chr. 29.

sna The Song of Songs which is Solomons, Cant. 1. 1. that is, a most excellent Song, the chiefest of Songs, not only of all Solomons other Songs, even of his thousand and five, but of all fongs without exception :

As 1, which speaketh not only of the chiefest matter, to wit, Christ and his Church, but also more largely then any of Davids Pialms, and with morestore of more iweet and precious, exquifite and amiable refemblances, taken from the richest Jewels, the sweetest Spices, Gardens, Orchards, Vineyards, Wine-cellars, and the chiefest beauties of all the works of God and Man.

2. Admitteth more variety of interpretation then any other, and also of fingular use; as to express the mutual asfection and fellowship between Christ and every Christian foul, (as some have applyed it) or between Christ and the Catholick Church, as others, or to particular Churches from Solomons time to the laft judgment, as a third fort. Cotton.

This the Song of Egogue, and the Song of Songs, that is, most noble and transcenting all others, as a servant of servants is the vilest slave, and the deepest curse of villenage, Gen. 9. 25. and vanity of vanities, the meerest and only vanity; so Lord of Lords, and King of Kings, and Holy of Holies, express the highest and most incomparable worth, and the blisses of heaven being eternal and infinite, are in facula faculorum, to ages of ages, and the chiefest of Songs, the Song of Songs. The expression, style, order and method hereof is most high and accurate, there being no syllable or punctilio of it, but hath a great treasure in the bottom; and the whole thread of it as fine and precious, as that of Scarlet, Cant. 4. 3. The splendour and evidence hereof shineth so clear and bright, even through all its clouds, that the dimmest eye may read Christ in it, above a thousand years before his birth, and not him only, but likewife his glory and benefits and treafures dispensed to the Church; and her duty and office and affections to be returned towards him. But above all it may be thus termed in respect of the excellency of the subject and matter hereof, which is the sublimest and most divine that was ever handled from the first cradle of the world, the unsearchable riches of Christ Ephel. 3. 8. It is wholly Evangelical, and whereas others are interwoven with Goats hair and skins, this is all gold and jewels, nothing of temporal or

worldly mixture in it, as in others, but the whole piece is forritual, and though but short and little, yet comprehensive of all the rarities of the Gospel. Annot.

This treateth of mans reconciliation unto God, and peace by Jelus Christ with joy in the holy Ghost; celebratest the mysteries of Christ and his Church, and the communion between them more amply and excellently then any other. Any [.

As none entred into the Holy of Holies, but the High Prieft, To none can enter into the mystery of this Song of Songs, but fuch as have more neer communion with wrift. And however it may contain a ftory of the Church in feweral ages, yet this hinders not, but that most passages of it agree to the (piritual fate of the Church in every age, as most Interpreters have thought, Sibs.

Touching the time when it was penned, it feemeth not to have been upon his marriage with Pharashs daughter, for in Cant. 7. 4. there is this expression , Thy noje is as the tower of Lebanon. But this tower was not built till he was aged, as may thus appear : Solomon reigned but forty years. Towards the beginning of his reign he married Pharaohs daughter. About his fourth year he began to build the Temple; and that continued feven years. After that bis own house continued in building thirteen years, fo are frent about four and twents years of his reign, after all which the Tower of Lehanna was built. How long after ere he begun to build it, appeareth not, nor yet how long that work continued. But if it should be begun presently after the other, it was a long piece of work, if the greatness and stateliness thereof be considered? Now in as much as that Tower of Lebanen could not stand for a comparison, till it was built, this holy Writ was penned after the building thereof, Claph.

Song of bis belebed] A Song purpofely made and written by the Prophets unto the honour of Christ, the Husband and Bridegroom of the Church, whose friends the Prophets were especially, Ifa. 5. 1. John 3. 29. and 15. 14.

Song of Degrees] A Song of afcenfions, or of heights ; that is, a Pialm to be fung with an high voice, as the Levites are said to praise God with a great voice on high, 2 Chr. 20.19. Or, this phrase and title noteth the excellency of the Song, for grave pithy fentences.

Sundry other ways is this title understood, as of the stairs or steps, which (by degrees) went up into the house of the Lord, whereon the Singers should stand, or for coming up from Babylen, Ezr. 7. 9. Fifteen Pfalms together are thus entituled, from the 120 unto the 125.

They shall not drink wine with a fong, Isa. 14. 9. Use such longs as formerly they had in their merry meetings, and their feasts, (where long is put for that which is made a song. See Prov. 25. 23.) Annot.

For fong, : Chr. 17. 22. Heb. lifting up, marg. Of the long, Ib. 27. or carriage, marg.

Along, Phil. 137. 3 Hebr. the word of a long, marg.

Song of the Lamb ] That joy and glaunefs of mind, which the faithful express, in celebrating God the Father, for the grace of Adoption in Carift, who because he teacheth them to praise God, and stirreth up this joy, and is the Author and finisher of their faith and falvation, therefore it is called. The fong of the Lamb; that is, of Christ, and a new Song, Revel. 1 + 3. Because the grace of adoption v Christ is communicated to far more now fince his death, and the praise for this grace remaineth fresh, continuing without ecay, Rev. 15. 3. And the Song of the Lamb.

in the faithful; for the redemption by Christ, is this new Song. Rev. 5. 9. And they fang a New Song. See Song of the

Songe] 1. Divine, Exod. 15. 1. Numb. 21. 7. Deut. 31. 9. Judg. 5.12. 2 Chron. 25. 27. Pial. 137. 4. Amos 8. 3. Rev. 15.3. Such are the P(ulms, and the Song of Songs.

2. Spiritual, Ephef. 5. 19. 3. Myftical, Rev. 14. 3.

4. Wicked and ungolly, Job 30. 9. (where Song is put for the matter of the song.) Plal. 69. 12. Lam. 3. 14.

Spiritual Songs] Such Songs or Ditties as are not like

carnal Sons of Drunkards, but spiritual for the matter, as well as for the affection of the Singers. Epnel 5, 19. With Plalms, Hymns, and frieitual Songs. Plalms be fuch holy things, as befide the voice, are fung with the Instrument, as Harp, Lute, &c. Hymns be Songs, containing the laud and praife God only, and are either fung by voice alone, or by Instrumentalfo. Songs contain (besides praises of God) do-Arines, prophefies, exhortations, that kigiving.

The use of musick is to be allowed even publickly in Churches, so as these three Apostolical conditions be well observed -

" 1. That men fing with the heart.

1. That men....
2. Spiritually.
Y y y

\* 3. To

to Gods glory.

Therefore Popish abuse of Musick to the hinderance of ediffication, shutting out Sermons by long consused chaunt-ing and in a strange tongue, cannot be desended by this place of Paul.

In Ifa. 12. 2. & Exod. 15. 2. Song is put for matter and argument of Song.

Sons of Drath | Perfons appointed to die, or worthy to die, Pfal. 79. 11. 1 Sam. 20. 31. Deut. 25. 2. Pfal. 102.

This word Son in Scripture, beside other fignifications, is on in sword son in scripture, sende other numerations, is put for every young thing, as for a young Vine, Pf. 80.15. and for young Lambs, Pial, 114.4,6. It is Sons in the Hebrew, and 147.9. Sons in the Original, which we translate young Ravens.

Sons of God Gen. 6. 2. are nothing elfe but the Sons of

the godly then living, of the posterity of Seth; as by the daughters of men are understood the wicked, of the posterity of Cain, whose unequal marriages filled the world so full of wickednels, as that God destroyed them with a flood.

Dong of men ] The posterity of Cain, fo called, for that they favoured more the things of men than the things of God: and were more industrious in humane inventions chan religious devotions.

\* non tengious devotions.

\* nons of mp Mpother] Original or birth-fin entring with us into the world, and fill dwelling with us, Cant. 1. 6.

2. The degenerate children of the Church, as the wicked Priests and false Prophets under the Law; and all forts of Greeks have formed their verb Beleamo, and the Latines Hereticks and Idolaters under the Gospel, Cant. 1.5. The Fascino, which is to bewitch; and it is used for unlawful Sons of my Mother were angry against me. See Children. Dong of mp people] Citizens.

Do is my Beloved among the Sons ] Cant. 2. 3. Of Adam, all whom Christ far excelleth, Plal. 45.3. as the Kings Potentates and wife men of the world, called fons in comparison with their peoples. Ayniw.

None of the Angels are like unto him, who are goodly Cedars, much le's the degenerate fons of Adam, who are but thrubs and rotten trunks compared to him; whose fruits are not only fweet and aromatical as the Apple-trees, (which in the Hebrew hath a root that fignifies expiration, or breathing (weetly.) But likewise various and manifold, and all those vital and nutritive; for he is the tree of life, and all is deadly that fprings not from him. Annet.

Soon ] is put 1. for Early, Exod. 2. 18. 2. Quickly, Deut. 4, 26. Jer. 32, 22. 3. Suddenly, Pfal. 37. 2.

son] They foon forgat, Plal. 106. 13. Heb, they made hafte,

they forgat, marg. South faper | Josh. 13. 22. or Diviner, m. And are South fajers, Ila. 2.6. Some will have the word to fignifie, fuch as take upon them to tell future events by the view of the sky, & the posture of the stars and planets, ch. 47.13. And they deduce it also not come short of either. See Rev. 17.2, 3. & 18.23. from a word that fignifies to eje or observe, I Sam. 18.9. From whom those swerve not much, who would have the term used of fuch as raife their conjectures from the various figures and motions of the clouds in the sky; or from the flight of fowls that fly in the Sky towards the Clouds, Gen. 1.20. Deut. 4.17. Prov. 23. 5. And they derive it from a word that commonly fignifies a Cloud. Others, fuch as by Magical skill delude mens fight ; as drawing a cloud, and cafting a milt (as we use to fay) before mens eyes, whereby things are made to appear other than in truth they are. So it is thought the Magicians in & Egypt did, Exod. 7. 1 , 1 2. And of thele some deduce it from a word that fignifies an epe; Others from a Verb that fignifies to cloud, Gen. 9.14. Others understand by it, such as give answers to those that repair to them for advice and direction concerning their affairs, and fuccels of them,deriving it from a word that fignifies to answer. Others, such as ob-ferve dayes and times; as good or bad, lucky or unlucky; such

Exod. 21.10. But that word feems rather to bear another fense. The first and second are most probable. Annot. \* Sooth(apers] Certain Diviners or Magicians, which by of humane matters. Ifa. 2. 6. They are South fayers.

as thole that cast lots before Haman, Est. 3. 7. fetching its ori-

ginal from a word which fignifies (as they suppose) a fet time,

Some derive this word of Haanan, which fignifies a Cloud. because these kind of men by the chattering and flight of pen unto men. Others fetch it from the word Haajin, (an eye) to fignifie Astrologers, which observe seasonable times for doing of matters, without either divine or natural cause : ' fee the punishment appointed to fuch, Levit. 20.6. The great. ness of the pain shews it to be no light crime.

houthlaping ] Divining, prophelying, or foretelling things to come, Act. 16. 16.

Dop] Joh. 13. 26. or morfel of bread. Christ gave this

3. To the Lord; that is, to edification in godliness, and i fign (as Chrysoftome conjectureth) to remember him of the Table and Bread whereof he did partake, that he might not berray him, and rage against his feeder. Annot.

Sopater | Keeping his Father without danger, or the health fithe Father, Act. 20, 4.

Sope | Jer. 2, 22. A kind of herb, fay fome, which Fullers much use, being of the same nature and efficacy with Nitre and Sope, which seemeth to be Sope-wort. Others suppose it to be a kind of mould, such as we call Fullersearth. And one of the Femily Masters would have it to be Allum, which was of much use with Fullers for the icouring of cloaths, Mal. 3. 2. It is here called [Berith] from a word that fignifie to cleanle, and purifie. Annot,

Donnarh 7 called also Shobach, 2 Sam. 10.16. Pouring. or poured forth, or a vain viole. The Captain of the hoft of Hadarezer, 1 Chron. 19. 16. called Shopbach, verf. 18.

Dophereth] A Scribe, fewing, or numbring, Ezr. 2. 55. Dozcetet ] See Witch.

Souterer] Act. 12.6. The Original way G, is a Perfian ord, and fignifieth wife ; but because the Chaldeans and Egyptians were given to devillich arts, now it is taken in the ill fense, as one given unto magical arts. Leigh,

Dozterere | Exod. 7. 11. or Witches. Such as do bewitch the fense and minds of men, by changing the forms of things to another lue. And from the Hebr. Cashaph (which hath the fignification of changing or turning ) the devillish Arts and Artizans, fuch as Gods law condemneth and punisheth with death, Exod. 22.18. Deut. 18.10. and applyed to false Teachers, and their crasts, Gal. 3. 1. Rev. 18. 23. Ayn/m.

Dozcereis | Ifa: 17. 3. or Witch. It fignflieth properly one that dealeth with lots, and by them divineth; coming from a Latine word that fignifieth a let. The malculine is rendred a Southfayer. The word Witch may feem to fuit bet-ter, and the rather because it is here a feminiate, in which form it is no where elfe found. Annet.

Dozcerte] ufed forcerie, Ad. 8. 9. exercifed the Black

Art, Magick. Sorceries, Ila. 47. 9. or Witchcrafts, (for thence is the word for Witch, Exod. 22.17.) Whereby is understood as well Babylons politick devices, wherewith she circumvented or deluded, and so either won to her, or kept with her, great Princes and potent people, as if they had been bewirched and enchanted by her; but her Magical arts, and practifes and encuanted by her; but her Magical arts, and practifes also; wherein that State abounded, v. 12, 13. therein trading and tracking the steps of Ninewsh, by whose ruine she role, called a Mistress of Witcherasts, Nan. 3. 4. As also the Spiritual Babylon, that succeeded the Secular, did herein also not come there. See Part 1997.

By the Sorceries, &c. Revel. 18.23. Enchanted cups, Revel. 14. 8. Or. by Satans help (for fome Popes have been Sorcerers) have they been drawn to idolatry. Annot.

Soge] A bile, Lev. 13. 42. Any disease, Deut. 28. 59. Great calamity. Rev. 16. 11. Sin, Isa. 1. 6.

It's also put for greatly, very much, Gen. 19.9.

Some loathsome disease, as the disease of Naples, which began there, commonly called the French-pox, rife among Papists, or some plague-fore. Or, as some underfixed it, of some spiritual figurative fore (vexing the Papills no less than a plague-sore, or the botch of Egypt) as the pulling down of Abbeys, &c. by Henry the 8. and depriving Popish Bishops and Prelates of their dig-nities and livings by Elizabeth his Daughter of famous memory. Rev. 16. 2. And there fell a noy some and grievous

fore on men. Dote Deut 6. 22. Heb. evil, marg. Dote Pial. 38. 11. Heb. ftroke, marg.

Doze Wept fore, 2 King. 20. 3. Heb, with a great wetp-

ing. marg. Dozerh ] A Vine, a Vineyard, bilfing. A river, Judg. 16.4. Sozeip] Bitterly, Gen. 49. 23. Aynfw.

Ifa. 23. 5. Sorely pained. The word properly fignifies womens travel, wherein trembling and pain concur, Pfal. 48.6. See Ch. 13. 8. The word is indefinitely here nied; they shall birds in the clouds and air, do mark what things will hap. be in pain; that is, there shall be much pain, or men shall be much pained. Annot.

Sogrow A natural affection, whereby the heart is grieved in respect of some evil thing which troubleth us. Gen. 37. 34. And sorrowed for his son a long season. Gen. 42. 33. Te shall bring my grey head with sorrow to the grave. This is a natural forrow.

. A grief ariling out of the fear of punishment, breeding desperation unto death. 2 Cor. 7. 10. Worldly forrom

S O

S  $\mathbf{O}$ 

causet death. This is worldly forrow. Also it fignifieth fin, which bringeth forrow, Ecclef, chap. 11. v. 10.

3. The grief and displeasure of mind, which we feel for

offending God our merciful Father, by our fine, 2 Cor.7.10. Godly forrow caufeth repentance to life. This is godly forrow. 4. Mifery which is cause of forrow. Rev. 11.4. No more cry-

ing, no forrow. A Metonymic of the effect for the caufe,
"Note that forrow is diverfly named, according to the di-" versity of the matters whereon it is fet.

se 1. Being fet on, or exercised in evils that are our own,it " is called generally Repentance: the forrow for our mifery or e punishment is called Attrition; for our fault, Contrition. er or pity and mercy.

"3. Sorrow for, or at the good of another, is called Envy. Dogroto] Eccl. 7. 3. or anger, marg. Ila. 5. 30. or di-

fireis, marg. Lam. 3.65, or obtinacy, marg.

Soztow] Grief and heaviness, and all causes of it. Rev. 121.4. Neither forrow.

Neither forrow. Rev. 21.4. No inward grief, no outward expression of it, no heavy labour or pain to cause either. They fall not be, like the Ifratlites in Egypt, put to hard labour in flavery, and grieving at it, and crying for deliverance. Exod. 3.7,9. See the like phrase. Ita. 54. 14. & 60. 18. & 61. 3. 7.

" sorrow of beath ] A death full of forrow, both of body and mind. Act. 2. 24. He loofed the forrows of death. Deadly forrows, fuch as a woman is tormented with in her travail : these were loosed by Christs victory over, and deliverance from death, which for a time held down Chrift, as one opopreffed by those dead!y forrows.

Somow] To lament, moure, be grieved, 1 Theff. 4. 13. sportowful] Sad, mournful, full of grief and lamentation,

Pfal. 69. Jer. 31. 29.

Of a forrowful fpirit, 1 Sam. 1.15. Heb. hard of fpirit, marg. Sorrows, 2 Sam. 22. c. cr cords, marg. The word in the Original importeth the pains of a woman in travel, marg. The word wir (being all one with mir9 () teems to fignifie the censuring of impenitent finners, 2 Cor. 2. 1. EABEN ER AUTH, to come with intention to censure and punish. So 2 Cor. 2.3. Au-The saw, I bave forrem, fignifies to be conftrained to ufe teverity o censures, to which this mourning or forrow belongs. and Auming, v.4. to be under those censures, & v.5 Aumen to offend and co mit that which St. Paul was conftrain'd to punish with the censures of the Church. So ch. 7. 8. et x, exumou o eute, is, if I infl. Hid the censures of the Church upon you; and an the end of the verf. I fee that that Epiftle, though written for that leafon, exumosy ouas brought the confures of the Church upon you, v. y. an. gk on eduniante, not that you were put under the consures, and on enumnonse eis merdvosan, but that those censures produced that effectual change in you shumion. Te 28 27 Stop, for ye were dealt with according to the digiplane organied by God or Christ in the Church. Dr. Ham, on 1 Cor. 5. Annot. c.

Sourp] To be carefu', shew care, take thought, as for fear of some evil or dange: to come, Plal. 38.18. To take to heart, be affected with, mourn, bemoan, Ifa. 51. 19.

Sort] is put 1, for kinde, Ezck. 39. 4 & 44. 3.

2. Manner, Dan. 3. 29. 1 Joh. 6.

Soot] Gen. 7. 14. Hebr. wing, marg. Dan. 1. 10. or term, or countenance, marg.

All forts of things, Ezek. 27. 24. or excellent things, marg. Soffpater] as Sopater. Paul's Kiniman, Rom. 16. 21. Dofibenes] A migby or frong Saviour. The chief Ruler of the Jews Synagogue, Act. 18. 17.

Sociata A conclusion, impleading, or bending, Ezr. 2.55

Sottild Foolish, without understanding, Jer. 4. 22. 4. 19 To purpose and intend, Numb. 35. 23. To search, Lev 10. 16. I Sam. 10. 21. Found out, 1 Sam. 13. 14. To have recourse unto, 1 King. 10. 24. To worship, love, and pray to God, 2 Chr. 14. 7. & 15.15. & 17. 4. To delight in,

Pfai 119 94.
Sout] That spiritual and best part of man (which is distinguished from the Body,) whereby we understand and discourse of things. Gen. 2. 7. Mat. 10, 28. Which is able to destroy body and loul.

2. The whole man, confifting of body and foul. Rom. 13.1. Let every foul be subject, &c. Ezek. 18. 20. The foul e that finneth shall die : by a Syneceoche of the part for the whole, Gen. 46. 26, 27. & 27. 4. Alfe 1 Pet. 1.9. & 1 Pet. 2. v. ult. Bishop of your souls Deut. 4. 15. Luk. 12. 19. Gen. 5. 14. 21. Pfal. 107. 9. 1 Pet. 3. 20. Act. 7. 10. Prov. 27.7. & 15. 15. Jam. 1. 21. Pfal. 09. 7. Note; that the foul is named, because

1. Therein properly is the Image of God. 2. It is first converted.

3. And first elorified

3. The will and affections, whereof the Soul is the feat. Luk. 1. 46,47. My foul doth magnifie the Lord. 1 Sam. 18. 1. The foul of Jonathan was knit to the foul of David. 1 Theff. 5. 23. Gen. 34. 8. A Synecdoche of the whole for a part. Heb. 4. 13.

4. Life. Pfal. 16. 10. Thou wilt not leave my foul in hell; this is, suffer my life to be alwayes opprest with death, Pfal. 7.2. Left he devour my foul. And often elfewhere in the Pfalms Soul is put for Lite, for a mans person and felf; by a Metonymie of the cause; the Soul being cause of L fe; [ Job. 2. 6. Mat. 2. 20. Prov. 12. 10. 1 King. 19. 10. P.al. 63. to. Exod. 4. 19. Gen. 12. 13. 2 14. 21. & 27. 4,5. & 44. 30.

6 5. The breath which men breath in and out. Act 20.10. His foul is in bim.

It fignifieth also the corps of a person deceased, Lev. 21. 1, 11. Numb. 5. 1. Alfo 9.10.

Soul in Greek bath the name of breathing, and respiring, and therefore sometime is used for the breath, Job 41. It is the vital spirit that all quick things move by; therefore beafs, birds, fishes, and creeping things, are called in Genef. 1, 20, 24. Living fouts. And this Soul is sometime called the Blood, because it is in the blood of quick things, Gen. 9. 4. Lev. 17. 11. It is also often put for the life of

the creatures, fo for ones felf, person, and whole man. 6. God himself. Prov. 16. 16. Tea, bis fool abborreth leven.

7. A fonfible and reasonable creature, such as man is: Gen. 2. 7.

'Soul (in the Hebrew and Greek tongue) is often found to fignifie the carcass or dead body of a man; also any living thing, as in Lev. 19. 28. & 21. 11. Rev. 16. 3. Soul is also taken for the flomach, Isa. 29. 8

Sout] Job 12.10. or life, marg. Job 30.15. Heb. principal

one, marg. ( Sam. 20. 4. or mind, marg. and willeth.

. 2. The great affection of Christ towards his Church, Cant. 6. 11. My foul fet me as the Chariots, &c.

Soul and Spirit ] The will wherein the affections re leated, and the more noble part of man, called understanding or reason, Heb. 4. 12. My foul, Heb. 10. 38. Either it may be spoken in the person of the Apostle : or in the person of God. Neither ary good Christian, nor God himself will take any pleasure in such a ore as draweth back, but he is rather detefted of God and man.

'Soul and fleft ] Chief Governor and Captain, which be the foul and life of an Army: Also the common Souldiers, which be as the body thereof, Ifa. 10. 18.

"To lift up the foul] fignifies, to defire, and cover, as Pial. 24. 4. & Jer. 22. 27. or to behold a thing diligently and attentively, Pial, 122, 2,

D thou tohom mp foul febetb | Cant. 1. 7. This fignifieth unfeigned and fervent love, with a longing desire to enjoy the fellowship of her Beloved, therefore she useth this phrace again, when in the ablence of Christ she earnestly leeketh for him, in chap. 3.13.1,2,3,4. It is like the affecting or longing of the foul, Gen. 34.8 the knitting of the foul, Sam. 18. 1. the delighting of the foul, Ifa. 42. 1. and divers the like.

Learn here how to draw nigh to Christ, and what attributes of affection and reverence to bestow upon him, who is the love of our fouls and their life; and who can be expressed no better, then by fuch pathetical compellations. Annet.

A form passing amiable, amorous, piercing, for by it she expresseth the character or print of her souls affection towards Meffiah. Clapham.

\*To smite in soul] fignisieth, To smite one dead, so as to take away life, Gen. 37.21. The like phrase in Jer. 40. 14. Deut. 19. 6, 11. in Numb. 3e. 11. 15. it is faid, Sm te a foul: and in Lev. 24. 17, 18. where Soul is put for life of man or beaft, and smiting is used for killing, Gen 4. 15.

Revel. 20. 4. Coming to demand justice against tho'e that had flain them, by the cry of their blood, be ore Kings, or personally before God, at the day of judgement. An-

The fouls of them that were flain, &c. Rev. 6. 9. That is, the persons which were martyred und ribe altar. Because their martyrdom was a certain facrifice, 2 Tim. 4. 6. Phil. 2. 11. Leighs Annot.

And jouls of men. Rev. 18. 13. Rome trades,

1. In the things of God, his doctrine, worthip. 2. In the fins of men.

3. The fouls of men ; fets to sale the Truths and O die nances of God, fins, and fouls of men. Leighs Annor.

Yyyz

Persons of men, Ezek. 27. 13. Gen. 12. 5. & 46. 25. men, though not flaves, yet used for several employments. Or, fouls of men literally taken, of which they made spiritual merchandise Annet.

After the Spirit of God had reckoned out certain bodily wares which the Roman Seat accustomed most to buy: Now concludes he with the Soul-wares, which they and their Merchants used chiefly to fell, whereby they were so enriched, that thereby they were made able to buy all the former costly wares. These soul-wares, are Pardons, Indulgencies, Remissions of sins, Trentals, Soul-masses, and Dirges, with fuch godles jests, whereby they promise for mony, to deliver us from Hell and Purgatory, and to canonize us Saints in Heaven, and make us Intercesors for our brethren on Earth, and consequently Christs Intercession to be needless.

Napier. Sponinier | One that fighteth in war against a worldly enemy. Act. 10. 7. Luk. 7. 8. I bave fouldiers under me.

'2. A spiritual Warriour under Christ against fin and Sactan. 2 Tim. 2, 3, 4. Suffer affliction as the Souldier of F-sus Chriff. Such is every Christian, but especially the Ministers of Chrift

Douldiers 2 Chro. 15. 13. Hebr. fons of the bands. Sound the voice of man, or any mufical or warlike inftrument. It is put for the preaching of the Word, Pfal. 19. 4. I Theff. 1. 18.

Sound of charets A huge, mighty, and terrible noi'e, fuch as many Charets of Horses make in time of war. Rev. e 9. 6. The found of their wings, was like the found of many charets.

As the found of many waters. Rev. 1.15. A mighty loud voice, as chap. 14.2. fo Dan. 10.6. Terrible to his enemies; or powerful to raife men from the death of fin. Joh.5.

25. Annet. Sound (er boires of many Warers and of thunder, Ge. · Undiffinct and confused noise, whence profitable notions hardly could be gathered; fuch was the flare of the Church in the Fathers time. As the found of Thunder, fignifies a noise more distinct and dreadful, which yet lasted not long; and the voice of Harpers fignifies the sweet voice of truth efully refored; and in the Harmony of Confesions, by seve-eral Churches sung to the World. Thus was the progress of the Church of Chrift. Rev. 14. 2. As the found (or voice) of many waters.

Sound] Upright,Pfal. 119. 80. Whole, or in health,Pfal. 38. 3. Ifa. 1. 6. True, Prov. 3. 7 & 3. 21. 2 Tim. 4. 3. Free from error, Tit. 2. 1, 2.

Co found ] To make a noise with trumpet, or such like instruments. It is put for to ask, I Sam. 20, 12. To try and

fearch, Act. 27. 28.

Prepared themselves to sound. Rev. 8, 6. feeing by the figns, vers. 5. time was nigh, they let the Trumpets to their mouths, God gave some time for men to repent, between the denunciation and execution of the judgments. Now they are faid to prepare themselves all at once, though they founded one after another, that there may not need a repetition of this preparation at every founding. Or, to shew they were all ready to found, when God should command. Or, to declare the certainty of founding the rest, as well as the first. Or, because in the vision they were all to sound fuddenly one after another, though there were more distance of time in execution. Annot.

Sounded] 1 Sam. 20. 12. Heb. fearched, marg. Acts 27. 28. Let down the plummet and line into the fea, to try the depth thereof.

Soundness ] No foundness, Pfal. 38. 3. or there is nothing found or whole. Aynim.

There is no foundness, Ila. 1.6. or as some, there is no shape of a man; for so is the word taken, Judg. 20. 48. He compareth the fewif State to a mans body, fo generally poffeft with some malignant disease, that no part of it is found or free, either from the inward taint, or the outward symtoms thereof; or, to fuch a body as either by the like malignity, or by fore and often scouring, or evil usage otherwise, is with tumors and ulcers, so overspread, that no shape, or sigure of a mans atmost, appears on it. Annot.

sounds] I Cor. 14. 7. or tunes, marg. A dreadful sound, Job. 15. 21. Heb. a sound of sears, marg.

South Dry and barren places, through the extream of the Sun, in such Regions as lye South, being parched and scorched with the great ardent heat of the Sun, and the rivers dryed up, and all left defert and defolate; fuch were · Gods people in their captivity, and therefore deliverance was as welcome and grateful to them, as to fee Rivers run freshly in desert wast Countries, and as easie to God, as to fend ftore of waters into dry foyl. Pfal. 126. 4. As the freams in the South.

south] As its one of the parts of the heaven, Ifa. 21. 1. So it's put for a Country or place lying towards the South. Num. 34. 3. Mat. 12. 42. It hath divers words annext, as border, coaff, country, end, field, land, quarter, Ramoth, fide, ward, west, wind; which by the context will appear to have no difficulty in them. See North wind.

To foro To featter feed in the earth, that it may grow and bring forth fruit. Mat. 13. 3. The Somer went out to

2. To disperse worldly goods among the poor, 2 Chro. 9.6.

'He that soweth sparingly, shall reap sparingly.

'3. To distribute the Word by preaching. Luk. 8.5. And

as he formed. &c. 4. To bury a dead body, 1 Cor. 15. 42, 43. Burial places be the feed-plots which will yield a joyful harvest at the Refurrection

5. To cast forth, Prov. 6. 14. marg.

6. To work or cause. Ib. 19. 7. To bestow, Mat. 25. 24.

8. To declare, Joh. 4.36. 9. To practife, Gal. 6.7.

10. To become ferviceable, Ib. 8.

The word Propiety 700, in Mar. 2. 21. fignifieth to piece one

thing to another.

Co (one iniquity] To perform and do wicked works with diligence and pleasure. Prov. 22. 8. He that fows

iniquity hall reap affliction,

To declare the promises concerning Christ to come, and exhort men to believe in the Mes-Sah which should be sent into the world : thus the Prophets did like feed-men: alfo to perfwade men to receive this promised Messiah, being already come and given to the world : thus did the Apostles collect into the Christian Church, and gather to Chrift (like reapers) (uch as by the feed of the Prophets doctrine had been entred into some knowledge of Christ. Job. 4. 36, 37, 38. That both be which soweth, and be which reapeth may rejoyce together. Such as were somewhat instructed about Christ, by the doctrine of the Prophets, were brought to maturity and ripenels by the more clear and full manifestation of Christ by the Apostles, who as they were much holpen by the precedent labours of the Prophets, who had plowed, broken up, and sowed the field to their hands, so now the Ministers of Christ in this age are greatly furthered by the labours of the Apostles we reap what they fowed, Note further, the Apostles to be called Reapers in respect

of the Jews, but Sowers or Seed men, in respect of the Gentiles, who had never before heard the Gospel and name of Christ, 1 Cor. 9. 11. 1 Cor. 3. 6. Rom. 15. 10.

Co fow to the fpirit] To do good works by the help and aid of the Spirit, or to bring forth the fruits of the Spirit.

Gal. 6. 8. If ye few to the Spirit; that is, if ye do wilely and carefully give your felves to spiritual exercises, that ye may bring forth fruits of the Spirit, to which end you are to spare no cost upon your Teachers.

"Co fow in tears] To ferve God through afflictions and heaviness. Pfal. 116. 5. They which sow with tears de reap with joy.

Dam ] See Swine. Dow To patch or piece things together with a needle and thread. See Job 17. & 16. 15. Ezek. 13. 18. Mark

Somer] An Husbandman, which fowerh and manureth his ground.

2. A Minister who disperseth the seed of the Word. Mat. 3. 7. The fower went out to few.

Dome Improperly is put for Sin, Jer. 31. 29. Ezek.

# S P

Space ] A diftance of place, Gen. 32. 16. Ezek. 40. 12. Atime; definite, Ad. 13. 25, 21. & 19. 10, 34. indefinite, Act. 7. 34. Rev. 2. 21. & 17. 10.

Space of a month ] Gen. 29. 14. Heb. a month of days,

Spain] The furtheft Country in Europe, towards the West, comprehending the Kingdoms of Arragon, Caftile, &c. It fignifies rare, that is, precious, or barren, Rom. 15. 24. 28.

Spate ] Job 3.2. Heb. answered, marg.
My beloved spake, Cant. 2. 10. The end and fruit of Christs fwift coming to call her by his Word and Spirit, from her present eftate and place of affliction unto a better; or from that floth or security wherein she lay to follow him in the faith and love of his Gospel, Ayn w. Spake

2 King. 25. 28. Heb. good things, marg

O

S

God, that is, the Father (for when the name God is man-tioned in the Scriptures, with relation unto the Son (as here ) thereby we are to understand God the Father ) Annat

Spake by the Prophets, so in this the Old and New Testament are equal; God is the Author of them both. God Spake by the Prophets then, and he speakath now by his Ministers, Matth. 10. 2). 2 Cor. 5. 20. when we teach, God teacheth; when we exhort, God exhorteth; when we reprove fin, God reproveth fin. Fones.

He spake as a Dragon. Revel. 13. 11. As he that was represented by the Dragon; for Dragons cannot speak. He fet up Idolatry by his command, as the Heathen Emperors

had done. Annet.

He (beaketh as the Dragon, to wit, the red Dragon, whom Michael had a little before caft down, and deprived of the Roman Empire: whiles, as that other, he patronizeth the worship of false gods and idols, by his Authority and Decrees, and in like manner causeth the true and pure worshippers of that flain Lamb to be rooted by persecutions

and flaughters. Mede.

This Beaft hath two fort of Speech. The one is a counterfeit voice, by which he speaks lies out of hypocrifie, as when he stiles himself Servus Servorum Dei, a servant of the Servants of God. The other is natural and proper to him, and by this he speaks as a Dragon. The first speech of the Dragon in the Old Testament is in Gen. 3.1. wherein he calleth the eruth of Gods Word in question. The second in Gen. 3. 4 whereby in plain terms he discrediteth the truth of Gods Word, yea, maketh open contradiction to it, joyning open blasphemy thereunto in the 5. verse. Accordingly the Pope laboureth to discredit the Word of God, when he saith, it is doubtful, uncertain, insussicient, nor can shew a man the way to falvation, without help of his Traditions; that he may dispense with the precepts of the second Table, &c. The first speech of the Dragon in the New Testament, is in Mat. 4. 8, 9. and Luk. 4. 6. And is not the same the speech of the Pope? All the Kingdoms of the world are mine, faith the Pope, He pretends power to take the Crown from the head of one, and give it to another King, that will fall down and worthin him, care, Comper.

Span | Three hands breadth, or twelve inches. Annot. on 1 Sam. 17. 4.

Co Span ] Ifa. 48. 13. To mete out, as a Workman doth his work in meting whereof, he maketh use especially of his right hand.

Span long] A fhort time, or imall continuance. Pial. 129. 6. Thou hast my days as a hand-readth, or (pan

long.

Co spare To forbear such as have sinned with offence to others, not censuring them. 2 Cor. 13. 2. If I come, I will e not fpare. Thus man fparett man.

'2 To hold back correction from finners. Lam, 3. 42. Thou haft not fpared. Thus God fpareth man.

Spartingle) Scantly, scarcely, niggridly, 2 Cor. 9.6. Sparts Job. 18.5. The spart of his fire shall not shine. He doth not say the stame, but the spark, inclinating a total destruction of their prosperity; as fire is quite out, when not fo much as one spark appears, 2 Sam. 14.7. Annot.

Sparble ] And they Sparkled, Ezek. 1. 7. Themselves, or rather their feet sparkled with their speed and purity in doing Gods will. Annot. Had a sparkled kind of brightness in their moving. Hall.

parks As the sparks fly upward, Job 5. 7. Heb. as the

Sons of the burning coal lift up to fly, marg.

Sparroto] A Bird well known, whereof mention is made, Pfal. 84.3. & 102. 7. Mat. 10 29,31. Luk. 12.6. 7. It's very wary and circumfpest in avoiding nets and grins wherewith it might be caught. It loveth its own kind, and taketh on if any of them be caught. It keepeth its nest very clean; and there buildeth, where its young ones may be most safe. It loveth the company of men. The male is jealous over the female, and will fight for it. It rifeth betimes in the morning, and finding where provision of food is to be had inviteth (as it were) the rest to partake thereof. It feedeth its young ones with gnats, ants, flies, and the like. It's an enemy unto the Swallow, whose eggs it breaketh. It's very Instful, and liveth but a short while, the male (as it's faid) but one year. Upon the view hereof, building in Churthes or Temples, we may make this use for our own instru-dien: That for us there can be nothing more sweet, comfortable, desirable, then to frequent the publick Assemblies And confidering that Gods providence reacheth even unto 1.5 punish, Joh. 8. 26.

Spake kindly, Gen. 50, 21. Heb. to their heart, marg. | 2 Sparrow, Mat. 10. 29. How careful is he (will be be) of us redeemed by the blood of his own Son?

"Cofpeat To utter fome word with our mouth, thereby to express the inward thought. Gen. 34. 2. And he spake kindly to the Maid.

2. To declare, witness, and fignific ones mind by another. Plal. 62. 12. God fpake once or twice, Jer. 10. 1. Exod.
42. 1. God fpake thele words, Gr. Thus God fpeaks by his
4 Angels, Ministers, Word, Works, and Signs.

God speaks not Grammatical words only, (bare founds) but were subsisting things. That which with us the speech founderh, the same with God is a substantial thing: It was Light, Sun, Moon, Earth, Sea, Fishes, Peter, Paul, Ge. when God spake and faid, Let them be. Our Grammar is to give names to things already created. God his Grammer is to create, and make to be, what he doth once name or, fpeak of If he fay, Receive thy fight, believe, repent; the blind see, the infidel believeth, the finner turneth. Therefore Gods speech is not naked words, but real effential things.

'3. To utter some weighty thing with deliberation, Psal.

49. 3. My mouth shall speak of wildom.
4. To Preach. Act. 14. 1. He so spake, as many believed. Act. 11. 20. They fpake to the the Greccians, and preached the Lord Fefus.

5. To confess with our tongue before men, what we believe with our heart before God. Plal. 116. 26. I believed, therefore I spake, 2 Cor. 4.13. We believed, therefore we speak. It is used also for confession of fin, and acknow-'ledgement of fear and infirmity, Gen. 45. 15. Exod. 19.19.
'6. To entreat or pray to God for our felves and others.

1 Sam. 1. 12,13. For Hannah |pake in her heart. & ver. 19. Of the abundance of my grief have I (poken bitherto.

7. To think or male upon a thing. The thought of the beart is an inward speech; and the word of the mouth, is as a thought outward, or uttered Mar. 5. 28. For fhe faid, if I may but touch, &c. Mat. 9. 3. They faid (or fpeak) within themfelus.

'S. To work and effect fomething, Heb, 12. 24. The blood

of Christ speaketh better things.

9. To bid, enjoyn, and command as an Apostle; by by the authority which Christ bath given me, Rom. 12. 3.

10. To delare and make plain fomething which was faid before. Gal. 4.1. Now I say, Go. that is, what I did speak before of Moses Law, being our Schoolmaster to Christ, I do thus understand and desire more to manifest unto you by a new name, and a eew simimituda of a Tutor or Governor

It is put sometime for To agree in one, I Cor. 1 io. 2. To threaten, 1 King. 22. 23. 2 Chron. 18. 22. Jer.

3. To promife, I King. 8. 15. 2 Chron. 23. 3. Pfal 60. 8. Numb. 23. 19.

4. To boaft, Exed. 32, 12. Pfal. 73. 3. Ifa. 9.17. Mic. 7. 3. c. To witness, Prov. 21, 18.

6. To answer, Prov. 15. 28. 8. 24. 16.

7. To ask counfel, Num. 7. 89.
8. To contend, Pfal. 117. 5.
9. To comfort, Job 33. 24. Hof. 2. 14. Ruth 2. 13. 10. To decree and purpofe, 1 King, 22, 23, 2 Chr. 18, 22, Jer. 11. 17.

11. To give being, Pfal. 23. 9.

Speak] Exod. 23. 2, Hebr. answer, marg. Judg. 5. 10. or, Meditate, marg.

To speak because they knew bim, Mar. 1.34. or, to say that they knew him, marg. See also Luke 4. 41. marg.

To fpeak from Carth, and Deaben] To fpeak as a fervant; as Mefes did : as a Son, as Chrift did, Heb. 12. 25. Mefes spake from the earth, Christ from heaven, who himself came from heaven, Joh. 3. 13. Annot.

speaketh; such an one will glory in his own invention, as if

he fee more then another, John 7. 18.

"Mo fpeat not of himfeif ] In the doctrine of falvation, to teach nothing but what his Father had before fpoken in the Scriptures of the Law and the Prophets. John 14. 10. I fpeak not of my self. In like sense it is written by the holy Ghoit, that he shall speak nothing of himself, 16. 13. Because he should teach nothing to the Christian Church after Christs ascen fion, but what Christ himself first had taught in the Scriptures of the Evangelifts and Prophets; therefore Christ faith, He shall treceive of mine, and shew to you, How konestly doth the Church of Rome pretend to speak by the spirit, when the speaks contrary to Christ?

" Co [peak or judge] To reprehend, accuse, condemn,

Speak reproachfully, 1 Tim. 5. 14. Gr. for their railing.

S

As they fprak. Rev. 2. 24.] The followers of fizebel, who gave way to her wicked Doctrine, and approved the same, calling it in their language, deepness, depths, and subtilies, as they call them, of their profound speculations (being no other, nor better than the feoleries, the devices of Satan himfelf. Funius, Hall.

To freak things earthin and heabenin ? To teach the doctrine of the Gospel by comparisons taken from earthly things, fuch as be best known unto us, and not nakedly and barely in a sublime and losty style, Joh. 3. 12. If I seak unto you earthly things, &c. here is no comparison of the things themselves, for Christ always taught things divine and heavenly, which belong to the Kingdom of God; but of the manner of teaching these things, which in Christ was done familiarly in our own word and phrase, by simi-'litudes, taken from matters wherewith we are best acquainted: whereas he had been able to have fetcht resemblances from the high above, and depth below, yet he took them from things terrene, and in common use, as water, wind, fire, falt, feed, plough, leaven, &c. A good pattern for Teachers; for Christs torm of teaching was best, fittest to breed understanding and belief Speak with, Plal, 127. 5. or subdue, as Plal. 18. 45. or De-

Speaker | Let not an evil fpeaker, Pfal. 140. 11. or, an ill tongued man, Heb. a man of tongue, that is, a pratter, that hath tongue at will to use and abuse at his lust, and to smite therewith, as Jer. 18. 19. So a man of lips, Job. 11. 2. is

one talkative : a man of words, Exed. 4. 10. is one eloquent ; a man of arm, Job. 22. 8. is one mighty, and fundry the like. Any (w.

The chief fpeaker, Act. 14. 12. They called them by the names of their falle gods : Barnabas by the name of Jupiter, their chief Idel-ged, and Paul of Mercurius, whom they faigned to be the Interpreter of their gods, because Paul here appeared the chief speaker. Ann t.

@bil fpeakings] 1 Pet. 2. 1. backbitings, 2 Cor. 12. 20. Who soever fp aketh a word, &c. Mat. 12. 32. It is ordinary in the Hebr. Dizlect, for fpeaking to fignifie deing, and word to fignifie thing; and lo here, to blafpheme, or to fpeak a word against the Son of man; and again, against the boly Ghost, is to oppafe and refift them. Dr. Ham. Annot. b.

Tet Speaketh, H.b. 11. 4. or is yet spoken of, marg.

De faith, or fpeabith in Dies | Rom. 9. 25. Ged fpake by the mouth of Ofee the Prophet: as it is written, that God spake in the mouth of all his holy Prophets, Luk. 1. 5 70. & in Mat. 22. 43. and David in spirit called him Lord. It is then the Spirit speaketh in the Prophets land Apostles. \*Rom. 9. 25. For he saith in Ofee. See the like Rom. 9. 15,17. Gal. 3, 22. Rom. 11. 32. Mark then that Scriptures are of divine authority, and do not receive their authority from the Church, whose office is, faithfully to interpret them, and to preserve them f. om corruption. Secondly, that they have a voice, and are able to judge and deter-\*mine controversies, not being dumb, as Jesuits cavil.

( Thou sapest, or speakest it] It is so; or, I am he: Com-

pare Mar. 26.64, with Mar. 14.62. Thus Christ gave example of modesty, how to answer when without arrogancy we cannot fpeak directly.

Left eff speaking Job 32. 15. Hebr. removed speeches from them felves, marg.

Speaking the truth in love, Eph. 4. 15. or being fincere,

Speat] is an instrument of war, 1 Sam. 13. 19. 22. 2 King. 11. 10. and in particular fuch an instrument as Kings used, and that a fign of their Kingly authority, as Saul uled not only his spear in the Wars, and in his Camp, I Sam. 26. 7, 11,12, 16. 2 Sam. 1. 6,10. but alfo at home in time of peace,1 Sam. 18. 10. & 19. 9. & 20. 33.

Improperly, it is taken for all kind of weapons, 1 Sam. 17. 47. & 21. 8. Job 39. 26. & 41. 17. Hence by Spearmen are understood Souldiers, 1 Chr. 12. 34.

2. For back-biting and flandering, which pierceth like a fpear, Pial. 57.11.

3. Thunder, Hab. 3. 11. Speat 2 Sam. 21. 16. Hebr. flaff, or the bead, marg. Spear-men] The company of spear-men, Plal.68.30. or of archers, the rout (or crew) of the cane; that is, such as use canes or reeds, whereof for ars or arrows were made. It may also be read the wild beafts of the reeds, meaning the favage wicked people. So the Chald turneth it, the armies of finners. Aynla.

ments there useth to be a proportion betwixt the length and breadth. Annot. on I Chron. 11. 23.

Dpetfal | Peculiar, chofen, Deut. 7. 6. 2. Extraordinary, Act. 19.11.

Spectally] is a difcretive particle, diftinguishing between person and person, thing and thing, office and office, whereever it is found, Plal. 31.11. 1 Tim. 4. 10. & 5. 17. Tit. o. Philem ver 16

Speckied ] Spotted with divers colours. It is spoken of Sheep, and imall cattel, Gen. 30: 32, 33. of Horses, Zech 1. 8. of the High-places, Ezek. 16. 16. to Birds, Jer. 12. 9. where by speckled is meant the divers forts of Idolatries and abominations wherewith the fews were defiled, and in regard whereof, God threatens destruction unto them.

Spethied ] Jer. 12. 9. or talented, marg. Zech 1 8. or

Speciacle] A gazing stock, 1 Cor. 4.9. It is spoken of on them by the wicked, Heb. 10. 33. An allusion unto men condemned, to be brought into the Theatre to fight with beafts, and devoured by them.

Specticle] 1 Cor. 4. 9. Gr. Theater, marg. Dreeth] Language, Gen. 11. 4.

It is put 1. For report, Deut, 22, 14, 17.

2. For doctrine, Deut. 32. 2.

3. Counfel, Job 29.22.

4. For the preaching of the Gospel, 1 Cor. 2. 4.

5. A Proverb Jer. 31. 23.
Our speech ongate to be gracious, Col. 4. 6. Sound, Tit. 2. 8.

Desch The speech of the trusty, Job 12. 20. Hebr. the

3

ip of the faithful, marg.
Thy speech, Hab. 3. 2. Heb. thy report, or thy hearing, marg. Dperchiefs] Dumb, Luk. 1. 22.

. Confounded, having nothing to fay in defence, Mat. 22. 12.1 Dneed] Success, good or ill. 2 Joh. 10: Neither bid bim God Speed.

Speed. Success, Judg. 5. 30. Gen. 24. It is sometime a word of Salutation, 2 Joh. 10. 11. It fignifieth also Quick, and in haste, 2 Sam. 25.14. 1 King.

Speed] Made speed, 1 King, 12, 18. Hebr. ftrengtbened bim-

felf, marg Speedilp] Zech. 8. 21. or continually, marg. Quickly

hastily, out of hand, Gen. 44. 11. Eft. 2. 9.

Dreedp riddante] A quick difpatch, Zeph. 1. 18. Speno | Confume.

It is spoken of Time, and it is to pass away, Job 21. 132

2. Of goods; in an evil fense, To waste prodigally, Prov. 1. 1. & 29. 3. 2. In a good part, Luk. 10. 35.

3. Of life; and then it is to consume and pine away, Pfal. 21. 10.

It is put for, To be destroyed, 2 Cor. 12. 15. Spend ] Ifa. 55. 2. Heb. weigh, marg.

Spent] I Sam. 9. 7. Heb. is gone out, marg.

Drew ] To empty the ftomach by the mouth, Jonah

2. It is put for, to reject out of the fellowship of Christ, Rev. 3. 16.

It is referred to evil gotten goods; and then is to be deprived of them; or, to be forced to make restitution. Job20.15. 2. It is referred to the Land, and then it is, To be cut off and destroyed by Gods just judgement, Lev. 18. 25, 28.

Co [prie] To diftafte, loath, and deteft : or, with loathing to reject one, Rev. 3. 16. I shall spew thee out of my mouth. A speech borrowed from a stomach evil affected, which perbreaks, and cafteth up that thing which offends it, and is oathfom to it.

I will from thee out of my mouth, Rev. 2. 16. As the flomach casteth up meat, which it brooketh not or abhorreth; so will I cast thee off, as a loathsom thing, which my seul. loatherla and abhorreth, Lev. 18, 27, 28, Isa, 1, 13, 14. Amos 6, 8. Zech 11.8. Annot.

Spewing] hath for its subjed, 1. Drunkards, Ifa. 22. 8. Jer. 25. 27. & 48. 26. and 2. Dogs, whereunto the Apostle alludes, 2 Pet. 2. 22. Prov. 26, 11.

It is most filthy, and therefore disgraceful; hence it fignisieth the shame the wicked shall be brought unto, Isai. 28. 8. Hab. . 16.

Spote A part of the present which Josephs Brethren carried down unto him, Gen. 43. 11. Used for the anointing oyl, Exed. 25.6 for the preservation of flesh, Ezek. 24. :0. or the anointing of the dead. Mar. 16. :. Joh. 19. 40. To Sopear staff ] 1 Chron. 20.5. A Weavers beam useth to be mix with wine, Cant. 8. 2. A special kind of Merchan-sbout twenty sour inches round. A spear-staff or spear, so dize, carried to be sold; 1 King. 10.2.15. Gen. 37. 25. much in compass must needs be very long, for in such instructions.

Selemen, 1 King. 10. 2. 2 Chr. 9. 1. So others, 1 King. 10. 10. Treafured by Hezekiah among his most precious things, 2 King, 20. 13. 2 Chr. 32. 27. Of Spices, some are principal, Exed. 30. 23. They are also sweet, Exed. 37. 29. odoriferous, Cant. 4. 10. Spite it weil] Ezek. 24. 10. By this and the other

P

phrases mentioned in this verse, the full and exquisite vengeance which was to be executed on all the inhabitants of Ferufalem, is meant. Hall.

By this is meant that God would give the enemies an appetite thereunto. Annot.

Dpiced Wine] A dainty banquet, by a Synecdoche, part for the whole.

2. The holy praises whereby the Church setteth forth and declareth the glory of Christ, to whom the praises of his people are as acceptable, as spiced Wines to our taste,

Cant. 8. 2. I will cause thee to drink spiced Wine.

Cant. 8. 2. I will cause thee to drink spiced Wine.

Spites The graces and fruits of the Spirit, mentioned
in Gal. 5. which for their comfortable taste and delight, are likened unto Spices, Cant. 4. 16. That the Spices may flow out.

mpices] The graces, and gifts of the holy Ghoft, casting a sweet savour like to spices, Cant. 3. 6, 5, 13. As a bed

of spices.

• of spices.

• of pieces.

• of pieces. the earth, but are exceeding wife, Prov. 30. 24, 28.

There are divers kinds of them, whereof some are bigger.

fome leffer. Some hunt Flies, others Worms, &c. Some are of an aften colour, some green, black, mixed. Some weave their Webs higher, some lower; finer, or coarser; in corners of Walls, on hedges, on the ground. They creep a-bout every where, and (unlefs prevented) by their eggs and dung spoyl Viduals. Their eggs are numerous, which if any be loft, the Spider will search out, and earry it to the right place. It's bite is so small, that it can scarcely be feen, which yet is very dangerous, and often deadly. They are laborious and skilful in their work, repairing their broken webs, fpinning weaving others. Their young ones are no fooner brought forth, but they are taught to work. Who may not admire the fineness of their thread, and the multitude of the circles of their webs compassing the centre? As also that she can from on high let her self down, and by her thread also ascend up again, without breaking the thread ? They have lurking places distant from their webs, whereby they watch for the Flies. The matter of their web is within their mall bodies, whereof though they fpin never fo much, they have fill ftore. But it ceasing, they die. No fooner is the Flie caught in its web, but it letteth upon her, fucking its movsture, casting away the rest; nor goeth it about to hunt till it have made an end of its former prey, and repaired its broken web

Of the prudence, justice, fortitude, temperance, diligence. cleannels, Gc. of this little creature, See Infectorum Theasrum, p. 216, 227. GC.

Dpibers web] Job 8. 14. Hebr. Spiders house, marg. Spiders web] A vain or trifling thing, which is of no e value or ftrength Ifa. 59. 5. And weave the Spiders web.

spie] is diligently to enquire, view, and fearch out. It is used in War, Numb. 13.3. Deut. 1.22. Numb. 13.19. and by false Brethren, Gal. 2. 4. Not out of a mind to learn, but for advantage fake.

To spie is either lawful, when in a just War, we enquire into the counsels of our enemies, Numb. 13.1.

untawful, when men prie into any thing to find fault Thus Hypocrites spie faults in the persons and lives of men, that they may have somewhat to disgrace them, Matth. 7. 4. Thus Atheists ipie into the Scriptures, that they may confute it,

This we must take heed of, and apply the eye of the mind to a better ule; as,

1. We are to spie out our own fins and corruptions. Lam. 3. 40.

2. We are to fpie out our spiritual enemies, that we may find out the temptations of the flesh, the world and the devil 3. We must be as Spies searching the Scriptures, Joh. 5. 3. 9. that we may understand the Will of God, and find com-

5.9. that we may industriant the Will of God, and and comfort to our fouls. Perkins.

Sopies Gen. 42.9. The Hebr. kath the fignification of footing, or going from place to place. Anfin.

Received the spies, Heb. 11. 31. The scouts, or such as were

fent to fearch the land.

Sent forth fpies, Luk. 20, 20. Men fraudulently fuborned, which might lay wait to deceive.

Spikenard] Mar. 14. 3. This nard is reckoned among the saure the oynements that diftill out of reeds, either of their own accord, or when they are cut and bruised, and with which nothing is wont to be mixt, that fe it may remain a pure, simple, liquid and noble juce. Hence it is

called spicata nardus, spicknard, because it thus distills ex spicis, vel ex ariftis, out of Canes or Reeds. And it is very possible that that may be the importance of the word meren here, lightly varyed from the Latine spicata. Some have thought it to come from the name of a place Bift, or Pift, whether that be the Metropolis of Carimania, or of the Region of Cabul in India. Others, that moude like moos may fignifie fincere, unmixt, as the Latine fincerus, is faid to be made of fine cera, without mixture of wax (contrary to the Geroma, oyl and wax together, used by the Athleta) and fo it's generally called pure nard, and fuch are commonly the more chargeable, as this here in St. John, coffly or precious. But feeing there are in the New Teltament Writers, many Latine words, and those a little disguised by turning into Greek, as xirea for libra, Gr. Here fpicata may be turned into merch, which is as it were the anagram of it, the misplacing, but yet retaining all the confonants in it, Dr. Hamm. Annet. a.

Dpikenare ] A plant which yieldeth moft pleafant favour, representing the sweetness of Christ, bringing exceeding great pleasure to the believing heart, Canti4.13,146

Even Spikenard.

ap Spikenard lendeth forth the finell thereof 7 Cant. 1.12. The Oyl or Oyntment made of Spikenard; being very precious, which they used to pour out and anoynt men with, such as Mary anoynted our Lord Jesus with, as he fate at table with his friends, Joh. 12. 1, 2, 3. Spiritually, it fignifieth the fweet smelling fruius of repentance, faith, love, prayer, thanksgiving, &c. which the Church sheweth forth by the communion of Christ with her; and in special of mortification, and communion with Christs death, burial refurrection, Rom. 6. 3, 4, 5. Gc. as that which Mury did unto Christ, was to anount his body to the burying, Mark 14. 8. Joh. 12.7. Aynfw.

Spill] is applyed to the feed of generation, Gen. 38. 9? and to the life of man, which being loft is irrecoverable, Sam. 14. 14.

Spin] Exod. 35. 25. Of the virtuous weman it is faid. She layeth her bands to the spindle, and her bands hold the Diftaff, Prov. 31. 19. So for the building of Gods spiritual Tabernacle, there were women that laboured in the Gospeli Phil. 4. 3. that laboured much in the Lord, Rom. 16. 336, 12. Contrary were those that wove hangings for the grove, 2 King. 23.7. Aynfworth.

Spindle] Prov. 31. 19. It is certain, that time was. when even Kings Daughters were not ashamed to employ themselves about their spindle and distaff, as the virtuous woman here doth. Annet,

Spittl The wind or air, breathing or blowing upon us with might, and fecretly. Joh. 3. 8. The mind (or Spirit) bloweth where it liftetb.

2. The whole effence of the Godhead, as it is common to all the three Persons, Joh. 4. 24. Ged is a Spirit. Rom.
1.5. I Tim.3. verl. last. I Pet. 3.18. Heb. 9. 4. Joh. 6.63.
Here the Spirit fignifieth the divinity of Christ, and con-Substantial effence with his Father: but in the latter end of this verf.it fignifieth the manner how to eat Christ his flesh, to wit, by the Spirit given into our hearts; and namely by faith, which is the fire fruits of the hearts of Gods Chidren: The word life which is joyned to Spirit, noteth out the end of such spiritual feeding, namely, that they might not always here (as they imagin'd) live, but a life indeed everlasting in the Heavens.

3. The third Person in the Trinity. 1 Joh. 5. 6. This Spirit is truth; & verf.7. Inspiring all good things in our hearts.

Matth. 28, 19.
The third Person in Trinity is called Spirit, either being breathed (as it were) and proceeding from the Father and the Son, who breath and move our hearts by it: or by 2 Metonymie of the effect ; or because he breatheth where he lifteth; or because he ffirreth up spiritual motions in the hearts of believers, purifying and quickning them, Luk. 1. 13. Or because he is a spiritual, invisible, and incorporeal effence.

· Also he is called [Holy] because he is so, by nature most

Secondly, by effect, the Sanctifier and Worker of all hobolinels in the creature

'Again, he is called a Person, because whatsoever belongeth to a perfon, as tounderstand, to will, to give, to call, to do, to subfit of himself, doth agree to the Spirit, who appeared in visible hapes , Luk. 3. 22. Act. 2.3. Gave the Apostles sundry tongues, Act. 2.11. Hath will and power to work and bestow in the Church the gift of Tongues, of of Prophefie, &c. 1 Cor. 12, 8, 9, 10, 11, 12, which can onot be attributed to any quality or motion created.

Eifly,

S

Laftly, it is called the third Person, not in order of time, or dignity of nature, but in order and manner of fub-

fifting, Mat, 5-7.

'4. The gifts and graces of the Spirit, Luk. 1, 15. Fobn.

'4. The gifts and graces of the Spirit, Luk. 1, 15. Fobn.

'4. 32. Gal. 3-2. Received you the Spirit? And elsewhere often. A Metonymie of the cause for the effect, 2 King. 2.9. Numb. 11. 17.

The work of the Spirit; to wit, the new quality of holines, created by the Spirit in the hearts of the Elect. Gal. 5. 17. The flesh lusts against the Spirit Allo v. 25. If we live in the Spirit, let us walk in the Spirit. Rom. 8. 1. In this sa superme work of the Spirit, peculiar to the Elect.

Also it significant the vertue of the Spirit or divine power quickaing the sless and manhood of Christ, and all believers which spiritually feed on his flesh by faith, Joh. 6.83. It is the Spirir which quickneth, the fieft (by it felf or calen., wath at the operation of the holy Ghoft) Ge. In the latter end of this verfe, Spirit fignifieth the organ or inftrument, whereby the Spirit giveth life, also spiritual.

6. An excellent and most fingular efficacy and working of the Spirit unto the iandification of Chrifts humane nature, filling it with holiness above measure. Rom. 8. 2. The ! aw of the spirit which it in Christ & fus; that is the work of perfect holiness wrought in the Manhood of Christ, ty his own I vely quickening Spirit, which is like a Law, mightily governing and moderating.

7. The spiritual works of the Gospel, being set against

the carnal fhadowith Ceremonies of Mojes Law. Gal. 3. 3.

· That after you have begun in the Spirit.

8. An inferioar work of the Spirit; generally , and fleightly enlightning and reforming the Reprobate, I Sam. 10.10. The Spirit of God came upon him. 1 Theff. 5. 19. . Duench not the Spirit. Heb. 6. 4. And were made partakers of the boly Ghoft, This is an inferiour work of the Spirit, common to the elect with many reprobates.

. 9. The motions of the mind flirred up by the Spirit. Pfal. 51. 11. Renew a right Spirit within me. Rom. 3. 14. \*Luk. 9.55. Judg. 3. 10. And the Spirit of the Lord came and thin; that is, he was fitted up or moved by the Spirit of obtain the Spirit of obtain the did.

10. Good or wicked inftinction or infpiration of the Spie rit. Matt. 22. 43. Hem did David in the Spirit ? Act. 28.25. Luk. 21. 26. It was declared to him by the holy Ghoft. 1 Cor. 5 14. 14; 15, 16. Eph. 2. 2.

11. That waich is spiritual or pure. Joh. 3. 6. That which is bern of the Spirit, is Spirit; that is, clean, holy, and

pure, like to the cause whereof it springeth.

12. Revelation of the Spirit. I Cor. 2. 12. By the Spirit we know what things are given as of God. For the Spirit reveals the hidden things of God, ver. 10. Also revelation pretended to come from the Spirit, 2 Theff. 2.2.

13. An holy Angel, Heb. 1.14. Are they not all ministring · Spirits? Also it fignifies 2 wicked Angel, to wit, the Devil.

Luk. 1 1. 26. He took feven other Spirits.

14. The foul of man. Luk. 23. 46. Father, into thy bands I commend my spirit. Pet. 3. 29. And preached to the spirits that are in Prison; that is, to the souls which we ce in the prison of Hell, now at this time, when Peter wrote cthis Epiftle; but were alive at what time the Son of God did preach unto them by his fervant Noah. For in Helthere is no place of preaching or repentance.

From this place of Peter, the Papifts gather that Jesus Christ after his death descended into Hell in his Soul, by his preaching to deliver from thence fuch as were thut u e in that part of Hell called Limbus Patrum, as in a Priton ; s to release divers out of the pains of Purgatory. Collection, howsoever backed by antiquity and authos rity of some of the Fathers (as St. Augustine namely) yet it is erroneous and falle, as will appear by thele realons

For first, here is (in Peter) no mention of Christ his Soul, or of his descending, but of his Spirit; whereby cannot be meant his Soul, because the Apostle speaks of the Spirit of Chrift, whereby he was quickened and raifed up from the dead, verf. 18. But that Spirit which raifed Jefus from the dead, was his divine power and Godhead. or divine nature, here fet against his flesh, which fignifieth chis humane nature. Indeed none is restored from deach to life, but his foul must be joyned with his body, yet can the foul no more conjoyn it felf to the body, then at first at the presence of any thing apprehended to be evil, the Spicite could create it self. Wherefore that which made rit is capable of the nature or principal things of which the Christalive again, was not his humane foul, but his di-\* rine power, as it is written, Him God raifed up, Aft. 2. Alfo Rom. 1. 4.

in Hell unto the dayes of Noah? Were they only in Limbus pugnant to his Laws and nature; therefore he may

• or Purgatory?

Thirdly, this Text of Peter doth speak of disobediene Souls, not of godly ones.

Fourthly, here is no one fyllable at all of their deliverance; and truth is, they of whom Peter spake, are kept yet in the prison of Hell for their obstinacy.

Fifthly, in all the Scriptures, Prison is not sound to fignific a place to contain the godly in.

Sixthly and lastly, all that is written by Peter, is no more but that Christ of old time went and preached through his Spirit or Godhead, by Noah his fervant, to the Spirits or Souls which are now in Heli, but were alive at what time Noab did preach unto them. This fense of the place is so clear, as divers Popish Divines do yield to it. Tho. Aquinas rejecting their opinion, which fay, Christ preached in Hell, tellethus, it is better expounded of the Operation of Christ his Godhead, from the beginning of the World. Of this mind are the ordinary Gloss, Lyranus and Andradius too, as learned Reinolds affirmeth. Leda allo, with Athanafius, interpret this Text of Christ his preaching to them who were unbelievers, before the flood, as Dr. Falke writeth in his answer to the Rhemists, on this Text.

15. That high and noble faculty of mans Soul, called the Understanding of Mind with the most inward cogitations thereof. Luk. 1. 47. My Spirit rejoyceth. Rom. 12. 2. Be renewed in the (pirit of your mind, I Theff 5. 23. I Cor. 2.11. And in all places where Spirit and Soul are mentioned together. An unregenerate person nath but a Soul and a Body; but a spiritual man born from above, hath a Spirit, Soul and Body. Not that any new part is added to the foul of a new-born child of God, but a new spiritual qua-

lity is wrought in it, Joh. 3. 6.

16. Purp fe, thought, will, and confent, I Cor. 5. 3. But

presentin spritt. Allo v. 4.

17. With all the heart, or with a true affection. Rom? 1. 9. Whom I ferve in my Spirit; that is, cheerfully, and with a good will, not for gain, or vain-glory, but from his heart, Matth. 5.3. It is put for opinion or

18. The conscience sandified and renewed by the Spirit. Rom. 8. 16. Geds Spirit beareth witness with our Spirit; that is to our fanctified confcience.

19. The dreams and devices of men, covered and cloaked with pretence of spiritual revelation, 2 Theff, 2, 2. Nor be troubled, neither by Spirit nor Word.

20. The spiritual and sincere worship of God, void of carnal Ceremonies and by pocrifie, Joh. 4. 24. Must wor ship bim in fpirit and truth. Phil 3.3.

121. The Goipel. 2 Cor. 3. 6. Hath made us able Ministers

of the Spirit. 12. One that pretendeth to have the gift of the Spirit to do the office of a Prophet and Teacher, yet indeed hath

it not. 1 John 4. 1. Believe not every Spirit. 623. Doctrine, delivered by him, which is endued with the gift of the Spirit, for instruction of the Church. 1 Joh. 4.2. Every spirit which outselfelbt that Fesse wome in the fiels, & of God. Here is meant both doctrine and person that

'2: Spiritual exercises of Prayer, Meditation, Hearing, Ge. Gal. 6. 8. He that fows to the Spirit , that is, he that exercifeth himfe f in ipiricual duties.

6 25. Skill of working in Gold, Silver, Iron, and Brafs. Exod. 31. 3. Whor I filled with the Sirit of God

6 26. Liveliness, quickness, and greater z a. of godliness than in other m n to the end they may be examples to lead others in the w v. 1 Tim. 4. 1

'27. A strange tongue by the gift of the Spirit, t Cor. 142. 15. They de eire which int rpiet cuis either of voice, or breath, or slind intent ons.

Spirit it grieved 1. When men do enough to grieve him, were he a subject capable of gri f.

2. When he is displeased : To dislike a thing is the formality of forrow, and the principal at of it, of which the Spirit of God is capable, and therefore may juffly be faid to be grieved, when he hath occasion of grief.

There are two things in all the passions of the mind. 1. A material part, and that is the alteration which by the

paffion is caufed in the body.

2. There is a formal part, which is nothing but the nature. of the paffion, abstracted from the changes which it maketh in in the body; fo the formal part of grief is a difpleasure taken at the presence of any thing apprehended to be evil, the Spiaffections do confift; and fo of that which is principal in. or essential unto grief, i. e. dislike. God doth truly dislike mers mileries, because they are contrary to the good of the 'Again, what sense is there to restrain Christ his preaching creature; but especially his fins, because they are re-

be faid not improperly to le grieved when fin is committed.

3. When he carries himfelf after the manner of a man in heaviness; as the paris of a man are ascribed to God, because he doth all things that a man doth with these parts: So are the affections ascribed unto him by way of similirude and likeneis of the effects, because waen the occasion is offered, he doth fuch things as men in fuch paffions are wont to do; as, if he be in beaviness, he withdraweth himself from company; but if anger be mixed with it (as that of Christ, Mar. 3. 5.) he withdraweth his courtesse and speech from such as are the occasion of his grief; all which the Spirit doth as he hath occasion, hiding his face from the Soul, and suspending his gracious operation there; leaving men to themselves, and the wayes of their own heart, in which they have delighted to walk; and when he doth fo he may be faid to be grieved.

Spirit of adoption An effect of the holy Spirit, to wit, a witnessing unto the believers, that God hath a dopted them, and taken them for his Children, Rom. 8.13. Te have received the Spirit of adoption; that is, the Spirit which witnesseth unto you your adoption to be Gods Children

'Co begin in the Spirit ] By the spiritual efficacy of the Gospel to enter upon the service and pleasing of God; fuch as had done thus, were not to look for perfection by outward Ceremonies, and natural strength, endeavouring to keep the Law. Gal, 3. 3. Having begun in the Spirit,

(Co be boen after the Spirit ] To be born into this elementary world, by the virtue of Gods promife, and safter a spiritual manner, and not by ordinary course of nature. Gal. 4. 29. Persecuted bim that was born after she Spirit; that is, Ifiac , and the Children of the true Church.

" Down of the Spirit ] One regenerate and born into the Christian world by the holy Spirit, the author of our new birth. Joh. 3. 6. That which is born of the

The Spirit and the Bridt say, come, Rev. 22, 17. The holy Ghost breedeth desire of Christs coming in the heart of the Church, which is Christs Bride : who also freely answereth to his motions, verf. 20. Rom. 8. 23, 26. 2 Cor. 5. 2, 4. Annot.

Spirit of Debits | The very members and instruments of the Devils, inspiring Princes and great Personages with devillish counsel and advice. Rev. 16. 14. For they are the fpirits of Devils.

Carnell of the Spirit] See Zeal, and Earneft

Spitit] Heb. 9.14. Who through the eternal Spirit, that is, God head, Ad. 23. 28. Rom. 1.4. 1 Pet. 3. 18. Implying thereby that the Sacrifice of Christs death had its value and virtue, both to satisfie and sanctifie, from his Deity

From this his infinite and unspeakable Deity the blood of Christ received a power to make satisfaction for our fins, whereupon it is called the blood of Gol, Act. 20. 28. The blood of none that was meer man could do it. If Christs blood had not been offered up by his eternal Spirit, it could not have purchased our Redemption. Fones.

Spirit of fear] An effect of the Spirit, to wit, fear and terror wrought in the hearts of men by the holy Spirit, in the Ministry and preaching of the Law, revealing our fins, and Gods wrath due unto them Rom. 8.15. Te have not received the Spirit of fear again. 2 Tim. 1.7. This is the work of the Spirit in unregenerate men.

. Thus the Spirit of a found mind, the Spirit of wifdom and meckness, the Spirit of knowledge, the Spirit of grace and frajer, the Spirit of prophise, fignific several effects, works, and gifes, together wich the auther and cause, which is the holy Spirit infufing them; and on the other fide, the Spirit of Pride, Covetouinels, Fury, Uncleannels, and the like, do fignifie these vices, and the Devil that wicked spirit the author of them.

ferbent in the Spirit] A Christian Soul made earnest in Duties of Christianity, through the powerful motion of the holy Spirit, stirring us up to vehement and zealous endeavours. Rom. 12. 11. Fervett in spirit. When as any matter concerning Gods glory, or the salvation of our selves and others is in hand, we may not then behave our selves slothfully, or coldly. Rev. 3. 16.

filled wirb the Spirit ] is to feel the preience and grace of the Spirit in the heart, in an excellent and extraordinary measure, Eph. 5. 18. which is brought to pass by using these means, whereby the presence of the Spirit is obtained and entertained; to wit, by flying fin, which

fasting, meditation, examination of our li e and conscience, and the like pious exercises. Eph. 5. 18.

"Co gibe a spirit (or life) to the Image] To give life, as fannes and fambres imitated the wonders that Moss guance and games inficated the wonders that Moss wrought. Rev. 13. 15. It was permitted him (or he had sower) to give spirit (or life) to the Image. It is an allusion to the diabolical practices of Idolaters, whereby they caused their Idols for to speak distinctly; (as if they had been alive) the more easily to bring men to admire their superstition. So the Pope having now raised chimfelf to the estimation (well-nigh) of a God, was no more as a dead person, but began to speak, to command, to forbid, to blefs, to curse, to boast and brag himself Lord of Kings and Emperours, as Pope Adrian did; when he faid, By us the Emperor reigneth.

Spirit of the Gods] A divine force and virtue. Gen.

41. 37. In whomis the spirit of the Gods.

Spirit of grace The work of the Spirit, making the Elect partakers of that grace which Christ hath purchased. Zech, 12. 10. And I will pour upon the house of David, and upon the Inhabitants of Jerusalem, the Spirit of

\* pirit of grace The holy Spirit, which doth certifie the elect of the favour of God towards them, Heb. 10, 29.

Co grow, or be firengthned in Spirit] By little and little (as other Children) to attain the use of reason, that he might be like us. Luk. 2. 40. He was frengthned in the Spirit, I.a. 7. 15.

bolp Spirit] That Spirit of God; which in himfelf is most holy, and worker of holiness in all others, Eph. 1. 13. Te were fealed with the holy Spirit.

"In Spirite] Spiritually, not in carnal rites, Pail. 3. 3.

Inthe Spirit By fuch prayers as proceed from the Spirit, and the most inward parts of the foul, as Rom. 8. 26, 27. Eph. 6. 18

" Cobe led by the Spirit ] To follow the direction of the Spirit, having his good motions for the guide and governour of our whole life. Rom. 8. 14. They that are led by the Spirit, are the Sors of God.

Note. The Spirit is faid in holy Scripture, as Judg. 6. 14. & 14. 6. to come upon one, when he doth some noble, rare, and worthy act, even as the wicked spirit is said to enter into Judas, when he did some notable and excessive wickedness, Joh. 13. 17.

Spirit of life] That Spirit of fortitude and courage; which God gave to his Ministers and Children, whom he railed up, as new witneffes of his truth, after other witneffes had been flain by Antichrift. This was fulfilled about the time of the Tridentine Councel : and a little after in Luther, Melantion, Calvin, Martyr, and Bucer, Rev. 11. 11. The Spirit of life coming from God, shall enter into them. See Life.

(Coline in the Spirit] To be quickned (having been dead in fins ) with the Spirit to Godward, to be able in some measure to please him by an holy life. Gal. 5.2. If ye live in the Spirit. Whereas some use to demand whether the Spirit be in the faithful only, as touching his gift and operation, or also by his effence and Substance; I do judge, that feeing he never leaveth his own gifts, but is ever present with his own words, to preserve and continue them, it is faid, he doth continue with the faithful for ever, therefore his own Person not his graces alone, is with and in the godly.

Spirit luffing againfi the fleib] See Luft.

Spirit ] Te know not what manner of fpirit je are of, Iuk. 9.55. The word aveuus spirit, is very diverfly taken in the New Testament

1. Sometimes ( with the addition of 3. God, or xess? Chrift, and Zyoy hely, or fometime without it) for the cornal Spirit of Gol, the holy Ghoft, the third Perfon in the facred

2. For the graces and gifts of that Spirit, whether those that are of use to all forts of men, as Zech. 12, 10. Eph. 5. 19. or, whether those which belong not to all, but only to those which are thus to be qualified for any office, whether Regal, or Prophetick, or Evangelical, as Act. 2. 18. 1 Cor. 12. & verf. 2. & y. 3, 14, 19, 23.

3. For an Angel, whether good, as Rev. 1. 4. or bad, as Mar. 1. 22. & 5. 2. From the ambiguity of which it is that πνευμαπκοί, I Cor. 12. 1. is taken in the latitude, both for those that are acted with an evil, and which are infpired with a good spirit, the Spirit of God, which is locked on as a fountain of all supernatural Revelations, 1 Cor. 2. 22. and opposed there to the spirit of the world, that which the world knows or can reveal to us. And to this another notion may be reduced not far diftant, wherein the word fpirit fignific teachers, pretenders to inspiration from God, whether truly or grieves him, and being constant in mortification, prayer, faifly, 1 Joh. 4.1, 2, 3, 5, 6. 1 Tim. 4. 1. 2 Joh. 7.

4. For an apparition, the shape or seeming of a body, without any real corporeity in it, Luk. 24. 37, 39. comp. with

S

Matth. 14. 26. & Mar. 5. 4).

5. For the spirit of man, the supreme diviner faculty, opposed to the body or fleth, Gal., 17. 1 Thes. 5.23. and set higher then Yuya the soul, common to man, with other senfisive creatures. 50 1 Cor. 2. 11. 1 Pet. 3. 19. So Joh. 6. 63. The spirit that enlivemeth is the foul that animates the bdy (as Jam. 2, 26.) and from thence in the end of that verf. where he faith that the words which he fpake unto them were fpirit and life, the meaning must be that Christ spake not of a carnal grois, but an immaterial spiritual eating, i. e. receiving and laying up his dodrine in their hearts and fouls, and am inding their lives by it, which is also the true, durable, profitable eating far bey ond the corporeal external, asChrift & his doctrine are the true Manna, verf. 55. fo Joh. 4.23. the true worshippers shall worship the Father in spirit, i.e. the service and worship of God now under the Gospel, shall not consist in the external legal performances, but extend to the heart and foul, those duties of real purity and piety which were typified by those legal shadows; to when the spirit fignifies the Gofpel, as that is opposed to the Law under the title of the flesh, Gal. 3. 3 and in many other places this is taken by analogy from that acception of the spirit for the foul, as that is the principle of life, and that an inward principle.

6. For a way of dispensation or economy, a disposition or course of things, as when the Law is called the Spirit of bondage, Rom. 8. 15. i. e. the way of dealing with men, as with fervants (as it was with the Fews) and on the other fide the Spirit of adoption, the more ingenuous way of dealing, as with Sons now under the Gospel. And so here, when they would, as Elias had done, have called for fire on the Samaritans, Christ tells them, they know not of what (pirit they are, i.e. they confidered not under what di penfation they were, Christ came to fave &c. The course or way of proceedings which the Gospel brought in, or was meant to teach men, was very distant from that which had been observable in Elias under the Old Teflament,& consequently they must not do, as Elias had done. So 1 Pet. 4. 14. The Spirit of God, i.e. the same way of economy which was used toward Christ incarnate, resteth on you, is

used among you.

7. It fignifies affection, temper, disposition of any, (which is a fense lightly varyed from the former) Luk. 1. 17. 1 Joh. 3. 24. Ross.4.9, 11,14. A. dio the spirit of fear, pomer, love, &c. 2 Tim. 1. 7. are those affections of fear on the one fide, Comardife and timidity; and of courage, and constancy, and adherence to Christ (such as was exemplified to us in Christ, in declaring and afferting his Fathers will) on the other fide. In the Old Teftament, it's farther uled, fometimes for skill and abilities. Exod. 18. 3. & 31. 2. Sometimes for zeal, 1 Sam. 11.6. Sometimes for a commiffion to an office or employment, Judg. 1. 10. & 4. 34. & 11.29. & 13. 25. but this ftill joyned with extraor inary abilities, for the discharge of the office, and with particular incitation to some extraordinary things, which might testifie to men this their commission from Gousor to themfelves that they are thus defigned & qualified for it, Judg.14.6, 19. Numb. 11.17,25,26. 1 Sam. 10.6,10. Dr. Hamm. Annot. d.

Then the Spirit (aid unto Philip, Adt. 8. 29. It may be here questioned what is meant by the Spirits (aying unto Philip, which as it was not in any dream or vision, as chap. 1c. 3. 10 that it was by voyce from Heaven, (25 Matth 3 17. Ad. 9.6.) doth not appear probable by any argument dice mable in the flory, and therefore it is most likely that it was by afflation of the Spirit of God, after the manner that Prophets received revelations, is chap.10.19. & 11.11.8 13.2. Dr. Hamm. Annot.f.

And I pray God your whole spirit, I Thes. 5. 23. The all or whole, the intire and complex man is here divided into three Parts, spirit, foul, and body. There feems to be particular mention of each of these in the Creation.

1. Gen. 2. 7. The duft of the earth, that vifible maffe, the

flesh or members, i. e. the body.

2. The living soul, the animal or sensitive faculty, common to man with beafts and other fenfitive creatures, and this is . Lord, the foul, which therefore in the New Testament ordinarily signifies the life, Luk. 12. 2c. Mat. 10. 39.

& 16. 25. 2's 3. The breath of life, the rational faculty, capable of divine illumination, and called the Spirit, or that which was at first breathed into man by God , and returns immortal into his hands again. And fo this may be the full meaning of the words, your spirit, foul and body, i. e. your rational, immortal fpirit, your fenfitive mortal foul, and your body the place of refilence of both, which three make up the whole man, Idem Ann f.

In the spirit of meekness, Gal. 6. 1. It's the milder part of the Apostolical office, which is to precede the more severe.

1. Admonitions and reprehensions, which if prevail, there is no need to proceed any farther.

And 2. admiffion to penitence (in case the censures have past upon him) without proceeding to any higher degree of cenfurer as in case of obstinacy might be seasonable. And to this the word ramericen inclines, which we render reftore, but fignifies properly to put in joynt any member of a body which is differented, and so fitly belongs to the restoring an excommunicate person to the society and peace of the Church. Dr. Hammand Annot a

But in demonstraton of the Spirit, and of power, I Cor. 2. 4. Spirit and power may here fignifie,

1. The fame thing, as it's ordinary for two words or phrases to be conjoyn'd, the one, only to explain the other. 2. Spirit, the prophefies of the Old Bible, inspired by the firit of God; and power, the miracles done by Christ.

3. The descent of the Spirit of God on Christ, joyned with that voyce from heaven, Matt. 3. which may here fitly be called the demonstration of the Spirit, an evidence afforded by God immediate'y from heaven of the truth of the Gospel, which being joyned with the power of Chrift, both in respect of his destrine and miracles, were two heads most fitly to be infifted on by Sr. Paul, for the confirming the truth of the Golpel.

4. The descent of the Spirit upon the Apostles, and by their imposition of bands, the holy Ghost coming down upon others alfo, Acts 18. 18. And this together with their power of doing Miracles, may well be their demonstration of the truth of the Golpel, and be the thing that is meant here, Id Annot, 4.

Deaning of the privit ] Inward fighs, and carneft defires, proceeding from the inftinct of the Spirit, Rom. 8. 27. Know the meaning of the Spirit.

Ministring of the Spirit ] The preaching of the Golpel, whereby God giveth his quickning Spirit, working the life of grace in the Elect. 2 Cor. 3. 8. How hall not the Ministry of the Spirit be glorious.

Devouels of the Spirit ] Such a new life as becomes them whom the Spirithath renewed; or a new and hely life wrought by the Spirit of God. Rom. 7. 5. That we fhould

lerve God in newne s of Spirit. Die bodp, and one Spirit ] Our being conjoyned into a most strait corporation by one Spirit knitting many members in one. Ephel. 4. 4. There is one body, and one Spirit. That which is one may not be divided by hatred, afford, fchifms, herefie.

'This word [Spirit] when it is opposed unto the [Flesh] it fignifieth one quality, to wit, the Grace of regeneration, or whatfoever is in man renewed by the holy Gaoft. Gal. 5. 17. and when it is fet against the Letter, it fignifieth another quality, to wit, the operation and efficacy of the holy Ghost, ingraving and writing in mens hearts the Docirine of the Gespel and Law, 2 Cor. 2. 6. and sometime is noteth the vertue, truth, and end of some outward fign, which severed from such end is called the letter, Rom. 2. 27.

Spirit prapeth | That is teacheth or caufeth the faithful to pray, suggesting good desires and motions, and str-ring up affiance and fervency in calling on God, Rom. 8. 27.

Spirit of promife ] That Spirit which brings not the Law to terrifie us, but the promife of free adoption to confirm and comfort us, and by his special gifts to seal up the promife in our minds. Eph. 1.13. The holy Spirit of Promife.

God promised his Spirit, Joel 2. 28. Isa. 44. 3. and eternal life promised, is assured to the faithful by the Spirit; thence called the Spirit of Promise.

'Beomile of the Spirit ] The Spirit promifed, or the bleffing of a spiritual life, which cometh to Believers by promise and free eift of God. Gal. 3. 14. That we might receive the Promise of the Spirit.

Bptrit of prophefie ] All which fpeak by the fpirit of prophesie. These shoot at Jesus as at a common mark, to fer forth him as only Redeemer and perfect Saviour, Rev. 19. 10. The restimony of Jesus is the Spirit of Prophesie; that is, fuch as testifie of Christ by pophelying of him, or preaching him, their function is equal to the office of Angels revealing nim. Therefore John may not worship the Angel being a fellow-fervant.

Christ only can by his Spirit make us Frophets to foretell things to come, from him. His revealing things to us, i, the life of Prophesie. He therefore must be worshipped for it, and not we. Annos.

Co receine the Spirit 7 To feel the efficacy and power of the Spirit working in us faith, hope, love, joy. fear, grief, and such like graces and affections. Rom. 8. 14. Te have not received the Spirit of bondage, but ye have received the Spirit of adoption. €. **E** 8

Co fent the Spirit ] Not to remove the holy Spirit 7. 1. 1 Pet. 4. 6. God is more especially flyled the Father from Heaven to Earth, in respect of his divine essence. (which being infinite and fulfilling all places therefore doth not change place) but to work effectually and forcibly (as Kings effect matters by their Legats) by the decree of God in the hearts of the Elect, to gather them to Christ out of the world, and to endow their hearts with full confidence in \*Aim, giving thereby witness to their spirits, that they be Children of God. Gal. 4.6. God bath sent forth the Spirit of bis Son, &c. Seeing it is here called both the Spirit of the Father, and of the Son, and it is said to be sent out from both, in Joh 1.14.& 16. therefore rashly did the Ariansteach the inequality of the Father, and of Christ, as touching the "God-head, which is hereby proved to be equally belonging to them both, because the Son as well as the Father sendeth the Spirit, who is faid to be the Spirit of them both.

Spirit of flumber] A mind fenfelefs altogether in matters of falvation (like to one in an heavy fleep or lethargy) who is not to be awaked out of the fleep of fin, with any e prickings of the Word. Rom. 11.3. I will give them the

Spirit of flumber.

The word [Spirit] though it fignifie the Mind, as Ezr. 1. 1. yet here it fignifieth somewhat more, namely, the evil Spirit Satan, fent of God into the minds of the reprobate fews, to harden them in their unbelief, till they became past feeling. And note it generally, that where good or bad Epithites are added to this word [Spirit] they do im-Ply the effects and works of Gods grace, inclining the godly to good things; or of his wrath, inclining and disposing (asa righteous Judge) the wicked to evil things.

Spirit of the Son Not the giving of the holy Ghost

to the Son, but the breathing and proceeding of the Spirit from the effence of the Son, as well as from the Fathers; also that the Son giveth the Spirit, Joh. 16. 7, 14.

Spirit of louthfaping ] Such an evil fpirit as can tell things path, and guess at things to come. Act. 16. 16. Having a spirit of south saying, or divination.

So word of the Spirit] The Word of God, which is a fpiritual Sword, to-defend us, and oftend Satan. Eph.6. 17. Take to you the Sword of the Spirit.

"Through the Dpirit] Through faith wrought in the Elect, by the grace and virtue of the holy Ghoft, or by the holy Ghost begetting faith, Gal. 4. 5. We through the Spif rit, &c.

Spirit of truth The holy Spirit being himself most true, even truth it self, also the Author and Teacher of truth to all others. Joh. 15. 17. Even the Spirit

[ of truth.

\* Unclean Spirit ] A wicked Angel, or a Devil, unclean in himfelf, and author of uncleanness in others, Matth. 10.1. Luk. 9.1. And give them tower against une clean (pirits.

To walk after the Spirit ] To be led by the Spirit, when we follow (in ordering our lives) the good motion thereof. Rom. 8. 10. Which walk after the Spirit. 5 Gal. 5. 25.

Spirit of wifoom and rebelation] The gift of wifdom and a more large measure of the knowledge of the Gospel, through the revelation of Spirit, Eph. 1.17.

\*So woolbip in Spirit; pp. 1. 17.

\*Co woolbip in Spirit; To give and offer unto God a spiritual service, agreeable to his nature, being himself a Spirit, Joh. 4. 23. The true Worshippers shall worship the Father in Spirit.

Note. Here is meant that the worship of God under the "Gospel, should especially consist in the mind and heart of man, and not so much in bodily services, as in washings, anointings, garments, place, times, as it was under the Law, as appearent by the next verse. As by worship in cruth is meant, that it should not be in figure and shadows, as under the Law. Hereby, it is not Christs meaning to Aut forth all services bodily, as kneeling, lifting up of hands, nor earthly means of his Worship, who appointed Water, Bread and Wine; but that corporal services now fhould be fewer.

Spittite] The most inward and secret conceptions and thoughts of the foul. I Cor. 12, 10. To another, discerning of spirits.

Spirits Zech. 5. 6. or winds, marg.

Dpirite ] Heb. 1. 7. Who maketh bis Angels Spirits and his Ministers a fame of fire, that is, as the Winds, as the Lightnings, by both which we are to understand their readiness to execute Gods will; for as the Winds and Lightenings, suddenly pass from the one end of the earth to the other, fo the Angels presently fulfil Gods will; Matth. 6. To. Annet.

Heb. 12. 9: she Father of Spirits, Souls, Numb. 16. 21.

of our spirits, because our souls are immediately created by him. Annot.

Heb. 12. 23. The spirits of just men made perfett. The Elect here on earth may be faid to be gathered to those departed, because they make but one Church, whereof one part is on Earth, the other in Heaven, made perfect according to their fouls, not bodies. Annot.

Chil Spirites Fury, rage, and madness, stirred by some Devil, fent of God to vex wicked Saul for his disobedience, i Sam. 16. 14.

Spirits of the Prophets ] The Doctrine which the Prophets bring in through the inspiration of the holy Spirit. 1 Cor. 14. 32. The spirits of the Prophets are subject to the Prophets.

Chree untlean Spirite] Moft wicked men, carried and led by the Devil, and being his Ministers to do his will, as Jesuites, &c. Rev. 16. 13. Three unclean Spirits.

Spititual] That which is most pure, being given, not to our bodies only, but to our very spirits, and secret thoughts, Rom. 7, 14. The Law is spiritual.

ledge, and spiritual graces, I Cor. 3. 1. I cannot speak unto speak unto

3. One mightily ruled & governed by the Spirit. Gal. 6.1. Tou that are Spiritaal restore such an one.

4. One that hath the true sence and interpretation of the Word in his heart, by which he can try all Doctrines.

1 Cor. z. i6. The fairthual man discrete hall things. The Papills appropriate this term [Spirithal] to the Clergy,

which of all other men are most carnal every way.

Note. Paul calleth him a spiritual man here, which hath the fense and mind of God in the Scripture, taught by the Spirit; and such an one as he is to be judged of of no man, so far as he is spiritual, no more than God himself, whose

mind he hath, I Cor. 2. 15.

Spiritual ] Gal. 6. i. The Governours of the Church, in whom the power of the Keys is vested; for the word Spirit; fignifies not only the Spirit of God, whereby men are reformed, and the deeds of the flesh mortified, but also the Adsistuara, the powers and gifts which were bestowed on men, the Church, in order to Ministerial functions, and offices there. So that Spiritual are here thus to be understood in proportion to, and by analogie with these. Dr. Ham. Annot. u.

Of Spiritual gifts, 1 Cor. 14. 12. Gr. of Spirits marg. Spiritual flumber ] Spiritual flumber and biindnefs caused by the wicked spirit. Ifa. 29. 10. The Level hath co-

vered you with the spirit of slumber.

Spittitual meat ] Manna in the wildernels , which was food not only for the belly, but represented our true foulfood, even Christ, which is the bread that came down from Heaven, whereef he that eateth shall live for ever : this bread or meat promifed to the Fathers, now exhibited to us, received and eaten by the spirit and faith, was figured in Manna; therefore called the spiritual meat, 1 Cor. 102

Spiritual things ] The matter of Doctrine, and the words whereby it is delivered and taught, both being spiritual and heavenly. 1 Cor. 2. 13. Comparing spiritual

spiritual wickedness, Eph. 6. 12. or wicked spirits, marg. Spiritual wickedness, Eph. 6. 12. or wicked spirits, marg. Spiritualty] By the virtue and special enlightning of the Spirit, I Cor. 2. 24. Because they are feritually dif-

Spititualip] After a more fecret kind of meaning and ounderstanding, and not in proper speech. Thus is Rome 'Sodam', by resemblance (being like it, for spiritual and bodily uncleanness and filthiness) Rev. 11, 8. Which spiritual ally is called Sodom.

Spit ] To fpit in the face, is a fign of extreme contempt and dilgrace, Numb. 12, 14. Deut. 25. 9, Mat. 26.67. Mar. 10. 34. Job. 30. 10. Christ spit upon the clay and anointed the eyes of the blind man, Mar. 7. 33. &8. Joh. 9.6. to make the glory of his power the more conspicuous, that the faith of the blind man might be tried.

Spite Is taken for reproach and difgrace, joyned with malice, Mat. 22.6. Luke 18. 32. for cruelty and oppreffions Pfal. 10. 14.

Spitefully intreated] Matth. 22, 6. Reproached as the Original oggica is rendered in Luke 11. 45. ufed despitefully, as in Act. 14. 5. Shamefully intreated, as in I Theff. 2. 2. Had injuries or contumelies put upon them both in word and deed, and that in a petulant and insolent manner.

Dpittie] Nor let me alone till I swallow down my spittle, Job. 7. 19. Some take it to be a proverbial and byperbolical speech, intimating, that God gave him not so much & 27. 16. Eccles, 12. 9. 162. 57. 16. Zech. 12. 1. 2 Cor. | time of ease as a man may swallow his spirtle in, which

throat, nor time to fwallow it. Annet. In the day when the fpall be fpoken for ] Cant. 8. 8. or, wherein fpeech shall be of ber, when the fame of her calling and conversion shall come abroad, what surtherance shall we yield to encrease, settle, stablish her in the truth? This sheweth the duty of love from one Church to another, in communicating their graces each to other, and praying one for another. Acts 11. 19, 12, 23. This Hebrew phrase of speech to be bad of ber, (or in ber) may be understood two ways, for or against her, for ber, when treaty shall be of her espoulals unor agains uet, jor on when treaty man be or her espoulais un-to Chrift, I Sam. 25.39. against her, as Numb. 21.5. Psalm 119. 23. for no sooner do a people turn to the Lord, but the wicked do oppose in word and work. Answ.

When the grows unto maturity, and the mystery of calling her univerfally unto thee, shall be revealed to the world and

her felf. Hall When the fulness of time shall come, that she shall grow up to fuch a multitude of Profesiors as may be fit to have a ferled Church established amongst them. Cotton.

Spoken ] Heb. 1.2. Speken unto us ly hu Son, whom he hath appointed heir of all things. Spoken, fully and plainly by bis Son, that is, his natural Son, co-effential, or of the same Effence with the Father, called therefore the only begotten, Joh. 1. 14. & 3. 16. for others are called the Sons of God by grace and adoption, Joh. 1. 12. Rom. 8, 14. Gal. 4.6. Whom be bath appointed Heir, that is, ordained Lord, Possessour, and dispenser, which is not to be understood of that Essential Dominion or Lordship which he had common with the Father, and the Holy Ghost, being God equal with them; but of that occonomical, dispensed or delegate Dominion, or Lordship, whereunto he was fore-ordained before the soundation of the World, being appointed the Mediator of the New Testament, and wherein he was actually constituted and placed, after he had finished the work of Man's redemption, Pfalm 89. 27. Matth 28. 28. Luke 24. 26. Joh. 5. 27. Acts 2.36. Rem. 14. 9. Ephef, 2. 20. Phil. 2. 9, 10, 67c. Revel. 4. 21. all things, whether they belong to this life or the life to come; fo that whatfoever we want, we must feek in and through him, Job 3. 35. & 13. 3. Annot.

Spokes | Such pieces of a Wheel as are joyned the one end to the nave, and the other to the fellees, 1 Kings 7. 33. Sprokeiman ] Exed. 4. 16. A mouth; or, as the Chald. faith, an Interpreter. In Exod. 7. 1. Aaron is called Mole's Prophet Avrim.

Spoons ] Exod. 25. 29. To put frankincense in, and to take it out of the diffies, when it was to be burned upon the Altar of Incense. Annot.

Sport ] Delight and pleasure in fin, 2 Pet. 2. 13. Prov. 10. 22. Ifa. 57. 4.

In [post ] Prov. 26. 29. Heb. Sporting, or jesting, That is. That which I did, was not done wilfully, and with an evil intent, but only in jeft, and in sport, and in way of delight, to recreate my felf and to make others merry. D. Annot.

Mainff whem bo pe fport pour feibes ] Ifa. 57. 4. Or, With whom do ye make your (clues merry ? Or, on whom have you your will and pleasure? that is, by mocking of whom do you take your pleasure and pastime? D. Annot.

The word is most commonly taken in the better sense, for to delight ones felf in ought, as Plalm 37. 4, 11. Job 22. 26. and 27. 10. But sometimes also in a worse, as here, to make themselves merry and frolick, with jesting, and gibing at God's Prophets. See the like, Pfalm 35. 15, 16. Lam.

mozting ? Some token or fign of Marriage-love, Gen. 26.8. He fam Ifaac (porting with Rebecca.

Note. It is the word whereof Iface himself had his name, Gen. 17. 17. and 21. 6, and it lignifies, laughing, playing, rejoycing. Solomon faith, Rejoyce with the wife of thy youth, Prov. 5. 18, 19.

Spot ] Is taken for fin, which defileth the Soul ; in this respect Chrift is faid to be without spot, 1 Pet. 1. 19. and the Tongue is said to defile the whole man, Jam. 3. 6. Sometimes it is put for wicked men, whose company defile and disgrace

the godly, and their actions. 2 Pet. 2.13. Jude v. 12. Spot ] Heb. 9. 14. or fault, marg.

ful at length shall be wholly freed by perfect sanctification in their own persons, as they be persectly freed by impuration of Christs holiness unto their faith, Cant. 4.7. There \*\* in 0 fpot in thee. No such spots as the wicked have, Deut, 32. 5. no such spots as the Leopards have, which cannot be washed away by any purification: no such spots as to be

looked on feverely by me, whose love will cover them all, fo that no iniquity shall be feen in thee, Numb. 23, 21.

The purest Churches and fouls that are militant, have some fcars and stains remaining, but not so as utterly to deface or to diseffence them; They still remain his Spoule and Love, though they come short of exact beauty in all things : Some necessary and inevitable failings detract not from their beauty, nor from his affection, who still beholds them, not as they are actually in themselves at present, but as renewed by the washing of water, and the Word of life, and as predestinate to such an higher state of integrity, as shall make them glorious indeed without spot or wrinkle : auous is the Apostles word, Ephel. 5. 26. which alludeth to the pure facrifices of the Law, in which even Momus himself could find no error. Annot.

por | Heb. 9. 14. Offered bimfelf without foot to God. or fault. Typified by the spotless Sacrifices commanded to be ffered under the Law, Exod. 12.5. Numb. 19.2. & 28.3. Rom. 3. 25. 1 Pet. 1. 19. Annot.

'Ellithout foot 7 That after the refurredien (as now there is none by imputation, fo) in the body of the Church. shall not stick the least fin nor stain of old Adam, not so much as is a small spot in a garment, or a wrinkle in the face, because all shall be most pure and glorious, there being a celestial brightness in the Church triumphant, with blessed immortality, and most perfect knowledg of God, accompanied with perfect holinels. Ephel. 5, 27, Not bavine (pot

'Mithout (pot, or fault 7 Pure, and without blame, even before God, by the imputation of Christ his perfect righteoussess to them, wiping away all spots of sin, and cloathing them with innocency, Rev. 14.5. They are without spot (or fault) before the Throne of God. See without fault.

spotted ] Hating even the garment (potted by the fleft, Jude v. 23. As cleanly perfons cannot endure foots of greafe on their garments, verf. 12. Or, as God in the Law would not accept a spotted Peace-offering: so do not ye only hate their finful lufts, verf. 8. but also come not in their company. Or, avoid not only gross fins, but also the very figns and tokens of them, I Theff, 5. 22. Annot.

Spoule ] Properly, is the Wife of a Husband, Hol.4,14. It is put for the Church , who is marryed unto Jesus

Christ Cant. 4. 8, 9, 11. & 5. 1.

Spouse The holy Church betrothed to Christ through faith in his Promifes, Cant. 4. 9. My Spoule, thou hast wounded my beart. Or my Bride, named in Hebrew Callab,, ( of the perfection of her attire, ornaments, and beauty, Jer. 2. 32. ) In Greek Nymphee, ( which name the holy Ghost giveth to the Church, Rev. 21. 2. ) Christ before had called her bis love, or friend, now when the is all fair, and without blemish, he calleth her his Spoule, yea both

Sifter and Spouse. Aynsw.

She is Christs Spouse by Adoption. Annot. The Church is Christs Spouse, he hath a right to us bought us dearly; he also works us by his Spirit, to yield to him, and give our confent.

As 1. The Husband takes his Wife under his own name, so we are called Christians of Christ.

2. The Wife is taken with all her debt, and made partaker of the riches and honour of her Husband, Whatfoever he hath is hers, and he stands answerable for all her debts; fo it is here, we have not only the name of Christ upon us, but we partake of his honours, and are Kings, Priests, and Heirs with him. His riches are also ours, likewise whatsoever is ours, that is ill, he hath taken it upon him, even the wrath due to us. We have nothing to bestow upon him, but our

beggery, fins and miferies, which he took upon him. Sibs. apopt ] A prey taken from the enemy in time of War, Deut. 2, 35. & 13. 16. Josh. 8. 27.

2. It is taken for the judgments of God upon the wicked, Icr. 25. 36. & 51. 55.

3. For the oppressions wherewith the wicked afflist the godly, Psalm 44. 10. & 81. 41. Prov. 24. 15.

4. To devour and destroy, Cant. 2. 15. Jer. 5.6.

5. To humble, and bring low, Ezek. 32. 12.

6. To deceive, Col. 2. 8.

8. It fignifieth, To detain that which is borrowed, Exod.

8. To subdue and lead captive, Col. 2. 15. 9. To grieve and vex, Plalm 35, 12,

spopt ] Judg. 14. 19. or Apparel, marg. Ezek. 25. 7.

Spopi ] To deprive, or bereave any of their goods, Exod. 3.22. & 12.36. To pill, prey on, defiroy, Gen. 34. 27. To take away by violence, Pfalm 109. 11. To overthrow, Prov. 22. 23. To make waste of, Prov. 24. 15. To de-stroy, make haveck of, Cant. 2, 15. To risle, Isa, 13. 16.

The word ounaspyles translated spoyl, in Col. 2. 8. is various In fignification as, To make bare, to prey upon, to circumvent, deceive, drive away as a prey, lead away bond and captive. Brfield on the Coloff.

The speech is taken from thieves, who come secretly to carry away a sheep out of the fold,, to whom the Apostle compareth vain Teachers. The word fignifieth, To drive away as a prey taken in War. Leigh. Crit. Sac.

The word anexovoribles translated (poyled in Col. 2. 15. properly fignifieth ftripped, or made naked, and being there applyed to enemies overcome by Christ; it signifieth, that he difarmed them, pulled off their Armour, took from them all their weapons, and left them naked and spoyled of all power to hurt. Idem.

Spopler ] Ifa. 16. 4. The word is commonly used for 2 Plunderer or Wafter. Annot.

spepis | Heb. 7. 4. Abraham gave the tenth of the spoyls or, of the left things, and of them gave the tenth part only: for it is faid, verf. :. that be gave a tenth of all; but that he made choice of the best things to pay the tenth part of the whole, as it was afterward ordained, Numb. 18. 12. Annot. aneg Since properly fignifieth the chief parts, or top of the heap. Leighs Annot.

Ministers are Gods Ambaffadors, and workmen with him, and the Tithes are a tribute which the people are bound to pay them for their work. The receiving of Tithes from the people, argues the greatness of the Ministers to whom Tithes are paid. Fones.

Sprang ] To grow up, being spoken of corn or grass, Mar. 4. 5, 8. Luk. 8. 7, 8.

It is put for, To leap in suddenly, Acts 16. 29. and, To descend of Progenitors, Heb. 7. 14.

Spread ] is, 1. To multiply, Gen. 28. 14. 2. A gesture of the hands used in Prayer, Exod. 9. 29.

3. To cover, Numb. 5. 6, 13. Ruth. 3. 9. 4. To unfold, Deut. 22. 17.

To scatter, 1 Sam. 30. 15.

62 To divulge and make known, 2 Chro. 26.8. Mar. 6.14.

7. To flourish and prosper, Jer. 17. 8. Pialm 37. 35. Ezek. 17. 6. To scatter, Mal. 2. 3. marg. To go, Chr. 26. 8, 15. Stretch, Prov. 21. 8. Open, Job 21. 15. marg. \* Spread abread ] To encrease greatly, and indenly to be enlarged, Gen. 28. 14. in Exod. 1. 12. Gen. 30. 30. 43.

\*2 Chron. 4.38. the word is fo used: it foretelleth the spreading of the Church throughout the world.

The fpreadings of the clouds 7 Job 26. 29. i.c. how far in length and breadth, and over what places they extend themselves when they are pouring out the rain. D. Annot. Sprig ] Ifa. 18. 5. A small tender twig. The word is no

where elfe ufed. Co (pring ] To ascend, Numb. 21.17. To proceed from, Beut, 8.7. Arife, Job 5.6. To flourish and grow. Job 38. 27. To prosper, Plalm 92. 7.

Spring ] Improperly is taken for the beginning and o-

riginal of a thing, Plalm 68. 27. 2. For that which is most profitable, Prov. 10. 11. & 12.

14. & 14. 27. and 16. 22. 3. For the Church, wherein is contained and kept the Word of God, Cant. 4. 12.

4. For a prosperous estate and condition, Hol. 13. 15. Prov. 5. 18. 1fa. 35. 7.

5. For God himfelf, Jer. 2. 13. & 17. 13. and his Spirit, Joh. 7.38.

Spring that up The Church of Christ, by firm faithfulness keeping her self only to Christ her Husband, of whose treasures she alone is partaker, as a spring sealed and thut up from all others, Cant. 4. 12. My fifter is as a fpring fbut up.

Drings of Lebanon ] Clear ftreams of water, flowing out from the Forrest Lebanon.

. The graces of the Spirit, which (as living waters, flow upon the Church, from Christ (as from a bottomless ever-

"running Spring ) Cant, 4.15. And the springs of Lebanon. Springs of the sea ] Job 38.16. The bottom of the Sea, where the waters abundantly come out of the earth. spring fignifics weeping, for fprings pour out water as eges do ttars. One word in the Original fignifies an eye and a fpring. Annet.

Springs of water, Joth. 15. 19. Land wherein there are

fprings of water. Annot. All my fprings are in thee , Pfalm 87. 7. that is , all gifts and graces, which the Scripture noteth by lively fountains of waters, wherewith they are refreshed that serve God in his Temple day and night, Rev. 7. 15, 17. and well-springs of (alvation, Ifa. 12. 3. And as Christ is called a Fountain, to is his Church, Cant. 4. 15, 12.

The upper springs and the nether springs, Josh. 15.1. i. e. Land, which though it did lye bigh, had springs of water in it, and fo might the more easily be drained, and derived to other dry and barren grounds that did lie lower than they; and lower (prings, which made the grounds in which they were, fruitful, as being level with them. Annot.

S

Sprinkle 7 To ftrew, fcatter, caft here and there. Spoken of Ashes of the furnace, Exod. 8, vers. 10. The blood of Oxen, Exod. 24. 6. Of a Ram, Exod. 21. 16, 20, 21, of a Bullock, Levit. 4. 17. of the Sir-offering, Lev. 6, 27. of the Burnt-offering, Lev. 9. 12. of the Peace-offerings, Ib. 18. of a living Bird, Lev. 14. 6, 7,51. of a Goat, Lev. 16. 15. Water of Purifying, Numb. 8. 7. Water of Separation, Lev. 19. 13. Oyl, Lev. 8. 11. 30. Job. 2.12.

So shall be sprinkle many Nations, Ila. 52. 15. Ours ex-

pound the words thus, That Christ should bedew many Nations with the Doctrine of the Gospel, by the Ministery of his Apostles, and thereby convert them to the Faith, through the efficacy of the Spirit accompanying the fame, and working faith in them, ch. 59. 20, 21. Matth, 28. 18. Acts 2. 33, 38, 41. Rom. 10. 17. 2 Cor. 3. 6. Or, which comes all to one, That he should sanctific and cleanse them with his Spirit, imparted to them by the Word, and with his blood by faith applyed to their fouls, Ezek. 36. 25, 27. Joh. 15. 3. & 17. 17. Acts 14. 9. Gal. 3. 2. Ephef. 5. 26. 1 Pet. 1. 2. 1 Joh. 1.7. Rev. 1.5. 827. 14. An allusion as some think, to the water and washing with it, used in the Evangelical Baptism, Matth, 3. 11. Joh, 3.5. Acts 2.38 & 22. 16. 1 Pet. 3. 21. As others, to the legal baptizings or sprinklings with water, or blood, or both mixt together, for the fanctifying of fome, and cleanfing of others that were legally unclean, Exod. 24. 6, 8, & 29. 4, 20, 21. Lev. 13. 6, 7, 8. Numb. 19. 12-21. Pfalm 51. 7. Heb. 9. 10, 13, 14, 18-22. & 10. 8, 10. 22. Annot.

I will sprinkle elean water, Ezek. 36. 25. I will largely communicate my grace unto you, and grant you pardon for all your fins, purchased with the price of my Sons blood, which was shed for the fins of the world, Isa. 44. 23. Ephel. 5. 26. Heb. 9. 14. 1 Pet. 1. 2. 1 Joh. 1.7. Annot.

Speinkled ] Heb. 10. 20. Having our hearts fprinkled from an evil conscience, that is, being sprinkled in, or as touching our hearts, (that is, our fouls) the heart being the chief leat of the Soul) by the blood of Christ, chap. 12. 24. I Pet, I. 2, from the accusation of an evil conscience. So long as our consciences are under the guilt of fin, we cannot draw neer unto God with confidence of acceptation in any duty. See chap. 9. 14. Annot.

Heb. 12 24. And to the blood of Sprinkling, that is, to the blood of Jesus Christ sprinkled, as the Word of hearing is the Word heard, chap. 4. 2. See I Pet. 1. 2. and this is added because Christ by his blood confirmed the New Covenant, esc. Annet.

Speinkling of the blood of Jelus Cheff ] The purifying and cleanfing of our consciences from the guilt and filthiness of fin, by the merit of Christs blood-shedding, effe-Qually applyed through the Spirit and Faith, 1 Pet. 1.2.

Through the fprinkling of the blood of Helia Christ.

Sprout ] lob 14 7. Heb. change; to wir, its condition, and being cut off, will put forth again; or, it will change or renew its strength; Ila, 40. 31. Thus the word is transla-

or renew its irrength; 11a, 40, 31. I must the word is training ted, changing, veri. 14, of this chap. Annot.

Springe ] Matth. 27, 48. To fuck it, for he could not otherwise drink of it, his hands being nailed to the Cross.

Q.

Square ] Spoken of the doors and pofts of the house of the Forrest of Lebanon, with the windows, I Kings 7.5. They were made all alike. So of the Posts of the Temple, Ezek. 41. 21. So of the Altar, Ezek. 43. 16. So for the Sanctuary, Ezek. 45.2.

Mere [quared ] Ezek. 41. 21. Were four-fquare. D.

The posts of the deo: of the Temple, were not round like pillars; nor the tops arched or vaulted; but the form and structure of them, square, both of Temple and Oracle, as in ancient buildings was uiual. Annet.

Stability ] Ifa. 33.6. Steadinels, or faithfuinels, Exod.

Drable ] A dwelling or an abiding place, Fzek. 24. 5. Drable ] 1 Chio 16.30. The world also shall be stable. The

Christian Church gathered out of the world, by reason of the reign and government of Christ, shall be firmly setled, notstanding the rage and opposition of enemies against it, Matth. 16. 18. Annot,

Stablenels of his counfel] His unchangable and firm pupofe, Heb. 6. 17.

To ffablifb] To fet up, or rear a thing or a person which is weak and unable to stand up without support. Rom. t 14. 4. He hall be eftablised; that is, made to stand, or help up, that he do not fall down flat and perish. Rom. 10. 3. Gring about to ftablifh their own Righteoufnefs. Justiciaries, which attribute Righteoulness to their own works, e do like little Children, which make babies of clouts, and efet them up on their feet, though they can by no means e stand. So in vain do Merit-mongers, Pharifees heretofore, and Papifts now, teck to rear up their Righteoufnels of works, which cannot possibly stand before the most severe · Judge of the world, no more than a bed-rid person, or edead Carcass, or Puppet, can be erected and cauled to ftandupon their feet,

thing O Lord, which thou baft wrought.

Stavlifb] To confirm and fettle, Pfal. 89. 4. Rom. 16.25.

2 Theff. 2. 17. & 3. 3. 1 Pet. 5. 10.

2. To make good and perform the promifes of God. Pfal.

Brachps ] An ear of Corn. One beloved of Paul, Rom.

Drach | Exod. 22. 6. Heap of Corn, whether unbound or bound, of more or fewer sheaves.

Dtatte] Exod. 30. 34. fo called in Greek, the Hebrew name is Nataph; both of them fignifie, dropping : and this Stafte is a fatness or gumme that droppeth from the Myrrhe tree, very fweet and precious. Ayalworth.

Some take it for Balm. Pliny faith it is the pure drop ex fiveat of the Myrtle tree. Annet.

staffe] The ftrength and help which one trufteth unto.

2 King. 18. 21. Jer. 48. 17.

2. It is put for Sorcery, Witchcraft,or Idolatry, Hof.4.12 Staffe 1 A walking ftaffe, Gen. 32.10. & 38.11. A ftay in ones hand to lean upon, Exod. 21, 19. A cudgel, 2 Chron. 11, 27. The means of rule and defence, Pfal, 23. 4. The Pastoral office, Zech. 11. 10. Some make the 1200 flaves (or fheep-books, or fhepherds flaves) mentioned verl. 7. a figure of the two ways that Cariff used at all times in a ngure of the two ways that Carlo need at all times in feeding of his Church; The one by guiding them lovingly by his Word and Spirit; The other by feverely punishing them by the cruel hand of their enemies. See Pfal, 2.9. & 23. 1, 2, 3, 4. & 89. 32. & 110. 2. Mic. 7. 14. Annet.

Draffe of bread ] The ftrength of bread which nourisheth us. See Bread.

Come mich a ffaffe To go fimply, barely, without any

criches, or firength, pomp, or power. Gen. 32.10. With my staff I came, Ge. Mar. 6.8. A staff only.

Colife up his staff. To be and stand for the defence and fafeguard of his people of Fudsh, as when at their coming out of Egypt, Mojes lifted up his staff to divide the

Sea, Ifa. 10, 24. The ftap and faff ] All the props, helps and aids of the

deth take away the stay and staff.

Stagger] The going of drunken men. It is put for, To be fore yexed, and in doubt of mind in regard of affliction, Job. 12. 25 'fal, 107. 27.

2. To erre. Ifa. 19. 14. & 29. 9

To doubt, Rom. 4. 20.

It is to wander, Job. 12. 15. n .rg.'
Stain To obscure, Job. 3. 5. To bring into disgrace and contempt, Ifa. 22.

To be flained with blood, is spoken of Christ in respect of his victory over his enemies, Ifa. 63. 3. It is put for chal-

lenge, Job. 3. 5. marg.
Stained cloth ] Unperfect, inherent righteousness of the Saints, mingled with many fins, as if it were so many ftains, Ifa.64.6. Our Righteousness is like a filthy (or stained)

Brairs | The fteps whereby men afcend from a lower to a higher room, 1 King. 6. 8. 2 King. 9. 13.

It is put for the protection and defence of God, Cant. 2

14. A scaffold, Nehem. 9. 4. marg.

Stakes The poles that stretch out and uphold Tents: they are applyed to the Church, Ifa. 30. 20, where the not taking down or removing of them is the quietness and peace of the same; and Is., 52, 2, they are said to be strengthened & lengthened, whereby is meant the strengthen.

ing and enlarging of the Church.

Atalk | figniheth, Standing-corn, Hol. 8. 7. marg. fraft ] A place to feed or keep Cattle, or Horfes, Prov. 35. 17. Amos 6. 4. 1 King. 4. 26. 2 Chr. 9.25.

To eat Calves out of the midft of the Stall ] fignifieth the feurity of the wicked in their prosperity, forgetting the afflictions of the Church, Amos 6. 4.

To grow up as Calves of the Stall is, To increale in grace and knowledge, Mal. 4. 2.

Stalled | Prov. 15. 17. Fatted.

Stammerets Ila. 32. 4. There is in the word here an allufion, either unto those that out of a natural desect, cannot speak without stammering ; or to those that speaking in some barbarous language, seem so to do unto those that una derstand them not, I Cor. 14. 11. Annot.
Stammering Unreadiness in pronouncing our words.

lla. 32, 4, & 28, 11. It fignifieth Ridiculous, Ifa. 33. 19. marg.

Stammering lips ] Ifa. 28. 11. Heb. mocks, or [ceffs f lip; lip for language, as Gen. 11. 1. Zech. 3. 9. That 2. To continue in strength and firm estate, something alis, as some stammering, stuttering, or lisping language, ready listed up, and well seeled. Psal. 90. 71. Stablish the because such as a such state of the sta fuck kind of language is subject to derision. Or, as others, ftrange language, which to those that understand it not seems ridiculous; and they are wont therefore to deride and deem as barbarous, Pfal. 114. 1. 1 Cor. 14. 11. and this latter way, both the words following carry it, and the Greek alfo. Cor. 14. 21. Annot.

stamp] To beat to powder, Deut.9.21. 2 Chron.15.16. It is put for, To tread under foot with indignation, 2 Sam. 2. 43. It is a gesture used by the Conquerour towards his

conquered enemies, Dan. 8. 7, 10.

2. Or grief for calamity to come, Ezek. 6. 11. 3. A note of infulting over, and rejoycing at the afflictions of the godly, Ezek. 6. 11.

By the framping of Horses, is meant, The great judgments of God against the wicked, Jer. 47. 3.

Stanthen] Luk. 8. 44. was ftopped, flayed, cealed to

Stand] fignifieth, To ferve, Plal. 135. 2.

2. To be judged before a Judge, Exod. 17. 14. Pfal.

3. To abide or dwell continually, Pfal. 24. 23. & 15. 1. 4. To prosper and be in a good condition, Dan. 11. 2.

To fland, namely, in the spiritual warfare, imports three things.

1. As the standing in an upright and perpendicular gesture; so must the Souldie s of Christ be upright in heart, not inclining to the right hand or the left.

2. As every Souldier must stand in rank and file, so must we have our particular callings, wherein we are to carry our felves with all Righteousness.

3. As they are to continue in their flanding, untill they receive the word of Command to remove: so must we continue in our ftation, not casting our selves into unnecessary dangers, nor pulling any cross upon us which God doth not

It fignifieth, To be established, Ila. 32. 8. To endure, ob 8. 15. To be filent, Josh. 10. 12. all in the marg.

Stand] put for, Refit, Deut. 7. 24. To appear, Jofh. \*Common-wealth, both small and great, whereof the kinds 20. 6. Bornup, Judg. 16. 26. Attend unto, 15am, 12.16. are particularly rehearfed until vers. 5. Isa. 5. 1. The Lord Wait, abide, 2 Sam 18.30. To serve, 1 King. 1.2. Approved, Wait, 2016a, 2 5 Jam. 1, 50. Tolerts, I alian, 22 18750-vd., Eft. 3, 4. Endure, Job. 8, 15. Reverence thewed thereby, Job. 29, 9. Juffified, Pfal. 11, 5. To be prefent, Pfal. 109,6. Advanced, Prov. 22, 22, 29, Take effect, Ifa. 8, 10. Made füre, Ifa. 32. 8. Made good, Jer. 44, 28, 29. Being idle, Mat. 20. 6. Be, is, or are, Joh. 1. 26. Rom. 5. 2. & 9. 11.

It's a gesture for Attendants, In the place of Gods worthip, Jet. 7. 10. In prayer, Mat. 6. 5. Praising, Nehem. 8. 5. Reading, Luk. 4. 16. Confesting fin, Neh. 9. 2. Preaching, Act. 5. v. 20. 25. Hearing, Joh. 3. 29. Bernard.

"(Co ffant) To be preient and at hand ready, and forthcoming, Cant, 2.9. He flandeth behind our wall. Sec Be-

" (To fiant afar off ] To refuse and be afraid to approach to rescue Rome and Romish Hierarchy and Monarchy, in the day of Gods horrible vengeance upon her. Rev. 18.15. The Merchants hall ftand afar off.

I ffand at the boor Rev. 3. 20. as attending and waiting with much patience (Cant. 5. 2.) at the door of mens consciences, both by outward means, and inward motions, Plal.

16. 7. as one defirous of admittance. Annot.

\*Eo ftand befoze the God of the Garth To minifter (as instruments) unto him, who as God, ruleth not in Heaven only, but also in earth, even when Saran and wicked men feem to have their full fwing, and to put all out of order. Rev. 11. 4. Standing before the God of the Earth. It is a speech borrowed from Servants, and such as attend upon Princes and Rulers, to minister to them, and execute their commandement. Thus also Rev. 8.2. Seven Angels are faid to stand before God, because they appear before him, to minister to stand before God, because they appear before him, to minister to stand before God. « niller tobim.

Co ffant befoze the Lozo | To make prayer to him. Jer. 15. 1. Mark 11. 25. So the Chaldee translateth, Gen. 18. 6 2 1. 8 10. 27.

To be ready at hand, watching narrowly to destroy the blessed feed of the wo-5 man, Rev. 22. 4. And the Dragon flood before the woman. I stand in doubt of you, Gal. 4: 20, or, am perplexed for

"Co ffand, or fall to the Logo ] To do any thing well and rightly, or otherwise, and withal to be approved or difapproved of the Lord for fuch deeds done rightly, or otherwise, Rom. 14.4. To bis own Lord be standeth or falleth; that is, his Lord only hath dominion over him, and his work to judg it, to accept or condemn: therefore it is a fawcy prefumption for any Christian to judg the actions of another, in things of an indifferent nature.

By standing or falling, some understand the profit or dan ger of our actions; but the former exposition is to be preferred, because of our doings (be they done rightly or not) there cometh neither commodity nor loss unto the Lord:

" To fland upon their feet ] to revive after one is dead, as the two Witnesses did after a fort, when God raised up others in their room, mightily to defend their doctrine and cause by the Word of God, and by giving their lives to death for that truth. Such were Luther, &c. Alfo Wicliffe, Hierome of Prague, Huffe, &c. Rev. 11. 11. And they shall ftand upon their feet.

To ffant in grace | To persevere and continue in the estate of grace, Rom. 5.2. In which grace we stand. They err, who think Believers and justified persons can fall, either wholly for a time, or finally for ever, from the grace of Reconciliation with God. It is one thing to ftand; that is, firmly to believe ( fuch fall not away : ) another to think we stand, that is, to have opinion of faith, which may and do fall from God.

Coffand in the libertpof Chriff 7 To fettle the affe-Cions of our heart fast in our Christian liberty, as it were in a station, wherein Christ our Captain hath placed us,

Gal. 5. 1. Stand fast in the liberty.

Standard 7 is the Colours born in time of War, or incamping: This every Tribe had their feveral Standards, Numb. 1. c2. & 2. 2 & 10. 14. It is used for distinction fake of one Troop from another, the encouraging of the Souldiers, and a fign of victory, Joh. 8. 18, 26.

It is put for the Preaching of the Gospel, or Christ preach-

ed in the Gospel; Isa. 49. 22. and for the calling of God's

people together, Ifa. 62. 1c. Standard-bearer ] He that carrieth the Colours, Ifz.

Standing 7 Continuing, Pfalm 33. 11. & 111.2. Ministring, Plalm 134.1. Dan. 1.4. Also, taking effect, or

being performed, Ila. 8. 10.

Standing, 2 Pet. 2.5. Gr. confisting, marg.
Pray standing, Matth. 6.5. The word \$50755 may possibly refer to that particular posture of standing, which was usual in prayer, as among the ancient Christians, so among the fews, before them, whence it is that ning, flatio is reckoned by them, as one of the fever names of Frayer. So Munahem speaks of Abraham's standing i.e. (saith he) praying before the Lord. And thence is the proverbial speech of Ribbi Fudah, Without 177 Dy, ftation, the world could not fublift. And besides, the posture of standing might be more convenient for their turn, of being more and farther seen by men. But both the Greek Egwies, and the Hebr. belong promiscuously ( not to standing only, but ) to every or any posture of the body. Dr. Hammen, Annot, c.

There are feveral words annexed hereunto, as abroad, against, aloof, back, before, by, sast, sorth, bere, in, on, out, perfect, still, strong, there, together, up, upon, upright, with, without, the meaning whereot by the context is easily found.
Standing in the Sun, Rev. 19. 17. That he might be heard

all the world over, as the Sun is feen. A clear token of the enluing victory; and that the enemies should be destroyed in the fight of the Sun, as furely as we fee the Sun. Annot. Standing-tom ] Corn not yet reaped, Deut. 25. 25.

Star A bright creature fet in the firmament, to adorn it, and give light to us here below, Gen. 1.15. Job 35.

ca. A Minister of the Gospel, skining as a star by his pure and clear doctrine, and good life, Rev. 1. 20. The feven Stars are the Angels of the feven Churches.

3. Worldly Princes excelling in dignity, Dan. 8, 10. Or it fignifies, as Junius thinks; the chief Professors, whereof fome were driven by the cruelty of Antiochus Epiphanes to forfake the Faith, and others put to death and torment, because they did flick to their Religion, as the Mother with her feven Childrens

'Dap-ffat ] The clear Doctrine of the Gospel , 2 Pet. 1. 19. The day-ftar arise in your hearts. How then do the Papifts well to keep the Scriptures from the people of God; under pretence of obscurity and darkness?

'Day ffar ] Either the more clear knowledg of Christ by the preaching of the Gospel, which ( in comparison of the dark shadows Legal and Prophetical writings) was a Morning-star, bringing a fuller manifestation of the truth of God, than did the Prophets, whose predictions yet being accomplished, were as a light in a dark place, 2 Pet, 1, 19, Till the Day ftar, Oc.

'Or, it fignifies Christ himself now exhibited, who is called the light, and brought heavenly light into the World-John 1. 4, 5, 9. as the Day-ftar giveth elementary light. Peter faith Day-star, rather than Sun, because the full knowledg of Christ is deferred till his second coming, we

knowing now but in part.

Steat far ] Many Pastors of the Church declining to gether, but amongst them some one Minister of special account and authority, drawing down others by his corrupt teaching, Rev. 8.10. And there fell a great ftar from Heaven. This great flar, some do understand of degenerating Bishops, who through pride and ambition, fell into herefie and impiety. Others do interpret it of Conftantius, Palens, and other wicked Emperours which favoured the Arrians herely; and molested orthodox Christians. And furely, the word [ Star ] though it often fignifie Teachers , yet sometime it noteth fuch as shine aloft in high places ( as it were in the air ) as Nebuchadneggar is compared by the Prophet, Ifa. 11. 12. See Great.

Star ] His Star, Matth. 2. 2. fignifies an extraordinary flar appearing in the Heaven, observed by those Magis in the held to differ from the ordinary fars of Heaven, and some way interpreted to them by the Index or finger to point out this miraculous birth, by the ALS & G to light hin into the world. And for the confirming the tiuen of Christianity, by the confent of Heathen Writers. See Chalcidius his teltimony in Dr. Ham. Annot. c.

Star gazers] Ila. 47. 13. Hebr. Thofe that gaze ujon the Stars. There were as Tully reporteth that vannted of skill, gathered from the observation of the courses and conjunctions of the Stars for above, or about, as some, forty, yea, as some, seventy thousands of years, so many thousands before there were either Stars to be observed, or Men to obferve them; the world having not ( as yet ) feen near fix thousand years. Annot.

'Mooning-star ] Christ Jesus, who is himself the bright Morning-star , having received fulness or true glorious light, to communicate it to all the Faithful, Rev. 2. 28. As I received of my Father, (o will I give him the Morning flar.

2. The Morning-ftar is the most bright and finning of all the Stars in Heaven; Christ in glory excelleth all Men and Angels, as far as the Morning star all the Stars in Hcaven. 2 Pet. 1. 19.

2. It communicates all his light to the World, fo Chrift to Believers all light of grace and glory.

3. It dispelleth the nights darkness, so Chrift, the darknels of ignorance and errours wherein we were wrapped in that night of fin.

4. It is an ante-ambulo folis, the Sun's Harbenger, and fore-runner of perfect day; fo Chrift is a pledg of our perfect day, and future glory: Leigh's Annot.

Stars fallen from beaben | Ministers and Paftors of the Church, who as Stars did fine by fincere doctrine, and now through tentation and force of perfecution; declined and turned from the truth to errours and lies, which is meant by falling from Heaven, Rev. 6.13. And the Stars fell from beaven to earth.

Stare of Gods ] Most beautiful, bright, and glorous ftars, Ifa. 14. 12. Above the ftars of God.

"To make a neff among the flars ] Proudly to prefume of fafety, as if they were out of the reach and gun-shor, being amongst stars, far above Mens heads, Obad. 4. Make thy nest above the stars.

Deben fars | Minifters of the Word; which give light to the flock, by doctrine and good example, Rev. 1.20; The feven stars are the Angels of the feven Charches ..

To mine as the flats | To be cloathed with heavenly glory, Dan. 12.3. And they that turn many unto righteousness shall bine as the stars for ever and ever.

'& Orthe flats | The doctrine of the twelve Apostles, as the crown and glory of the Church, which they botrowed from the most bright Sun, that fountain of heavenly wildom, and preached to the world, afterward writing it in

books called [ Scriptures ] Rev. 21. 1. Upon ber bead a Crown of twelve stars. Manding flars. An unstable Mand or one of an unconstant. Jude v. 15. They are wandring stars.

Wandring ftars are falle Teachers, Jude v. 12. Stare | To look greedily upon one, and with delight and bleafure at the Calamities of our neighbour. So the word Pfalm 22. 17. fignifieth. River. in locum.

State ] Condition and welfare, Gen. 43. 7. Plalm 39.5. Prov. 27. 23.

It is put for prosperity, Isa. 22, 19. Psalm 39. 5. for a miserable condition, Matth. 12. 45. for pomp and glory,

Eft. 1. 7. hand, Eft. 1. 7. marg. Statelphed | Ezek, 23. 41. Hebr. honourable. According to the manner of many ancient Nations, and a'fo of the

Fews, who at their most solemn feasts uled to fit or lie upon beds, Eft. 1. 6. & 7. 8. Joh. 13. 25. Annot.

Station ] Ifa. 22, 19. I will drive thee from thy ftation ; that is, depose thee from thy dignity, thrust thee out of thine office, wherein thou thinkest that thou standest so fast. Thou supposeft thy felf fo surely seated, that thou carft not be ft rred. But they cannot ftand, whom Goddrives, Jer. 46.

There is in the word Station a notion of firm fetling and confifting; whence a pillar hath its name; notwithstanding which, as he conceiveth it, God telleth him that he would not move him only, but remove him. Annet.

Statute Improperly is taken for the excellency of the Church, Cant. 7. 7.

2. For the pride of great ones, Ila 10.33. Ezek. 31.3, 5. 2. For the measure of knowledg and grace we attain unto in Chrift, Eph. 4, 13. Age, Luke 2.52, Measure, 1 Chron.

11.23. marg Sretute ] Law, Precept, Right, Ordinance; Divine, Pialm 81. 4. Humane, both lawful, 1 Sam. 30. 25. and un-

lawful, Dan. 6.7.
Statutes ] The Word of God, because he bath apcinted us to walk in it, and to frame all our thoughts, affections, words and works by it; and because all statutes, decrees, constitutions of Church and Kingdoms ought to be ordered by it, Pfalm 19. 8.

" To flap 7 To leave bearing Children for a while, Gen.

29. 45. Co ffap ] To remain or abide, Gen. 19. 17. Exod. 9. 28. To delay, John 10, 18. To wair, Ruth. 1.13. To leave off, larny time I awre our of 2 Sam. 14. 16. To ftop, Job 38, 37. To hinder, Prov. 28, 17. Jee gain unrighteoufly. Annot. To hold up, Exod. 17. 12. To withhold, 1 Sam. 24, 7. To comfort, Cant. 2.5. To truft, I a. 10. 20. & 26. 3, & 30. 12.

Stap ] P.alm 18. 18. or flaffe, to keep me from falling.

The flay and flaffs, Ifa. 3. 1. All means, one and other, whereby as with a staffe, Mans life is sustained, vers. 1. or a State is supported, vers. 2. 3. The words in the Original do both fignifie one and the fame thing; to wit, fuch a staffe, wherewith Men weak through fickness, Exod. 21, 19, or Age, Zech. 8. 4. or for ease in journey, Mar. 6. 8. are wont to stay themselves. They differ only herein, that the one is a masculine, the other a feminine form. Annot.

Stapes | 1 Kings 10. 19. Heb. bands. He means such

thortrails on each fide, as being fastened to a chair, we call them elbows, which are for him that fits thereon to rest his arms thereon. Annot.

Stead ] In the place of, Gen. 4. 25. & 21. 13. It is taken for to be a pledg, Gen. 44. 33.

Stead | Deut. 2. 12, or room. marg. Stedfastly ] She was stedfastly minded, Ruth. 1.18. Heb.

strengthened ber self. marg.

Stradp ] And his hands were steady, Exod. 17. 12. Hebr.
was steadines (or faithfulnes) And here the sorce of the
Heb. word amanab, which significant faith, is shewed to be a a fleady or firm perswasion in the promises of God, and that which is most necessary in prayer, Matth.21.22. Jam.1. 6,7. & 5. 15. Rom. 4. 20. 21. For fteadiness the Chald. faith, Mofes's his hands were fpread out in prayer. Aynfw.

Digai ] Applyed to the Word, is, To adulterate and corrupt the sense thereof, as false Teachers do, Jer. 23. 30. called therefore thieves, Joh. 10. 1, 8. because cunningly they seduce and draw away the minds of Men from the truth.

Steal To take away ones goods by privy and fecret

means, Exod. 20.15. Deut. 5.19.

"Eo ffeet ] To convey himself away without the knoweledg and consent of Labin, Gen. 31. 20.

The people gat them bp ffeatth ] 2 Sam. 19. 3. Heb. The people ftole ibemselves to come, or coming, D. Annot. They went so into the City, as if they had been ashamed or afraid

Stedfaff 1 fignifieth to be upright and conftant, Pfalm 78. 8, 37. 1 Cor. 7, 37. & 15. 58.

2. Perpetual and fure, Dan. 6. 26, Heb. 2, 2, & 6, 19. Strengthened, Ruth. 1. 18. marg.

Dtebfaft ] Heb. 3. 14. If we hold the beginning of our confidence stedfast unto the end. All Interpreters with one confent refer this to faith, and indeed it is called corsecus, Heb. II I. the beginning of that lively faith, hope, and confidence that we have in him, which is as a fure foundation that cannot be shaken. I do not deny but it is a good sense, yet without any circumlocution or violence offered to the words, it may fitly be translated, If we hold fast the beginwords, it may any be translated, if we note fast the begin-ning of the substitute and being that we have in him. For Hy-possass, most properly doth signific a substitute, according to the Etymology of the Word. If as we have begun by saith to have a being in Christ, so we hold fast this our being to the end, growing up daily in him, till we come to a perfect age in Christ Jelus. Jones.

Stedfallip ] Conitantly, 1 Pet. 5. 9.

2. Firmly, Ruth. 1. 18. Earnestly, attentively, 2 Kings

8. 11. Luke 9. 51. Acts 1. 10.

Dtebfaffnels ] Soundnels, ftayednels, Col. 2. 5. The Original segewus, fignifies a firmament, or fast thing. Leigh.

Steel ] (or brass) which is observed to be stronger than iron, Jer. 15. 12. of which their bows were made then, as the heads of our Cross-bows are now, Annot. on Job 20. 24.

Dreep place ] A downright pitch or fall, Mic. 1. 4. Marth. 8, 31. Mar. 5. 13. Luke 8, 33. Steep places | Ezek 38, 20. or Towers, or Stairs. All

means whereby a Man may think to fave himfelf shall fall.

Stem of Jeffe ] The royal Family of David, Son of Fesse, now deprived of Kingly power and authority, and rought to poverty, as in fofeph and Mary, both of this Family, and both needy perions, appeareth, Ifa. 11. 1. A red of the Stem of Jeffe, Mar. 6.3,1. Luke 2 24. In this I verfe of Ifa. 11. the nativity and Perlon of Chrift; in 2. & 3. bis manifold; in the other three verses his office and Kingly administration be described.

Step ] There is but one ftep between me and death , 1 Sam. . 3. that is, I am in extreme and imminent danger of death; like a man that is upon the brink of a gulf, and within one flep of falling in. Annet.

If my fie bash turned out of the w.y. Job 31. 7. that is, If at any time I have gone out of the just way of treading to

This word is applyed, 1. To Ged, being put for his precepts, Job 23, 11. Pfalm 85, 13.

2. To Chrift, for his holy imitable actions, 1 Pet. 2, 21.

3. To Men, for the courses they take, Job 31.4. Prov. 4. 12. Their goings, or journeyings, Pfalm 17. 11. Their good purposes and endeavours, Plalm 37. 31. Their affections, Plalm 73. 2. Their devices and practices, Prov. c. s. Their

life and conversation, Pfalm 37, 23, & 56, 6. Their actions and doings, Job 18.7. Rom. 4. 12. 2 Cor. 11.18. Their ftraitnesses or difficulties. Pfalm 18, 26.

Step bown 7 To descend, Job. 5. 7.

Step in ] Go into, Job 7. 4.
Steps of the flock ] The faithful Doctrine, Religion, and holiness of life, of Abraham and the Patriarchs; of Moles and the Prophets, wherein (as it were in steps) the people of God muft tread, Cant. 1. 7. Get thee forth by the fleps of the flock. See Flock.

Stephanus ] A Crown. One whole houshold Paul bap. tized, i Cor. 1. 16. & 16. 15.

Stern ] The hin-deck, tail, or Caftle of a Ship, Acts

Stephen ] as Stephanus. A Deacon full of faith and the Holy Ghoft, Acts 6.5, 8. & 7. 1.

" steward ] An Officer in a great family, put in truft with dispensing and laying out of his Masters goods, Luke 16.1. A certain manhad a steward, &c.

12. Every Christian who hath received a Calling and gifts from God, but especially the Ministers of the Goipel, trufted with the Myfteries of Christ to dispose and dispense them to the peope, Luke 16.2. For thou mayst be no longer steward, & 12.42. Who is a faithful Steward, and

nteward ] The fleward of his house, Gen. 44.1. Hebr. him that was over his boufe, marg.

Stewarding ] Luke 16. 2. The Original denovous. rendred in 1 Cor. 9. 17. dispensation) properly fignineth the administration and dispensation of houshold businesses, whereof one taketh fuch care, and doth fo dispose thereof, as that he appointeth every one what they are to do. See

Brick ] is taken for the enemies of God, Ifa. 18. 5. attit ] The twig of a tree, 2 Kings 6. 6. Dry wood, apt to take fire, Numb. 15. 32, 32. 1 Kings 17. 10, 12. Acs 28. 3. A rod of wood, Ezek. 37, 16. Annot.

Stick | Sticketh closer, Prov. 18. 24. is more ready to do one a pleasure. Annot.

Stick out, Job 33.21. are not kept in by the flesh, as formerly. Some read it, are diminished. Annot.

Stick together, Job 41. 17. Like Captives taken in war, and fettered one to another. So much the word imports. Annot.

Stiff ] Made their neck stiff, Jer. 17. 23. Hardened themselves against all precepts and warnings.

Stiffen] He stiffened his neck, 2 Chron. 36. 13. This is a Metaphor taken from beasts, that will not yield their neck to the yoke. It implyeth an obstinate disposition. See Exod. 32- 9-2 King. 17. 14. & 30. 8. Act. 7. 51. Annot.
Stiff-hearted Ezek. 2. 4. When judgments, mercies, mira-

cles, will not move or mollifie them, Exod, 22, 9. Dent. 9. 6.

Ifa. 48. 4. Annot.

Stiff-neckeb] Obstinate, inflexible, that will not yield. It is spoken of the wicked, Exod. 32. 9. Jer. 17. 23. Exod. 33.3, 5. A Metaphor from wild and untarned bullocks, not acquainted with the yoke.

It fignifieth proud, Pfal. 75. 5.

Stiff-necked Ad. 7. 51. Examperpayman, proverbially fignifies undisciplinable, foolish people. According to a rule in Physi ognomy, that those that have necks that do not easily bend, are fuch : But I suppose that the meaning of St. Stephen is to be fetcht from the Metaphor of Beafts, Oxen, &c. that rill they be disciplined and accustomed to the yoke, are not willing or patient to bend down unto it. And so bard, or siff-neck'd signifies no more than refractory, disobedient, undisciplinable; and so it's here fer, to denote them that do always refult the holy Ghost, in all God's methods towards them, malk contrary to him. Dr. Ham. Annot. h.

him. Dr. Ham. Annot. 12.

Still Quiet, Exod. 15. 16.

It is put for continually, Job 24. 10. Job 2. 3, 9. & 3. 13.

2. For idle and flothful, Judg. 18. 9. 1 King. 22. 3.

3. Patient, Pfal. 4. 4. & 46. 10. To make quiet by judgments, Pfal. 8. 2. Silent from talking, 1 King. 22. 3. marg.

Still To quiet, pacifie, appeale, aliwage. Applied unto people, Numb. 13. 30. Neh. 8. 11. The tumult of the people, Pfal: 65.7. The noise of the Seas, Ibid. and the waves thereof, Pfal. 89. 9.

Still | we be fill, and take it not, 1 King. 22. 3. Heb. filent from taking it, marg.

Sting | Improperly it is taken for, Hurtful and dangerous, Prov. 23. 32.

2. For fin, 1 Cor. 15.55, 56.

3. False doctrine, Rev. 9. 10. Mo ffine Prov. 22. 22. So to prick, as that the venom thereof occasioneth no small grief, and vexation.

Stings Power to hurt, vex and annoy others : bodily, as Saracens; spiritually, as Popish Monks and Friers (which are the tails here spoken of ) Rev. 9. 10. And there were stings in their tails.

As they fought dominion over other people, fo they poyfoned them with falle Religion Or, it may be understood of tormen-ing their Captives, or putting them to miferable flavery by their inferiour Officers, vert. 5. or of deceiving them in the end who

"trust to them, Annot.
"To ffink] To become loathfome, Gen. 34. 30. The like
"is spoken, 1 Sam. 13.4. & 27. 12.1 Chr. 19.6 Exod. 5.21.

Stink To have an ill smell or savour, Isa. 50.2. Joh. 11.39. Stink ] Ifa. 3. 24. The word properly fignifies putrifaction or rottenness, as ch. 5. 24. and by consequence stench, thence usually proceeding. That which should befall them, either from such filthy fores, and loathfome diseases, wherewith God should smite them, Deut. 28. 27, 60. Job 7. 5. & 19.17. Pfal. 38.5. or from fuch evilulage and restraint in Prisons and Dungeons, which they should endure in the time of their Captivity, Chap. 42.22. Annot.

Stinking | Ecclef. 10. 1. Loathfom. D. Trans. to flink. Stir | Act. 18. 12. Commotion, perturbation, tumult. To fter | put for, To trouble, Pial. 39. 2. marg.

"Hoffir | To molest and trouble the happy rest and peace of the Church, Cant. 2. 7. That you fir not up my love. See · Awate.

Full of stirs, Isa. 22. 2. or clamours, or noyles. The word is used sometime for joyful acclamations, Zach. 4.7. sometime for doleful exclamations, and so it is by some deemed here to fignific. It may well be taken either way; either that they had been before full of the one, or that they were now full of the

"Moffir up] To foster and keep burning the fire of Gods grace, which Satan and the flesh go about to put out 'and quench. 2 Timothy 1.6. That thou stir up the gift of God which is in thee. Haggii 1. 14. A Metaphor from 'a sparkle hid in the ashes, and by gentle blasts quick-

'To bring one into the world, advance him to authority; and to harden him in his fin, as a punishment of his former lufts, Romans 9. 17. For this same purpose have I stirred thee

Stir up] It is applyed to God, who is faid to flir up himfelf, when he cometh to help and deliver his fervants, and deftroy his enemies, Pfal. 35. 23. & 8. 2.

It is put for to provoke, Prov. 15. 1. To awake, or disquier, Cant. 2. 7. To exhort, 2 Pet. 1. 13. To breed, Prov. 10. 12. & 28. 25. To incite, 1 King. 21. 25. marg.

Stock] is put for kindred, Lev. 25. 47.
2. For an Idol, Isa. 44.19. Jer. 2. 27. Lineage; Ad. 13. 26.
Phil. 3. 5. and for the estate of men, Isa. 40. 24.

Stocks | An usual kind of punishment for men to be put in-

to the Stocks, either to shame them for some evil done, or to keep them fafe for greater punishment, Prov. 7. 22. But this hath been inflicted on the innocent, Jer. 20. 2.

Toou puttest my feet in the slocks, Job 13. 27. that is, Thou keepest me in on every side with pain, as a Prisoner in the Stocks, and are resolved to keep me so till thou hast made an end of me.

Stoicks A fort of Philosophers, who dispute against Paul. and deny the Refurrection, Act. 17. 18.

Stomach 1 Tim. 5.23. The ventricle, which is the receptacle of the meat we eat, and where it is first digested; or, the pipe whereby the meat goeth down into the ventricle, beginning at the roots of the tongue, in the lower parts of the jaws behind

Lating, to which is knit the Meat-pipe.

Stomacher Is a 3. 24. Some would have it a filken Swathing-band, such as they used to wear about their breafts, others, a fine upper garment, of fine linnen or filk. Some, a girdle made of twist-filk or thread, because it hath all the letters of a word that fignifieth twift, Exod. 28. 28. and a cord, or line, Ezek. 40. 3. and some kind of wearing cloth made of such 5 but rendred a bracelet, Gen. 31. 18. Annot.

'Stone A creature fo called, being ftrong, hard, and fiff, whereof there be many kinds.

\*2. Hardness of heart, or a sliff and unyielding heart. Ezek. 36. 26. I will take from you your hearts of slove.

\*3. Christ, which is likened to a Stone, because he bears up the whole building of the Church, and joyns together Jews and Gentiles, as two walls in one, Gen. 49. 24. Ifa. 28. 16. Hence he is called the Head-stone, or the Corner-stone, Mat. 21. 42. And because this stone is not set up by Man, but sent by God, therefore he is faid to be cut out of the Mountains without hands, Dan. 2. 45. And because unbelievers refuse to be laid upon this Stone, and so perish; therefore it is called A stone of offinet, Ifa. 8. 14, 15. 1 Pet. 2. 8. A fine to flumble at, and a rock of offinee. Moreover, because he is of exceeding great value and excellency, thence he is called an elect and precious Stone. 1 Pet. 2.6. Behold, I put in Sion, a chief corner flone, elect and precious. Whereunto add this, that he is tearmed a living Stone, because by his ever-living virtue, he preserves in life of grace all the faithful, till he bring them to the life of glory. I Pet. 2.4. To whom we come as to a living stone. Lastly, because the most perfect providence of God watcheth over the Church, and every faithful person built upon this Stone: therefore it is said, that seven eyes shall be upon it. Zechariah 3.9. Upon one ftone shall be seven eyes, Zechariah 1.10.

Stone | God is called the Shepherd and Stone of Ifrae! Gen.

Christ is said to be a Stone three ways.

1. A frone of refuge; for in Christ men may rest against all the furges and waves of temprations and affictions in the Sea of this world, Pfal. 18.

2. He is a fumbling Stone, Isa. 8. 14. Rom. 9 33. 1 Pet. 2. 6. because wicked men take occasion by the doctrine of Christ, to fall into fin.

3. He is a foundation Stone, upon which the Church is built, this Stone was cut out of the Mountain without hands, Dan. 2. 45. that hard Stone of which the Prophet Zachary speaks, chap-

Stone Exod. 4. 25. or Knife, m. Pfal. 137.9. Heb. the rotk,

m. Joh. 1. 42. or Peter, marg. Chofen Stone Christ is a chofen fione, Ifa. 42. 1. & 43. 10. & 49. 2. Mat. 12. 18.

1. In respect of Gods decree from all eternity, unto the office of a Mediator, 1 Pet. 1.20.

2. In respect of his peculiar calling, being sanctified from the womb unto his office, Ifa. 49. 1.

3. By his inauguration unto the execution of his office, by Baptism, the Holy Ghost descending upon him, and the voice from heaven, Mat. 2.

4. By his approbation, for he was mightily declared to be the Son of God, by the glory done to him by God, notwithflanding Aaaa

Stick 7

Stone difatiowed is spoken of Chrift, whom the greatest part of the world regarded not. The Gentiles knew him not, and the Jews received him not, though he was admirable in his life, doctrine, and miracles: See Joh. 1.12. Ifa. 53. & 49.8. and so he is still of the whole world, the Pagans know him not, the Jews renounce him, the Turk receives him but as a Prophet, the Papists receive him but in part, and the wicked deny him in

'Stone of Afrael God, who was the ftrength and refuge

of Ifraels people. Gen. 49. 24. By the Stone of Ifrael.
There flad not be left here one flow upon another, Mat. 24. 2. The full completion of this Prophetic, is very remarkable in Story, which tells us that Turnus Rufus did with a plough-share tear up the foundations of the Temple, and so not leave any part of it under ground undissolved, not one stone upon another. Dr. Hammonds Annot. a.

MLGafors: Those whom they used to stone, were, He that lay with his Mother in law, or Daughter in law, Deut. 22. 24. or if a woman bowed down to a beaft, Lev. 20. 16. So the Blasphemer, Lev. 24. 14. and Idolater, Deut. 17. 5. So, he who offered his feed to Molech, Lev. 20. 2. He that had the spirit of Divination, or was a Wizard, Lev. 20. 27. He that profaned the Sabbath, He that curfed his Father and Mother, Lev. 20. 9. So the disobedient son was stoned to death, Deut. 21. 21. He that perswaded or inticed others to Idolatry, Deut. 13. 1. All these were floned to death.

Stones | Both wicked men and godly men are called Stones in Scripture.

The wicked; by reason,
 Of their insensibleness, as the heart of Nabal was like a

2. Their filent amazement, when iniquity shall flop their mouth; thus they were as still as a Stone, Exod. 15. 16.

3. For their finking down under Gods judgments; fo the Agyptians funk into the Sea like a Stone, Exod. 15. 6.

4. If they be within the vifible Church, then they are like the Stones of the house that had the Leprosie. The godly are Stones,

1. To grave upon, having the Law written in their hearts.

2. Because of their strength and unmoveableness in all the forms of life.

3. For continuance and durableness.

4. They are Stones for the Lords building:

1. In respect of the manner of their calling into the Church, being digged out of the quarry of mankind; being in themselves but Stones of darkness.

2. In respect of their union with Christ and Christians in one body; they are like the Stones of the house, compact among themselves, and upon the foundation.

Stones of emptinels | Ifa. 34. 11. for a token that it fhall be made empty and desolate. D. Annot.

Great flones. Ezra 5. 8. Chald. flones of rolling. Sharp flones, Job 41. 30. Hebr. [harp pieces of the potsheard, marg. Linety Stones] All true believers which by the doctrine

of the Gofpel, are quickned with the life of God, being founded upon Christ the Head-stone. I Pet. 2. 5. As lively stones are · made a Spiritual House.

\* affile Stones] A Stone of this colour, given in old time to witness the acquitting or absolution of one from some crime uniuftly laid to him.

2. Absolution of finners, which do believe in Christ, from guilt and punishment of all their fins. Rev. 2. 17. I will give

· bim a white stone. Stone-squarers 1 King. 5. 18. or Giblits, marg. These were inhabitants of Gibal, (Ezek. 27. 9.) near to Sidon, and were artificial Stone-cutters. The Hebr. word from whence Giblite is derived, fignifieth to terminate or limit a thing. Now Mafons use to limit their stones to such a proportion as they be even one with another in a building. The Translators therefore taking the word appellatively, translate it flone-squarers; others, Masons. In the Syr. the word fignifieth to form of fahion, which in general makes to the fame purpose. These Giblites, as the Sidonians beforementioned, were Heathen, yet because they were skilled the sidonians beforementioned, were Heathen, yet because they were skilled to the sidonians beforementioned. led in their workmanship, they were used about the holy Temple. Thus abilities of men out of the Church, may lawfully be used for helping on the good of the Church

Stonp] is referred to Places, Plal. 141. 1.

2. To unprofitable ground, Matth. 13. 5. Mar. 4. 5. 3. To the heart, Ezek. 11. 19. for the infentibleness and hardness thereof. See Hard-

stool ] A peculiar round feat for women in travel, Exo-

dus 1. 16. The Hebrew word is not used elsewhere but in Jer. 18.2, for a wheel or frame which Potters work upon. Aynf-

A feat whereon to fit, 2 King. 4. 10.

\$(top) To flay, 1 King. 18. 44. To close up, 2 King. 3.19.
21. 32. To bar up, Plal. 35. 3. To put to filence, Plal.
21. 10. 42. Job 5. 16. Rom. 3.19. Tit. 1. 11. To hinder, 2 Cor.

11. 10. Gen. 2. 15, 18. To repair, Neh. 4. 7.

\$t02\ell | Provision, Gen. 41. 36. That which is left, Lev. 25.
22. & 26. 10. Abundance, 1 King. 10. 10. 1 Chr. 29. 16. 2 Chr. 11. 11. Neh. 5. 18.

Stoze All manner of ftore, Pfal. 144. 13. Heb. from kind to ind. marg.

Moffoze up 7 To decree , Deut. 32. 34. To encrease, Amos 10. To referve and lay afide, 1 Cor. 16. 2. To provide for

the time to come, 1 Tim. 6. 19.

\$to2e=Cities | 1 King. 9. 19. That is, Cities wherein amnunition, provision, and all manner of preparation for War, Navigation, Food, Clothing, and other necessaries, were laid up, Exod. I. II. Annot.

Stoze=houfe | Barn, Deut. 28.8. Treafury, Neh. 12.12.mar. Stozie | Prophesie, or Book, 2 Chron. 12. 22. Commenta-

, Ibid. & 24. 27. marg.

Stozies Rooms one above another, Gen. 6. 16. Ezek. 41.

6. & 42. 3. The dwelling place of God, Amos. 9. 6. Spheres,

Stock Lev. 11. 19. In Hebrew Chasidah, which signifieth kindnels, such as the young Storks are said to shew unto their Dams, whom they feed in their age, or because it sheweth kind-ness unto her fellows in food. The Scripture noteth this bird for her wings and flying, Job 39. 13. marg. Zech. 5. 9. It is a fowl much like a Crane, white, but her wings partly black. She buildeth on high Fir-trees, Pfalm 104. 17. It keepeth much about waters, and feedeth on Fifhes, Snakes, Frogs, and the like. They depart out of the Country toward the and the like. They depart out whither, and come again at the Spring; whereupon the Prophet faith, The Stork in the heaven knoweth her appointed times, Jer. 8. 7. No man seeth them either going or coming, but when they are come, and that is a fign that Winter is past. Aynsworth on Lev. 11. 19.

It's faid of them, that at a certain feason of the year they have a publick meeting, whereunto if any come not in time. they are chaftifed, torn in pieces by the reft. They being deftroyers of Serpents, the They alians enacted, that it should be no less capital to kill a Stork than to kill a Man. Being wounded, they apply the herb Cunila, (Savory, Marjorum, or Penyroyal) unto the wound, and are cured. The male during the life of the female, coupleth with no other; but if he find that the female hath been coupled to another, he forfaketh her. Finding that it hath eaten too much, by drinking Sea-water it eafeth it felf. What would be poifon unto others (Serpents) is wholfome food unto them. It keepeth full to the same nest which it hath formerly built. In their flight, to avoid confusion, each is to keep in order to its own place. In the places where they build, they usually leave one of their number, (from whom the feathers are pluckt off) as a tribute unto the Owner of the house or ground, in token of their thankfulness. It's said of them, that by a leaf of the Plain-tree, which it putteth in it's neft, its young ones are preferved from the Bat or Owl, whom the laid

Stoam] A forcible shower of rain and wind, darkening the clouds, and bearing down things before it, Psal. 107.25. Nah. 1.3. Job. 22. 18. & 27. 21.

11.5. JUL 22.10. © 27.21. It is put for the fudden and inevitable punifirments and judgments of God against the wicked, Isa. 29.6. Amos 1.14. Psal.

For destroying enemies, Ezek. 13.11, 13. & 38.9. Stoamy] Applied to wind, Pfal. 107. 25. & 148. 8. Ezek.

5.11, 13. . Stoup | It is a gefture of reverence and honour, 1 Sam.

It is put for, To submit and undergo, Gen. 49. 9. To yield, Job 9. 13. Prov. 12. 25. To be brought under, and subdued,

Stout] Cruel, Job 4. 11. Proud, Pfalm 76. 4. Ifa. 10. 12. & 46. 12. Matthew 3. 13. Strong, couragious, Dan.

Stout hearted Pfal. 76. 5. or flubborn-bearted, mighty of heart. A title of the wicked that are far from justice, Isa. 46. 12. called here in Gr. unwise in heart, Aynsw.

Ifa. 46. 12. Or men of great stomachs. Annot.

Steutness Isa. 9. 9. Heb. greatness. Annot.
Straight Directly, Joh. 6. 5, 20. Even, Pfal. 5. 8. as Isa.
26. 7, 10. Annot. So Heb. 12. 13. marg. Rectified, Eccles.
1. 15. Level, Isa. 40. 3, 4. Round, without turning, to run readily

Ezek. 1. 7. Right, as the word evera is rendred in Act. 13. 10. which in Mat. 2. 2. is translated ftraight.

And the kine took the straight way to the way of Bethshemesh, Sam. 6. 12. i.e. They went straight to the City of the Priests, as though they had purposely been sent thither by God, to deliver the Ark into their hands unto whose care it belonged

Straight gate | Mortification of our evil lu fis, odenial of our felves, when our reason and will are made subject unto Gods Word. Mat. 7. 13. Enter in at the straight gate.

Straight gate ] the way to heaven is so called, Mat. 7. 14. 1. Because there is but one way, viz. Jesus Christ, by whose merits we must be justified, that we may be the heirs of eternal

2. It is not known to natural reason.

3. Few enter into it, for most men follow their fins, which excludes them out of heaven.

4. It is unpleafing to the flesh.

It is repugnant to our affections, which must be laid aside. Straight of times, or troublous times | That for the fpace of 62 weeks of years, (which is 434 years) great calami-ties should come upon, and continually press and vex the Jews in Jerusalem, which did begin upon the departure or return of Nebemiah to the King of Babylon, Dan. 9.25. Even in troublous times. Of these times fore-spake Nehemiah, chap. 13.6. but · Exekiel more fully in ch. 38. & 39. And by the Books of Exta, Nebemiah, and Maccabees, it appears to have fallen out as Daniel here prophefied, and elfewhere.

Straight may ] Presently, forthwith, immediately, Luk. 14. 5. Jam. 1. 24. Prov. 7. 22. Hebr. suddenly, marg.

Strain Strain at a gnat, &c. Mat. 23. 24. A proverbial fpeech. The fense is, Ye make a scruple of small things, but nothing care for the main. Annot.

Strait | is put, 1. For danger and fear, 1 Sam. 12.6.

2. Doubt, 2 Sam. 24.14. Phil. 1. 23.

Strait Narrow not spacious enough, wanting room, 2 King. 5. 1. Ifa. 49. 20.

Straten To be brought in less compass, Job 37. 10.

2. Weakned, Job 18. 7. To trouble and torment, Jer. 19. 9. To be disabled, Mich. 2. 7. To be perplexed and grieved, Luk. 12. 50. To be wearifome and troublesome, 2 Corinth.

Straiten] Jer. 19. 9. or Diffres. Annot. Straightly | Diligently, Gen. 43.7. Josh. 6. 10. Very ve-

hemently, Mar. 3. 12. Act. 4. 17.
Straitned Mic. 2. 7. or shortened, marg. Luk. 12. 50. or pained, marg. Straitneth, Job. 12. 23. Hebr. leadeth in, marg.

Straitnels | Diftrefs, perplexity, anguish, Deut. 28.53,55,

57. Jer. 19. 9. Want of liberty, Job 36. 16.

Straits | Lam. 1. 3. that is, in fuch places where the way is exceeding narrow, as that a man can neither go forward nor backward. Others understand it of the straits and distresses wherein they are fallen. D. Annot

Strakes | Hollow Brakes, Lev. 14. 37. or deep Brakes, or concavities, as the Gr. translateth the word. Aynsw.

White strakes, Gen. 30.37. Spatia, Tremel. cortices, Arias Montan. decortationes, Vatabl. Rinds, or barkings, which being pilled off, the white appeared.

Strange] is taken 1. For that which is commanded of God. Exod. 30. 9. Lev. 10. 1. Numb. 3. 4.
2. Of another Nation, Kindred, and Religion, 1 King. 11. 1.

Ezr. 10. 2, 11, 17, 44. Neh. 13. 27. 3. For alienation of heart and affection, Job 19. 3.

Loathfome, Ibid. 17.
Great and wonderful, Job 31. 3.
Improper, not natural nor delightfome, Ifa. 28.21.

Unknown, Ezek. 2. 6.

7. Unknown, EZER. 3. 6.

8. Falfe, Heb. 13. 9.

5trange] Heb. 11. 9. He sojourned as in a strange Country,
Gen. 17. 7. & 23. 4. for there he was constrained either to buy,
or hire, or borrow both a place for his dwelling, Gen. 14. 13. as
also for the burial of his dead. Annot.

Strange You make your selves strange to me, Job 19. 3. or

harden your selves against me, marg.

Strange speech, Ezek. 2.5. Hebr. deep of lips, and heavy of tongue, marg. It's spoken of and applied unto Act, Is. 28. 21. Apparel, Teaph 1.8. Children, Plal. 144. 7. Cities, Act. 26. 11. Countrey, Heb. 11. 9. Doctrines, Heb. 13. 9. Fire, Lev. 10. I. Flesh, Jude, v. 7. (Gr. other, marg.) God, Deut. 32. 12. Cods, Gen. 35.2. Incente, Exod. 30.9. Land, Exod. 2.22. Language, Plal. 113. 1. Nation, Exod. 21.8. Punishment, Job 31. 3. Slips, Ita. 17. 10. Speech, Ezek. 3. 6. Thing, Hof. 8. 12. Things, Luk. 5. 26. Vanities, Jer. 8. 9. Vine, Jer.

any way, as a round bowl or globe is ready for motion any way, 1 2.21. Waters, 2 King. 19. 24. Wives, 1 King. 11. 8. Woman, Prov. 2. 16. Women, Prov. 22. 14. Work, Ifa. 28. 21.

'Stranger One that is not a Jew, but of some other Nation. Matt. 27. 7. To bury strangers in. Isa. 14. 1. It signifies elect Gentiles.

' 2. One that comes to us from another Countrey, though he be a lew. Heb. 12. 2. Be not forgetful to entertain stran-

' 3. A woman that is not a mans own wife. Prov. 5. 20. Hby Shouldst thou embrace the bosome of a stranger?

'4. One that useth this world as if he used it not, setting his mind upon his Country, which is above. I Pet. 2. 11. I befeech you as Pilerims and Strangers. Heb. 11. 12. Confessed they were strangers and Pilerims upon earth.

'5. Uncircumcifed Gentiles, who had nothing to do with the Covenant of Salvation by Christ. Eph. 2. 12. And were strangers

from the Covenant of Promife. 6. One which is not of the Kings flock and family, Mat. 17.

'7. One which lofeth his dignity and liberty, passing into the

power of another, Obad. v. 12.

3. Every Infidel and profane person, Joh. 3. 17. Rev. 21. 27.

'9. A wicked person, who having a good profession like ours, and otherwise near us, yet is of strange ill manners, and useth us as if he were a stranger or enemy. So the Ziphims (being If-

raelites) were to David, Pfal. 54.3. A stranger to humanity.

10. A finful lust, 2 Sam. 12.4. A stranger to reason and to

Stranger There were two forts of Strangers among the Jews:

1. Advena juftitie.

2. Advena portæ. Advena justitiae, was a Profelite, one converted to the truth, and he was either an Inhabitant, who was converted, and had lived long among them; the LXX. translate him mdeoix &, a Parishioner, or he that was newly converted; the LXX. tran-The first was newly converted, a Projetyte; such Proschies were Avanuathe Jebustie, Vriahthe Hittits, and such others. David maketh mention of these Strangers, Psal. 135. 19, 20. Bless the Lord, O bouse of Israel, Bless the Lord, O house of Arron; Bless the Lord, ye that sear the Lord; i.e. All Strangers converted, and Profelytes, who were joyned to the house of Israel and

Aaron. IIa. 65. 3. Let not the stranger say, The Lord hath separated me. These might eat the Passeover with the Israelites, Exod. 12.48. The other fort were Advena porta, such as dwelt among them occafionally, but were not converted, they were bound to reft from their labours upon the Sabbath, that they should not give offence to the people of God; such were that mixed multitude that came out of Agypt, Exod. 12. 38. Num. 11.

1. Weems. A man may be said to be a stranger in five respects.

1. Of his absence from his friends and native soyl: So Abraam was a stranger in Canaan.

2. In respect of the want of the favour and grace of God: So wicked men are Strangers from the Covenant of Promise, the Common wealth of Ifrael, and life of God, Eph. 2. 12. & 4. 17.

3. In respect of the contempt of the world : So the wicked account Gods children Strangers, Pfal. 69. 8.

4. Some make themselves Strangers by a wilful retyring, and discontentment for crosses that befall them, 1 Pet. 4. 12.

5. In respect of absence from heavenly Canaan, and the troublesome condition of this world; in which respect the electrare Strangers. Byfield Pet. p. 3, 4.

A Stranger and Sojourner One that was born in ano-

ther Country, and hath no possession of his own in that strange place where he dwelleth. This is the proper signification, Gen. 23. 4. Hcb. 11. 13. Strangely Should behave themselves strangely, Dcut. 32. 27.

or make frange of the matter, deny and differentle the truth of the thing, which the Chald. expoundeth, magnific themselves Comp. Pfal. 14c. 8. Or, it may mean the ftrange and inhumane

dealing of the enemies against Israil. Aynsw.

Strangers Heb. 11. 13. Consessed they were strangers on earth. If we be strangers on the earth, as we must all consess our felves to be, then let us carry our felves as strangers.

1. Let us meddle no more with the world than need must. 2. We must not make account to domineer in it, to have all

men at our control; must be content to be underlings here.

3. We must be absternious, 1 Pet. 2.11. lead a sober life, take no more of the world than will ferve us for our journey, we must reserve our feasting till we come to that place where we shall eat bread with Abraham, Isaac and Facob.

4. We must look for no great love. Dogs will fawn on them that be in the house, but they will bark at strangers, fly

Aaaa 2

on their faces, and be ready to pull them down-

5. We must have a longing desire to be at home
6. Must not heartily love this world. It must be as Wormwood to us in respect of the joves of heaven.

7. What accommodations foever we have here, yet must not we conceive this to be the place of abode, but that w must forego them all. Fones.

Heb. 12. 2. Be not forgetful to entertain strangers, Rom. 1. 12. 1 Tim. 3: 2. & 5. 10. 1 Pet 4. 9. The fludy of this vertue was then very necessary, when there were no publique Inns. and the godly where often banished, left they should either want enterrainment, or elle go to Infidels. Leigh's Annot.

To bury strangers in, Matth. 27. 7. The strangers here may be

1. Men of other Nations; and then the thing from hence observable is, that they would not have commerce with them even when they were dead, and therefore provide a separate place for them. Or,

2. (which is more likely) the Jews, which coming from far to Jerusalem, to sacrifice, &c. dyed there before their return, and so the Priests took this care to provide a burying place for them. These perhaps are those Jims that travelled from Rome thither, Adt. 2. 10. Dr. Ham. Annot. c.

Children of Strangers | Either children which are begotten in marriage with Infidels, or (which is better) the rites, customs, inventions and manners of Strangers, which are 'called Children by similitude. Isa. 2. 6. They rest in the children of Srangers.

Strangle | To kill, Nah. 2. 12.

It is put for any kind of death, Job 7. 15.

It was a capital punishment among the fews, who used to strangle

1. Such as stole a man in Ifrael, Deut. 24. 7.

2. Any old man who hearkned not to the voice of the Synedrion.

3. A false Prophet, and he that lay with another mans Wife.

4. He who defileth the Priests Daughter.

The Tems fay, wheresoever this punishment is set down, Let his blood he woon his own head, it is to be understood of Stening; but where the phrase is found, Let him die the death and the punishment not set down in particular, then it is to be underpuninment not set down in particular, then it is to be under-flood of Strangling: But it holdeth not, for it is faid, Exod. 21. 12. He that smitth a man, that he die, shall sarely be put to death: So it is faid, The Adulterer shall die the dath, yet he was not Strangled, but Stoned, Ezek. 16. 40. Joh. 8. 45.

The Romans changed this Strangling into Crucifying. Weems Judic. Law, p. 152.

Stram was uled,

1. For brick, Exod. 5. 7, 10, 13.

2. For fodder, Isa 65. 25. 1 King. 4. 28. It is put, 1. For a thing of no strength, Isa. 41 27.

2. For a thing contemptible, Isa. 25. 10.

Stram | To featter, difperfe, Exod. 32. 20. 2 Cor. 34. 4. To spread, lay along, Mat 21.8.

And gathering where thou hast not strawed, Matth. 25. 24. Looking for and exacting gains, for which thou haft taken no pains.

Stream] is put, 1. For the wrath of God. Ifa. 20. 28. 2. Powerful Armies, destroying all before them, Jer. 47. 2.

3. For hostile violence, 2 Sam. 22. Pfal. 18. 5. & 124. 4. 4. For the glory of the Church, Ifa. 66. 12.

5. For the defence and protection of the Lord, Ifa. 33.21. 6. For the flourishing of the Church, Ifa. 35.6.

Streams from Lebanon | Cant 4. 15. or freaming, running, flowing. Anjw.

As streams which run from Jordan, (whose head riseth in Lehanon) and travel through all the land from thence, giving it as it palleth along all manner of fruitfulness and pleasure: so doth that river of grace run in a vast and endless channel from Christ, which maketh glad with her streams the whole City of God. Annot.

Street | is put, 1. For the house-floore, 2 Chron. 29. 4. Ezr. 10.9.

2. For the high-way without the Town, Zech. 10.5. & Mat.

22. 9. & Luk. 10. 10. 3. For the way within the Town, Gen. 19. 2. Prov 7. 12. Eft.

4. 6. & 6. 9.

4. For a Town, Dan. 9. 25. Luk. 13. 26.

Streets and lanes Difficulcies and inconveniences which the Church doth meet with, in seeking after Christ, Cant. 3.

\* 2. By the streets and by the open places. See Broad.

\* Streets | Some part of the Romish jurisdiction, wherein this cruel spectacle was exhibited to be seen. Rev. 11. 8. And

their Corps shall lie in the streets of the great City.
2. A place where the multitude of Citizens do dwell, proper-

heaven do enjoy. Rev. 22.2. In the midft of the fivest of it.

Some here do understand by the name of the City, the whole dominion of the City. But then what shall Thatia be? for (according to this interpretation) it can be neither of those two things, of which it must of necessity be the one, to wit, either the Roman dominion, or else some Province thereof. Not the Dominion, as which is expressed already in the name of the City it felf; not any Province, because a great Given may have many such, but Thatfie meaneth tomething that is one, and singular, being put in the singular number. What else therefore shall we say here, that by the name of mareia is fignified the whole Region and Territory subject to the dominion of the City. Mede.

Strength | Strong praife, Pfal. 8. 2. & 29. 1. & 86. 7. &

2. Kingdom, Pfal. 20. 6. Also the Ark of God, Pfal. 78. 6 f. 2. Natural and viral juice, which makes things ffrong, Genes.

9. 12. Pfal. 22. 16. & 33. 76. Josh. 14. 15. Gen. 4. 3.

Strength is applied to God, Exod. 15. 13. 1 Chron. 16. 28.

Pfal. 21. 10, 14. & 29. 1.
2. To Chrift, Pfal. 99. 4. Ephel. 6. 10. 2 Theff. 1. 9. Rev. 1.6. He is the stronger one that casts out Satan.

3. To Angels, Pial 103. 20. & 78. 25. 2 Pet. 2. 11.

4. To Men, and then it is put,

1. For his natural strength, Judg. 16. v. 5, 19.
2. Spiritual strength, Col. 1. 11. This strength hath two offices: one to undergoe and withfland evil, I Pet 5. 9. The other is, to do that which belongs to a man to doe, Deut. 6. s. Both the one and the other cometh from God, Phil. 4. 13. Col. 1. 11. who is therefore called the strength of his people, Exod. 15. 2.

5. It is put for, Great praife, Pfal. 8. 2. for A powerfull Army, Judg. 5. 21. for The natural virtue of a thing, 1 King. 18. 8. for Vigour, and flourishing, 100 21. 23. for The Arkof God, Pfal. 78. 61. & 132. 8. Becase. it was a fign of the presence of God, and out of it, as it were out of his Saat, he wrought powerfully against his enemies, for God himself, who is called our strength, and the strength of Mrael, I Sam 15.29.

Strength | 106 18. 13. Hebr. bars, marg. Pfal. 19. 14. Heb. rock, marg. Pfal. 71. 18. Heb. arm, Ifa. 23. 10. Heb. girdle, marg.

Strength of I/rael, 1 Sam. 15. 29. or eternity, or victory, marg. In his full strength, Hebr. in his very perfection, or in the strength of his perfection, marg.

The faving strength , Pfal. 28. 8. Hebr. strength of faluc-

tion, mag.
Increaseth strength, Prov. 24. 5. Heb. strengthearth might, marg.
Shill give their strength to the bisss. Rev. 17.13. They shall use all
their personal and Royal Authority over their people, to uphold the Beaft, Chap. 13. 2. Annot.

Strengthen is put, 1. for, To comfort, Job 16. 5. & 4. 2.

2. To encourage, Deut. 3. 28. 3. To fortifie, 1 King. 20. 22.

4. To confirm and fettle, 1 Chron. 1. 1. & 12. 1. To enable, Neh. 6. 9. To make bold, in evil part, Pfal. 52. 7. To repair or

recover, Rev. 3. 2.
Strengthen 1 Chron. 11. 10. or held ftrongly with him, marg. Pfal. 20. 2. Hebr. Support, marg. Ifa. 44. 14. or taketh cou-

rage, marg. Stretch is put, 1. for, To boaft, 2 Cor. 10. 14.

2. To be secure. Amos 6. 4.

3. To open, and lay out, Rom. 10. 21.

4. To be proud, Ifa. 3. 16.

The various fignifications may eafily be found by the words that are joyned with it. Stretch] Dan. 11. 24. Hebr. fend, marg.

Stretch themselves, Amos 6. 4. or abound with superfluities.

Stretched, I King. 17. 21. Hebr. measured, marg. Ezek. 1. 11.

or divided, marg.
Stretched out, Isa. 16.8. or plucked up marg.

Stretcheth, Prov. 31. 20. Hebr. Spreadeth, marg.

Strife | Contention is lawful against an enemy in a just War, and an adversary in a just cause at the Bar.

It is unlawful, in respect of the matter, when men strive for things they ought not to strive for; as the Disciples for primacy, Luk. 22. or in trifling matters, without forgiving, forbearing, or suffering, 2 Cor. 6. 7. In respect of the manner, when men wilfully defend their own private causes without any regard sof right or wrong; so that often they oppugne truth, or justice, or

Strife] Heb. 6. 16. An Oath of confirmation is to them an end of all strite. Here we see what a reverend estimation we are to by; and figuratively, a liberty which all the Citizens of have of an Oath: it must be the end of contradiction: after men have fworn we should be as mute as Fishes, not have a word to s shipped, and preserveth his body, burying it himself; where fay. An Oath was facred among the Heathen, 1 Sam. 30. 15. Abimelech and Phicol his Captain were fatisfied when they had Isaacks Oath, Gen. 21. 22. But now a days, such is the corruption among Christians, that small credit is to be given to many mens Oaths. Jones.

Strike is put, 1 for, To sprinkle, Exod. 12. 7, 22. 2. To cut off, and kill, Deut. 21. 44.

3. To lay on the hand toftly, 2 King. 5. 11.

4. To pierce through, Job 20. 24. Prov. 7. 23.

To beat, Mar. 14. 65.

6. To be furery, Job 17. 3. Prov. 22. 26. & 6. 1. To punish, Ifa. 1. 5. Jer. 5. 3.
7. To afflict, and make miferable, Ifa. 53. 4, 8.

Strike 2 King. 5. 11. Heb move up and down, marg.

Striker | Tit. 1. 7. One of a martial heart and fpirit; fuch a one as in his private matters will fland out with every man at the staves end in contending : or, a man of a word and a blow, an Hakster or Cutter, Taylor on Tit.

String | Applyed to Arrows, Pial. 11. 2. & 21. 12. the Tongue, Mar. 7. 35. Mufical Infruments, Pfal. 33. 2. & . 92.3. & 14.4.9. 16. 38. 19. Stringed infiruments | Ifa. 38. 20. or Hand-Infiruments |

rather; for the word is more general. We find in Scripture their ancient Mufical Instruments reduced to two heads; the Nechiloth, Pfal. 5. and the Neginoth, Pfal. 6. The Nechiloth were Wind-instruments, such as were managed by wind or breath, as Pipes, Fifes, Flutes, Trumpets, Gornets, and the like; fo called, because they are pierced or bored thorow, and made hollow, to receive and transmit the winde and breath, that produceth the found. The Neginoth were Hand-instruments, such as were managed by the hand; not the stringed only, whether touched with the fingers, as Lute and Harps, or struck over with a quill, as the Cittern; or with a bow, as the Viol: but such also as are shaken to and fro, as the Cymbal; or beaten, whether with the hand or flick, as the Timbrel; fo called from the forementioned word, which fignifieth to touch, frike, or play upon any fuch kind of Instruments, whether without fong, or finging thereunto, 1 Sam. 16. 16, 17. 23. & 18.10. & 19.9. 2 King. 3. 15. Pial. 68. 25. and the word here used is sometime therefore put for a song that is sung thereunto, as Job 30. 9. Pfal. 69. 12. & 77.6. Lam. 3. 14, 63. which may help to justifie our Version that here so rendreth is.

Strip] is referred, 1. To God, and it fignifieth His judgments, Hof. 2. 3.
2. To Men; which is done, either by bimfelf, voluntarily, Ifa.

32.11. Exod. 33.6.

Or fecondly, by others; which is done by command, Numb. 20. 26. and by force, Luk. 10. 30. Mar. 27. 28.

It is put for, The overthrows of a people, Ezek. 16. 39. & 23. 26. and for, The humbling and abafing of a man, Job 19. 9. Stripes | referred to God | istaken for, his Fatherly corrections, 2 Sam. 7. 14. Pfal. 89. 32. and, The punishments of the

wicked, Luk. 12. 47, 48. 2. It is referred to Christ passively, and it fignifieth, His suf-

2. It is referred to Curit painvely, and it rightnern, his inferings for our fins, Ia. 53. 5. 1 Pet. 2. 24.
3. It is referred to Man, paffively,
1. For wounds, Act. 16. 33. and,
2. For afflictions, 2 Cor. 6. 5. & 11. 23.

Stripting] A youth, or a young man, 1 Sam. 17. 56,58.

Stribe] is taken, 1. In a good fense, when we strive for good, in a good manner, against evil for good.

When 1. we strive to enter in at the strait gate, Mat. 7. 13, 14.

2. To preach the Gospel, Rom. 15. 20.
3. By prayer with God, Rom. 15. 30.
4. For the Faith, Phil. 1. 27. Jude v. 2.
For the manner, it is good when we strive according to the

The thing against which we are to strive, is Sin, Heb. 12. 4. 2. In evil part; as, when we firive,
1. Against God, Isa 45, 9. Jer. 50. 24.
2. Against his Ministers, Hol. 4. 4.

3. Against the godly man, Psal. 25. 1.

4. Against the Church, Isa. 41.11.

5. About unprofitable things, Tit. 3.9. 2 Tim. 2. 14. We read of four fingular Strivings, between God and the Devil. 1. About Fob; which he did,

1. That he might get glory to Job. 2. That by his example the Church might learn patience,

Tam. s. 11. The 2. was betwixt Michael the Archangel, and the Devil, about the Body of Moss, Jude, v. 9. Here the Lord frustrates the Devil of his end, which was, to have Moss body wor-

the Devil knew not.

The 3. was about Foshua the High-priest, Zech. 2.1.2. where the Lord defends Johns, puts new apparel upon him, and fetteth a Crown of Gold upon his head, but rebukes Satan.

The 4. is about Peter's faith, Luk. 22. 31. Wherein although the Devil gave his faith a shrewd blow, and made him deny his

Mafter thrice, yet Chrift faved him by his interceffion: By all these we see the truth of that of the Apostle, I Cor. 10. 12.

Stribe Gen. 6. 3. To judg, or contend in judgment, and may here import both contending by preaching, disputing, convincing in the mouths of the Patriarchs, as Neh. 9.30. and by inward motions and checks of conscience, which his Spirit gave them for their fins. Aynfw.

To fight, Exod. 21.18. To contend or plead, Deut. 33.8. To debate a matter with many words, Pfal. 35. 1. To be of a contentious disposition, 2 Tim. 2. 24.

They that strive with thee, Ifa. 41. 11. Heb. the men of thy strife,

or of thy quarrel, or thy men of stripe, or quarrel. Annot.

Strive not about words, 2 Tim. 2. 14. Not to strive about words only, when the controversie is meer verbal, or nominal, and no ways real, or not at all importing faith or good manners; or strive not with words, bandying contumelious peeches, or brining no better proof than vaunting words, and oaftings. Annot.

Stribing against sin Heb. 12. 4. that is, as Interpreters of good note observe. either against the wickedness of the enemics of the Gospel, which by cruel and bloody courses, strive to force men from the faith; or against sin, that is, against sinners, vers. 3. or, against sin in your selves. Leigh's Annot.

Strizing with all your might and main, as Combaters and Wroftlers were wont to do. Annot.

Strivings | Contentions, Pfal. 18.43. Strivings about the Law, Tie, 3, 9. Those hot contentions and brawlings, which yet many Jews and Judaizing Teachers did trouble the purity of Religion withal, striving still to bring back again the observation of Jewish Ceremonies, such as was Circumcision, differences of Meats, and Days, and Garments, as though Chrift were not yet come; wherewith the Church in that tender age was much molested. Taylor on Titus.

Stroke | Hand, Job 23. 2. marg.

Stroke and Stroke | Deut. 17. 8. or plague and plague, which the Chald. translateth, plague of leprosie, and plague of leprofie, wherein there might be difficulties that the Priests could not easily judg. See Lev. ch. 13. 13 & 14. But by plague or froke may also be meant frokes and wounds, that one man gave unto another. Aynfw.

A blow, Deut. 19. 5. Sudden death proceeding from some supernatural and divine cause, Ezek. 24. 16. Annot.

Strong Powerful, Exod. 6. 1. Joh. 23.9. A lyon, Judg. 14. 14. Great, 2 Sam. 15. 12. Grievous, Job 33. 19. Firm, and fure, Fall, 30. 7. and 31. 2. Vehement, Cant. 8.6. Courage, Ezek. 3. 8. Hag. 2. 4. 1 Cor. 16. 13. Great, Heb. 6. 18. Loud, Rev. 18. 2.

Thou hast made my mountain to stand strong, Pial. 30. 7. Hebr. setled strength for my mountain, marg.

Strong confolation | Heb. 6. 18. against all crosses and affictions of this life; not weak, but frong, coming from a frong God, confirmed by two firing means, the promise and oath of God, and continuing firengly a great while, to the end of our lives. Many are our crosses in soul and body, goods, name, children, and servants; against them all we have strong consolation.

A strong Angel Revel. 5. 2. He is said to be strong, that he might speak so loud, that all men might hear him. Annot.

Cryed mightily with a strong voice Rev. 18. 2. That all men might hear this tidings of the fall of Rome; for she was so settled, that many blieved she could not be overthrown. Or, to fhew the greatness of her fall, and of Gods anger against her.

For ftrong is the Lord, &c. ] Ibid. 8. Left any man should think the City too strong to be destroyed so quickly, he telleth of Gods power, who undertaketh the work. Jer. 50. 34. Annot.

Strong men 2 King. 2. 16. Hebr. Sons of strength, marg. Stronger Sball be stronger and stronger, Job. 17. 9. Heb.

[ball add [brength, marg. Strongly laid] Ezr. 6. 3. As being for a great and weighty

'Strugted together Bruiled one another by firugling, Gen. 25. 22. This did prelage the contrariety that should be bebetween Esau and Jacob; also, between the children of this world, and of God.

Stubble | is a thing,

1. Of no worth, Job 13. 24. 2. Of no strength, Job 41. 19. 3. Eafily scattered with the wind, Job 21. 18. Psal. 83. 13.

4. Quickly burnt, Joel 2. 5. In all which respects the wicked are compared to it, Psal. 83

14. Ifa. 40.24. Mal. 4.1. Nah. 1. 10.
It is put for false Doctrine, that cannot endure the tryal of the

fire of Gods Word, 1 Cor. 3.12.

Stubboan ] Perverse , revolting , refractary , that turneth away from God and his law, and it implyeth the affection of the heart, as Jer. 5. 23. and the carriage and action as an untamed Heifer, Hof. 4. 16. Neh. 9. 29. And so the Apostle translateth it into Greek by two words, disabedient (or unperswaded) and gainsaying, Romans 10.21. from Isa. 65. 2. Aynsw. on Deut.

Stubboznnels] is either, 1. Against God, by sins committed with a high hand, and out of presumption, Psal. 19. 14. and

unbelief, Rom. 11. 30, 32.

Or, 2. Against Man, which is condemsed, Prov. 21. 24. and this is both against Parents, which was punished with death this is both against Parents, which was punished with death 

15. 28.

To plot and conspire, Prov. 24. 2.
 To labour, and strive, 1 Thest. 4. 11. 2 Tim. 2. 15.

4. To read, Eccl. 12. 12. marg.
"Moffuop To muse or mediate earnestly upon a matter

' Heb. 4. 11. Study | Eccl. 12. 12. or Reading, marg. Stuff | Houshold goods, Gen. 31. 37.

2. Corn. 1. Sam. 10. 22.

Stude of filber ] An excellent ornament to fet forth and

deck a bodily garment withal. 2. The heavenly graces of the holy Ghoft, which bring fuch beauty and glory to an elect foul, as fluds of filver do to ray-

ment, Cant. 1. 11. Borders of Gold, and studs of silver. \*Mo frumble Properly, to trip, as men do usually in the inght, to the danger of falling, Joh. 11. 10.

Figuratively, To fin of ignorance and infirmity, as the Saints doe, Jam. 2. 2.

It is put also,

ź.,

1. for, To err, Ifa. 59. 10. 2. To fall into calamity and danger, Ifa. 8. 15. Jer. 6. 21.

Hence Not to offend the foot against a stone, is, To be preserved from calamity and danger.

Stumble To shake, 1 Chr. 13. 9. marg. To sall in, Mal.

Stumbling 1 Joh. 3. 10. Gr. scandal, marg.

Stumblingsblock] 1. A natural or artificial impediment in ones way.

62. Any fin, inward or outward, as that which hindreth our confidence in our prayer to God, and his mercy towards us, Ezek. 14. 32. Also hindreth the power of Gods Word, and

mans convertion. Stumbling-block Lev. 19. 14. Generally this ferbiddeth all occasion of errour or fall unto any, especially unto the blind and ignorant, Deut. 27. 18. And as the foul is more precious than the body, fo the fin is greater to put a candal of fin, or fumbling-block of iniquity before the conscience of the weak or ignorant, Rom. 14. 13. & 16. 17. 1 Cor. 8. 9.—13. Rev. 2.

And I lay a stumbling-block before him, Ezek. 3. 20. Do by my just and provident administration turn against him his 14. Aynfw. own iniquity, whereby he shall fall as by a stumbling-block; or lay that before him which he will make a flumblingblock to himself; not insusing any corruption into him, but for his former fin leaving him to himself, delivering him up to his own vile lufts, giving Saran leave to tempt and seduce him, and keeping back my affistance, and withdrawing my grace; and thus in justice punishing one sin with the occasion or commission of another, Romans 1. 24, 26, 28. 2 Sam. 16. 21, 22. 1 King. 22. 22. 2 Thess. 2.

II. Annot.

Stumbling-block Zech. 1. 3. or Idols, marg. Stumbling-frone Ilia. 8. 14. Hebr. a flone of striking, smitting. Such as lying in the way the foot may smite against, and a man receive some hurt or harm, some maim or mischief thereby, Pfal. 91. 12. Prov. 3. 23. This is applied in the Gospel to our Saviour, whose mean condition, to outward appearance made many to refuse and reject him, to their own rume.

Christias stone of stumbling, not actively, but passively; he doth not make them stumble, but they through their ignorance (walking in darkness) or through their precipitation running headlong in things, or through the poylon of some beloved

fin which hath altogether corrupted their tafte, do fall at the doctrine of Christ, or turn the precious things of Christ into poyson, by reason of the venome lying in themselves. *Byfield* on 1 Pet. 2.8. p. 305.

Stump] I Sam. 5. 4. Only the stump of Dagon was left; that is, the stilly part was chiefly left, from the middle downward; for, though some other parts remained, as the arms, shoulders and breaft, yet they were from the difmembred head and hands. and battered and broken with the fall. Annot.

It's spoken of a Tree, Dan. 4. 15. and applyed unto Nebrechadnezzar, Ibid. 26. when God dealeth heavily with great sinners, yet there is some mercy, he leaveth a stump in the ground. Annot. on Dan. 4. 15.

## S u.

Sush | Rooting up, or treading under foot. 1 Chr. 7. 26. The

Subbue | is put for, To rule over, Gen. 1. 28.

2. To vanquish and overcome, Dan. 7. 14.
3. To be brought under the obedience of God, Phil. 3.21. and under the feet of Christ, I Cor. 15. 28.

4. To take away the strength of fin, Mic. 7. 19.

To trample under foot the wicked and Satan, Rom. 16. 20. 5. To to Mal. 4. 3.

Subbued Deut. 20. 20. Heb. come down, marg. 2. Sam. 20. 40. & Pial. 18. 39. Heb. caufed to how, marg. Subject is spoken of all Creatures, as they are subject unto

God . or unto themselves.

In respect of God, they are either unwillingly subject, as the Devils, and wicked men, Luk. 10. 17, 20. Heb. 2. 8. or willingly, as the godly.

The subjection of the Creatures unto one another, is either good ind lawful, or evil, and unlawful.

Of the first fort is, The subjection of Children unto their Parents, Luk. 2. 51. The Subject unto the Higher power, Rom. 12. I. S. Wives unto their Husbands, Eph. 5. 24. Servants unto their Masters, 1 Pet. 2. 18. or, one mutually unto another,

1 Pet. 5. 5. Of the other fort is, The subjection unto Ordinances, Col 2. 20. to Bondage, Heb. 2. 15. and to Sin, and Satan.

Subject | Let every foul be subiect, Rom. 13. 1. The word tarta and, fignifieth an ordinary subjection, and implies the reverence of the heart, respectful language and gesture, obedience without resisting, a subjection willing, and in due manner. It comprehends all duties and fervices.

For it is not subject, Rom. 8. 7. The word wordars rut, fignifieth an orderly subjection, subject according to order, a submit-

ting of the neck unto the yoke. Leigh. Crit Sac. Subject | To bring into, or under subjection, Rom. 8. 20.

Subjection or fubmiffion] The placing and fetting one thing upon another in a due order, as the water under the earth, and earth under the air, the air under the firmamament, and this under the third heaven, Children under Fathers, Servants under Mafters, Subjects under Princes, &c.

2. That obedience that all creatures yield unto their Soveraign Christ, either voluntarily or unvoluntarily. Eph 1. 22. He bath made all things subject unto his feet. Phil. 2. 10. That in the name of Festivery knee shall bow.

3. Reverence and obedience towards God. Heb. 12.9. Bein

Subjection to the Father of Spirits.

4. The willing obedience yielded in word or deed, by doing and fuffering, from inferiours towards their fuperiours, Rom. 13.1. Eph. 2.2. Wives submit your selves to your Husbands.

\*\* Tom. 13.1. E.plic 4.22 weves jumns your jerves to your Histoands.

6. 5. Inordinate and preposterous yielding unto the wicked defires of others, or to the bondage of such things, as ought not to rule over our consciences, Gal. 2. 5. To whom we gave no place by subjection. I Cor. 6. 12. I will not be brought under the power of any thing.

Subjection Heb. 2. 5. Unto the Angels hath he not put in bjection. The word one rate doth fignifie to subject in a Military rank or order, when as the whole Army is subjected to one Captain, Leader, or Governor, as the Church is to Christ. Jones.

Heb. 2. 8. Thou haft put all things in subjection under his feet. All power was given unto Christ at his Resurrection, Mat. 28. 18. Joh. 5. 27. but yet he doth not fully exercife this power: this is left to the judgment of the great day, when all his enemies shall be put under his feet. See ch. 1. 13. Annot.

To fubmit To yield obedience to all lawful Governors, with a willing acknowledgment of their just authority over us. Col. 3. 8. Wives submit your selves to your Husbands.

'To serve one another through love for Gods sake. Eph. 5.21. Submitting your selves one to another in the fear of God.

Submit 2 Sam. 22. 45. or yield faigned obedience, marg. Submitted, 1 Chr. 29. 24. Hebr. gave the hand, marg. To fuffer or humble ones felf to the will of another, Gen. 16.4. To f yield with approbation, Romans 10. 3. To be at command, Ephefians 5.22. To be willing to be guided, Heb. 13.17. To refign our felves quietly, Jam. 4-7. To fhew teachableness, I Pet. 5. 5. Bernard.

Subozn Act. 6. 11. Then they suborned men, &c. that is, They instructed false witnesses what they should say against Ste-

Subscribe To testifie and confirm by writing the name un-

to a deed or instrument, Jer. 32. 10, 12, 44.

It is put for, To give up ones self unto Christ, 162. 44. 5. Substance ] is taken, 1. For a living creature, Gen. 7. 23. 2. For riches, Gen. 13. 6. & 15. 14. 2 Chr. 32. 29. Job 1. 3.

Pfal. 17. 24. 3. For man himfelf, Pfal. 139. 15.

4. For grace, Prov. 8. 21. Heb. 10. 34.

For faith, Heb. 11. 1.

5. For natural ftrength, and vigour, Isa. 6. 13.

Substance ] put for the body in the womb, Pfal. 129. 15 Polleffions, Prov. 1. 13. Ground or confidence, Heb. 11. 1. marg. Blessedness in heaven, Heb. 10. 34.

And all the substance, Deut. 11. 6. or living substance which

followed them, marg. Job 22. 20. or Estate, marg.
Substance If a man would give all the substance of his house for love, it would utterly be contemned, Cant. 8. 7. or all the riches (wealth) as filver, gold, &c. that is in his house, it would wholly be contemned. As the love between Christ and his Church cannot be separated, being united by the holy Ghost, so neither can love, nor any other grace of God be bought for mony, but is the free gift of God, beflowed on whom he pleaseth, Act. 8. 18, 19, 20. Rom. 9. 11, 16. So wisdom cannot be gotten for gold, neither shall silver be weighed for the price thereof, Joh. 28. 15,-19. Prov. 8. 11, 19. Aynfw.

Or, all his riches, or all his life for love, namely to bribe or corrupt love, which they that think to do shall be utterly contemned, or be as nothing: because they that love Christ truly account all as nothing for his fake: and therefore they that would give all their fubfiance to tempt and violate fuch love, they prevail nothing; As the Church before preferred Christs love before Wine, Cant. 1, 2. so here the is ascended higher, and looks down with an holy fcorn and indignation upon any thing whatfoever, that might feem either to force or flatter her out of her loyalty

For all tempting offers of wealth, of pleasures, of honours how eafily are they all contemned for the love of my Saviour?

Substance A treasure, or a chief good thing, Heb. 10 34. Heb. 11. 1. Faith is the substance of things hoped for, or ground, or confidence, or expellation, See chap. 3. 14. This verse some have translated thus. Now Faith is the expectation of that which is hoped for, and the hope of things which are not feen. Annot.

This meaning is, that though there are many things promifed by God, which men do not prefently enjoy, but only hope for, because as yet they are not: yet faith doth after a fort give

a subsistence or being unto them : Leigh's Annot.

Subtil Gen. 3. 1. that is, prudent and crafty. Prudent (or wife) to fave and help it felf; whereupon it is faid. Be wife as Serpents, Mat. 10. 16. Crafty to deceive others, as Paul faith, The Serpent by his craftiness beguiled Eve, 2 Cor. 11. 3. by which two words the scriptures do express the Hebrew here used, which often is taken in the good part, opposed to simplicity and folly,

orten is taken in the good part, opported to implicitly and tonly, Prov. 1. 4. & 8. 5. & 14. 15, 18. & 22. 3. 
Subtity] Pal. 105. 25. Craftily, or guilefully for their definition: as Gen. 37. 18. Exod. 1. 9, 10, 12. &c. Aynfin. 
Subtitity] A fingular wit, or natural policy, wherewith Serpents were induced at their creation. Gen. 3, 1. And the Streens were induced at their creation. Gen. 3, 1. And the Streens was more jubil than any beaft of the field; that is, more provident and wife: for jubility here is taken in good part, because the Serpent was thus made of God, and God made every thing good, but Satan abused this good quality to sa bad end.

2. Craft and wicked wyliness, whereby men are made fit to deceive others. Acts 13. 10. O full of all subtilty and mischief. Here the world [fubtility] is taken in ill part, for guile and de-

'As it seemeth also to be used for guile, Gen. 27. 35. where the indirect means which Jacob used are blamed, for none ' should do evil that good may come. Subpert | To seduce and draw away from the truth. Tit. 1.

11. Act. 15.24. To be obstinately bent against the truth, Tit. 3.11. Subperted One quite overturned in his judgment, as an house whose foundation is turned upward, hardly to be built again: fo an Hereticks case is very desperate, as being dam-

ned of himself, oppugning and withstanding the truth against the light of his own conscience, being bent to his errour obsti-

enately, to maintain it, and wilfully to fland in it: wherefore, worthy after admonition and publique conviction to be rejected. and by excommunication cut off by the centure of the Church-Tit. 2.10, 11. He that is such is subverted, being condemned of him-

Suburbs The buildings and fireets without and adjoyning unto the walls of the City. They were three thousand cubits every way from the wall of the City and outward. Aynsw. on

The first thousand are the Suburbs, and the two thousand which they measured without the Suburbs, were for fields and

vineyards. Idem on Numb. 35. 4. Succeed To come into the place of another, Deut. 2. 12; 21. & 25. 26. & 12. 29. & 19. 1. Inherit, Deut. 2. 12. Posses, Ib. 12. 29. marg.

Note, that succession is 1. Natural, by propagation from Father to Son, generation to generation. The Church dependent not upon such a succession, it being the prerogative of the obstinate Jews that they are the successors of the Patriarchs and Prophets, in respect of carnal generation, yet they are not the true Church.

2. Political, in respect of place and authority, one succeeding another in order, and without interruption; the Church is not tyed to this fuccession.

3. There is a succession of Truth and Piety, which is requisite for the Church; to have the same mind and opinion, is to have the same sear; not to have the same opinion, is to be contrary in respect of the sear; the succession of the sear hath but the name of fuccession, the succession of Opinion hath the truth of it; faith Naziangen. Cameron prejudices of the Charch.

Success Have good fuccess, John 1.8. or do wifely, marg. Thou shalt carry thy self prudently and prosperously in all thy undertakings, and have good success in all thy counsels and enterprifes. Annot.

Succoth) Tabernacles or Tents. A City, Gen. 33. 17. Gen. 12. Judg. 8.6. Pfal. 60. 6.

Succoth-benoth | The Tabernacles or anointings of Daughters. An Idol, 2 King. 17. 30.

Succour | To help and relieve, 2 Sam. 18. 2. & 21. 17. Rom. 16. 2.

It is put for spiritual comfort, 2 Cor. 6. 2. Heb. 2. 18. Succourer | Rom. 16. 2. or Affifter. Annot.

Such A word of likeness and equality. The several acceptations of it are eafily known by the words that it is joyned

Such The like whereof, Gen. 41. 19. So qualified, Deut. 5. 29. Of that fort, 1 King. 10. 12, Them, Plal. 25. 10. That, Act. 3. 6. It relateth sometimes to what goeth before, sometimes to what followeth after, and is in some places, very em-

Suchathites A family of the Scribes, 1 Chron. 2. 55.

temporal, Deut. 32. 13, 14. As defence and protection, Isa. 60. 16. and to be partaker of comfort in every estate, Isa. 65. 12. and of riches and wealth, Deut. 33. 19.

2. To be in great calamity and affliction, by reason of the judgments of God, Ezek. 23. 34. Pfal. 75. 9. Ifa. 51. 17. Job

Judginenson God, Ezek, 23, 34. Fiai 75, 9, fia. 51, 17, Job 20, 16. Ezek, 33, 34. Suck Togarher, Deut. 32, 13. Togarhake, Deut. 32, 19. Todarwout the breft, Job 3, 12. Todarnk, Job 20, 16. To receive nourifhment, Cant. 8, 1. or be nourifhed, IIa. 60, 16. "Mo fuck the breaks of my Dother ] To live in familia-

rity, as a brother with a brother, which dwelleth in one house together, and daily embrace one another. '2. To live in most near familiarity with Christ, Caut. 8. 1. O that thou wert as my brother, that sucked the brest of my mother.

See Brefts. Suckling One not yet weaned, Deut. 32. 25. Sudden Hafty, unlooked for, unexpected. Spoken of fear,

Job 22. 10. Prov. 3. 25. and defination, i Thess. 5. 3. Subbenip is put for, Presently, by and by, Job 5. 3. Jer. 40

2. For, unexpectedly, Act. 2. 2. & 9. 3. & 16. 26. & 22. 6.

Thus shall Christ come at the last, Mar. 13.36. and destruction upon the wicked, 1 Thess. 5. 1, 2, 3.
3. For, Quickly and diligently, 2 Chr. 29. 36. In a moment,

To fue at lam | Mar. 5. 40. To go to law. D. Transl. namely

"Ho suffer] To give leave to do a thing, or not to hinder

when one may. Luk. 9, 59. Suffer me first to go bury my Fathe 1 Cor. 10. 13. Pfal. 105. 14.

2. To endure pain with patience. 2 Tim. 2. 3. Suffer afflii on as a good Soldier, &c.

Suffer | To bear afflictions, Rom. 8. 18. To be patient, and long-fuffering. I Cor. 13. 4. To dye, I Pet. 4. I. To mor-

tific finful corruption, Ibid. Fear none of those things which thou shalt suffer, Rev. 2. 10. The form is not yet past, imprisonment and straits will follow. Do not out of fear any thing unbeseeming a Christian. Mat. 10. 28. Luk. 4.4. Annot.

"To suffer with Chriff ] Either to be a companion with Christ in suffering, or to endure patiently painful things, for his

'fake. Rom. 8.18. If so be ye light with me.

'Ano fuffer in the fleth To die a painful death, according to his humane nature. I Pet. 4. I. For as much as Christ hath fuffered in the flesh.

2.To mortifie our finful corruption, which is so painful a thing as may well be called a suffering. 1 Pet. 4. 1. He that hath suffered in the flesh, bath ceased from sin. By degrees we ought to crucifie our corrupt nature till it be utterly abolished.

• crucine our corrupt nature till it de utterly adonined.

• An fuffer for the Kingdom of God] Not to think to edemerit heavenly felicity by fuffering affliction, but to endure under hope to enjoy it at the length, because affliction is the

way unto the Kingdom. 2 Theff. 1. 5.

\* Not to suffer To forbid or interdict, 1 Tim. 2. 12.

"Mo suffer violence ] To press upon the heavenly treasure with earnest and zealous affection, stirred up by the preaching of the Gospel, which both offereth this Celestial treasure, and forcibly through the Spirit, caufeth the hearts of the elect to receive it by faith, Mat. 11. 12. Toe Kingdom of heaven Suffereth violence. See Luk. 16. 16.

Suffer the wood of exhactation Heb. 13. 22. The Apofile speaketh this to qualifie the seeming boldness of some exhortations sprinkled here and there in this Epistle; especially in the fixth and tenth chapters. Annot.

Suffered | Endured as a Nurse beareth her child, Act, 12.18.

marg. Thou sufferest that woman Jezabel, &c. Rev. 2. 20. It is a great commendation for the Partor to bear meekly and patiently many infirmities in the flock, both for differences in some points of doctrine, as also in manners; also to bear with froward men, and fuffer patiently; but to fuffer such abominable poyson as this tutter patiently; but to lutter field adomination poyion as this to be powered forth, and spread among the Saints of God, even to the polluting of the Church, to the reproach of the holy faith, and extreme danger of the weak, was a foul fault. The good man and the whole flock, or the most part of them, in this thing were over gentle, and too patient.

Giffard.

Sufferings | Heb. 2. 10. To make the Captain of their salvation pergat through lefterings. It was most comely, fit and convenient for God, which so graciously gave his Son for us, for the better illustration of his own glory, for a more lively demonstration of his mercy and justice in the world, to confecrate unto his everlafting Kingdom and priefthood the Arch-duke, the Captain, the Leader, the Author of our Salvation (for whom, and by whom are all things) through afflictions, in the whole course of his life, especially at his death and passion. So that Christs afflictions are so far from being a fhame or ignominy to him, that they be folemn Rites, or facred Ceremonies, whereby he was confecrated Bishop of the universal Church. If Christ had not become man, afficted and put to death; he could not have carried men into the Kingdom of heaven. If the Prince could not get to heaven without afflictions, should the subjects imagine to go thither without croffes ? Fones Annot.

Sufferings of Christ All the painful and reproachful afflictions which Christ felt in his own person for our Redempction; or which his members, to wit, the faithful, do feel for cexercife and tryal of their faith, patience, and love. Col. 1.
24. Fulfil the rest of the sufficiency (or) afflications of Christ, x Pet.

. II. See Paffion and Afliction.

Suffice ] is, 1. To fill the belly, Numb. 11. 22. 2. To be enough, Deut. 3. 26. 1 King. 20. 10.

3. To be contented, Joh. 14.8.

4. To be more than enough, I Pet. 4. 3. Mar. 10. 25. 2 Cor.

501fficiencp] is put, 1 For plenty, Job 20. 22.
2. Ability, 2 Cor. 3.5. & 9.8.
501fficient] Enough, Exod. 36. 7. That which will supply what is deficient and avanting, Deut. 15.8. What is needful, Luk.

14. 28. Fit, able, 2 Cor. 2-16. & 3. 5.

Let his hand be sufficient for him, Deut. 33. 7. or enough for him, when he fighteeth, as God taught David's hands to war, and bis fingers to fight, Pfalm 144. 1. and girded him with ftrength 20 battel, 2 Sam. 22. 35, 40. The Gr. translateth , judg for bim. The Chald. execute vengeance for him on them that hate him.

Sufficiently To eat sufficiently, Ila. 23. 18. Hebr. to eat un-

to satisty, or sulness, as Lev. 25. 19. & 26. 5. Prov. 13. 29. That Gods Ministers may have food sufficient, even to the full, Chr. 13. 10. Mat. 3. 30. Annot.

S

Had not sanctified themselves sufficiently, 2 Chr. 30. 3. This may have reference to the Number of Priests that were but few, which had fandified themselves, ch. 26. 34. Or, it may have reference to the rites of Sandification, that they had not fully observed

Suit An order of garment, Judg. 17. 10.

2. A cause or controversie, 2 Sam. 15. 4.

A request, Job 11. 19.

Sukkiims Oynting, or oynted; covered, or shadowed. A people of Ajrica, 2 Chr. 12. 3. Sum | fignifieth, 1. A price, Exod. 21. 30.

2. The number, Exod. 30. 12. Numb. 4. 2, 22. & 26. 2.

3. A compend or drawing up to one head, Heb. 8. 1. Eccles. 12. 12. Or, it may fignifie the principal and chief part.

4. A collection. So the fum of Gods thoughts are fo many, that if we should reckon them our memory should be overwhelmed, Pal. 139. 17.
Sum of filter 2 King. 22.4. Tell it, to fee how much

there was of it. Annot.

Summer | The hottest season in the year. Gen. 8.22. And ummer and minter

2. Opportunity and fit time to do things in. Prov. 6. 8. Pre-

pareth her meat in Summer. Summer ] Isa. 18.6. To abide by them, find harbour with

hem, and feed upon them, all the fummer. Annot.

when, and teed upon them, all the lummer. Annot.

Dought in lummer. Extreme drynefs. Pfal. 32. 4. My
moiltare was confuned into the drought of Summer.

Summer-fruit] Amos 8. 1. Not as the hafty fruit before

Summer, Ifa. 28. 4. Nor as that corn, 2 King. 19. 26. Ifa. 27. 27. but fully ripe. See Rev. 14.18. Annot.

Summer-fruits, Mic. 7.1. Hebr. the gatherings of summer. marg. After harvest; when the fruits are gathered, and the fields are bare. Annot.

Sumptugusty | Luk. 16. 19. Gorgeoufly, folemnly, magnifically, in great state.

' Sun That great Light, which giveth light by day, a most pure bright, and glorious creature. Gen. 1. 16. The Sun to rule the day. In Hebrew it cometh of a word which fignifieth a Minifter, or Servant. Deut.4. 19.

2. Christ Jesus, the Sun and Light of the world. Joh. 1. 5.

and that Light shineth in darknis.

3. The bright and glorious presence of God. Rev. 21. 23. This City hath no need of the Sun, for the glory of God did light it. or was a Sun to it.

4. Worldly prosperity. Job 21. 26. I did not regard the shining of the Sun.

'5. The inward beauty and purity of the Church of God. Cant. 6. 9. Pure as the Sun.

Sun | Light, Job 31.26. marg. It is put for Chrift, Plal. 84. 11. Mal. 4.3. who is fitly compared to it, both in respect of the properties within it, and

The properties within it are,

1. There is but one Sun, and so but one Son of rightcousness, the

only begotten Son of his Father, Joh. 1.24.
2. The Sun is not only Light, but a fountain of light; fo is Christ light in his essence, a heavenly Light, the Light of the world, and in him there is no darkness, Rev. 1. 16. 1 Joh.

3. The Sun is a pure creature looking upon all, yet from the filthyeft contracts no uncleanness; so Christ is purity it self, before whose eyes all things are naked, yet he contracted no stain of fin, by his converfing among finners.

4. The Sun is powerful by the warmth and heat thereof, reaching all creatures; so Christ by his Spirit and grace is present with his Church and every member thereof unto the end of the world.

5. The Sun is a communicative creature; fo Christ inlighteneth every one that cometh into the world, John 1.9.

The effects without are, 1. The Sun driveth away darkness; so Christ drives away darkness of ignorance and the night of misery, with the black and thick mist of our fins, and bringeth the light of knowledg, and

2. The Sun gives direction by his light unto all the actions of our Natural and Civil life; fo Christ by his wisdom and Spirit directeth his members in all the ways of spiritual and eternal

3. The Sun is the most comfortable creature in the world, warming and refrehing all living creatures; fo is Christ the life of the Church, and quickeneth the cleft, dead in fins unto eternal life, he warmeth them with the beams of his

love, and comforteth them by his gracious afpect.

4. The Sun maketh the several seasons of the year; so hath Christ in his power all times and seasons, as the seed-time of grace here, and the Harvest of glory hereaster; he appointed the summer of prosperity, and bringeth upon his Church the Winter of affliction, so that all the vicissifiedes and changes are appointed and directed by his wisdome, Dan. 1. 21. Taylor on Rev. p. 33, 34.

Sun | Put for, The light of the Sun, Numb. 25. 4. The heat of it, Deut. 33. 14. The beams of it, 2 King. 3. 22. The image of it, 2 King. 23. 11. Comfort, Job 30. 28. Gods efpecial favour, Pfal. 89. 11. The light, Eccl. 6. 5.

"To behold the Sun To reft and fatisfie a mans felf in the f weet pleatures of this life, void of care, and without confide-ration, either of mortality, (called here the days of darkness) or of the worlds vanity, Eccl. 11.7, 8.

Sun black | The prosperity and peace of the Christian

Church eclipfed and taken away for a time by most cruel persecutions, and bloody extremities, exercised as at other times. 'yet specially in the days of Diocletianus, and Maximinianus, Sun and Moon confounded &c. ] That such shall be

the glory of Christ his Kingdom when the Jews shall be called by the Gospel toward the end of the world, as in comparison thereof Sun and Moon shall lose their light. Ifa. 24. 23. The Moon shall be ashamed, and the Sur confounded. Or haply by the Sun and Moon may be meant the Churches of the Gentiles, who ' shall blush to see their zeal and piety eclipsed, by a far more ex-' cellent shining light set up amongst the Jews.

'Sun] Christ Jesus, the Sun of righteousness. Rev, 12. 1. cloathed with the Sun.

He refembleth the Sun.

r. In its Properties.

1. In unity; there is but one fun in the world, and but one fun of righteouiness in the Church, Joh. 1. 14. 1 Tim. 2. 5.

2. Light, Rev. 1. 16.

3. Purity.

4. Power and fufficiency.
2. In its effects.

I. Illuminates.

2. Directs.

2. Refresheth.

The rightcousness of Christ is imputed to the Church, Cant. 6. 10. And as Cloaths serve for a covering, shelter, ornament, so Christs righteousness. Leigh's Annot.

The Church of God, the Speuse of Christ, the brightest and most glorious creature in the world, shineth in the doctrine of her Ministers, and lives of her members, Mat. 5. 14, 15, 19. Thus the thineth before the world, as being cloathed with Christs righteousness, whom she hath put on. Gal. 2. 27. She shineth before God. See chap. 19.8. Annot.

'Sun The light of truth, obscured, or extinct rather, by heresie in doctrine, and by superstition in the worship of God. Rev. 9. 2. And the Sun and the Air were dark-

Sun, Moon, Light, not barkened When he was yet in his young flourishing age, and in prosperity, which by the Light is noted often in Scripture, as adverfity and all kind of mifery is fignified by darkness, Eccl. 12. 2.

"Sun not to fall down Quickly to expell the immoderate affections of anger, ere it be night, Eph. 4. 26.

'2. Hot perfecution, and sharp afflictions, wherewith (as

with the hot Sun) the Church is parched and made black (as it were) Cant. 1. 6. The Sun bath looked upon me.

Sun The spiritual beauty and purity of the Church of \*Chrift, Cant. 6. 9. Pure as the Sun.
Sunder] To disjoyn, or make a separation between, Job

Sunder] It's joyned with Beat, Isa. 27. 9. Break , Psal. 107. 14. Burft, Nah. 1. 13. Cut, Pfal. 46. 9. & 107. 16. Ifa 45. 2. Luk. 12. 46.

Sunday] Sundry times, πολυμερώς. It fignifies the degrees and increasings of prophetical doctrine by many pieces not intirely, Heb. 1. 1.

Sup] put 1. for Corporal feeding, and taking repast at even ing for the body, Luk. 17. 8.

2. Spiritual food, and repast for the foul, 1 Cor. 11. 25. 3. Celestial feating for ever in heaven, body and foul, Rev.

Sup up] To confume, Hab. 1.9. where the Jews are threatned with the Caldeans, who shall sup up, i. e. consume their goods, as the East wind doth the fruits and herbs of the

"Mo fup with Chaiff | To communicate in all the spiritual

delicates of Christ (as they which sup together, partake in bodily food) Rev. 2. 20. He (hall fur with me.

And I will sup with him, Rev. 3.20. Converse familiarly, chearfully and comfortably with him, as friends use to feast and make

muly and comtortably with him, as triends die to featt and make merry one with another. Cant. 5. 1. Joh. 14. 23. for their featls were for the most part at supper time, when their dayly employments were over Luk. 14. 17. See chap. 19.9. Annot. "Christ supping with us" His chearing and delighting hinself with his own graces and gifts of his Spirit, bestowed upon us (as one the eaterh sweet and pleasant mear.) Rev. 3. 23. I will come and sup with bim.

Supererrogation A work of counsel done by perfect ones, being more than they were bound unto, by any precept of the Law of God. [Popifh.]

Superfluity of naughtinels Abundance of wicked and

Superfluous That which is more than enough, or exceeds the just proportion in number, quantity, or quality, Lev. 21. 18.

It is put for, Needless, to no purpose, 2 Cor. 6. 1.

Superferription A title written over ones head, shewing the cause of his death, Luk. 23. 33. This superscription was maritten agter him

' 2. A title engraven in coyn, to fhew whose it is. Mat. 22.21. Whefe Image or superscription is this?

Superfeription Mar. 14. 26. It was the Romans custome to write the crime for which any man suffered death, in a table, and carry it before him to execution. And as of other kinds of death, so particularly of those that are crucified. Whence appears the propriety of all these expressions in the several Evangelists, the propriety of an inece experiences in the action and inecessions of his crime, as here in St. Mark, in a care endow of respansion projection, the as need to the man, in a reas embed a regarding (γγ) alphayon, the charge or causife written over his beach, Mat. 2, 2, 37 and fimply charge quant, inscription, Luk. 23, 38. (16 sport reintion, is rendred, Mat. 22, 20. marg.) and π/1/6 (the Latin word thinks) visile, John 19-19, all to the same purpose, noting this Reman cultume observed in the dealistic that the contractions of the same results and the same results are the same of the same results and the same results are the same results are the same results and the same results are the same results and the same results are the same resu observed in the dealing with him more Remane, after the memore of the Romans, Dr. Ham. Annot. b.

Superatition | A form of divine worship devisea befide or beyond the commandement of God, breeding in the followers of it a fervile fear, Act. 17. 22. I perceive you are in all things too superstitious.

2. True Religion, reproached and flandered with the name of Superstition. Act. 25. 19. About some words of their superfition. Thus the Heathen man termed the Religion of Mo-

' Superfition The Atheift is like hard ground, where no corn groweth; the Superflitious exceeds in his worship, and runs as far into the other extremity; Christ suffered between two Thieves, so sufferesh between Atheism and Superflision. The Heathen hold a multitude of Gods, denying the Unity; the Jew holds the Unity, and denies the Trinity. It exceeds in worthin, offering more to God than he requires at their hands, Ifa. 1.12. And as the Lord forbids men to be too juff, Ecclef. 7. 16. So he will not have men exceed this way, and run into Superflition. It is the Mother of ignorance Joh. 4. To worship, ye know not what. The companion of it is Hypocrifie; and the Daughters of it are Willworship and Idolarry. It is found more in women than in men, Act. 13. 50. and more in the ignorant than learned. It is like Wine that runs into the head and maketh giddy; but true Religion is like Wine that runs to the heart, and chears it. It is hardly rooted out, and finds no comfort in Religion, as the religious do. The Church to the religious is a place of pleasure, to the superstitious a place of torment, therefore their Idols are called terriculmenta, and tormina, Jer. 50. 38. Weems degem. Son. p. 17, 18.

Superfitious \ Too superstitious, Act. 17.22. More superflitious than ordinary, fignifying the worship of more gods than other Cities worshiped. Idem. Annot. e.

Supper] is taken for the preaching of the Gospel, Luk. 14. 16. which is called a Supper, because it is referred after the Law, unto the last age of the world. It is called great,

1. Because Christ (who prepares it) is great, even King of

Kings, and Lord of Lords. 2. Because of the great chear prepared in it, even Christ

himself, and his merits with the graces of the Spirit.

3. Because of the great number that are invited to it, and shall be partakers of it, to wit, not only the 144000 of the 12. Tribes, but innumerable others, of all Tongues, Kindreds, and Languages; for, many shall come from the East and west and fit down with Abraham, Isaac, and Facob, in the Kingdom of

4. Because of the greatness of persons invited, being all Kings and Priests unto God, Rev. 1. 6, 7.

Bbbb

4. Becaufe

5. Because of the excellency of the end, to wit, the marriage of the elect unto Jesus Christ, in judgment, mercy, and truth for

It is put for the Glory of the Saints in Heaven, Revel. 19. 19. and for the great Wrath of God in the destruction of the wicked, Rev. 17. 18.

"Supper of the Lozo ] The Sacrament of Bread and Wine ordined by the Lord. 1 Cor. 11. 20. This is not to eat

the Lords Supper. 'This Sacrament is called a Supper, because Christ ordained it at his last Supper. Secondly, because it is a spiritual banquer or Soul-feast. Mat. 26. 26. And as they did eat, fesse took the bread, &c. Iris termed (by a part) breaking of bread, Ast.

· 20. 7. & 2. 42. 'The Lords Supper had fundry names given it by old Writers, who called it Synaxis, also Love, and Eucharift, of the end and use, which is thanksgiving; also a Sacrifice, not propintatory (for that is Christ only, dying on the Cross) but granulatory, as a remembrance of Christ crucified; also 60 Oblation of the offering of bread and wine, which the 'Church made toward the celebration : also Milla, cither of things fent by the rich, for the use of the poor; or of sending away the Catechumeni, or dismissing of the whole Assembly. What help is here for fetting up the Mass from this word

" Missa est ? Marriage-Supper Rev. 19. 9. Hereby is meant, the great general Wedding-feaft in heaven after the refurrection, where the king of glory, and the Angels are, where the Lambs wife, verf. 7, 8 and all shall meet, at which are all the creatures in their greatest glory. Leigh's Annot.

Supplant ] To circumvent and deceive, Gen. 27. 36. Jer. 9. 4. A Metaphor taken from Wreftling, wherein the weakeft Wreftler ufeth deceit with his feet, or otherwife, to trip up his

Supple | Ezek. 16. 4. To Supple thee ; or when I looked up-

Suppliant One that humbly intreateth or defireth any thing kneeling, or proftrate.

My suppliants, Zech. 3. 10. Some hereby understand the Genany jupplicants, Lecti. 3: 10. Some necessy interitation the Orn-tiles to be called and converted; others, the disperied fems, that they shall return to their Land, and there worship the Lord, and make one body with the converted Gentiles. Annot.

and make one body with the converted Gentiles. Annot.

Supplication! A humble entreating.

It is proper to them that are poor, contemptible, Pro. 18. 23.

It is proper to them that are poor, contemptible, Pro. 18. 23.

It is commonly put in Scripture for the humble prayers of the contemptible, Pro. 18. 24.

Supplied to be called, the Go Cheb. 11. 15. and all christian contemptible, Pro. 18. 23.

Exercise the property of the contemptible prayers o 6. 18. In respect whereof, they are called Gods Suppliants,

Supplication ] Made Supplitation, 1 Sam. 13. 12. Heb. in-

treated the face, marg.
with supplications, Jer. 31. 9. or favours, marg.

Supply To relieve in time of necessity, 2 Cor. 8. 12. &

It is put for, To furnish with spiritual graces, Phil. 4. 19. for, The help and affiftance of the Spirit, turning the similar actions of the wicked unto the good of the godly, Phil. 1. 19.

Sometime it is put for, The preaching of the Gospel in the ablence of the proper Minister, Phil. 2, 30.

Support To relieve the necessities and be careful of the Saints, bearing their burthens, and supplying their wants both with temporal and spiritual benefits, Act. 20. 35. I Thest. 5.

Suppose To think, or be of opinion, 2 Sam. 13. 32. To believe, Luk. 7. 43. To be perswaded, Joh. 21. 25. 2 Cor. 11. 5. 1 Pet. 5. 12. To intend a thing, Phil. 1. 16. Suppermacy That high and Soveraign power and authority which Kings and Princes have under and from God immediations.

ately, and chief and supreme Governours over all persons, and in all causes temporal and Ecclesiastical, according to the Word of God, as good customs of several Countries where they reign. 'This doth that man of fin most falsely claim to himself, by virtue of succession to Peter the Apostle, who was subject to secu-'lar power in his life and death.

one that hath above the having of other men, in matter of au- rather; and if he that was suspected of wickedness, be found thority and supremacy.

the new gate, Jer. 36. 10. after Jotham had new built it, 2 Chr. 27.3. Annot. on 2 King. 11.6.

Sure ] Certain, firm, and conftant. 2 Pet. 1. 19. We have a most sure word of the Prophets. Ver. 10. Make your election sure, that is, firm to your felves, Phil. 19.7.

confirmed with an oath, therefore will not fail and deceive any which rely upon it, Numb. 29. 19. Amos 8. 7. Heb. 6. 12.

Sure | To be made over and confirmed, Gen. 22. 17. 20. It is put for, To be confident of, Exod. 3. 19. To be per-fwaded, or take for granted, Numb. 32. 23. 1 Sam. 20. 7. 2 Sam. 1. 10. for, Firm and permanent, 1 Sam. 2. 35, & 25. 28. Certain, Job 24. 22. Faithful, everlasting, Plal. 19. 7. & 93. 5. & 111. 7.

Sure Deut. 12. 23. Heb. frong, marg. 2 Tim. 2. 19. or fleady, marg.
Surely Certainly, Doubtless, Gen. 18. 18. & 28. 16.

Trow shalt sarely die, Gen. 2. 17. Dying thou shalt die; or as the Gr. translatethir, ye shall die the death. Aynsw.

Shall firely die, 2 Sam. 12. 5. or is worthy to die, marg. Suretiffin Prov. 11. 15. Heb. those that strike hands, marg. Surety | One that undertaketh for the debt of another man.

Prov. 6. 1. If thou be furety for thy neighbour. 2. Chrift, who undertook to answer the debt of our fins to Gods Juftice, by his obedience to death. Heb. 7.22. Jesus is

Szrety is expressed in Scripture by Striking of hands, Prov. 6. 1. Job 17.3. Rafh furetillip forbidden, Prov. 6. 4. otherwise it is lawful, being upon good grounds: Thus Reuben was Surety to his Father for Benjamin, and Paul for Onefimus: So Christi sour furety, both by speaking for us, by his daily intercession; unto this David alludes, Pfal. 119. 122. And also by paying all our

It is put for Certainty, or of a truth, Gen. 15. 12. Act. 12.11. Surfetting An overcharging the flomach with meat or drink.

It is forbidden, Luk. 21. 24. It makes us forget the coming of Christ to judgment, Ibid.

Surrier o Juagment, 1010.

Surmifings J Suspicions, suppositions, false conclusions.

It is taken in evil part, 1 Tim. 6.4. Examples are in 1 Sam.

1.3. Judg. 15.2. 1 Sam. 22. 8. 2 Sam. 10. 3. Jer. 43. 2. Act.

50rname] A name added unto the proper name for distinctions sake: Examples of such are in Act. 10. 5. & 11. 13. & 12. 12, 25. Mar. 3. 16, 17. Luk. 22. 3. Act. 1. 23. & 10. 18. &

Thus it is prophefied of the Gentiles, that they shall surname themselves by the name of Israel, Isa. 44. 5. and God himself is contented to be called, the God of Abraham, Isaac, and Jacob, Heb. 11. 16. and all christians are called so by the name of

Surname] Insue furnamed thee, Ia. 45. 4. The word fignifieth properly to enflyle or entitle one, to give him some eminent or honorable title, chap. 44. 5. Job 32. 21, 22. The word therefore would rather be rendred, I have entituled or system. thee; or, I have given thee an honourable ftyle or title, to wit, in calling thee Cyrus my shepherd, chap. 44:28. and Cyrus mine a-nointed; for that is the ftyle, and those the titles that God here fasteneth upon him. Annot.

Surrpife] To lay hold upon, and possess a City or strong hold mayares, Jer. 48. 41. & 51. 41. To be suddenly amazed

and affrighted, Ifa. 33. 14.
Sufanchites One of the Nations which the King of Affrvia placed in the Land of Ifrael, and joyned with the rest against the people of God, Ezr. 4. 9.

Sufanna] Alilly, rose; or joyfulness. A woman that followed Christ, Luk. 8. 3.

Sufi A borfe, fwallow, or moth. The Father of Gaddi, Numb.

Suppletion] It is denyed of Charity, 1 Cor. 13. 5. and forbidden, 1 Tim. 6. 4.

Three things concur to make up suspicion. 1. That he who suspects be more inclinable to the worst fense of a thing.

2. That he do it out of a felf-love, and hatred of his neighbour, in respect whereof there ariseth joy in the heart, if that which was suspected, be found so; which the Apostle observed, I Cor. 13. 6. where he faith, that Charity rejoyceth not in unrighteousness, but rejoyceth in the truth, i. e. if any be found Supreme] I Pet. 2. 13. The Superior, chief Magistrate, guilty, Charity from hence seeks not matter of joy, but of grief innocent, it rejoyceth.

3. It is required that he who suspects have no probable Sur] Agiving back, or rebellion. This was the East gate, called the gate of the foundation, 2 Chr. 23. 5. The bigher gate, 2 King. 15. 35. by reason of the fairness and height of ii, and an infirmity of the mind and understanding, rather then a sin in an infirmity of the mind and understanding, rather then a sin in the conversation; for he is said to be credulous, not who incontinent is most inclinable to the better part, but he that doth it upon a sudden, without deliberation: To believe all things, is the mean between these two. This is spoken of Charity affirmatively, 1 Cor. 13. 5, 6. and he is faid to believe all things, who "Note. The Word of God is fare in it felf, it is farer being is most inclined to the better part, chiefly, when he hash

no ground to the contrary. Cameron. tom. 3. p. 78, 79.
Sufficion is a fruit of luft, 1 Tim. 6. 4. and the first beginnings of it ought to be suppressed. The first use of it was, to procure our fafety, and preferve our Souls; in respect whereof, it is better to be folicitously fearful, then securely improvident, as Paul suspected the worst, and vera truth, Act. 27. 30 and when that which is given us for the help of our felves and others, is turned to the hurt of our felves and others, this must be a great fin. We must avoid suspicion, otherwise every thing will cause us to make this conclusion that the Barbarians made of Paul, Sure he is a murtherer. Andrews.

Suffain To provide all manner of maintenance, Gen. 27. 37. 1 King. 17. 9. Neh. 2. 21.

"Ho fuffain or support | To bear or hold up a thing, as a

proper shore, or keep it from falling, Psal. 3. 5.
2. To uphold one, either that he take not a sall by sin and \*Calamity, or that he take no hurt by such falls. Pfal. 3. 4. The \*Lord Julkained me. Pfal. 23. 1, 3.

\*3. To hold or lift up one that is falling, Act. 20. 35. Luk.

Suffenance | Provision, or things necessary to live by, as

mear, drink, &c. Judg. 6.4. 2 Sam. 19. 32.

No sustance, Act. 7. 11. Not enough to keep themalive, or farisfie nature.

> w S

Smadle Those that I have fwadled, Lam. 2. 22. or fwathed forather than as some, which I carried in my hands. It seemeth to comprehend all those offices that Mothers or Nurses exercise about their children, for the managing of their limbs, and keeping of them in their due proportion and posture, during the time of their tender infancy. Annot.

Smalling band Is the girdle wherewith the clothes are made fast about the Infant newly born, Ezek. 16.4. Luk.2.7.

It is put for darkness, Job 38. 9.
Smallom | Is careful to provide a place wherein to build, and skilful in building her neft, Plal. 84.3. If it want clay or mud wherewith to build, it wetteth it self with water, and then rolling in the dust, maketh mud. It keepeth its nest clean, and teacheth its young ones to to do. It knoweth the time of coming, which is in the Spring. Jer. 8.7. It feedeth all its young one alike, not giving more to one than to another. In the Summer we have its company, but in the Winter it's gone.

It's very swift, and taketh its food whilest it flyeth. It's subject to discases in the eyes, whereof it cureth it self by applying Cellenden. In stead of singing it chattereth, Isa. 38. 14. It's said to depart from ruinous houses. It's not harmful to other birds. There's a certain kind of Cantharides, which would deftroy is young ones, but by putting garlick in its neft among them, they are preserved, As it's natural for the Swallow to flie, so causeless curfing is not to be regarded, Prov. 26. 2.

curring is not to be regarded, 1700. 20. 22.

\* To fustiou To defiroy, or abolith, Pfal. 21. 9. will

\* fundious them in his anger. See Pfal. 35. 25. & 52. 16. & 55. 10.

Pfal. 27. 2. & 124. 3.

\*Kote. The Scripture ufeth to note out the Tyger-like cruelty of Church enemies, by this Metaphor of Swallowing up, drawn from the likeliness of great Whales, or other great beafts which 'fwallow things at once.

To swallow To help and affift, Rev. 12. 16. It is put for, To enjoy quietly, Job 20. 18. It is to sup up, Obad. 1. 6. It signifieth also, To want words to expressiones grief, Job 6. 3.

To swallow To fink in, and cause to vanish, as the earth or land doth to the floods of water which it drinketh in: fo 'did the earth, (that is men of earthly religion and affections) fwallow and drink in (as it were) the rage and perfecusion intended by the Devil and his instruments, against the Church of Christ in earth. Rev. 12. 16. The earth opened ber mouth, and · fwallowed up the flood. This was verified in the Vandales, Gothes. and other barbarous people, who coming to dwell in civilized Countreys; and being turn d (in shew at least) to Chriftian Religion, did much help the true Church by ftopoping and allaying the furious minds of her adversaries. See Floud.

Sman Hereof mention is made, Lev. 11.18. & Deut. 14. 16. whereit's reckoned among the unclean fowles. It's very meek and gentle. It loveth pleasant places near rivers. Is not harmful, is fruitful in increase, and loveth its young ones dearly. It feldom or never diveth under the water, as some other Water sowls do. Its chiefest strength is in the wings. It feedeth foractimes on Nettles, to keep under and extinguish its lust. It's an enemy to the Eagle, yet beginneth not the fight, but standeth on its own defence. At some times one Swan de-

voureth another. It hath broad feet, whereon it flandeth firmly It presageth its own death by singing, and being aged and near unto death it fignifieth the more sweetly. They feed one another. Being weighty in body, it flyeth seldom. It's white of colour, but hath a blackish flesh, which is ill of digestion.

I [mare] Numb. 14. 30. Heb. lifted up my hand, marg. [Junate] Numb. 14, 30. From to June any mona, marg. Smarte Heb. 3, 11. Solf parte in my wrath, God swears feldom, Swears by himself, by no creature. And it's a matter of weight that makes him fwear: Nor fweareth he rashly, in heat and choler, but for the confirmation of his mercy and gracious promifes to his children, ch. 6. 13. and the ffrengthening of his juffice and threatnings against the wicked, as in this place. God, as ye see, swears, so may we do; if we could keep our selves within those limits, that he did. Fones.

Swarm | A company of Flies, Exod. 8. 21, 22, 24, 29, 31.

Bees, Judg. 14. 8.

Smarthe To rove and err from the right mark, like unskilful Shooters, 1 Tim. 1. 6. & 6. 21. 2 Tim. 2. 18.

Swarbe | Having fwarved, 1 Tim. 1. 6. or not aiming at.

marg.
"Mo finear] To use the name of God in an Oath, to wire the ending of strife. This may be done either vainly and fafely, or reverently and truly. Mat. 5. 34. Swear not at all. Zach. 5. 3. Deut. 10. 20. Eccl. 9. n

'2. To worship and serve God, whereof lawful Swearing is a part. Deut. 6. 13. Thou shalt swear by my name. Synecdo-

2.To make confession,or solemn profession by mouth, that God is only fearcher of hearts, to acknowledge him as the witness & rewarder of truth, but as a severe and just revenger of falshood and perjury, Ifa. 45:23. Rom. 14:11. The latter place expounds the former; and albeit, that Prophetie of Isaab cited and inthe former; and alocit, that Prophetic or 1/2/12/20 cited and in-terpreted by Paul, be in part fulfilled now in this life, (for the wicked are forced fometime to confess Christ to be a just and righteous God, whom the faithful willingly acknowledge to be fo) yet it shall not be fully accomplished, until Christ come in the Clouds, and all appear before him, when, will they, nill they, they shall be driven to acknowledge him their Judg. Now because none can be the universal Judg of the world, save he which is effentially God, therefore Paul aptly citeth that Text out of Isaiah, to prove that the glory of the Godhead doth belong to Christ, to whom all must give an account, and before whom all knees must bow.

" Note: That swearing is always expressed in Hebrew in the form paffive, because it is with a passion of mind, and is occafioned or offerred by another.

'It hath also the fignification of seven, because it is confirmed by the feven; that is, many witnesses, Gen. 21.31. feven a mystical number, Gen. 2. 2.

Simear | That a Christian may swear lawfully, when called unto it by the Magistrate, he must look,

1. To the object, that he swear by the Lord alone; for seeing we desifie and make that our God we swear by, therefore we for-fake the true God, if we swear by that which is no God; and so provoke the Lord not only to execute his judgments on us, but also upon the Country wherein we live, Jer. 5. 7.

2. In respect of the manner, that he swear in Truth, Judg-

ment, and Righteousness, Jer. 4. 2.

In truth, that he may say with the Apostle, I speak the truth in Christ, I lie not, my conscience bearing me witness in the boly Ghost,

In judgment, f. e. advisedly, and upon necessary occasion. In righteonfness, promising nothing by Oath, but what is lawful and just.

3. In respect of the end; that God may be glorified, our dury discharged, controversies appealed, our Brethren satisfied, and our innocency cleared. Downam Pfal. 15. p, 144, 145.

'Mo freeze by the Logo] To call upon the name of the Lord, as a witness and Judg against us, if we do not deal and fpeak truly, Josh. 2. 12.

To I wear unto the Lozo By folemn oath, to bind our selves wholly unio God, to serve him only with a pure heart. 2 Chr. 15. 14. And they sware unto the Lord. Also v. 15. Ifa. 19. 18.

had a tradition, that those oaths only were obligatory which were conceived by God, or fomething immediatly confecrated to him; meaning thereby not the Temple and Altar, which had only an univerfal confectation (being fet apart to his fervice ) but other particular oblations and gifts, which were by the voluntary piety of men devoted to him, Of this fort is the Bbbb

gold of the Temple, and the gift on the Altar, wherein it feems | sparkleth and danceth in the glass, Prov. 22 31.) especially when they placed a more special sandity then in the other. This Christ men ponder it seriously, and meditate upon it, and digest it. looks on as a piriful nice piece of deceit, either to frustrate the obligation of some oaths, or to make a nice distinction of sanctity, where indeed there was none, the whole fanctity of the gold or gift flowing from the Temple or Alear, to which and the God in it, they were conferrated. What should be the colour or the pretence of this doctrine of theirs, it would be hard to guess; unless perhaps it was, that they conceived the Temple by its having been demolished to have lost its sanditive, and not have recovered it at its rebuilding, and increase by Herod; whereas the gold and the gift, which the piety of the Jewish Donor had confecrated, might be allowed by them to have that fanctity; but this being so weak a reason, leaves it liable to the cenfure of hypotrifie, which Christ here lays upon it, the true cause surely being, that by perswading men that the gold and gifts brought to the Temple, were the bolieft strings in the world, bolier than the Temple, or Altar it felf, they might bring men to great liberality that way, and so make gain of their doctrine. Dr. Ham.

· Annote:

'An five ar in Aruth, Audgment and Righteousness'
To take an Oath, neither fallly to confirm a lie, nor breaking what is truly affirmed or promifed; not lightly and vainly, without good ground, and just cause, concerning Gods glory. our neighbours good spiritual or bodily, or our own name, when truth without an oath cannot be known; nor lewdly and wickedly, against religion, or right, as Herod's and the Jews oath, Mark 6. Act. 23. Jer. 4. 2. Thou Shali swear in truth, &c.

Smearers | Faile swearers, such as swear falsty. Against these, see Levit. 19. 12. 1 Tim. 1. 10. where they are termed periured persons.

Swearing | Jer. 23. 10. or curfing, marg.

Sweat Natural , Gen. 3. 19. Supernatural, Luke 22. 44.

'Sweat of face Great labour and hard pains, fuch as cause fweat and weariness. Gen. 3. 19. Thou shalt eat thy bread in the Speed of the fact.
Speed of the fact.
Speed of the fact.
Speed of the fact.
To oppress and rob, Prov. 28. 3.
To defroy, se. 14. 23. & 28. 17.
Indeeding rain Prov. 28. 3. Understand this of a rain,

which by reason of its greatness and continuance, maketh a great flood, or causetin a great inundation of water, whereby the corn or other grain, and the fruits of the ground, are beaten down, deftroyed, and as it were swept and carried away, so that there is no ftore or provision of bread and other victual left in the field. D. Annot.

Sweet | Grateful , acceptable. Leviticus. 1. 9. An offering of sweet odours unto the Lord. Here it is taken in good

2. Pleafant and delightful. Thus is wickedness sweet unto the mouth of a wicked man, Job 20. 12. (Here it is taken in ill part) and Gods Statutes to the foul of a righteous man, Pfal.

Sweet] Spoken of, and applied unto, Bread of deceit, For. 20. 17. Calamus, Exod. 30. 22. Cane, Ifa. 43. 24. Cinamon, Exod. 30. 23. Clods, Job 21. 23. Counfel, Pfal. 55. 14. Defire accomplified, Prov. 13. 19. Every thing, Prov. 27. 7. Flowers, Cant. 2. 3. Honey, Rev. 10. 9, 10. Honey-comb, Flowers, Cant. 2. 2. Honey, Rev. 10. 6, 10. Honey-comb. Prov. 24.13. Incenfe, Exod. 30.7. (Heb. invenfe of fixes, marg.) Influences, &c. Job 38. 31. Light, Eccl. 11. 7. Meditation, Plál. 104. 34. Melody, Ifa. 23. 15. Mouth, Cant. 5. 16. Myrth, Cant. 5. 5. Odours, Lev. 25. 31. Plálmift, 2 Sam. 23. 1. Sacrifices, Jer. 6. 20. Savour, Gen. 8. 21. (Heb. a Javour of reft, marg.) Sleep, Eccl. 5. 12. Smell, Ifa. 3. 24. Spices, Exod. 30. 34. Stoln waters, Prov. 9. 17. Voice, Cant. 2. 74. Water, Jam. 3. 11. Waters, Exod. 15. 25. Wickednels, Job 20. 12. Wine, Ifa. 49. 26. Words, Pfal. 119. 103. & 141. 6.

'Smooth Grand Principles floring grace, Prov. 7. 17. Cant. 4. 14. odours, and fignifics floring grace. Prov. 7. 17. Cant. 4. 14.

odours, and fignifies spiritual grace, Prov. 7. 17. Cant. 4. 14. Exod. 30. 23.

Sweet fruits, things and flowers The graces of the Spirit, and works of faith which are as delightful as sweet fruit, or any sweet thing, Cant. 4. 13. with sweet fruits.

2. The doctrine of the Word, which is as sweet to the gode ly foul, as any thing can be to the mouth, Cant. 5. 12. His cheeks are as sweet flowers. See Fruit.

Sweet smelling myrrh, Heb. passing, or running about, marg. Smeet savour, Ezek. 16. 19. Heb. a savour of reft, marg. Sweet wine, Ifa. 46. 26. or new wine, marg.

Sweetty] Pleasantly, Job 24. 20. Cant. 7. 7.

Chilith goeth bown tweetty] Cant. 7. 9. The virtue and efficacy of the Word of God preached and raught is here intended, which is like excellent wine, acceptable to Chrift, and which moveth and worketh ftrongly in the hearts of them that receive it (as wine, which is a creature full of life and spirit,

Sweetnels | Pleasantness, Judg. 9. 11. Eloquence, Prov. 21. Good advice, Prov. 27.

Reither did thy foot [well] Deut. 8. 4. The Hebrew word fignifieth properly the swelling up, pussing up, rising of dough by means of leaven mixt with it. As if Moses should say, that their feet were not hurr, or galled at all by the cumbersomeness and trouble of all their marching and travelling. D. Annot.

Swelling | it is put for Emulation and Indignation, 2 Cor.

For proud, boasling, 2 Pet. 2. 18. Jude v. 16.
 For troublesome, and dangerous, Jer. 12. 5.

For the near approaching of Gods judgments, Ifa. 30. 13. Swept ] is put , r. For utterly destroyed , Judg. 5. 21.

Jer. 46. 15. 2. For void of grace, Mat. 12. 44. Luk. 11. 25. Swift ] is applyed Properly,

1. To things without life, as the Weavers Shuttle, whereunto the life of man is compared, Job 7.6.

2. To living Creatures, as the Dromedary, which is fwift, not formuch in respect of the course, as the raging lust that is in it. whereunto the Jews are compared, that ran to Idolatry as it were with a raging defire, Jer. 2. 2, 3. And it is applyed to a Post; whereunto the life of man is compared, Job 9.25.

2. Improperly, it is spoken of them that go about a business

without delay; and thus it is applyed,

1. To God, who is faid to come swiftly against the enemies of the Church, to be revenged on them, Joel 3.4.

2. Of Men; and that,
1. In a good part, when he is ready to do any good, Mat. 28.7. as to hear the word, Jam. 1. 19. To worship God, Psal. 68. 32. and, to fulfill his Word, Deut. 9. 12.

2. In an evil part; when it is used in the committing iniquity; as, in the going afide from God, Exod. 32.8. and when the feet are swift to shed innocent bloud, Rom. 3. 15. Ifa. 59. 7.

Swiftly ] Speedily, Joel 3. 4. Continually, Zech. 8. 21.

Veariness, Dan. 9. 21. marg.

Swim] is properly spoken both of fishes and other creatures which fwim, as also of every thing that floats upon the water, as Isa. 25. 11. God is compared to one spreading out the hands to fwim, when he cometh to punish his ene-

Improperly, it is spoken of those who are in great grief, in repect whereof they shed abundance of tears, Psal. 6.7. and of

bett whereof they lifed abundance of tears, Plal. 6. 7. and of the Land of £gypt, which is overflowed with Nilus, Ezek. 32.6.

mine Reckoned among the unclean beafts, Lev. 11. 7.

Deut. 14. 8. forbid to be eat, I[a. 66. 16. They feed on husks, Lev. 15. 16. To look after them, a base employment, Luk. 15. 15. The Devilsuntil Christ gave them leave, had no power to enter into the Swine, Mark 5. 12. Hereunto such are companied with the such as the su the swine, wark 5, 12 instanto and a competed, who regard no more the precious promifes of the Gofpel, than Swine do pearls, Mat. 7. 6. They love to wallow in the mire, 2 Per. 2.24. are not offended with the smell of carion, &c. fo dull is their fense of Smelling. They are ravenous, nor abstain they at some time from the slesh of their own kind. Inwardly they refemble very near the inward parts of a man. In what night foever a wild Hog or Sow farroweth, there will be no ftorm, or rain. By the first farrow of the Sow, it may be known how fruitful she will be: she ever offereth her foremost dug to the Pig which is first sarrowed: and if any of her Pigs be taken from her and killed, the dugs which they fuck prefently dry up, the milk returneth backward. If its head be held upward, it cryeth not, as being always accustomed to look downward. Sweet favours are very hurtful to them. If they lie long wallowing in the mire, or if they feed more greedily than they are accustomed to do, or leap and dance, they presage foul weather. They are hurtful in rooting and turning up the earth. There is no beaft lefs profitable, being alive, than a Hog, and yet at his latter end he payeth his Mafter for his keeping. They feed of the fruits of the Tree, but look not up to the Tree that beareth them. When they wax fat, they feel not the bitings of the Mice feeding on their fat. They sleep much, especially in the Summer, nor can they abide the cold of the Winter. Their milk, dung, flesh, &c. are all useful in physick. If they lose their eyes, they quickly die. They are of a very hot and moist nature; whence it cometh to pass that they often prove measely. When any one of them is hurt, or maketh a noise, all the rest come about it to help it, or (if need be) to fight for it. They are still grunting, nor cease therefrom even whilest they are feeding. They cast not their hair as other beasts do. For the most part they are either feeding, or fleeping, or wallowing.

'Swine Obstinate and desperate sinners, which scorn and de-'ride the Word of admonition, rowling and tumbling with pleaMat. 7.6. Caft not pearls before Swine.

Swoon] Lam. 2.11, 12. The children swoon, or faint and go away for want of food. Heb. are covered or overwhelmed, a mist or cloud coming before the eyes of those that are fainting or fwooning, which taketh away their fight.

Shooto A sharp instrument of iron, made for defence and \* offence. Luk. 22. 49. Shall we finite with the froord?

2. The Word of God. Eph. 6. 17. The fword of the spirit,

ec. Heb. 4. 12. For the word of God is lively, and mighty in operation, and sharper than any two-edged sword.

3. An instrument of Justice, or ensign of publick authority. Rom. 13. 3. They bear not the fword in vain. Also the power to draw out the sword to punish offenders.

4. The judgment of War. Lev. 26. 25. I will fend a sword. 5. The sharp justice and vengeance of God hewing down finners. Deut. 32: 41, 43. I will whet my glittering sword, and my sword shall eat their flesh.

6. Death executed by the Sword. Exod. 18. 1. And deliver-

ed me from the fword of Pharaoh.

6 7. Bloudy war, ftrife, and deadly contention, Matth. 10. 34. Sword Wicked men whom God useth to affiict his people, Pfal. 17. 13. Grief and vexation of Spirit, Luk. 2. 35. Cruel and flanderous tongue and words, Pfal. 59. 7. & 57. 4. Every thing contrary to peace, Matth. 19. 34.

It is put for drought, Deut. 28. 22. marg.

Swood Joel 2. 8. or Dart, marg.

Ewo-eoged (wood) Metaphorically is put for the lips of a

Whore, Prov. 5. 4. 2. For the Word of Chrift, Heb. 4. 12. Rev. 1. 16. & 2. 12. For it hath a twofold operation, one upon the wicked, another in the elect; it wounds the wicked at the heart, and bringeth them to eternal death, Ifa. 11. 4. Herewith he shall confume Autichrift, 2 Theff. 2. 8. vifit Leviathan, and flay the Dragon; i. e. the greatest enemies of the Church, Isaiah,

In killing of the wicked, Christ hath a threefold action with his fword.

1. He revealeth unto them their fins; as, hypocrifie, pride, and rebellion against both Tables.

2. He revealeth the wrath of God, which is the curse of the Law due unto him; in which respect it is a killing letter, 2 Cer. 3. 6.

3. He wakeneth the guilty conscience, and sharpeneth the fling thereof, and terrifieth him at the hearing of the Word, as in Felix, Act. 24. 25. and Bellhazzar, Dan. 4. 6.

These are wrought in the wicked without any apprehension of mercy, or reformation of life.

The fecond work of this Two-edged Sword, is in the Elect; in whom it hath fundry works, all tending to their subjection.

1. It woundeth to the quick the corruption of their nature, so as it shall never recover again. This is done in Con-

2. After Conversion it pareth away the remnant of unbelief, doubting, and other fins that be in the Elect; for every branch that bringeth forth fruit in Christ, the Father pruneth it, that it may bring forth more fruit, Joh. 15.

3. It serveth to keep the godly in awe and subjection unto God. 4. It serveth for our defence and victory in all temptation, Eph. 6. 17. With it Christ defended himself against Sa-

tan, Mat. 4.

A flaming Shoop A Sword of fire, or like a flame of the part for the whole, e many fiery Swords held in the hands of the Cherubs or Angels. flaking and turning them to and fro in terrible manner, to affright Adam and Eve, that they should be afraid to enter again into Paradife, out of which God for ever had in justice driven them, Gen. 3. 24.
From the fword, Isa. 31. 8. or for fear of the fword, marg.

En live by the Smood To lead a reflick life, being driven to maintain his own by War. Gen. 27. 42. He shall live by the " (word.

<sup>6</sup> 2. With wars and troubles to defend his Country, and not with peace, as Jacob did, Gen. 25, 40. Deut. 33, 27, 28.
Sword is opposed to Peace, Mat. 10, 34,

Smooth tharp, and smooth of his mouth The Word of God, the force whereof is mighty, for the cutting down of fin in the repentant, and for cutting apieces spiritually, and destroying the impenitent. Rev. 2. 12. Which bath a sharp sword with two edges. Rev. 2. 16. With the fword of my mouth. This fignifies the same thing with [harp sword] unless haply, fome grievous judgment of War be meant, which being pronounced by the Word, is therefore called the Sword of his mouth.

2. War and battel, or flaughter of men in war, executed

fure, in the mire of their old, filthy, and rotten conversation by the Sword. Rev. 6.8. Power was given to kill with the sword. Swozo | They all hold swords; Every man nath his sword upon his thigh. Cant. 3. 8. Or, holden, (apprehended) of the favord, onns thigh. Lant. 3. 8. Or, polars, (approximately of the front that is, girded therewith, having it by his fide prepared and ready to fight, as Exod. 32. 27. The Word of God is the fword dy to ignit, as Exou. 32. 27. Ine word of God is the jiword of the Spirit, Eph. 6. 17. which men do then bold, when they bold forth the word of Life, Phil. 2. 16. and therewith refift Satan and all enemies, and by faith overcome, I Joh. 2. 14. 8.5.4. Christians which are to wrestle against manifold temperations, and against the rulers of the darkness of this morld, against spiritual wickednesses in high places, are willed to take unto them the whole armour of God, and to stand, having their loyns girded, &c. Eph. bis thigh, word for word it is, a man his sword, or the sword of every man upon his thigh, which note that readiness and promptitude, that should be in spiritual Watchmen: as they write of Cafar, he never laid by his sword; and as the Heathen painted their Pallas, always in her Arms, fo should the servants of Christ be always accinet, and appointed, Cap a pe, but chiefly with his fword on his thigh; that is, not with the fign of the cross or any such thing (as some Romanists dote) but with prayer and the word of truth, which is a two-edged sword, Heb. 4. 12. How will they or can they elie in any fort be answerable to their calling and duty, which is to stand in the house of the Lord in the night, and keep his family? Pfal. 134. 1. which unless thus provided and strengthened, they are more likely to betray.

### S Y

Sprcamine] Luk. 17. 6. A kind of Mulberry-tree. Some call it the Agyptian Fig-tree.

Spramoze] A Tree growing in £gypt, Pial. 78. 44. and Pa-lestine, and Judea, Luk. 19.4. having leaves broad like the Mulberry tree, and producing a fruit, Amos 7. 14. like a Fig, without little grains or feeds; not upon the branches, but coming out of and adhering to the body of the tree; which ripen not except it be pared off with the nails or knife, faith Dioscorides, c. 167. It is very frequent in those Countries where is ufeth to grow, and of a small price, 1 King. 10. 27. 2 Chr. 1. 15. & 9. 27. Is. 9. 9. yet necessary for the life of man, by reason of the fruit thereof, Amos 7. 14. and there fore the consuming of them is a great judgment for the fins of men, Pla. 78.44.

Spear] A conclusion, or finishing. A City, John 4. 5. Spene | Ezek. 29. 10. Heb. Szventh. It hath been, and is commonly thought, by reason of the likelyness of the name, that it was the City of Syene, standing upon the South confines of Agypt, in Thebais, where there might be some Tower, to mark the defect of shadows, in the very day of the Summer iolflice; as there was a Well also to that purpose, as some

Spnagogue] fignifieth, To gather together, and is applyed to all things whereof there may be a collection, as Pfal. 82. unto, the affembly of Judges. But commonly they are Houses dedicated to the worthip of God, wherein it was usual to pray, preach, and dispute, but not to sacrifice. The Temple was the great Cathedral, the Synagogue was the Parish-Churches.

It is probable they began when the Tribes were setled in the Land, the Temple being too far distant for them that dwelt in remote places; they were in David's time, Plal. 78. 4. In Feru-Salem were 480 of them; partly for Jews, partly for Strangers: one of which was called, The Synagogue of the Libertines, Act. 6. 9. out of the City there were many in other places of the Country, as in Galilee, Mat. 4. 23. Damascus, Act. 9. 2. Salamis, Ib. 13.

5. Antioch, Ibid. 13. 14.

They had many inscriptions; over the gate was written that of Pfal. 118.20. This is the gate of the Lord, the righteous shall enter into it. Upon the walls, Remember thy Creator. To enter into the House of the Lord without humility, and prayer, and without attention, is like a body without a foul, and

In them the Scribes ordinarily taught, but not only they, for Christhimself taught in them. He that gave liberty to preach, was called the The Ruler of the Synagogue. There was also a Minister who gave the Book unto the Preacher, and received it again after the text was read. Luk. 4. 20. Goodwyn's Moses and Aaron. 86.

They were ordered in most things after the manner of the Temple; as,

1. In their fituation they flood in the highest place of the

Town; for which they alledged, Prov. 8. 2. 2. As in the Temple there was a High-prieft, and his Sagan, or fecond Prieft; so they had the chief Ruler, and a second

3. In the Temple of the Court of the Priests was distinguifhed from the Court of Ifrael; which again was diffinguished into the Court for the Men, and Court for the Women. So in the Synagogues, the Teachers fat by themselves, and the Men by themselves, in ranks one above another. Whereunto the Apofile feems to allude, Jam. 2. 2, 3. The Women fat by themfelves, Zech. 12. 12.

4. They had an Ark in them wherein they kept the Book of God, and the peoples faces were towards it.

5. As no man might carry through the Temple any vellel or burthen, Mar. 11. 16. fo no man might carry through the Synagogue any burthen or veffel; and there was great devotion required of them that went into the Synagogue to worship. Weems Christ. Syn. D. 110.

Caff out of the Synagogue | Whereof mention is made, Joh. 9. 22. & 12. 42. & 16. 2. is, To be excommunicate from Church Affemblies; which appears,

1. Because the cause was matter of Scandal in point of Religion, either truly, or supposed so to be, Joh. 9. 22. & 12. 42. 2. The Assembly was spiritual, as we may gather, Mat. 10.17.

Act. 13. 15.
3. The Communion was spiritual, therefore the Excommuni-

cation must be such. 4. The end was spiritual, to glorifie God, Isa. 66. 4. Joh. 16.

2. Gillespie Aaron's Rod, p. 60, 61.
Synanomie He sould be put out of the Synagogue, Joh. 9. 22. ovva jai, the Synagogues of the Jews fignific all manner of Assemblies. Agreeably the Σποσυναγωγία, removing or turning out of the Synagogues, is the legarating any offender from such out or the synagogues, is the Jeparating any offinder from such Assemblies, setting a mark of reproach upon him, that he might not be familiarly convers'd with by any, which is doped on, Luk. 6. 22. the Nidat to known among the Jews. This was always done with circumstances of contumely, and to hath opensities added to it. contrabilities that a contrabilities of the contrabilities of the contrabilities. to it, sontumelious "fage, Luk. 6. 22. And so vers. 35. of this chap. Their casting the man out of their Synagogue, figuifies that ceremony of repreach, the officers of the Court taking him that was condemned, and thrusting him out of the Assembly. What thus belonged to excluding him out of the Assembly, though it belonged to civil commerce, yet certainly excluded him out of the facred Affembly also; for the lowest degree of Excommunication among the Jews, being to the separating for the space of four paces; this must needs belong to all kindes of Assemblies, as well facred as civil. Dr. Hammond Annot. h.

Spriagroupe of Saton? A company or affembly of men indeed worlhipping and ferving the Devil by errors and pro-fanencis, yet pretending themselves to be the holy people of God. Revel 2. 9. Which are not Jewes, but are the Synagogue of Satan. And ch. 3. v. 9.

Spreation The place where the Court of the Jews sat.

There were two forts of these Syaedria among the Jews, the great Councel and the lesser; the great was called Sanbedrin Gedolah ; and the leffer, Sanbedrin Ketanuah : the great Court fat at Jerusalem only; the leffer, in other places also, and they were called *seisress*, *judicia*. Unto the fitting of the *great* Court at *ferufalem*, Christ alludes, Marth. 23, 27. A Prophet might not die out of Jerusalem; the great Synedrium only judged of a Pro-

But afterwards this great Synedrium was divided into five parts, by Gabinius the Proconful of Syria: whereof one was placed at Jerusalem, another at Gadara, the third in Amathus toward the Red Sea, the fourth in Jericho; and the fifth he placed in Sephra in Galilee.

Of these Councels Christ means, Mat. 10. 17.

The number that fat in this great Councel were 72. Six out of every Tribe; but for making the number round, they were called Seventy.

There were two Prefidents in this Councel; the first was chofen in respect of his power, dignity, and wisdom, and was called Princeps, Pater Confessus, the Father of the Assembly: upon his right hand fat he who was greatest among the Seventy, and was called Pater confisorii; the rest sat according to their dignity and age next unto the Prince, and they fat in a circuit, or half-moon, that both Prefidents might fee them.

The great Synedrium fat every day, except the Sabbath, and Festival days, and then the little Synedrium sat but from the Morning Sacrifice, until the fixt hour, i. e. our twelve: but the great one fat from the Morning Sacrifice until the Evening Sacrifice, i. e. three a clock in the afternoon. The matters which t hey judged were of greatest weight; as, to judg of a false Prophet, when to make Wars, to appoint Magistrates for inferious Cities, for cutting off a Tribe, and punishing the High-priest, and the like. The High-priefts fat with the Judges, and did interpret their Sentence; which who fo disobeyed, was to die the death, Deut. 17. 9, 12.

In the leffer Judicatory they might not judg of a capital crime. melés they were Twenty three, a full number; fo they judged of a beaft that had killed a man, or lyen with the woman, to be put to death, Lev. 20. 26. Weems jud. Lam, p. 61. Sec

Spntiche] Coming; or, telling a Tale. Philip. 4. 2. Spracule ] Drawing violently. A City of Sicilia, Act.

Spria (called Aram, from Aram the fon of Sem) fignificth, high, descending; or, the stander of them. A Country in Alia. having on the East the River Euphrates, on the West the Mediter-Tanean Sea, on the South Palestine and on the North Cilicia, and other parts of Alia the less. It was divided into certain Countries; as Syria of Damascus, 1 Chr. 18.5, 6. Syria Zoba, and Rehob, 2 Sam. 10. 6,8. and Syrophenicia, Mar. 7. 26. The Syrians of Damascus, were vanquished by David, and their Country made tributary to him, 2 San. 8.5, to 9. A finall Army of them overcame Judah because they for fook God, 2 Chr. 24, 23, 24. Aiding the Ammonites against Israel, were slain by Joak, 1 Sam. 10, 6, to 15. They took a little maid of the Land of Israel that ferved Naaman's Wife, 2 King. 5. 2. Elisha told the Israelites that the Syrians would affault them, if they went whither they were determined, 2 King.: 6. 9. Befieging Samaria, they were chased away by God, 2 King. 7. 6. The Israelites in subje-Rion to the Syrians, 2 King. 13-3. are promiled to be delivered by Joalh, 2 King. 13-17. Hence Syrians, 2 Dan. 2. 4. and Syrian, Gen. 25. 20. and Syrians, 2 Sam. 8. 5.

Spziack ] Dan. 2. 4. or the Babylonian tongue. So Ifa. 36.11. Yet now the Syriack and Chaldee tongue do much differ; and did in the days of our Saviour, who used the Syriack tongue, as the Jews did in his time. This appears by many Syriack words in the New Testament, which yet are called Hebrem, because that was the ancient and Mother language, and the Syriack but a corruption of it. See Joh. 5.2. & 19.13, 17, 20. Act. 21.40. & 22. 2. Rev. 9. 11. & 16. 16. Annot.

Spzian | Gen. 25. 20. The Hebr. name is Aramite, which

the holy Ghoff in Gr. calleth Syrian, Luk. 4. 27, Aynfw.
Sprion Deut. 3.9. This Mount had five names, Hermon. Shirion, Shenir, and Sion, 4-48. and Hor, Numb. 34. 7. That divers people called it by divers names, and because of divers parts of this Mountain. This in Pfal. 26. 6. is by the Chaldee Paraph. there expounded, the Mount that bringeth forth fruits. Avnsw.

Syzophenician] Redness, or purple; drawn, or drawing unto it. An inhabitant of Syrophenicia, Mark 7, 26.

Tanah] Breaking asunder, or bumbling thet, or answering to thee. A City, Josh. 12. 21. Judg. 5. 19. 1 King.

Maanah-fhiloth ] Diffolving, or breaking a figtree, a little Haddauf-unituty of peace. A place, Josh. 16. 6.

Habbaoth] Rings, circles, drowned; a good time, or a good

Mabbath] Good, or goodness. A place, Judg. 7. 22.

Mabat, or Mabetl] Good God. One whose son the Kings of Syria and Israel purposed to make King over Judes, in the place of Achaz; Ifa. 7. 6. What Country-man he was is not

Another of that name was an Accuser of the Jews, Ezr. 4. 7. Haberah] A burning. A place, Numb. 11. 3. Dan. 9. 22. " A Habernacle | Properly fignifies a Tent in war, and the flitting habitation of warfaring men; or a military mansion, and portable house, which hath no fixed and settled place and

"Habernacle" A place purposely built and appointed under the Law, therein to do facrifice, and to ferve God openy, as afterward was done in the Temple, and as we now use to do in our Churches. It was made like a Tent, to remove to and fro as occasion required; it had init but one room, called the holiest of all, wherein the High-priest entred once a year and another, room was called the Holy place, Heb. 9, 2, 3, 4. For the first Ta-bernacle was made, wherein the Candlestick: and after the second veil was the Tabernacle, which is called the Holieft of all. This was the publick Tabernacle, for publick uses of divine ser-

'The Tabernacle fet up, and put together by joynts, figured

the myffical body of Chrift; to wit, his Church knit. and | Tabernacle; and an intimation, as some think, that these here coupled together by joynts, by the power of Christ, working within them inwardly, as Ephel. 4. 16.

T

2. A place or Tent to dwell in. Mat. 17. 4. Make us here three 'Tabernacles. Pfal. 132. 3. This was a private Tabernacle for pri-" vate use of humane life.

3 Christs humane Nature, which is the true incorruptible 'Tabernacle, conceived by the holy Ghoft, not made with hands, wherein the Son of God dwelt substantially. Heb. 9. 11. & 8. 2. And is a Minister of the Santtuary, and of the true Tabernacle which the Land pitcht, and not man.

4. Our natural body, wherein our foul dwelleth for a time as in a frail brittle Tabernacle. 2 Cor. 5. 1. When our earthly. Tabernacles be diffolved. 2 Pet. 1. 13.

6 s. Heaven, which is appointed to be the everlasting Tabernacle and habitation for the Saints to dwell in, Rev. 21. 3. Behold the Tabernacle of God is with men, he will dwell with them. Pfal. 104. 2. Luk. 16. 9.

6. The visible Militant Church, way-faring as a Pilgrim here upon earth. Pal. 15- 1. Lord, who shall dwell in thy Taber-\* nacle? The Church is called the Tabernacle, because of many mutations and changes it is subject unto, and because it hath here ono abiding place.

Tabernacle was the first place commanded for the worship of God, and was a type of heaven, Psal. 15. 1. and when they could not have access to the Tabernacle, they thought themselves like the wandring Arabians, that knew not God, nor his worship. Pfal. 120. 5. Wee is me that I sojourn so long, dwelling as in the Tents of Kedar.

This Tabernacle was divided into three parts.

r. The holiest of all. 2. The holy place: And

2. The Court of the people. The bolieft of all, typified Heaven.

The Court of the Priefls, fignified the Old Law; where they entred in, and offered Sacrifice for themselves and the people.

And the Court of the people, fignified the Church here below.

The people might not come into the bolieft of all, but Isa. 56. 7. My house shall be called the house of Prayer; he applyeth this both to the Jews and Gentiles, which Christ applyed to the Jews in the Temple of Jerusalem; and the Prophet speaketh in the antitype, as Christ speaketh in the type.

The Profelytes might not come into the Court of the Ifraelites. they flood but in Atrio gentium, in the Court of the people : but the Prophet foretelleth that the Gentiles shall have as free access unto the house of God, as the Jews; because his House is the House of Prayer; and this Solomon foretold, 1 King. 8. 41. If a Stranger come from a far Countrey, to call upon thy Name, then hear thou in heaven; i. e. Grant that they may have as free access to thee, as the Jews have.

There was no light in the bolieft, the fignification whereof is in Rev. 21. 22. The glory of God did lighten it, and the Lamb is the light thereof. It was not covered above, to fignifie that the Church here hath more of the light of nature then of grace.

It is put for any place of habitation, either of the godly, or

the wicked, Jer. 4. 20. Pfal. 84. 11. & 50. 1. for a whole Kingdom, or Country, Fal. 87.2. Jer. 30. 11. 10. a whole hing-dom, or Country, Fal. 87.2. Jer. 30. 18. Mal. 2. 12. 2. For a particular house, wherein any body dwelleth, Judg.

19. 9. & 20. 8. Job 5. 24. & 8. 22. 3. For the Inhabitants of a Countrey, Pfal. 83. 7. & 87. 2. or, for the indwellers of any house, Psal 91. 10. and their posterity

and riches, Pfal. 49. 12.

It is put for the Celefial fphere, wherein the Sun moves, Pfal. Mabernacie Lam. 2. 6. or Hedge, marg.

Mabernacie Heb. 9. 2. There was a Tabernacle made. &c. What the Appostic called the worldly or earthly Tabernacle or Sanctuary, here he further describeth with the principal furniture thereof; dividing it into two parts, making as it were two Tabernacles of one, whereof the first was a type of Christs humane nature, chap. 8. 2. The second of beaven, ver. 12. Annot. Heb. 8. 2. And of the true Tabernacle, which the Lord pitched and not man, chap. 9. It. that is, of his own body or humane nature, whereof the corporal Tabernacle was a type. Hence St. John faith, that the word dwelt (or Tabernacled, εσκήνωσεν) among us, Joh. 1.14. speaking of his being in our flesh, or his taking upon him our humane nature, ch. 7. 27. & 9. 14. See Joh. 2. 19. Col. 2. 9. It being conceived of the holy Ghoft, and was erected by the hand of man; or not conceived by concurrence of the man, fee ch. 9. 11. Annat.

\*\*Eabernacle\*\* The dwelling of God, or (as some other fearn-

ed Divines judg) the whole worship of God, which under the Law was exercised in the Tabernacle. Rev. 21. 3. Behold the Tabernacle of God is with man.

An allufion to the people of the Jews, which had the

means were not yet glorified in heaven. Therefore it is called, a Tabernazele, not an abiding city, Heb. 9. 10. and God faid to be with them, and not they with him, 1 Thess. 4. 17. he will give them abundance of grace. And the Tabenacle is mentioned, as fome think, to flew, that the Jews were come into the Church. So the fervice of God under the New Testament, is called Incente and Offering, Mal. 1. 11. Or, heaven may be called fo, in allufion to the Tabbrnacle, Pfal. 15. 1. Ezek. 37. 28. where God is present with his for ever, as the Ark was in the Tabernacle, as long as it lafted. Annot.

A Tabernasle is moveable, therefore (fay fome) this is not spoken of heaven, yet this glorious Church of Jews and Gentiles shall have Ordinances. Leighs Annot.

"Tabernacle The Church of God, in her pilgrimage or wayfaring hereon earth; especially, when it is most obscure, and least known of the world. Rev. 13.6. To blassome the Tabernacle of God.

"Materinacie of Congregation] That part of the Taberna-'cle where the people reforted and gathered together at an ap-'pointed time; or elle whither God reforted to speak with Moses and his Successors, Exod. 27. 21. Numb. 7.8, 9. When Moles Should enter into the Tabernacle of the Congregation to talk

with God. This part was called the Sanchuary.

Note: It was the place where God met with his people, Exod. 25, 22. & 30. 36. Elewere it is named the Tent, of the Testimony, or Tabernacle of Witness, Numb. 9. 15. & 17. 7. Ad. 7. 44. Rev. 15. 5. because the Tables of Testimony were kept in the Ark therein. The covering of the Tabernacle with a Tent, signifierth Gods Church by his providence protected and covered, Exod. 26. 7.

Mabernacle of David | The Kingdome and Church of our Lord Jesus Christ, which is as a Tabernacle or place of resuge to the godly, howfoever it be contemptible in the eyes of the world. Amos. 6. 11. In that day I will raise up the Tabernacle of

David, which is falin.
"Alabernacies" The several places where the Tabernacie was fixed, Pfal. 43, 3. Though the Tabernacle was but one, yet (till Solomon built the Temple) it had fundry fiations and places of refidence wherein Gods ordinary worthin was exercifed and preserved. As first in the City of Kiriath-jearini, whence David carried it into his City, 1 Chr. 15 & 16. In the reign of Saul, the place was at Nob, I Sam. 21. 2, 3. where many priests did abide to minister unto the Lord. Another place was at Giben, in the first days of Solomon's reien, Eking. 3.
4,5. Laftly the Temple being built, the Ark (being a visible token of Gods most holy presence) did there rest a long time. This multiplicity of places caused the Prophet in the plural

'number to fay, lead me to thy Tabernacles.

'Jeaff of Anbernacles That feaft, at which the Jews dwelt seven days in Tents, to put them in remembrance, that God made their Fathers to dwell in Tenes, whenhe brought them out of Egypt, and that here they had no abiding place, Joh. 7.2. Now the Feast of the Tabernacles drew near. Lev. 23.

Feaft of Tabernacles was kept seven days, Lev. 32. 34. The they kept Fessure the reading of the Law this day. Upon this because they ended the reading of the Law this day. day, Christ who is the end of the Law, stood up : and whereas the Jews delighted much in earing and drinking this day, Jefus Christ called all those to him who did thirst, John 7.

Typon the first day of the Feast they offered thirteen young Bullocks, two Rams, and sourceen Lambs of the first year. The fecond day, twelve. The third day, cleven. The fourth day, ten. The fifth day, nine. The fixth day, eight. And upon the feventh day, but feven bullocks. So that though it was the greatest day of the Feast, yet it had but the least offering; which fignified unto them, that the Lord was to abolish these Sacrifices, and bring in a perfect Sacrifice in place of them, Jesus Christ once offered for all.

At this Feast they held up branches, and so they held them up to Christ before the Passeover; and they saug Hosana; which was a solemn fort of prayer, Salvu queso nunt, Save now I befeech thee; and they wish not only peace to him on earth, but also in heaven; then the shout of a King was amongst them; Numb. 23. 21. Weems Ceremon. Law, p. 97. 98.

Tabitha] A Roz-buck. A godly woman, Act. 9.36. 'Able A frame of wood, made to eat meat upon.

2. All earthly benefits, ferving for necessity, or honest delight and ornament. Pfal. 23. 5. Thos baft prepared a table for me. Pial. 69. 22.

Because men come to the Table, there to be merry, and to be refreshed, also do furnish their Table with the best means and

delicates

'delicates; therefore (by a Synecdoche) Table fignifieth all (crament of the Lords Supper, if you partake of the Table acceptable, pleafing, prosperous, and happy things, even confidence of Devils. whatfoever ufeth to give contentment to our mind, be they bleffings spiritual, as Scriptures, Sacrifices, Temples, &c. or temporal, as Health, Strength, Riches, Friends, Prosperity, Prace: publick State; Laws, Magiftracy, Credit; 6c.

'All which (though good in themselves, and good unto good
men; yet to the wicked, which be without Christ and God's enemies) they be all turned to their hurt and destruction which Paul setteth forth by three similitudes:

4 1. Of a fnare, made to take birds when they feek their food.

6.2. Of a trap or net, wherein wilde beafts are caught.
6.3. Of a flone or block, whereat blind men, drunkards, and heedlefs persons use to stumble and to fall: So all healthful 'things shall prove hurtful to malicious sinners, as it happened ' unto the obstinate Jews.

'3. That which is upon the Table, (Bread and Wine) also that which is represented thereby, Christ and his benefits, I Cor-TO. 21.

Table is put for heart, wherein the Word of God ought to be

written, and kept, Prov. 3.3. 2. For the worship of God; where Isa. 28.8. it is said, Their table is full of vomiting; the meaning is, that they have diffled the pure worship of God by their singul lives, and false doetrine; and have made it filthy in the sight of men. See Mat.

3. It fignifieth a Bed, Mar. 7.4. marg.

Table is put for provision, Prov. 5. 2. A feaft, Ifa. 21. 5. & 28. 8. The Altar of God, Mal. 1. 7, 8. Heavenly joys, Luk. 22. 20. The relieving the poor, Act. 6. 2.

Mable | while the King sitteth at bis Table, Cant. 1. 12. By his round table (which the Greek translateth his sitting down, which was wont to be in a round, or as in a ring, I Sam. 16. 11.) may be understood the spiritual banquet of Christ with his Church, feeding her with his Word and graces, as the table of the Lord, in Mal. 1. 12. & 1 Cor. 10. 21. fignifies the communion between him and his people, as doth also the supping one with another, Rev. 3. 20. Ayn [70.

Or, is fit down, or, on his royal hed, (as the cuftom was) or throne, injoying himself in bleffed peace, amidst his Angels and Saints, who stand in a tirtle, or risa about him, or, at his holy Table in the Sacrament, where he vouchsafeth to feed with his

Church, I Cor. 10. 21. Annot.

This fitting round, cannot intend the Kings fitting alone, but a session with others, even the many sinting atoms, but a session with others, even the many sinthul guests that together with this King inviron this Table. In the Savamental Supper, the unity of Christ and his members is notably fignified and fealed, for as the circle of unity begins and ends in Christ, who is our Alpha and Omega, first and last; so besides, he giveth unto these faithful ones himself for food, that so in a spiritual fort He the King, and they the people may become one, as in a natural fort, the Bread and Wine become one with our natures. They that flood in Solomons presence are of Shebass Oneen pronounced bleffed: how much more they that fland, yea that fit in the presence of this King, yea which is more, live in him? Clapham.

S. Finch understandeth this of Christs sitting in the round globes of the highest and most glorious heavens, absent in the slesh: so Dr. Hall his string in the throne of heaven, among the companies of Angels, who attend round about him, who yet is present

with his Spouse in Spirit.

Though Chrift be in heaven, yet is he not unmindful of his or earth, whereof they are fentible by the fweemers of his Spirit dwelling in their conscience, and sealing his love toward them , &c. Tomfon.

If such sweetness cometh unto us through this distance, how fweet and delightfome shall he be unto us when he shall dwell

with us in the heavens? Giffard.

Mr. Cotton understands this of Jehosaphats sitting at rest and peace, refreshing himself at home, God establishing his Kingdom in his hand, and giving him riches and honours in abundance

Mr. Brightman of King Afa. Hable of Depils | Fellowship with Devils, by being prefent at the Sacrifices offered unto Idols. I Cor. 10. 20, 21. These things that the Gentiles Sacrifice, they Sacrifice to Devils. Te cannot be partakers of the Lords Table, and the Table of Denils.

"To eat and to drink at Chriffs Table ] To communicate and have fellowship with Christ in heavenly joys. Luk. 22. 30. That ye may drink at my Table, in my King-

'The Table of the 1020 The company of Gods peo. ple affembled to partake in the Lords Supper. 1 Cor. 10. 21. The cannot partale of the Lords Table; that is, ye cannot have fo-feiery and fellowship with Christ and his members in the Sa-

ieeing Scriptures bear out this name? Have not we cause rarather to abhor their facrificing Altars?

"Hable of Shittim wood] The standing Table of Wood and Sacraments where God keepeth open house (as one would 

and the pleasures which are at his right hand for evermore, Psal-16. 11. which he hath prepared for the elect, that they might eat with him, Luk. 22. 16

'An fit, or he at Table | To partake or have society with others in eating and drinking. John 13.28. But none of them that were at the Table, knew for what cause he spake it unto him.
"Ao spread or prepare a Hable To make liberal provisi-

on of meat and drink, and of other necessaries for this life. Pfal. 78. 19. Can God prevare a Table in the Wilderness?

2. To fer in due order diffies upon the Table, Ifa. 21. 5. "Hables of Heffimony The two stones (as two Tables) manico de metalinding) and two nones (as two tables) wherein the Law was written, which bare tellimony of Gods will, Exod. 32. 15. And Moles returning desended from the Montain, with two Tables of tellimon; in his hand.

"Ho serve Hables" To take charge and care of the poor

Saints, to provide for them by distribution of the Church-goods or almes, for their needful fustenance at their eating together, as Ad. 2. 46. & 6. 2. And serve Tables.

Hablet A jewel worn by the Ifraelites, and other people, ornament, Exod. 35. 22. Numb. 31. 20.

It fignifieth the house of the Soul, Isa. 3. 20-marg.

Hablets | Ifa. 3. 20. Hebr. houses of the soul, or breath; oul for breath, as Gen. 7. 17. & 7. 22. and fo some take it not amis, Jam. 2. 26. By these bouses, or receptacles of breath, some understand pomanders or boxes wherein they carried sweet odours about them; with small holes pierced in them (not unlike the Myrrhe-boxes, by some thought to be mentioned, vers. 19.) by the scent thereof to refresh their spirits when they pleased. Others, masks or mufflers, or the like, that covering the mouth, receive or keep in the breath. Annot.

Maho2] A housing; or purity. A High Mountain in the middle of Galile, Joh. 19. 22. Judg. 4. 6. Pfal. 8. 12. whereon Christ was transfigured, Mat. 17. 1. Mar. 9. 2. Luk. 9. 28. Al-

(o, A City, 1 Chr. 6.77.

Tabzea] The Son of Micab, 1 Chr. 9.77.

Tabzet] A mufical inftrument; the ule of it was to teffifie oy and gladness, Gen. 31. 27. Hence to be adorned with a Tabret is exceedingly to rejoyce for a prosperous condition, Jer. 31. 4. and the joy of the Tabret is faid to ceafe, by Ifa. 24.8. when he would describe great calamity and sorrow.

It was used principally, 1. After victory, Exod. 15. 29. Judg. 11.34. 1 Sam. 11. 6. Pfal. 68. 26.

2. Infeafts, Ifa. 4.12.

3. In dancings, 1 Sam. 18. 6. Job 21. 12.

To delight Kings and great men, Ezek. 28.13. Neh. 2.7. 5. In praising of God, Exod. 15. 20. 1 Sam. 10. 5. 2 Sam. 6. s. Píal. 68. 26. & 81. 3. & 149. 3.

Mabrimon] A good Pomegranate, Apple, or high goodnels; or navil prepared, numbred, or rewarded. I King. 15. 18. The Father of Benbadad.

Mabzing upon their breafts] Nahum 2. 7. Bearing their breafts as if they had been a Taber, thus expressing their inward grief.

Maches Hooks, or class, or latchets (both of gold, and brass) for the use of the Tabernacle, Exod. 26.6, 11.

Machmonite] 2 Sam. 23. 8. or, Josheb-baffebet the Tachmo-

mite, head of the three, marg.

(Cackling) The ropes and furniture of a Ship, whereby the s fitted for failing, and preserved both in storm and harbour-Hence by loofing the tackling, is meant, the destruction of the

wicked, [1a. 33. 23.

Hatting [2] Confession, praise of bitterness, or myrrhe of confession, or praise. A City, 2 Chron. 8. 4. 1 King. 9. 18.

Hatting Beseching, merciful, full of grace, or pitching Tents.
The Son of Selab, 1 Chr. 7 25. Of him came the Tabanites, Numb. 26.25.

Hahapanes | The cover of confidence, or hidden confidence. A City, Jer. 2. 16.

Mahath] Fear, or under; or after the Syrian, a going down, Numb. 33. 26. The fon of Affr, 1 Chr. 6. 24. The fon of Eladah, 1 Chr. 7. 20.

Manpenes Hidden temptation, or flight, or a covered banner. The Wife of Pharaoh, 1 King. 11.19, 20.

Mahrea ]

Mahrea Anger, or wicked contention; or, contention of the

Shepherd. The Son of Micha, 1 Chr. 9.41. Hairtim roothi Nether-land nevely inhabited, 2 Sam. 24.6. Hail The hindermost part of the beaft or other creature, Excd. 4. 4. Job 40. 17.

It is put for base and contemptible, Deut.28.12.

2. For a false Prophet, Isa 6 15.

3. For the Rear of an Army. I.a.7.4.

'Mail] Tempration, by ambition, vain-glory, covetousness, or by fear of persecution, whereby (as by a Tail) the Stars or Pastors of the Church, were stricken and pulled down from their brightness of doctrine and life, into errors and profaneeness, Rev. 12.4. And his tail drew down the third part of the fars of Heaven. For the fulfilling hereof, fee Eufeb. lib.6. · C. AI.

2. The basest of any Society, as begging Friars in Popery · &c. Amongst the Turks, the dregs of the Saracens, instruments of

crucky, Rev. 9-19.

His tail, that is, The power and policy of the Devil. Leighs Annor

He subjecteth the third part of the Provinces of the World to his Empire, Cap. 6. 12. Or, seduced many of the Ministers, Chap. 1.20. Dan. 7. 10, 11, 12. and that by craft, Chap. 9. 19. unless the force of the Dragon be in his tail, as some write. Annot. Mail of the Diagon Rev. 12-4. The bale arts and means whereby he pulls down the Stars from Heaven; as,

r. Force, and tyranny; for the Dragon hath more force in

his Tail, then in his Jaws.

2. Flattery and infinuation. 3. Poyfon and infection with herefie and opinions against the truth. Taylor on Rev. 12.p. 227,228.

" To take Not only to receive a thing of another; but sometime to give a thing to one, Gen. 24. 22. As taking in Pfal. 68. 16. is expounded giving, Eph. 4.8. Exod. 18.12. & 25. 2.

It is our for. 1. To apprehend, 1 King. 18.40.

2. To surprise, Jer. 48.41. 3. Yield, 2 Thest. 1.8.

4. To bear, joh.1.29.

Give, Deut.1.12.

6. To spoyl, Deut. 20.14.
7. Put, Judg. 4.21. posses, impoverish, Judg. 14. 15. marg.

8. To labour, Ifa. 5.2.

9. To choose, 1 Tim. 5. 9. \* To take the armoz of God \ To put on all our Spiritual hardness, fitting it close unto our hearts, and using it for our defence, and fafety against fin and Satan. Eph. 6.11, 13. For this cause take to you the whole armor of God.

Take amap ] Pluck out, root out, Pfal. 25. 5. Cause to perish, ler. 25. 10. Add no more. Hol. 1.6.

To take away Utterly to remove a thing, as if it had ne-

ver been, Heb. 10.4,9,11.
"No take away fin Sometimes to aboliful all inftruments and means of fin, namely, of falle worship and Idolatry, Isa. 27. 9. To take away fin, that is stones of the Altars, Images, and

Groves, as it follows in that verse. Sometimes, to deliver (not only from temporal captivity or calamity, brought for fin upon the Jews, but ) from guilt and eternal punishment by free remission; and from the tyranny of fin by fanctification of the Spirit, Isa. 27. 9. Rom. 11. 26, 27. This promife was made, not to Gentiles, but peculiarly to the Jews, as appears by the two words of Sion and Jacob, in vers. 26. of Rom. 11. Not to some or a few of the Jims, but to the whole people; not for their deliverance from Babylon, and that by Christ the deliverer of the Jews, (1950 propinquitatis jure) coming of them according to the flesh. But as yet we see not this People so delivered and converted to Christ; therefore they must be delivered and saved by him before the end of the World; to which purpose Paul citeth that Text of Isa. 27. 9. Whereas Joh 1. 29. the Baptiff faith of Chirift in the prefent time, that he taketh away, (purging in by his blood, and abolifhing it at length by his Spirit) it is to fignific a continual act; for the force of Chrift his death, to expiate and extirpate fin out of mans Nature is perpetual: And mentioning [Sin] in the force of the content of the cont fingular number, he chiefly meaneth that (peccatum peccans) original corruption, the root of all, together yet with all the fruits thereof, which are usually called [Sins] in the plural number. Lafily, under [World] he comprehendeth both Jews and Gentiles, as it is written, 1 John 2: 2. Finally, the Baptifi propoundeth him to his Diciples, as a Lamband Sacrifice, even before his sufferings and death, betimes to pluck up that common ereror of the Jews wherewith even Christs own Disciples were infected, that the Miffian should be an earthly King, to rule with 'outward pomp and glory, Act. 1.6.

To take the cup of Salvation \ To offer and give unto God the Sacrifice of praise and thankigiving, and afterward he

would make a Jolemn Feast to the people in remembrance of his manifold deliverances, according to the custome of the Law when they took some part of the Sacrifice to make a banquet, in token of rejoycing, when they rendred folemn thankfgiving unto God, Pfal. 116. 13. See 1 Chr. 1, 2, 3.

"Its take the fores To remove, or take out of the way whatfoever hurteth the Church in doctrine or manners, Cana. 2. 15. Take the Foxes.

Habe us the fores Cant. 2.15. The taking (or apprebending and holding fast) of these Foxes is the discovering and refuting of their errours, the judging, censuring and casting them out of the Church, 1 Tim. 1. 3, 18. 19. 20. or avoiding them if they be none of the Church, 2 Joh. 10. the rooting of them

The Maniferate with the Sword is to feize on the Foxes, the Minifter also with the Word of God to seise on them. Clap-

To take heed \ To be wary or watchful for the preventing offome fin or danger, Eph. 5.15. Luk. 12.28. Take heed and beware of Covetoufeels.

Hake her | Judg. 15. 2. Hebr. let ber be thine, marg.

Take hold Overtake, Zech. 1.6. marg. "In take hold To receive Christ by faith, that we may draw him and his benefits to us, Cant. 3. 5. Itook hold on him, and left him not. See Go, would not let him go.

" Take hold of Gods arm, or frength] by true repentance and acknowledgment of him, with hearty prayer for pardon to hold God (as it were) by the arm, and flay him from ftriking, Ifa. 27-5. Let him take hold of my ftrength.

"Motake in ill part | To wrest words and actions to an ill purpose when they might be taken well, Rom. 1. 29. Taking

all things in evil part.

Take off ] Lift up, Hol. 11.14.
\* To take to one ] To Prophesie or say, that he was like to a man who had taken to him fuch a woman, and fuch children Hof. 1.2. This was done in type, not in truth.

"Anke out] Deliver, Amos 3.12. Cloe up, 14.24.marg.
"Hake rhought] To vex and disquiet the heart with sear and gricf, Luk. 12. 15, 26. Why take you thought for the rem-

"Mo take in vain To abuse a thing by using it rashly, or to wicked purpole, Exod.20.7. Thou shait not take the name of the Lord thy God in vain; that is, either lightly, or wicked-

Make up Gather, Pfal.27.10.marg. To fake up the cloud, or to let it abide To reft, or to go on at the voyce of Chrift, as the Israelites journeyed, or lay fill, as the cloud abode on the Tabernacle, or was taken up, Numb. 9. 16, 17. Thus expounded, Joh. 10.3,4.

Taken, 17 Time, 5,0 or cholen, marg.
"Maken captibe] Taken alive, 2 Time, 2,26 marg.
"Mo be taken up tinto Goo] To be miraculoully protected of God (as Chrift, the Son of Many was) by warning given to the wife men, and willing Joseph to fly when Satan by Herod would have destroyed him, Mat. 2. and afterwards strangely who have activated find, that I and actual practices of the Havoidians, Pha-viles, Jews and Gentiles. If this Text be meant of Conflanting the Great (because the Revelation speaks not of things past, but forespeaks things to come, Rev. 4.1.) then to be taken up, fignifies to be placed in height of earthly honour and majesty, being made Emperor when he look that for it, and with more large power and dominion, upon earnest request of the Romans (burthened and wearied with the tyranny of Maxentin) being affured of victory against his enemies, by voyce and token from Heaven (as stories report) Rev. 12.5. And he was taken up ( or caught up) unto God and his Torone.

Thou hast taken thee thy great power | Rev. 11. 17. Shewed thy great power in weakning Antichrift. Or, haft shewed that thou art King of the world, which many doubted of before, because of Antichrists great power over thy Church. Annot.

And the Brail was taken, &c. ] Rev. 19, 20. The Emperor and Pope, or Pope with his Clergy, were taken alive, like a Beaft in a snare. This seemeth to be at the conclusion of the fixth Vial, or beginning of the seventh. See chap. 16. 16, 17.

Annor.

Haketh] Heb. 5.4. No man taketh this honour auto himself, that is, ought to take. Verbs active, in the phrase of the Scripture, sometimes import not the act it self, but duty, or office, as Gen. 20, 9. Lev. 4, 2, 13. P(al. 32.8. \*\*Dexiab\* thought a Ring muft. not take the Priests Office upon him, 2 Chron, 26. 16. An-

Making bengeance ] Ezek. 25. 12. Hebr. revenging revengement, marg.

Cccc

Hale | Sum, number, 1 Sam. 18. 27. 1 Chron.9. 28. It is put for a Fable not to be believed, Luk.24.11.

2. For a thing of no continuance, Pfal. 9c.9.

3. For Sander, and back-biting, Ezek. 22. 9. Meditation, Píal. 90. 9. marg.

Talesbearer One that goeth about (as a Pedler with wares) with reports & tales, Lev. 19. 16. Prov. 20.19. Tale-bearer A flanderer, Prov. 11. 13. A Whifperer, Prov.

18.8. Men of flanders, Ezek. 22.6. marg.

It is forbidden. Lev. 10. 16. where it is compared to a Ped-

Ier. So likewife. Pfal. 50. 20. it is condemned as a notable crime. which God will not fuffer to go unpunished.

It is reckoned among the fins of them given up to a reprobate fense, Rom. 1. 29, 30. and threatned of God, Ezek. 22. 9.

"Halent ] A certain piece of gold, which weighed 60 pound, as the common Talent did; or 120 pound, as did the Talent of the Temple, 2 Sam. 12. 30. Exod. 25. 39. Of a Talent of spure gold thou (balt make it.

'2. A free and frank gift of God, bestowed on man, in a certain sportion and measure, to be used to his own glory and the profit of others. Mat. 25. 25. And to one be gave five Talents. There is no man but hath some Talent committed to him, whereof he must make use here, and account hereafter.

Talent was the greatest weight amongst the Fews. It consisted of three thousand shekels, as may be gathered out of Exod.

38. 24, 25, 26, 27. where it is faid, that 603550 did pay every one of them half a shekel: the sum came to 100 talents, and 1775 shekels; the 600000 men came to 100 Talents, & the 3550 came to 1775 shekels, two men to one shekel. Now if 3550 came to 1775 mekes, two men to one mekes. Now in 600000 men pay 100 Talents, 6000 men pay 1 Talent; therefore a Talent containeth 3000 flekels: where it is faid, 2 King. 12. 30. that David took their Kings crown from off his bead, the weight threof was a Talent of gold, with the precious flones and it was fit on David's head, may feem strange; who was not able to carry a Talent (being 125 pound weight) upon his head: It is cleared by 1 Chr. 20. 2. where it is faid, David took the crown of Milcom from off his head, which was an Idol. 1 King. 11. 5. having upon his head a crown, weighing a Talent. Now David brake this crown, and purged it by fire, and changed it into another form, neither did he put all the Talent into it, but that which was competent. Weems Nat. and

Mar. Osr. p. 141.

"Malent Zech. 5. 7. or weighty piece, marg. Mat. 18. 28.

A talent is 750. ounces of filver, which after 5 s. the ounce, is

187 l. 10 s. marg.

Malent ] A stone or other thing of very great weight, such as we read of Josh. 10. 11. to have been cast upon the accursed "Canaanites; and fuch as here are threatned to be cast upon the Antichristian rout, to break them in pieces withal. \*Rev. 19. 21. There fell a great bail about the weight of a € Talent-

Very great hail-stones, big enough, not to kill men onely, but also to dash them in pieces. Annot.

In Josh. 10. they are called Great stones; but here is noted an in John 10. they are cancer of the points, out here is noted an incredible weight, only to shew, that most deadly vengeance in a most incredible manner (yet as certain as John telleth the weight of these stones) shall light upon these men to destroy them.

Malitha=cumi ] Damosel arise. This was spoken to the

Daughter of Jairus, Mar. 5. 41.

Stalk | Expression of the mind by words.

It is put for, Meditation, 1 King. 8. 27. marg.

2. A reasoning of the case, Jer. 12. I. marg. In an evil part; it is unprofitable, Job 15.3.

2. Superfluous. Prov. 14.23.

3. Proud, 1 Sam. 2. 3.

4. Deceiful, Job 13.7.

Comely talk Gracious words, tending to edification,

Cant. 4. 3. Thy talk is comely.

Malk To fay, speak, confer, commune, Gen, 45. 15. 2 King. 18.26. To meditate, that is, speak advisedly, and after due meditation, Plal. 71. 24. Aynfw. To dispute or reason, Act. 20. 11.

Let me talk with thee, Jer. 12. 1. or, let me reason the case

Maikers] Te are taken up in the lips of talkers, Ezek. 36. 3.

et, ye are made to come upon the lip of the tongue, marg.

Halking He is talking, I King. 18. 27. or he mediateth, marg.

Hall J Of high flature, Deut. 2.10.21.

Halt of the table, seek. Lines, marg.

Hall 2 King. 19. 23. Heb. talnes, marg.

Haltmail A furrow, or delaying waters, or the assembling together of waters. A Giant; Numb. 13. 23. John 15. 14. The

King of Gelbur, 2 Sam. 3. 3.

\*\*Esimon\*\* Dew prepared. A Porter, 1 Chron.9.17. Ezr.1.42.

Hamat | Blotting out; or, Baving, Nch. 7. 55.

Hamat | A Palm tree. Gen. 38. 6. The Daughter of David,
2 Sam. 13. to 23. Also a City, Ezek. 47. 19. Also the Wife of Er, Gen. 28. 6.

Mame I is spoken, 1. Of unreasonable creatures, Jam, 3. 7.

2. Of men that are possessed with the Devil, Mar. 5. 4.

3. Of the tongue, Jam. 3. 8.

Hath been tamed, Jam. 3. 7. Saudigar, to tame, may (as ordinarily it dott) fignife citeware, to take off from wildness, and so to make tame and familiar, to bring to hand; and that may be very appliable both to breia & merera, Beafts and Birds which are by men thus tamed, and made ferviceable to us. But because this is not so commonly practised in Serpents and Fishes, and yet these are here named indifferenty with the former, it is more reasonable that another notion of the word should here be pitched on, which may indifferently be appliable to all the kindes here mentioned, and that is the notion of the fuoduing, massering setting power of them, that they shall not be able to offend or burt. And then this will be of a larger extent, belong to all hurtful Creatures, which by horns, or teeth, or heels, or by their poysonous Nature are able to burt us; and to all the several wayes and inventions that men have to avoid and reftrain these by taking them, depriving them of their weapons of offence, their stings, their teeth, or when they have bitten or possoned any man, by cutheir teeth, or when they have otten or possone any than, by carring that wound, overcoming that posson. And this last of posson, if it be not primarily here meant, is certainly to be taken in, as may be guesled by the Antapodosis, or second part of the similar tude, vers. 8. where the tongue that no man can subdue or restrain, is said to be full of deadly, mortiferous poyson, whereas the poylon of other things is conquerable, curable. Dr. Ham. Annor. e.

Mammu3] consumed, or a fire. An Idol worshipped by the Jews, Ezck. 8. 14. which is (as Jerome faith ) Adonis; and Adonis is generally interpreted the Sun, from the Hebrew Adon, fignifying Dominus, for he is the Lord or Prince of the Planets : our June was by the Hebrews called Tammuz. Concerning this Adonis. whom the Ancients called Ofiris, there are two things remarkable the lofs, and finding of him again; as there was great lamentation at his lofs, fo there was great joy at his finding. By this lofs, is to be understood, the departure of the Sun; by his finding, his return. Now he seemeth to depart twice in the

1. When he is in the Tropick of Cancer.

2. When he is in the Tropick of Capricorn.

Answerable unto these two departures, there are two returns fucceding; which are as it were the findings, or new appearings of the Sun. Hence the Adonia were celebrated by the Jews, in the Month of June, when the Sun was furthest Northward.

Of this, Exekiel is thought to have spoken, chap. 8.14. Some Jews fay their Tammuz was an Idol, whose eves they filled with lead, which being molten by the means of fire put under it, the image it self seemed to weep. Goodwyn, Moses, and Aaron, p. 185, 186.

Manhumeth] Consolation. The Father of Serajah, Jer. 40.8.
Manner | One that dresseth and sitteth Hides, for Boots, Shooes, &c. Such a one was Simon, with whom Peter lodged,

Mapettry Clothes wrought with Pictures of divers colours, used for Coverlets, Prov. 7.16. & 31.22.

Taphath A distilling from the head, I King. 4. 11. The Daughter of Solomon.

Happush] An Apple, a swelling in the body; or, a tying. A City, John 12.17. & 15.34. & 16.3. The Son of Hibron, 1 Chr. 2.43.

Earah] A bear, a wretch, or banished man. A mansion, Numb.

Maralah] The fearching out of flander, or the fearching out of firength, or the Turtle bird of flander, or ftrength. A City, Jofh.

Harea Howling, doing evil; or, the chamber of guiltful dealing, or the chamber of a companion; Syr. chance, or earthly, or lef-

ing, of the channer of a companion, Systemate, of cartery, or offer. The Son of Micach, i Chr. 8-35.

"Harres] A kind of Grain in the Eaft-Countreys, (6 like to Wheat (whiles it is in the blade) as hardly the one can be different from the other, being also a very hurt-

ful thing.

'2. The Children of this world, but especially Hypocrites. Marth. 13.38. The Tares are the Children of the micked

3. All offenders in manners and doctrine, being so coloured and disguised, as hardly can virtues be known from vices, and errors from truth, Matth. 13.25. And sowed tares among the

'False doctrine when it is difguised, is fitly signified by Tares,
both because it is the root and seed of the wicked men: Also, for that it doth befor the mind, as Tares (being taken in drink or bread) do make giddy the brain.

Tares, Zicdvia, orni (dariov, faith Varinus, quia amat triticum, illud ut umbra corpus sequitur, imitatur, & simul arescit, ac si effet de tritici genere; i.c. because it loveth the Wheat, and imitates it as the shadow imitateth the body, and groweth no with it, as if or, Christ may be said but to taste of death, because he continued it were of the same kind with the wheat. Mat. 13. 25, 26, 27, 29, but a short time under the power thereof, it being impossible that 30, 36, 38, 40. It should not be translated tares, or fiches, but evil sed.

It is that which we call blasted Corn, or the deaf ears, which grow up with the good Corn, which cannot be discerned from it until the Harvest, and then it proveth naught; for fitches and tares may prefently be differented and pulled up. His enemy came and found tarts, v. 15. i. e. corrupted that feed which feemed to be good feed. Light Crit. Sac. in the word Zi Langet A defensive weapon to keep off the blows of an ene-

my, 1 Sam. 17. 6. 1 Chr. 14. 8.

It fignifies a Gorget, which is that piece of the Armour that

defended the neck, 1 Sam. 17. 6. marg.

"Eargets of ftrong men.] The whole compleat Armour of God as it is described and set forth. Eph. 6. Cant. 4.4. All the Targets of the strong men. See Buckler.

Harpelaities | Toieves diligent and painful; Syr. and Heb. the Hillof wonder, the keeper of decay, or the leaf of labour. A peo Ple, Ezr. 4.9.

Aarry Is put, 1. for, Tolodge, Gen. 19. 2.

To abide with, and remain, Gen. 27. 44.

3. To delay, Gen 45. 9. 4. To flay and continue, Exod. 12. 39. &. 24. 14.

5. To forflow, Judg. 5. 28.
6. To dwell, and have fellowship, Psal. 101. 7.

7. To guard, 1 Sam. 30. 24. It is put for, To establish, Psal. 101. 7. Mar. To be still, 1 Sam.

14. 9. marg.

Earthig One of the seven Princes of Persia, Est. 1. 14.

Barthig One of the seven Princes of Persia, Est. 1. 14. Harihith] The Ocean, or main Sea, Plal. 48.9. Brake th

Ships of Tarfhish. "Tarshish was the name of the Son of Javan, the Son of Ja-\* phet, the Son of Noah, Gen 10. 4. Of whom Tarsus a City of Cicilia in Syria, had the name, Gen. 21. 24. From whence they went by Sipping into far Countries, Africa, Judea, Ophir. ்கு. 1 King. 22. 48. & 10. 22. Hereupon that Sea was cal. "led Tarshish, and generally the name is applyed to every · Ocean.

It fignifieth a beholding of the fword, a fearching out of Mar-ble, the Turtle bird of the fword, a Jasper stone; or, the

Marfus] winged. A City in Cilicia, where Paul was born, Act. 29. 31. Martah ] Chained together, or fhat up. An Idol, 2 King.

Hartan | Searching out, or beholding a gift, the gift of the Turtle bird, or the law of them, 2 King. 18. 17. Ifa. 20. 1. One

fent against Hezekiah. Hask Exod. 5. 13. Heb. word, or thing; which in this

\*\*Case was their appointed task. Aprilon.

\*\*Task-mafter ] Exactour, properly and generally such as exact or require either Money, 2 King. 23. 35. or any debt, Deut. 15.2. or otherwise do oppose any, Isa. 53. 7.

Mask maffers ] Exod. 1. 11. Heb. Princes of tasks, or of tributes; that is, Commissaries to exact of Israel tasks, and servile works, as the Greek translateth, Masters over works; the Chal. called them, Rulers evil doers. Aynfiv.

Masks ] Daily tasks, Exod. 5. 13. Heb. a matter of a day in bis day, marg.

Matte ] Job 6. 30, Heb. Palate, marg. as which discerneth of taffes.

"Mo taffe] to take some slender tryal of meats or drinks, how good they be, before we receive them into our bodies, Job 435. 5.Mat.27. 34.

2. Slightly to know and believe generally the doctrine, and promise of Christ, as a man that tasteth of a cup, and drinks 'not; or as a Cook, who taffeth the meat, and eateth it not: Or · lastly, as a fick man, who doth taste meat, which he doth pirk \*back, or cast up again, Heb. 6.4, 5. For it is impossible that

\*they which were once inlightned, and have tasted of the Heavenly e gijt.

3. To take experience of a thing, having indeed tryed it. Plal. 34. 9. Taste and see how good the Lord is. 1 Pet. 2. 3. It fignifies that joy which they have which earneftly imbrace Christ, out of knowledge of him.

4. To eat a little, 1 Sam. 14.24, 29, 43. Luk.14.34.

5. To relish, 2 Sam, 19.35. 6. To drink, Dan. 5. 2.

7. To die, Heb. 2. 9.

To take 12. y. That he light feeling of heavenly blifs, Heb. 6, 5, Heb. 2. 9. That he should tafte death for every man, that is, die, Mat. 6. 28. Mark. 9. 1. Luk. 9. 27. or it may be understood of Christs dying without seeing corruption, Plal. 16. 10. Act. 2. 17. & 13. 35.

he bould be bolden of it, Act. 2. 24. Annot.

'Mo taffe Death] To die, or to feel death, Mat. 16. 28.

There be some bree total sould not take of death.

All of take of death.

All of take of death. understand not, or concern them not, 1 Tim. 5. 13. To be fuch is proper unto fools, Eccl. 5. 3. & 10. 14. and Infidels,

Anai Rewarding Governour on this fide the River, Ezr. 5.3. Mabern] A place where men meet, to talk, be merry, and refresh themselves with wine. There stood three such about a days journey from Rome, Act. 28. 15.

Maught | Judg. 8.16. Heb. made to know, marg. Haunt To be a by-word in every bodies mouth, and a laughing flock, Jer. 24. 9. Ezek. 5. 15. Hab. 2. 6.

Motar To lay on a certain rate or fum of money, Exod. 21.30.2 King. 23. 35.

It is put for to value, or efteem worthy of, Job 28. 16, 17. and

milies and estates. It fignifies the numbring of the people, or declaring how many, or what kind of people they are. Each man was sent for to make known what and how much they had, and whence his estate came to him. They were to tell what they were worth. This Errolling was, that all the differences of patrimony, dignity, age, craft, office, might be recorded, Dr. Ham. Annot. b.

Mares Araiser of taxes, Dan. 11. 20. Heb. One that causes an exactor to pass over. An exactor of tributes and texations.

'Mo teach] To cause to learn; which God doth effectually, by inlightening the heart unto knowledge and faith of the Word; and men instrumentally, by interpreting the Word, and by lively voice familiarly propounding instructions to the outward ear, Jer. 31. 34. They shall be all taught of God, Psal. 119. 26. Teach me thy Statutes, Act. 20. 21. Mat. 28.9. Go teach all Nations.

Teaching is by publick and private persons; by words, works, figues, and creatures, &c. Gal. 6.6. Even by afflicti-

Note. Teaching hath in it Interpretation, Doctrine and Ap-plication. See Luk. 4. 18. Act. 8. 32, 33. Pfal. 94. 12. Gods Law teacheth both chearfully to bear the Cross, and how to profit by them to amendment, as also from whom they come, to what end, and for what cause.

To teach is performed four ways. I. By precept, Pfal. 110.21.

II. By example, Prov. 24. 32.

II. By example, Prov. 24, 32.
III. By experience, Gen. 37, 27.
IV. By fuffering, Heb. 5. 8. Judg. 8. 16.
In respect of all these, Christ is the most perfect Teacher.
1. Concerning Precept, Mar. 4, 34. He expounds every Parable privately.
2. By Example, Joh. 13. 15.

3. By Experience, he taught them practice. 1. In increasing in knowledge, Matt. 17.13.

2. In casting out Spirits, Mat. 10. 1.

4. By his fuffering; and,

1. As he suffered by reproof, so he taught by reproof, Mar. 15. 16. & 16. 12. in their ignorance of the Leaven: And vers. 23. he reproved Peter for his counsel: And Mark. 10. 14. for keeping Children from him: And thus they learned by reprehension. So Prov. 17. 16. Sharp words to the wife are better ben whips to the fool.

He taught also by Stripes, when it was needful, Joh. 2. 15, 16. when they made the House of God, Dens for thieves.

It fignifieth sometimes, really to effect that which is taught.

In which respect it is proper only to God. Thus he is faid, to teach us the good ways wherein we ought to malk, I King. 8. 36. 2 Chron. 6, 27, Pal. 25, 45, 1[a. 2, 3, Mic. 4, 2, Thus it is to be understood, 2 Sam. 22, 25, Pal. 18, 25, & 144, 1, This is the teaching of the Holy Ghoft, Joh. 14, 26, 1, Joh. 2, 27, Hence the faithful are said to be taught of God, 1 sa. 54, 13, Jer. 31. 34. Joh. 6. 45. 1 Theff. 4. 9. i. 2. are really made such as they are taught to be.

hey are taugnt to be.

2. It fignifieth, To accustome unto, Jer. 9. 5, 14, 20.
3. To admonth, Jerem. 32. 33. Mark 8. 31. & 9. 31.

Cccc 2

4. To counsel and advise, Rev. 2. 14. Job 8. 10.

T

To suggest, and inspire. Luk. 12, 12, Matt. 10, 10,20. 6. To give notice, and fignifie. Thus the wicked are faid to teach with their fingers, Prov. 6. 13.
7. To prove and demonstrate, Hab. 2. 19.

8. To whet, or sharpen, Deut. 6. 7. marg.

Egeth Prov. 16. 23. Hebt. make wise, marg.

Leath Prov. 16. 23. Hebt. make wise, marg.

Leather A publick Minister, which by wholsome do
chrine instructeth the Church bearing down errors. Eph. 4. 11. · He gave some to be Teachers.

Such as by private instruction help others to know the things of God Tit. 2. 3. Teachers of honess things. Thus Parents, and Masters, and common Christians are Teachers: the former by publick, the latter by private authority.

Meachers Isa. 43. 27. Hebr. Interpreters, marg. Teaching in thy Synagogues, Mat. 9.35. It was the manner among the Tews for divers men to contribute their Talents, to the exposition of the Lesson that was read. This ordinarily belonged to the fons of the Prophets, who were brought up in learning the Law, and at thirty years old might be made Doctors (at which time, being then of Doctors standing (faith Irenaus) Christ began to preach, and not before; and proportionably Presbyters were not made in the Antient Church till that age) and continued in that notion, or the other of Scribes, till they obtained the Spirit of Prophefie at Gods hands, till which time they did ordinarily expound Scriptures, though not by revelation. Answerable to which, was that custome or practise among Christians mentioned 1 Cor. 14. 29. And thus might Christ, without prerension to any extraordinary power or authority, expound in their Synagogues, which being the Dostors work, is here called teaching, and differs (in the Christian use of the word in the New Furthermore of the wind in the same of the wind in the wind in the same of the wind in the with Mark 16. 15.) gathering of Disciples, in other places. All these being the publishing somewhat to whom 'twas news (as here the Golpel of the Kingdom, i. e. the doctrine of Christianity) the other Aidioxesy, instructing Congregations that already prof. s'd that doctrine, which is therefore only by the Doctor farther explained to them. Dr. Ham. Annot. l.

Mear] To rent afunder, or pull in pieces, Hol. 13. 8. Deut.

It is put for, To punish, Judg. 8. 7.

2. To destroy, Psal. 7. 2. & 50. 22. Jeremiah. 15. 3. Amos 1. 11.

3. To vex and afflict, Plal. 35. 15. To thresh, Judg. 8.7. marg. "Meat] A water issuing out of the eye, from the moysteness of the brain, as witness of some inward grief. Plalm 6.6. I water my couch with tears. And 42.3. My tears · cre, do-,

'2. Sorrow and afflictions, the cause of tears, Rev. 21. 4. A" tears shall be miped from their eyes. Pfal. 126. 5. If ye sow in tears, coc.

Hears | See Weep.

Hi teareth bim, Mar. 9. 18. phores, which fignifies to break or rend, Mat. 7. 6. & 9. 17. Mar. 2. 22. Luk. 5. 37. (and to break out, Gal. 4. 27. i. e. to speak) fignifies also to beat or throw down, upon or against the ground, which Tertullian rendreth by everters, to throw down, Matt. 7. 6, (though the context in that place feems not to own it, the treading under foot, going before, not following it.) Thus is περοτρόρης ν ο ποταμός, the river being funded. fwelled into a torrent, beats upon the house, Luk. 6. 49. and upon it follows in the next words, presently it felt. In stead of it in the parallel place, St. Matthew reads αροσέπεσεν, & αροσέπο Δαν, fell upon, Matth: 7. 25, 27. Thus doth Helychius render the word ρήξαι, not only διελείν to divide or break in pieces, but naraßader alfo, to throw down. Thus in this place the Syr. and the Old Latin took it; and so the Heb. Cor, that is by the Septuagint rendred pnyvous, is navaβαλλειν alfo, Job 12. 14. Ezek. 26. 4, 12. and κατας (έφω. and xa ra and e, to subvert and cast down; and so WDJ, xaraβάλλω, Ezek. 29. 5. & 31. 12. and εδωρίζω, to lay on the ground or dah against the ground, Ezek. 31. 12. and σφάλλω on γns, to throw on the ground, Amos 5.6. is ρηγυμμ, Ita. 33.2, 3. and ράσω, Jeremiah 13. 33. & 39. Dr. Hammond Annor. A.

"Hears] Calamity and forrow, the cause of tears. As Is.
"25.8. Rev. 21.4. And God will wise away all tears.
"Ho wipe off all tears off all faces] To remove all in-

ward heaviness, and outward calamities which causeth tears, " Ifa. 24. 8. This to be fulfilled in the restitution of the Tems to the Kingdom of Chrift, when Turks and Popifi rout being
 rooted out and subdued, there should be no power and tyrant to oppreis the truth of the Gospel, and the professors of it, as it was wont to be under Autichrift and the Turk. See Rev. 21.4.

Their former perfecut ion which lay so heavy upon them before, and caused them to shed so many tears, shall cease. Isa. 54. 14, 14. The like phrase is in Chap. 7, 17. whereof the meaning is, That God shall give them so much joy, that they shall for-get all their troubles, and shall have no cause to grieve ever after. Joh. 16. 20. 22. Annot.

T

Mears | Heb. 12. 17. Though he lought it carefully with tears. All tears are not acceptable to God. There be lama, compassionis such as Christs were when he wept over ferusalem lacbryma, devotionis, such as the Jews tears were, that wept because the second Temple was not so glorious as the first, Ezra 3. 12. lachymæ desperationis, such are tears of the damned in hell, lachymæ simulationis, as Jer-41. 6. lachrymæ rancoris & indignationis, such were the tears of Esau, he wept more upon stomach, being vexed in his mind, that he should be thus defrauded by his brother, than for any grief for fin, more for the loss, than the fault. It feems he never wept because he had displeased God in selling away his birth-right, but because he saw into what misery he had plunged himself. Jones.

Meats | To lament the teats, Ifa. 32. 12. is, To be grieved for the loss of plenty and prosperity, formerly enjoyed.

To bruife the teats of Virginity, Ezek. 23.3, 21. is, To commit spiritual whoredome in the worshipping of Idols. See

Mebah A cook. Gen. 22. 24. The Son of Nahor.

Hebaliah] The Baptism of the Lord; or, goodness to the Lord bimelf, 1 Chr. 25. 11.

Teheth | Good, or ecodness. A month. Est. 2. 16. It began the eleventh of our December, and it was the beginning of Winter. It is supposed to have his notation from nato. Tebab, a Fallow deer, or a Doe; because in this month Does (especially if they be barren) are most seasonable for meat-

Tedious To be wearifom to the hearer by unnecessary talk, not concerning the matter, Act. 24. 4.

Teeth | are those white bones within the gumm, Prov. 10.26. It is put, 1. For the mouth, Num. 11. 23.
2. The power, wrath, and fury of the wicked, Psal. 2. 7. &

58. 6. Joel 3. 6.

3. The flanders and false accusations of the wicked, Psal. 57. 4. Prov. 30. 14.

To bite with the teeth, is, To devour, Mic. 3 v. 5.
To break the teeth, is, To take away the power and means of hurt, Pial. 3. 5. & 58.62. To affiict, Lam. 3. 16. Broken tooth. Vain confidence, Prov. 25. 19.

Cleanness of teeth, is understood of great famine, Amos

Meeth Thy teeth are like a flock of sheet that are even shorn, which came up from the mashing, Cant. 4. 2. & 6. 6. Those that chew and prepare the heavenly food for thy soul, are both of gracious fimplicity, and of tweet accordance one with another; having all one heart and one tongue, being fanctified and purged from their uncleanness. Hall.

The teeth of the Church are cut of equal height, not one longer than another, which would both be unfeemly, and an hinlonger than another, which would both be innecting, and an innection derance to the well eating and chewing of her sprittal food, and they are white and citan as masked sheep, which seemeth to respect (besides comelines) the purity of the sprittal mean wherewith she is fed, see Gen. 49. 12. These teeth of the Church which chiefly ferve to eat with, may here mean her courage and ftrength against her enemies, as Numb. 24.8. or rather her judging, discerning, esteeming and applying of the Word of God, and seals of his Covenant, for the comfort and nourishing of her soul, so chewing the cud, and seeding by faith upon the promites of God, which are often made under the fimilitude of eating and drinking, as in Pfal. 22. 26. Prov. 9. 5. Ifa. 65. 13. Joh. 6. 41, 50. Some referring this to perfons, understand by the teeth the Ministers of the Word, that break and as it were chew the bread of life unto and for the people. So the chaldee expoundeth these teeth, to be the Priests and Levites, that did offer and eat the facrifices in Ifrael.

These teeth are deciphered of the Pastors and Teachers of the Church, which should be qualified with all the excel-lent properties both of good teeth and of good flocks of sheep, as they are here described; They must prepare and divide the Word aright, as teeth do the food for the stomach, that so the deep and harder things of Religion may be received the better, and more easily swallowed, and digested. They must be as Nurses to feed and cherish the weak ones, Isa. 28. 9. r Theilalonians 2. 7. fo must they protest and save them who are not able to save themselves. Their teeth must be like flocks of sheep, not the teeth of Lyons and mad-Dogs, to deVour and infect one another, Gal. 5. 15. They must be even the cause of it, which is my excessive love to him, that so I found be an order in them, and they should be un- may be reconciled to him. Arnot. loaded and divefted of all temporal cares and incumbrances. They should do the work of the Lord with one heart, and with one shoulder, not shouldring or justling one another for places and preferments, but honouring one another; And a good and faithful Minister should be as white and innocent in his reproofs, as those that newly come up from wa hing, and are purged not only from all filthiness and pollution, but from all bloudthirstines and ferocity. Annot.

Tognash with the teeth. By this phrase is understood :

1. The rage and fury of the wicked, Act. 7. 54. 2. The pain that men are in this life, Mar. 9. 18.

3. The eternal torment in hell, Matth. 8. 12. & 13. 42,50. &

22. 13. & 24.51. & 25. 30.

Teth fet on edg, fignifieth, Punishment, Jer. 31. 29, 30.

Teth white with milk, fignifieth, Abundance and prosperity,

Gen. 49. 12. Tebaphnities A motion, or moved. A City, Ezek. 20. 18. Echinnah] A beseching, merciful praser, or very thankful, or favour. 1 Chron. 4. 12. The son of Estion.

'As a Teil tree, or an Dat That as thefe trees which · lose their leaf and beauty in Winter, yet keeping their subflance in the root, do flourish again in the Spring, when the Sun draweth out the sap into the branches: so should that peo-' ple of Judah be, though spoyled of their honour and glory, being carried Captive into Babylon, yet in the holy feed, a fubfance should remain, the elect reserved, when the reprobates were fallen like leaves from a tree in the Autumn. Ifa. 6. 3. As a Teile, and as an Oak, shall the ho-· Ly feed be.

Mekel Dan. 5. 25. Thou art weighed in the ballances. Ib.27. 14. 2. Amos 1. 1. the inhabitant is called a Tekoite, 1 Chr. 11. 28.

Telabib] A heap of new grain. A place where the Jews were kept Prisoners, Ezek. 3. 15.

Melan A movstening, or greenness. 1 Chr. 7.25. The Fa-

ther of Taban.

Felaim I Sam. 15. 4. The fields of Telaim, or the Countrey adjoyning to the City Telain, fituate in the Tribe of fudah, cal-

led, alio Telem, John 15 24. Annot.

Telsflär] I.a. 37. 12. A place (as it's thought) of great firength, fituate on an Island in the midst of the River Exphrates, which some would have to be called, as if it were Fell-Abur, that is, a bink, set to keep out the Assistance Some suppose it to be the same with Elassar, Genesis 14. 1. Annot.

Melem A lamb, or the dew of them. A City, Josh. 15.24. A Porter, Ezr. 10. 24.

Melbaretha, or Melsharfal Abeaping up of diafness; or, a banging up of the plough. A place, Ezra 2. 59. Neh.

Hell To give notice, Gen. 12. 18. & 21. 26. To shew, Genefis 22. 2. To reveal, Genefis 24. 23. Teach, Exod. 10.
2. Deuteronomy 17. 11. To confects, Joffa. 7. 19. To oring tydings 1 Sam. 27. 11. To publifa, 2 Sam. 1. 20. To complain to, Pfal. 50. 12. To fet forth, Pfalm 26. 7. Expound, Ezek. 24. 19. Daniel 2.36. To know, Joh. 3. 9. To preach, Gal. 4. 16. To number, Gen 15. 5. Pfal. 22. 17. & 48. 12. To

take notice of, Pfal. 56. 8. Tell] Tell me where thou feedeft, Cant. 1. 7. or, Shew, declare unto me; a request which the Church maketh unto Christ for instruction in the administration of his Kingdome here on earth; that as he had formerly made her partaker of his heavenly calling, so he would direct her further into the place where, and manner how he feedeth his flock in his publick Affembly the Church, (whereunto the Lord addeth daily such as shall be faved, Act. 2. 47.) that there she may be under his government, enjoy his Ordinances, increase in knowledg, faith and all other graces; may be strengthened against temptations and afflictions. See Plal 105. 4. Deut. 12. 5. Applie.

The Church finding her own weaknefs, gets her felf to Christ

for ftrength and direction. Sense of our own insufficiency should not deter us from Christ, but rather incite us to seek him more diligently, who is able to teach and make perfect.

A prayer of the faithful dispersed throughout the ten Tribes, and commanded by Jeroboam, to go no more to worship at Jerusalem, but to go to Dan and Bethel, desiring to know whither to refort to and Christ feeding his sheep that hear his voice. Catton.

Tell him that I am fick of love, Cant. 5. 8. Be fure ye tell him : be fure ye present my languishing condition to him, and

E

Helmelab] A bea? of falt, or the doubtfulness of falt. A place,

Ezr. 2.59.

¶Cema] A marvelling at perfection 3 or, the South wind. I hma-Son, Gen. 25. 15. A Country, Job 6. 19. Temsn | South, perfect. The fon of Eliphaz, Gen. 36. 11, 42-

Alfo a City in Edom, Gen. 49. 7.

Memani Moyst, persett, or the South. A Country, Gen. 36.

34. The inhabitants called Timanites, Job 12.11.

Temeni \ South, perfect. The fon of Albur by Naarab, 1 Chr. 4.6. Memper | To mix together, Ezod. 29. 2. & 30. 35. Ezek.

It is put for, To order and proportion, 1 Cor. 12.24.

It fignifieth. To falt, Exod. 30. 35. marg.

Hemperance is a vertue, teaching us to moderate our appetite in the use of pleasures, gifts, and creatures of God, hat we may be the better fitted for Christian duties, and our particular calling. It ought to be carefully followed after by all, 2 Pet. 1. 6. 1 Cor. 9. 25. especially by magistrates, Acts 24. 25. and Ministers, Tit. 1. 8. It is a fruit of the Spirit, Gal. 5. 23.

For the better practifing of this vertue; we must,

1. Use moderation in meat and drink; i. e. to eat and drink with abstinence; which is to take less (and not more) then nature defires, for thereby we are the more fitted for Gods fervice, and such a measure only God doth allow.

2. We must moderate the appetite, in apparel, which is done when it is according to our fex, fashion of our Country, and

our ability.

3. We must use moderation in getting goods; which is to be contented with food and rayment for our felves and families, I Tim. 6.8. The King himfelf must not multiply his gold, though he hath more need of it than any private man, Deut.

4. We must use moderation in spending our goods, not in prodigality, and wasting, especially when the family lacketh at

home. Perkins 2 vol. p. 340. I col. 6.

Memperate ] equealis, Tic. 1. 8. The Papilts to maintain their error of a fingle life, translate this wo d continentem, but the word is more general than fo; it properly fignifieth one that hath any thing in his power, is Lord over himself, and his lusts, affections, appetite, who enjoyeth these, and is no theirs; who keepeth the command of these, and they have not him at command; requiring that the Minister should be a man that can curb and bridle himself in his will to overmaster it in his affections of defire, revenge, mirth, forrow, &c. to moderate them, that they exceed not the mean and due measure; in his appetite, of meat, drink, fleep, recreation, that it benot inordinate; yea in all his parts, his hands, his eyes, his tongue, or to order himfelf, as that no unlearly kind of gesture, fafinion, word, or dealing proceed from him which may difgrace his calling; but to carry himself in such a temper as becometh holiness. For even the word hath affinity with that which we call a right temperament or constitution, whether of humors in the body, or affections in the foul; which is, when none is predominant, but one of them is equally mixed and qualified by another, as strong wine is tempered and allayed with water; and implyeth that the Minister by reason, wisdom, and religion especially, must either allay, or break off the headiness and violence of those troublesome lusts and affections which may other wife molefthim, and exceedingly prejudice him in the works of his Calling. Taylor.

Memperate Tit. 2.2. or discret, moderate. This word principally intendeth a moderation of all fleshly concupifeences, and defires, and also extendeth it self to all the parts of the life; requiring that all the affections, speeches, and actions be carried level, not according to the ftrength of will or passion, but according to the rule of prudence, both in forbearing that which is evil and unseemly, and in choosing and practising that which is good and decent. Idem.

Tempett ) A vehement wind, or ftorm of rain or hail , Ifa.

28.2. Jonah 1. 4, 12. Mat. 8. 24. Act. 27. 18, 20.

It is put for the heavy judgments of God, both upon the godly for their tryal, Job 9. 17. and upon the wicked for their deftruction, Pial. 11. 6. & 55. 8. & 83. 15.

Mempeffuous] Came out as a whirlwind. Hab. 3. 14. Comp.

the text with the marg.

It (hall be very temp fixous, Pfal. 50. 3. or a form shall be moved vehemently, a tempest raised, which maketh fire the more fierce and forcible. And these things fignifie Christs judgments against hypocritical carnal Worshippers. See Mal. 3. 1, 2, 3. Matth. 3.

It's applyed unto the Sea, Jonah 1. 11, 13. Winde, Act. 27. I4v

Memple A house built for Divine worship, such was the Temple of ferufalem. It was divided in three parts. The Court of the Priefts, and Gods Court. In respect of these three Courts Feremy thrice repeats the words, The Temple of the Lord, Jer. 7. 4. Within the Holyest of all stood the Ark, 1 King. 8. 9. In it the Lord did shew himself in his glory to the Priest, once in the year. It was called senuarisheov, because it was necessary for him to go in there to consult with the Lord for the People.

When the Priest entred into the Holyest, he carryed with him blood, incenfe, and fmoak; he darkened the Holyeft of all with the fmoak, for no man shall see the Lord and live, Exod.

33. 20.

It differed from our Temples, which are but loci ut loci but it was locus ut fic; i.e. in such a respect; it was a place, for it was a mean of Gods worship, a part of their Ceremonial worship, and a type of the body of Chrift, Joh. 2. 19. Therefore they were bound to fet their faces towards it when they prayed; our Temples are only loci ut loci, only a place, they are not a part of the worship of God, nor types of the body of Christ, nor are we bound in prayer to fer our faces towards them; they are called places of prayer, only because the Saints meet there, and if the meeting of the Saints were not in them, they were but like other common places; the Temple of Jerusalem fanctified the meeting of the Saints, but the meeting of the Saints (anctifies our Temples they might not buy or fell in the Temple of Jerusalem, because it was the House of prayer; the moral reason obliges us now, no man may buy nor fell in our Temples, because they are the Houics of prayer. Meims Christ. Sym. p. 102. & 110.

It is put for the body of Christ, Joh. 2.19. because in it, as in a

Temple, the Godhead dwells bodily, Col. 2. 9. and because it

was fignified by the Temple of Ferufalem.

2. It is put for Heaven, the place of happiness, Rev. 7. Id.

3. For the Tabernacle, 1 Sam. 1. 9. & 3. 3. 2 Sam. 22. 7. Pial. 18. 7.

4. For the Church both distributively considered in the particular members thereof. 1 Cor. 6. 19. and collectively, in respect of the whole, Eph. 2, 21. 1 Cor. . 16. Rev. 11. 1.

Ecomple Captains of the Temples, Luk. 22. 52. The Captains of a band or bands of Roman Souldiers, fet at the Porches of the Temple, to guard and keep peace, that there might be no fedition raised in the city at the assembling of the Jews at the Temple, See Act, 4.1.8 5. 24. Dr. Hamm. Annot. f. The House, 1 Chr. 6. 10 marg.

"Hemple The worship of God, freed from Legal or Mosaical rites, and all humane inventions, Rev. 21. 22. No Temple

Fair Temples are commendations of Cities; but in Heaven there shall need none: For there shall be no ritual Worship there, but purely Spiritual, Joh. 4. 23. Temples are to lift up mens mindes to God; there needeth none where they see God. The earthly Ferula'em had a Temple, and visible signs of Gods presence in it; the heavenly needeth not; God will shew himself there for ever. If it be understood of the last Church on Earth, then it fignifieth, that the worship of God shall be more pure and spiritual, and like to the heavenly, then ever before. An-

2. The Holy of Holyes, or most Holy place, where the Mercy - Seat and Cherubins and the Ark kept in the time of the Law, as a figure and figu of Gods prefence, Rev. 15.5. And afterward in verf. 8. the Temies is faid to be filled with smoak, to signific a manifest token of Gods presence, such as was in the Tabernacke, Exod. 40. ° 34, 35.

3. Heavenly Kingdom of glory, Rev. 11. 19. And the Temfle of God was open in Heaven

Aemple of Jools ] An house erected for the service of

'Idols, I Cor. 8.10. Sit at table in the Idols Temple.
'Hemples That part of the head, called the Temples, \* Cant. 4. 3. & 6. 6. Temples of the head are they by which the whole body watcheth or refleth. The are such therefore as 'watch over the body and for it. Cotten. See like a piece of a

That part of thy countenance which thou wilt have leen (though dimly and sparingly) is full of holy modesty and bashfulnes. Hall.

Mempozal] 2 Cor. 4. 18. that which dureth but a while, as the Original meoreases is rendred, Mat. 13. 21. endareth but a time. Mar.s.17.

"Mo Hempt To make proof of a thing by question, or otherwise, for knowledge sake; for that is the end of tempration, to gain knowledge thereby.

2. To make tryal and proof of our faith, patience, and love towards Ged, Gen, 22. 1. God tempted Abraham. This temp-

tation is commonly by prosperity or a affliction: and the end of it is to make it known to our felves what is in us, either good or bad, Deut. 8.2. Tempting thee, that he might bree what is in thy heart; that is, make it known to thy felf for the all-feeing God cannot be ignorant what is in us. Thus God is faid to tempt.

'3. To fift us by subtile suggestions, that all grace may be shaken out of our hearts, and nothing left but the Bran or Chast of corruption, 1 Thes. 3. 5. Lest the tempter had tempted you in any fort. Thus Satan tempteth, not to try, but to destroy.

'4. To intice and move one to fin, Jam. 1. 14. And every man is tempted when he is drawn a fide of his own concuprascence. Thus lust tempteth; but God tempteth not thus, Gal. 6. 1,

'5. To make tryal of Gods power and justice, whether he can and will help or hurt. Exod. 17. 2. Wherefore do ye tempt the Lord? Thus men tempt God through diffruft.

6. To forfake the ordinary means of our good, prefuming too much upon Gods help, Mat.4.7. Thou shalt not tempt the Lord thy God. Thus men tempt God by curiofity and prefumption, to try whether God will use any way to succour them, other then is appointed: When men will not believe that God can help them without a miracle, Ifa. 7. 12. Deut. 6. 16. Luk.

'7. To feek matter and occasion against other men, for which to reprehend and accuse them, Mat. 16. 1. Then came the Pharifees to tempt him. Thus man tempteth man, by captious and by fubtle questions.

Note: Tempting by the Original word in the Hebrew fignifies lifting up as for a fign, or affaying of something, as God rempteth men, when he requireth ome great or high experi-ment of their faith, love, and obedience, as Gen. 22. I. Exod. 15.26. Deut. 8. 2. & 13.3. And the end of Gods temptation. is always to do us good in the end, Deut. 18. 16. 1 Cor. 10.13. Whereas the temptation of Satan, Mat, 4. 1, 4. and of our own ing of us to fin.

It's spoken, 1. Of God tempting Man, Gen. 22. s. 2. Of man tempting God, Exod. 17. 2. Mal. 3. 15. Chrift;

Mat 22.18. Mar. 12, 15. the holy Ghoft, Act. 5.9. 3. of Satans tempting man, 1 Cor.7.5. and Jelus Christ, Mat. 4.

4. Of our own flesh, Jam. 1.13. Tempt | Thou shall not tempt the Lord thy God, Mat. 4. 7. The phrase of tempting God, signifies not too much, but too little confidence, a diffidence, and incredulity. Thus the Ifraelites tempting of God in Exodus and Deut. is generally doubting of Gods care. and providence, and power, and wisdom, of which they had had so many arguments, assurances, and promises from him. See Numb. 14. 9, 11, 12. P[al. 78. 18,19,20,21,42, 43, 44, 57. So I[a. 7. When Abaz faith, he will not tempt the Lord, the words fignifie, that he needeth no farther arguments to afcertain him of the truth of what was there promifed. Where yet Ahaz feems to have spoken ironically, he will ask no more figns, believing the thing impossible, and is therefore reprehended by the Project for incredulity and wearying of God, and making it necessary for him to give a  $f_{ER}$ , vers. 13. 14. And thus clearly the phrase is used in this place, where the Devil perswading Christ by casting himself down from the battlement, to make tryal whether God would deal with him as a Son, i.e. preferve him, or no; Christ that needeth no such evidences of his being the son of God, Mat. 3. 17. replyes, that this is that tempting of God, which is forbidden, Deut. 6. 16. See Mat, 16. 1, 4, 5. Luk. 11.16. Sometime this phrase is used in a notion a little different from this, not in relation to any promises of God, but of any other part of his Will revealed, and notes any act of infidelity, any contrariety to the revealed Will of God, whether in point of Dictrine, as Act. 15. 10. or Practice, 1 Cor. 10. 9. Mal. 2. 15. compared with 2. 17. So Act. 5. 9. Dr Hammond.

"Memptation L. Probation, tryal or proof of any thing or perfon, to get the true knowledge of it, for knowledge is the end of Temptation.

1. 2. 14. Count it exceeding joy when ye fall into fundry temptations. This is temptation of probation, ferving to manifest what is in us, unto our felves and others.

'2. Inward fuggestions of Satan, or outward prosperity of life, sabates and snares to carch us, Mat. 6. 3. Lead no not into temperation, Mat. 26.41. Pray less yell into temperation, Luk. 4. 13. When he had ended his temptation; that is, temptation to perdition.

4. Scandal upon the taking of Christ, Mat. 26. 41. 5. Persecution and trouble for Religion, Luk. 8. 13.

Temptation Heb. 13.15.In the day of temptation in the wilderness.

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Hereby understand, not onely that special time mentioned, Exod. 17. 2. &c. Numb. 14. & 20. 1, &c. & Deut. 6. 16. But the whole space wherein they tempted God in the Wilderness, see Pfal. 78. 1, O.c. Annot.

T

It were fireft to expound it generally of the stubborn and con tumelious behaviour of the Israelites in the Wilderness, then of any particular temptation.

1. Because he names no particular place, but the wilderness in general.

2. Because the tempting he speaks of here, lasted the whole fortv years.

3. The word day is often taken in Scripture, not for any fet and prescript time, but for an indefinite time, a continuance of time, Joh. 8. 36. Pfal. 25.5. all the time that the temptation lafted , Pfal. 50. 15.

4. Numb. 14. 22. It is apparent that they tempted him many times. Jones.

" To fail into temptation \ To be overcome, when through weakness we yelld unto wicked motions and affections, and unto occasions of evil, Mat. 26. 41. Lest ye fall into temptation,

· for the fle b is weak-

Bumane temptation Some tryal, wherein doth appear great weakness, such as accompanies the nature of man. I Cor. 10. 13. No temptation bath taken you, but such as is humane, or \* which pertaineth unto men. The meaning is, that the Christians of Corinth, which for fear of giving offence to their Ido-· latrous neighbours, went into their Temples of Idols, there to eat meat facrificed to Idols, had therein shewed themselves men, yeilding to humane frailty; and therefore it behoved them to be more constant afterwards, that God might be with them in all temptations that should befall them, for the 6 time to come.

"Mo lead into temptation | To put or bring one in the power of Saran the Tempter, delivering him as a just Judge, to the will and pleasure of the Devil, to be carryed captive of him. Mat. 6. 13. Lead us not into temptation, God puts one in the power of Satan, as a Judge doth put a Malefactor over unto the

Hang-man.

Hemptation] And lead us not into temptation, Mat. 6. 12. To enter into temptation fignifies to be so involved in straits or difficulties, as that one cannot extricate himself, chap. 26. 41. And proportionably here εἰσφέρειν εἰς πειραπμον, is to bring men, or suffer them to be brought into such an state, contrary to which is Gods promise, I Cor. 10.13. of giving a way of scaping, or geing out together with the temptation; and that it is which we here pray for, in affurance of Gods fidelity in performance. Dr. Hammond Annot. g.

Tempted] Heb. 2. 18. Being tempted he is able to Succour them that are tempted. He was tempted both in the body and foul, yet without fin: tempted of God in his agony: Luk. 22. 44. Of the Devil, Mat. 4. 1. and by his inftruments through his whole

As Christ was like to us in nature, so he was tempted as we are Being cloathed with our nature, he knows what belongs to pain and will succour us in all our distresses. Being rich he would become poor: he would be a man, that he might the better pirty us that be men; that he might be a merciful High Prieft to us all. And shall we be unmerciful one to another?

Heb. 11. 37. Were tempted: when their enemies faw they could do no good with violence, they made them great promifes and tryed whether they could prevail that way, as appears in the

Martyrologie Leighs, Annot.

Have tempted you, I Thest. 3.5. It is ordinary in the Scripturedialect for verbs to fignifie beside the action or passion noted by them, the effect which is consequent thereunto. Of actives we have an example in this word mergales, for to tempt doth ordinarily fignific no more then to offer temptations, to propose or suggest those objects, which if the man resist and reject. are matter of virtue in him, but having tempted here, fignifies evidently having brought them into fin i. e. wrought upon them, corrupted them by temptations, for otherwise his labour in preaching the Gospel to them would not become vain by that means. So when God is faid to give men to Chrift, Joh. 6. 37. the meaning is, that by Gods preventing and preparing grace, they do effectually come to Christ, receive and embrace the Gospel. Dr. Hammond Annot. a.

Gotpet. Dr. Hammona Annot. 2.

"The Termpter ] The Devil by his wicked suggestions proving and seeking whome he may destroy. 1 Thest. 3. 3. Lest the
Tempter had tempted you in any sort. 1 Pet. 3. 8. Mat. 4. 3. Then

the Tempter came to him.

Men Spoken of i in unites, and applyed to Acres, Ifa. 5. 10. Affes, Gen. 45. 23. Bases, 1 King. 7. 27. Baths, Ezek. 14. 23. Brethren; Gen. 42. 3. Bullocks, Numb. 29. 23. Camels, Gen. 44. 10. Candlefticks, 2 Chr. 4. 7.

Changes of rayment, 2 King. 5. 5. Charlots, 2 King. 13.7. Cheefes, 1 Sam. 17. 18. Cities, Josh. 15. 57. Commandments, Deut. 4. 13. Cubits, Excd. 26. 16. Curtains, Exod. 26. 1. Days, Gen. 24. 55. Degrees, Ifa. 38. 8. Disciples, Mat. 10. 24. Fat oxen, 1 King. 4. 23. Foals, Gen. 32. 15. Heaps of corn, Hag. 2. 16. Homers, Numb. 11. 22. Horns. Dan. 7. 7. Kings, Rev. 17. 12. Knops, 1 King. 7. 24. Lavers, 1 King. 7. 38. Lepers, Luk. 17. 12. Loaves, 1 Sam. 17. 17, Men, Jer. 41. 1, 2. Mighty men, Eccl. 7. 19. Palin-trees, Exod. 15. 27. Parts, 2 Sam. 19. 43. Pieces of a garment, 1 King. 11. 31. Pieces of filver, Luk. 15. 8. Pillars, Exod. 27. 12. Portions, John 17. 5. Pounds, Luke 19. 13. Princes, John 22. 14. Righteous, Gen. 19. 32. Shekels, Gen. 24. 22, Sockets, Exod. 27. 12. Sons, 1 Sam. 1. 8. Souls, Gen. 46. 27. Strings, Pial. 33. 2. Tables, 2 Chron. 4. 8. Talents, Mat. 25. 28. Tribes, 1 King. 11. 35. Virgirs, Mat. 25. 1. Women, Lev. 26. 26. Years, Gen. 50. 22. Young men, 2 Sam. 18. 15.

2. In thousands, and applyed unto Captives, 2 King. 24. 14. The Children of Naphtali, &c. Judg. 5. 6. Chosen men out of all Israel, Judg. 20. 34. Drams of gold, 1 Chr. 29. 7. Footmen, 2 King. 13. 7. Instructers, 1 Cor. 4. 15. Measures of Barley and Wheat, 2 Chr. 27. 5. Men of Judah, 1 Sam. 15. 4. and feveral others mentioned in other places. Oblation unto the Lord, Ezek. 48. 9. Portion of the Lord to be offcred, Ezek. 45. 1. Such as were flain of the Canaanites, Judg. 1. 4. Edom, 2 King. 14. 7. Mach, Judg. 3. 29. Seir, 2 Chr. 25. 11. Saints, Jude v. 14. Sneep, 2 Chr. 30. 24. Talents, Chr. 29.7.

Ten | fignifies many, a diftinct number, used for an inde-

finite, Joh. 19. 3. Lev. 25. 26. Numb. 14. 22. Gen. 30. 3. "Hen Crowns Great and many victories got by mighty

force and power. Sev. 13. 1. And upon his borns ten crowns.

"Hen days" A certain space of time (very short) wherein God would afflict his Church Rev. 2. 10. And ye shall have tribulation ten dayes. Gen. 31. 7. Numb. 14. 22. Job 13. 3. Ten times put for oftentimes. A finire number for an indefinire number. "Men hoans ] Great ftrength power and might, to do much

hurt. Rev. 12. 3. He hath ten horns.

'2. The first ten Christian Emperors, in whose days and reign, the beaft increased in dignity and power greatly. Rev. 13. 1.

I fam a beaft rife out of the Sea, having ten horns.

'3. Ten Kings, which had not begun to reign, when John wrote the Book of the Revelation. Rev. 17. 3, 12. Seven heads and ten borns; the ten borns are ten Kings.

" Men horns Many Kings and Provinces, which did give their authority, power, and force (meant by the Horns, where-in lyeth the firength of Beafis) to erect, enlarge, and establish the tyranny of ecclefiaftical Rome. Rev. 17. 12, 13. And the ten borns which thou fawest are ten Kings.

"Men thousand thousand An innumerable company, or infinite multitude of Angels, Rev. 5. 11. There were ten thou-

fand times ten thoufand, &c. "Men Mirgins ] The visible Church, confishing of wife and

foolifi, that is, godly, and wicked. Mat. 15. 1. Toen the king-dom of Heaven shall be likened unto ten Virgins.

Mend Tolead and direct, Prov. 10. 16. & 11. 19. & 19. 33.

Tender] is put, 1. for weak, Gen. 33. 19. 2. For delicately brought up; fpoken of them who were never used to a hard kind of life, and cannot endure the least hurt,

Deut. 28. §6. 3. Dearly beloved, Prov. 4. 2. Dan. 1. 9.

4. Piciful hearted, Eph. 4. 32. 5. It is referred to the heart, which is faid to be tender, when it cannot endure the least fin against God, but is grieved for it

2 Chr. 34-27. Ernder) Spoken of a branch, Mat. 24. 32. Calf, Gen. 18. Ernder) Spoken of a branch, Mat. 21. 32. Grafs, Prov. Children, Gen. 33. 13. Grape, Cant. 2. 13. Grass, Prov. 27. 25. Heart, 2 King. 22. 19. Herb, Job 38. 27. Love, Dan. . 9. Mercy, Luk. 1. 78. (or bowels of the mercy, marg.) Mercies, Pfal. 25. 6. (Heb. bowels, marg.) Plant, Ifa 53. 2. Solomou;

Chr. 22. 5.

Mender Whether the tender grape appear, Cant 7. 12. the young mal grape, called in Heb. Smadar, a word used only here and in Cant. 2.13, 15. it meaneth the first appearance of fruit before the grapes be any thing near ripe; a token that the Spring is come, and the Summer is nigh. The love and care of God towards his Churches and people that are fruitful, Every branch that beareth fruit be purgeth it, that it may bring jorth more fruit, Joh. 15. 1, 2. and when the fruit is young and tender, he hath care to preferve and cherrish the same. Aynfin.

Especial care is to be had of weak Christians, who are but newy entred into the profession of Christ, and are aptest to be seduced, whileft the Foxes (who are observed to love young grapes) plot chiefly to practice upon them, and such Novices as weak filly women, 2 Tim. 3.6. Annot. on Cant. 2.15.

Mender-hearted]

is opposed to courage and magnanimity. He wanted frontness of spirit. Annot.

The Original Συσπλαγγη (Φ) in Eph. 4. 32. is rendred tender-braved, but being derived of ev well, and σπλάγχνα bowels, it's as much as well of bowels, or rightly bowelled. One that is affected with the mileries of others, pitieth them from his heart; who is prone to mercy, whose heart moveth to compassion. See Leigh Crit. Sac.

'Eiender mercies | Most inward feeling and affectionate compatitions, like unto motherly pitifulness and kindness, which is hard to tell how tender and great it is. Luk. 1.78. The tender mercies of our God.

Tennernela | Delicatenels, nicenels, Deut. 28. 56. Truons | Exod. 26.17. called in Heb. hands, for that they held fast in the mortailes of the lockets. Amfw.

Elenour | Rule, or order, Gen. 42. 7.

2. Prefeript, fum, form, Exod. 34:27.
2. Prefeript, fum, form, Exod. 34:27.
It fignifies the mouth, Gen. 43:7.
2. Tent] A pace to dwell in, so made, as it might be removed and carryed to and fro, Numb. 5: 3. Gen. 4:20. Jubal was the Father of fach as dwelt in Tents. Exod. 18: 17. See Taber-

'God causeth an habitation to be made in the Wilderness. wherein he dwelt among men, Exod. 26. Pfal. 78. 60. That emansion made of Ten Curtains he called a Tabernacle, Exod. '25. 2. Pial. 25. 1. Over this other Curtains were made, 'and cast as a covering, called a Tent or covering, Exod. 6. 2. 7. Hereupon the whole place is sometime called a Tent, and ionetime a Tabernacle, Fial. 15. 1. To this Tent, (till the Temple was built by Solomon) all Gods People were wont to come to worship, Lev. 17. 4, 5. Deut. house of settled habitation, 2 Sam. 7.6. 1 Chr. 17.5. Yet for the ' use was sometime called an House.

Tent ] Moveable, as those in the Wilderness, Numb. 9. 20 22. & 15. 25. and in time of War, 2 Sam. 11. 11. 2 King. 7. 16. and in travelling, Ezra. 8. 15.

Unmoveable, tetled places to dwell in, 2 Sam. 20. 1. I King. 12. 15. 2 King. 13.5. & 14. 12.

It's also put for the covering of the Tabernacle, Exod. 26

Tenth | fignifies a remnant left of a far greater number; or a very few of many, Ifa. 6. 17. In it (hall be a tenth, Amos

5. 3. [Cnth] spoken of Captain, 1 Chr. 27. 13. Chrysophrasus, Rev. 21.20. Day, Exod. 12.3, Deal of flour, Lev. 14. 10. Generation, Deut. 23. 2. Hour, Joh. 1. 39. (that was two hours before night, marg.) fermiab, 1 Chr. 12. 13. Lot, 1 Chr. 24. 11. Month, 2 King. 25. 1. Part of all, Heb. 7. 2. of 1 Can. 24. 11. Property 2 course 25. 1. Part of all, Meb. 7. 2. of a Eath, Ezek. 45. 14. of the City, Rev. 11. 13. of an Ephah, Lev. 5. 11. of an Homer, Ezek. 45. 11. of the Spoils, Heb. 7. 4. Seed, 1 Sam. 8. 15. Sheep, Ib. 17. Tithe, Numb, 18.

I will furely give the tenth to thee, Gen. 28. 22. I will tithing give the tenth to thee. A fign of homage and subjection to God, which therefore was given to the Priests of the Lord. Ayrifw.

\* Tenth part] A very great portion of the Popilh Kingdom, and superstition also, diminished by the falling away of fundry Nations, especially of the Germans. Rev. 11. 13. The tenth part of the City fell.

By the City is here meant, either

1. The whole Papacy, and thus one of the Ten Streets hath its fall, namely, the German Empire, which is the Street where the dead bodies of the two Witneffes had lien, who are now fland-

ing upon their feet. Or

2. The City of Rome it felf, which in regard of the old City of Rome, when the was in her flourishing condition, is counted at this day but the tenth part, as the same is proved by Lipsus. lib. 3. Aimirind. Clap. Apocal, pag. 87. 88. Accordingly Mids. I do cenceive (aith he) that by the tenth part of the City, is undertood (truly) a part of the City, but not any part of the City as it is at this day, but the whole; I say, the whole pontificial Rome, which is the tenth part of that ancient Rome.

'A tenth] The small number of the Jews, which shall be faved from fpiritual and bodily calamity, which are called the Tenth, because of their paucity and fewness; also because they 'are facred and holy to God, as the Tenths were, Lev. 27. Ifa. 6.

13. Let in it shall be a tenth.

Tenth Heb. 7. 2. To whom Abraham gave a tenth part of all. Seeing our Lord remaineth for ever a Priest after the order of Melchifedec, why should not Tithes belong unto him, and in him unto those who in his stead exhort us to be reconciled unto his Father? 2 Cor. 5. 20. Annot.

Mentomakers Act. 18. 3. Their trade was to make Tents

Mendershearted 2 Chr. 13. 7. that is, for daunted. This of skins, then much in use in those hot Countreys. Herein Paul wrought, in respect of his present necessity, and that he might not disadvantage the Gospel by being burthensome to any, Chap. 20.34. 2 Theff. 38. Annot.

" Ments of Bedar | The Athiopians which dwelt in Tents or Booths, to defend them from the parching heat of the Sun, Cant. 1. 5. As the Tents of Kedar. See Kedar.

'Mo live in Tents | To exercise the trade of a Shepherd.

Gen. 25.27. Jacob dwelt in Tents.

2. To look unto houshold affairs, that they be well governed, Gen. 4. 20. Jubal was the Father of those which dwell (or live)

" Tents of Shem? The visible and publick meeting of the Church of God, ( which was in Families until the Birth of Enoch, Gen. 4. 26. and after in great affemblies ) Gen. 9. 26, 27. To dwell in the Tents of Shem. He speaks after the custom of those times, which was to dwell in Tents like Pilgrims, which had no permanent City, but looked for one in Heaven.

Ments of wickedness | A place without the Church of God, wherein dwels no goodness nor holiness, Pial. 84. 10. Then to dwell in the Tents of wickedness; that is, among Infidels and wicked men.

Merah ] Smelling, breathing; or driving away. The Father Abraham, Gen. 11.26. 1 Chr. 1.26. Josh. 24.2.

Meraphim Images, or forms, Judg 17.5. Hof. 3. 4. fignifieth, 1. In general, the compleat image of man, 1 Sam. 19.13.

2. An Idol made for mens private use, in their own House, which were (as it were) their Houshold gods, Gen. 31. 30. Judg. 17.5. They are called gods, because of the worship exhibited to them. Hence cometh Decamever, to wor hip.

The manner of their making (as Elias in Thisby tells) was, they took a child uncircumcifed, whose head they pinched off with their nails, which they feafoned with falt and spices, and put a little place of Gold under the tongue, and writ upon it the name of an unclean spirit, which they worshipped.

The use of these Images, was to consult with them as Oracles, concerning things for the present unknown, or future, to come. To this purpose they were made by Astrologers under certain Constellations, capable of Heavenly influences, whereby they were enabled to speak, Zech. 10.2. And one reason why Rachel stole her Fathers Images was, that he should not consult with them, to know what way Jacob took his flight. Godwin's Moses and Aaron. lib. 4. c. 9.

Concerning the Taraphim that Michol kept in her house; Note,

that it is taken three ways in Scripture.

1. Univace, for the Teraphims which the Magicians used, Gen. 31. 19.

2. Analogice, for the Idols which the Idolaters worshipped, Judg. 18.14. & 17. 5. These were not like Laban's Teraphim, but were so called by way of Analogie; for the worshipping of

Idols is the worshipping of devils, I Cor. 10. 21.

3. £quivocè, such was that of Michol, I Sam. 19. 13. made only to the form of a man, for it is not likely that David who had a care to purge his House of abominations, Psal. 101. would have suffered his house to be polluted with Teraphim, either in the first or second sence. Weems Degen. Sons. p. 88.

"Teraphim] Gen. 31. 19. were Images in the shape of men, as may be gathered, 1 Sam. 19.13, 16. And they were Images and representations used in Divine worship; See for that Judg. and representations used in Divine worship; See for that Judg. 17. 5, & 18. 14, 17, 20. Hof. 3, 4. And by Ezek. 31. 21. Zach. 10. 2. it seemeth that Idolaters consulted with their gods by them, and had Oracles.

Mereth As Terah. Eft. 2. 21. One of Ahasuerus his Cham-

Mermed ] Isa. 26.4. called, named, Heb. It shall not be said any

more to thee, Forlagen.

Aerreffrial 1 Cor. 15.40. Earthly, as the Original offyu G, is rendred, Joh. 3.12. 2 Cor. 5.1. Phil. 3.19. James

3. 15. Merrible ] Is spoken of things or persons, causing sear and ter-

rour: As,
1. Of such things as are of horrible aspect; either in sleep, Dan. 2. 31. or awake, as Satyres, which in part are like a Man, partly like a Goat, and partly like an Ape; they love waste and

defolate places, Ifa. 34. 14. Jer. 50. 39. Ifa. 13. 22. 2. As are of a great power, strength, and cruelty; as the sourth Beast in Daniel's Vision, Dan. 7.17. Thus the chaldeans are said to be a terrible Nation, because of their strength and cruelty,

3. As are of great courage, and admirable fortitude, Cant. 5. 4,

10. Job. 15. 24. Joel 2. 5. It is spoken of Gods Name, Psal. 111. 9. Exod. 15. 11. Neh. 1. 5. Pial. 96. 4. because he is to be reverenced and had in great admiration; and of the works of God, because of the greatnefs and wonderfulnefs of them, which he works either for the

falvation of his people, or destruction of his enemies. Pfal. 64. 6. Deut. 24. 12. but above all at the Red-Sea, Pfal. 106, 22.

It is also applyed to the Works of Christ, for the greatness and wonderfulness of them in the work of our Redemption, Pfal-

It fignifieth feornful, watchful for iniquity, Ifa. 29. 20. marg.

and hafty, Hab. 1. 7. "Herrible as an Army One dreadful and to be feared.

because of great valour and courage in the spiritual battel, against infernal and hellish enemies, Cant. 6: 9. Terrible as an Army with Banners.

Terrible to the enemies with whom the is to fight, under the banner of Christs Gospel, and love, Cant. 2. 4. having the meapons of her marfare not carnal, but mighty through God, &c. 2 Cor. 10.4. See Deut. 33. 29. & 2. 25. Exod. 15. 14, 15, 16. Pial. 48. 5, 6. Aynfw. Or, admirable, or an admiration (the substantive by little change of the points being put for the adjective) or a terror as an Army with banners, or fet in order. The allusion is applied to the Church, either in regard of her troublesome state and condition, whereof war is an elegant embleme: or else in regard of her order and decent disposition, as to her outward Government which is not expressible by any thing better than this of Armies, wherein nothing more requifite then Discipline and Order; or laftly, in respect of her authority and power, whereby she is dreadful to the Devil and all her enemies. Annot.

Merribleness Deut 26. 8. or terror. This the Greek and

Chaldee translate vilions. Anniw.

Thy terribleness hath deceived thee, Isa. 49. 16. Some render it thine Idol, because a word from the same root, differing only in a ministerial letter, is used for an Idol, so termed, because the worshippers of such dread them, I King. 15. 13. 2 Chr. 15. 16. Others, pride or arrogancy, so some of the Jewih Masters, whom the old Latine followeth, and they fay pride is so termed, either by a contrariety of speech, because proud persons are farthest from fear, or because they affect to be frightful to others, Job. 40. 10, 12. The Chaldee rendreth it fatness, or fatuity, joly; for the word he useth may fignific either, and they go frequently together, as the Gr. Proverb informeth us. A learned Interpreter, horrowr or roughness, as having reference to the roughness of those mountains, on which having expelled the Horites, Edom feated himself, called from their roughness (saith he) the mountains of Seir, Dent. 2. 12. But the best and plainest is to take the word in a notion of terror, thereby understanding not the terror wherewith Edom was affected himself, but the terror that he struck into, and wherewith he was wont to affright others; as the like is faid of other great States, Ifa. 14. 16. Ezck. 32. 23--27.

Merribly To (bake terribly the earth, Ifa. 2. 19. When he comes to make a terrible earthquake in the State, Pfal. 75. 3. Great commotions and concussions in a State, are compared to great earthquakes that overturn houses and buildings, and swallow up fometimes whole Cities. Annot.

Terrifie] Neither be ye terrified, Deut. 20. 3. or broken, discouraged, daunted with terror. The Gr. translateth, decline not from their faces. Aynsw. Things that affright, terrifie, or make afraid, are Adversaries, Phil. 1. 28. The blackness of the day, job 3.5. (let the blackpress of the day terrifie it, or let them thrifie it as those who have a hitter, day, marg.) Fear, Job 9. 34. Letters, 2 Cor. 10, 9. A multitude, Job 31. 34. Spirits, Luk. 24. 39. Visions, Job 7. 14. Wars and commotions, Luke 21. 9. Terrifes 2 Chr. 9. 11. or Stairs, Heb. bis ways, marg.

Merroz A great fear and aftonishment, Gen. 35. 5. Lev.

It is put for the cause striking terror : as,

1. Affliction and calamiries, Pfal. 73, 19. & 78. 33. Deut. 4. 34. Pfal. 55. 6. & 86. 16.

2. The laft Judgment, 2 Cor. 5. 10.

3. Wrath and indignation, Prov. 20. 2. Secondly, for the effect it felf, Phil. 1. 28. 2 Thest. 2. 2.

In which respect it is put for horror and quaking, Plal. 55. 4. 2. For amazement and aftonishmenr, Josh. 2. 9. Plal. 91. 5. Ter. 20. 4.

The causes of it are,

1. God, 2 Chr. 14. 14. who puts it into all creatures, Gen. 9.2. In Abraham, Gen. 15. 12. Canaanites, Exod. 23. 17. Deut. 2. 25. and into the wicked for their fins, Exod. 15. 15. 16, 17. Lev. 26. 16. Deut, 32. 25.
2. Great dangers, Plat 55. 5. 1 Sam. 25. 37. 2 King. 19. 26.

3. Things unufual, and unheard of; as the wonderful Works God worketh in tavour of his Church, Exod. 15. 14, 15, 16. Extraordinary testimonies of the anger and wrath of God, Dan.

5.5,6.9. 4. The horrible judgments of God upon finners, Job 31.34.

5. Death, called the King of terrors, Job 18. 14. Pfal. 55.4.

The effects are.

1. Torment of mind, Lev. 26. 16.

2. Fleeing away, Deut. 28. 65. Pfal. 48. 6, 7. 2 King. 7. 5. 3. Change of the countenance, Ezek. 27. 35. I(a. 13. 8.

4. Weakening of the ftrength of the body, 1 Sam. 28. 20. Dan. 10. 8.

5. Horror, and trembling, Dan. 5. 5, 6, 9.
6. Destruction, and death, Plal. 88. 16. & 73. 19.

Herroz ] Ezek. 32. 23. or Difmaying, marg.

Tertius ] The third. The name of a man, Rom. 16. 22. Mertulius Declaring falle things; a lyer, or wondrous. An Orator against Paul, Act. 24. 1, 2, 10.

"Meffament] That which we commonly call a mans Wills and appointed for the bestowing of his goods amongst his children, or kindred and friends, Gal. 3. 15. Though it be but a mans Testament, Heb. 9. 15, 17.

' 2. An appointment or agreement between God and Man, touching free falvation by faith in Christ, Mat. 26. 28. For this is my blood of the New Testament. This is called a Testament, because it was ratified and confirmed by the death and blood-shed of him, who made the Covenant or agreement with us; to wit, of Christ, and containeth (as it were) his last Will written down. '3. The Book or Tables wherein the Tastament is written.

' 2 Cor. 3. 14.

Testament The word Staffien in the New Testament doth every where fignifie a Covenant, as Mat. 26. 28. Mar. 14. 24. Luk. 22. 20. (and so the Heb. This which is rendred by Sea-Ban fignifies a covenant, but never a Testament) 2 Cor. 3. 6. Gal. 4. 24. excepting only in Heb. 9. 16, 17. where it infallibly fignifies a will or Testament, which yet is taken in by way of accommodation, as a fecond fense of the word superadded to the former of a Covenant, in which it is used, ver. 15, 18, 19, 20. for there the Stabnan, which was faid to be confecrated with blood, was the Tables of the Law, the Commandments, ver. 19. and will be fitly rendred there Covenant not Testament, ver. 20. It being the constant custom and practise of the Eastern Nations to use blood in the ftriking of any pact or covenant, but not in making every will and Testament, and to that the express testimony of Exod. 24. 6. which is there cited, doth belong; the Brinkline of blood being the ceremony following Moses's reheating the Commandments to the people, Exod, 20, & 21, & 22, & 22, as the

fanction of a Covenant. Dr. Ham. Annot. p. 1, 2.

\*\*Rem Mestament\*\* The Covenant of God, in regard of the dispensation of it under the Gospel, by Christ, towards Christian people, without such Types and Prophesies. Also with few Ceremonies, and with much more clearness, and fuller Revelation of the truth, and more plentiful graces of the Spirit, to endure always new, and the same to the end of the world, Jer. 31.33, 34. Act. 2. 17, 18. This divers manner of administration, and delivery of the Covenant of Testament, causeth it, that being but one in fubflance, (to wit, falvation by faith in 'Chrift) yet it is called Old and New Teffament, as if it were 'two, Heb. 8. 9, 10. See Covenant.

'DID Testament ] The agreement or covenant of God, which is called [Old] in regard of the first dispensation of it by Moses, towards the Jews, in many figures and shadows of Rites and Sacrifices, and with other obscure and dark Revelations by Prophefies; which dispensation is now ended. Heb. 8. 13. In that he faith, a New Testament, he bath abrogated the Old.

"Two Telfaments | Two types, and figures to shadow forth in some fort, and to represent the Two Covenants of Grace and Works. Gal. 4. 22. For these are the two Testaments, the one, &c. Agar which with her Son Ismael was abiding in Arabia, doth represent the Legal Covenant, (or of the Law) which was published in Sinai, a mountain of Arabia; and striketh the hearts of finners with servile fear, because none can keep it, and it threatneth eternal death to all that break it. Therefore, such as trusted in the Ceremonies and works of the Law, done by their own frength, are lyable to the curfe, and caft out of the Family or Church of God, (as Agar and Ifmael out of Abrabam's house) that they never enjoy the inheritance of the life which is eternal. But Sarab, who not by natural fleength that the lacked, but by virtue of Gods promise, bore Isaac of Abraham; she represents the Evangelical Covenant, or promife of grace, wherein such as freely be begotten of the Spirit, do put their truft, and are thereby justified and become inheritours of heaven, as Isaac the Son of the promise, etijoyed his Fathers inlieritance. These two Covenants being weighed in the ballance of falle Apostles, who ascribed part of salvation to the works of the Law, or of the Pharifees, who imbraced the Law in flead of Christ; then these Covenants are not only two, but flat contrary to themfelves: whence arifeth the conclusion fet down by the Apofile, Gal. 5. 2, 4. Christ profiteth you nothing; ye are fain from grace, if you be justified by the Law, &c.

1. Reconciliation of all elect finners with God, through the · blood of Christ.

2. The doctrine which teacheth agreement, either by voice

or writing. 3. The Cup in the Lords-Supper, which fealeth this recon-

cilement, Mat. 26, 26, 27, 2 Cor. 3, 6. In Testaments divine and humane, there be examples of un-

proper and figurative speeches. See Gen. 17. 11, 12. Mat. · 26. 26, 27. Gen 49. Deut. 33. 2 Sam. 23. 1 King. 2. 1. Mat. 2. . Toh. 4.

Arffator Heb. 9. 16, 17. He that maketh a Testament. \*\*En teftifie] To bear witness of any person or thing by word or work, I Joh 5. 9. nhich he testified of his Son. Actifie Is put for, to condemn, Deut. 31. 21. Job 15. 6.

Pfal. 50. 7. 2. To declare, 1 Theff. 4. 6. Luke 16. 28.

3. To avouch, and affirm, Joh. 3. 11. and 4. 44. and 43.21.

4. To adjure, Eph. 4. 17. 5. To defire earnestly in teaching the truth, Act. 2. 40.

Teffified 1 1 Tim. 2. 6. or a Teltimony, marg.

"Ho teffifie To bear wimes as Christ did, both in respect of the whole Gofpel generally, and of this Prophecy particularly, Rev. 22. 20. He which telifieth these things.

It is therefore of divine Authority, Annot.

that is, of the acceptance of his gifts, cither by fire from Heaven, Lev. 9. 24. 1 King. 13. 38, 1 Chr. 21. 26. or by fome like

roken. See Gen. 4. 4. Anot.
"Meffimonp The whole Scripture or Word of God, Pfal. 19. 7. The testimony of the Lord is sure, and giveth wisdom unto · the simple. The word of God is called a testimony, because it containeth Articles of the Testament, or Covenant, both on Gods part, and ours; witneffing his good will to us, and our dury to him; what good he means us, and what duty we should do to him. Sometimes this word [Toftimony] fignifies doctrine, agreeable to the Word, 2 Theff. 1. 10. Gods Law hath this name, not for the former reason only, but also for the contestation and earnest charge concerning it : And also, because it reflifers the wildom, power, and goodness of God more plentifully then the Books of Gods Works do, Pal.

 19.7.
 2. The word of Precepts and Commandments, which are winnelles of Gods will, what he would have us do, Pfal. 119.2. \*Bleffed are they who keep his testimonies. Plas. 25. 9.

\*3. The Ark, because the Testimonies were kept in it, Exod.

16. 34. Aaron laid it before the Testimony. Numb. 7. 89. Exod. \*25. 21. Also it fignifieth the Tabernacle wherein the Ark

4. A good report from others, witnessing well, 2 Tim. 2. 8. AR. 16. 2. Either Christ or his Gospel, which testifieth of him,

5. The two Tables of Stone, wherein the Law was written, Exod. 40. 20. And he took, and put the Testimony in the Ark.

'Exod. 25. 16, 21. & 31. 18. Meffimony Heb. II. 5. He had this Testimony, either in that it is faid, that he walked with God, whence it may be inferred that he pleased God: or else because God did by some more then ordinary means teftifie so much of him, as he did of Abels

facrifice, ver. 4. Annot. \*\*ACTINCE, VCT. 4. ADDOS.

\* Birk not Meffinonp] A Cheft, wherein were put the two

\* Tables of Sone, containing the Law, which is the Teftimony

of his will, Exod. 30.6. After thou flatt fit the top: the veil,

that is, near the Ark of the Toftimony. Also God did there use

to give his people vifible teftimonies of his presence. The

topicing of the Teftimonies are Tables of the Covenant inpúrting of the Teftimonies, or two Tables of the Covenant into the Ark, Exod. 25. 21. this fignified that Christ was the end of the Law, Rom. 10. 4. And had teftimony from it. Rom. 3, 21, 22, 23. And that God will not accept of any our obe-dience of the Law, unless the blemifthes of our fins, and the wants of our obedience be hid and purged by Chrift, whereupon he is called the propitiation of our fins, 1 John 2.2. Whereas without the Ark (yet before it) were put and fet a golden por, Heb. 9. 4. which had the hidden Manna, Exod. 16.33.34. and Aston's Rod which had budded, Numb. 17. 8, 10. The former fignifieth the glory of eternal life hidden in · Christ, as Rev. 2. 18. The latter, that they were daily to be deflroyed for their rebellions, unless they were forgiven and cove-

"Ho bind the Hestimony To wrap and fold up the volumn and roul, wherein was written, as verse 2. 3. the Testi-\*mony of God touching his defence of Judah, against the two
\*Kings of Syria and Ijrael. left it should be any more in the

T New Tiftament hath commonly one of these three acce- | fight of the people which made but a mock and scorn at it, Isa-

Mellimony of Jelus Chaiff Is the Golpel of Chrift, Rev. 1. 9. & 12. 17. It is fo called.

1. Because it is revealed by Christ, in regard whereof he is called the faithful witness, Rev. 1. 5. and none could open the Book but he, Rev. 4.9.

2. The subject of it is Christ, or the doctrine of faith and fal-

varion wrought by Christ alone, Rom. 1. 2.

3. It was teftified unto by Christ, not only revealing it by his divine doctrine, but also by his holy life, mighty miracles, faithful profession before the Jews, Pharifees, Pontius Pilate, the whole Councel, and by his innocent

4. Because the end of it is only Christ, it aims at his glory, Act. 2. 26.

"Effimony of Jefus The faith and doctrine concerning alvation by Jesus Christ, Rev. 12, 17. And have the testimony of Fefus Christ.

It is called the Testimony of Jesus, (See chap. 19. 10.) because he was the Object of their consession, and in chap. 12. 11. their testimony, because they are the persons who consessed him.

'2. The preaching of Christ and salvation by him. Rev. 19. 10. The tellimony of Jeliss, is the spirit of prophecy, that is, they which have the function to teach Christ, are equal to fuch as have the gift to reveal things to come By which reason the Angel diffwades John from worshipping him.

The office of testifying Jesus to men, is of the same rank with that of revealing him by way of prophecy unto the teachers.

No have the Meffimony of Jefus Chaiff Is,

1. To preach the Gospel. So John bare record of the testimony of Christ, Rev. 1. 2. & 14. 10.

2. To profess the Gospel, to uphold and maintain it, to give witness unto it, and to hold it in life and death, as in Rev. 20. 4. it is faid of the Martyrs.

Metrarch A governour of the fourth part of a Realm, Luke

1. Mat. 14. 1.

Meyle-tree ] Ifa. 6. 13. or aline-tree. A tree of goodly leaves, and fpreading branches, fit to make Bowers of. And this, and the Oak (as fome suppose) are here made choice of 3 because the one in regard of its fairness, the other in regard of its firmness, might be unlikely to loofe their goodly verdure in Winter-Annot. See Teil-tree.

Mhaddeus] Praising, or confessions. Surname of Lebbus, one of the Aposties of Christ, Mar. 10. 3. Mar. 3. 18.

Mahash Hasting. The Son of Nabor, by his Concubine

Reumah, Gen. 22. 24. Thamah | Blotting out, shaving, wiping away, or after the

yrian, smiting, Ezr. 2. 53. a gift freely given, Luke 17. 9. Dath he thank that Servant 2, in thankfulnes unto men, there must be truth in confessing a kindness received, and justice in requiring it as we may.

Minants received, and juntee in requiring it as we may.

Minank] what thank bave ye? Luk. 6. 32. What reward
can ye expect from God? It is no good work which only felflove, carnal respects, or defire of like favours from others causth, Annot.

Give thanks, Pfal. 18. 49. or Confess, marg. Thanked 2 Sam. 14. 22. Hebr. bleffed, marg.

Hhankful Col. 3. 15. Grateful one to another, as well in onferring as in receiving benefits. Some render it amiable. See Leigh Crit. Sac. in the word Eugaeis .

Thankfulnels] with all thanbfulnels, Act. 24. 3. There's thankfulness in words, it may also contain gratuities, that is, tokens of good-will, whereby we endeavour indeed to recompenie good for good. It's fornetimes in defire, for it's true thankfulness, unfaignedly to defire opportunity to shew it. It may be due, not only to good men, but also to wicked men; yea such as turn to be our enemies. We should watch to the opportunities of doing them good, though they be evil. Byfield on

I hank monthp That which is commendable, and defer-veth to be praised, 1 Per. 2.19.

Athank-offerings 2 Chron. 29. 21. Sacrifices were for the expiation of their fins. Thank-offerings were to reflife their grateful acknowledgment of Gods mercy to them. As-

Thanks As it is spoken of Christ, it is put sometimes for his

Luk. 24. 30.

2. For the Sacramental bleffing, whereby he did confectate the Bread and Wine in the last Supper, to set forth his suffering, Luk. 22. 17, 19. Mar. 14. 23. Mat. 26. 27.

3. For his Miraculous bleffing, whereby a few loaves and fmall fishes were multiplied to serve great multitudes of people,

Mat. 14. 26. Luk. 17. 16. Joh. 6. 10, 22.

Thanks | But rather giving of thanks, Eph. 5. 4. Eugaeisia figuifies ordinarily thanksgiving, and that belonging especially to God (from whom all mercies are received, and to whom all thanks are due) may be meant here by the word, though no mention of God be added to it, and so the context may well bear, let there be no unclean, scurrilous jest used among you, but rather giving of thanks, i. e. let the Christians way of mirth be far from that of obscene wit: the recounting the mercies of God in Christ, calling you from darkness to his marvellous light, will far better become a christian. But seeing week (of which this word is compounded) is taken several times in the Epistles, for piety, Christian vertue in general, Chap. 4. 29. Col. 3. 16. & 4. 6. and agreeably to this notion of zaleis we have por ed races &, a gracious pious woman, Prov. 11. 16. perhaps supaessia may fignifie in this place, gracious pious, re-ligious discourse in general, being set opposite to the filthy, obscene discourse preceding, and not to be restrained to one species of it, recounting the mercies of God. Dr. Ham. An-

Mhanks Heb. 13. 15. Giving thanks to his name. Gr. con-

"Mhankegiving An acknowledging and confessing with gladness, the benefits and deliverances of God, both towards our selves and others, to the praise of his name, 1 Tim. 2. 2. Let supplication, and prayer, and thanksgiving be made for all men. I Theff. 1. 4. Thankseiving hath in it.

. Remembrance of the good done to us.

c 2. Mention of it.

4. Confessing God to be the Author and giver of it-

4. Chearfulness, being glad of an occasion to praise him, and

doing it gladly, with joy.

Thankegiving is put fometimes generally, for the whole worship of God, Rom. 1. 21. more especially, for praise, 1 Cor. 15. 57. 2 Cor. 8. 16. and for that gladness and joy we receive of the benefits of God, Pfal. 92. 5. & 147. 7.

It is expressed in Scripture, by the voice of thanksgiving, Plal. 26. 7. Jonah 2. 10. by the calves of our lips, Hol. 14. 3. by the facrifice of praife, Pfal. 116. 17.

The Object of it is threefold;

1. He to whom we give thanks, to wit, God, Luke 18. 11. Rom. 6. 17. & 14. 6. Theff. 1. 2. and Christ, 1 Tim. 1. 12.

2. Those for whom we give thanks: as generally for all men, I Tim-2. I. and specially for the faithful, Rom. I. 8. Col. I. 2.

3. The things for which we give thanks, to wit, generally for

all things. Eph. 5: 20. More particularly,

1. For the bleffings of God, fpiritual, as willing hearts to the works of piery, 1 Chr. 29. 13, 14. for moral bleffings, as wildom and knowledg, Dan. 2. 23. for faving graces, Rom. 1. 8. & 16. 4. 1 Cor. 1. 4. Eph. 1. 16.
2. For the judgments of God upon the wicked, Pfal. 9. 1,

3. For the enlarging of Christs Kingdom, Rev. 11. 17. 4. For our deliverance from the body of death, Rom. 7. 25.

1 Cor. 15. 57. 5. For temporal deliverances, Exod. 15. 1, 2, &c. 2 Sam.

22. 50. 1 Chr. 6. 35.
6. For Chrift, Luke 2. 38. For the deliverance of Gods Ministers, 2 Cor. 1. 11. For a bleffing upon the Ministry, 2 Cor.

2. 14.
The properties of it are, 4. It should be in the name of Christ, Eph. 5. 20. Rom. 1. 8. 2. Continually, 1 Cor. 1.4. Eph. 1. 16. Col. 1. 2.

3. From the heart, Pfal. 9. 1. & 102. 1. 2.

Thankseriving Neh. 12. 8. that is, the Pfalms of thanksgiving, marg. Mhara Luke 3. 34. The Son of Nahor, some render it smel-

MIGRIA J LINE 3. 34. IN SOUNT FRANK, ON THE CLINE IN MICHIGAN WILL GO TO THE THING THE MICHIGAN A DEPOSIT OF THE SOUNT A LEAVENING OUT OF MATCHES HE THE BIRT OF THE FRONT, A JAIPE from, OT the Sea. The Sound Bilban, I Chr. 7. 10. Also a Country from whence Solomon's Navy once in three years brought gold and filver, &c. I King. 10.22. Tharshish might then be taken in as large an extent as India is now. To Tharshish, it was a long voyage, as now it is to the East-Indies. Annot.

"That The excellency of some particular Person, or thing,

ordinary bleffing and fanctifying the creatures and gifts of God, | 'good or evil, as That light, That Son of God, That Lamb of God, That life, That Antichrift, &c. That notable Adversary of Christ, 2 Thess. 2. 3. That man of sin, that is, that most notorious finner, exceeding all other in fin.

'Oftentime [That is read without any emphasis, only to note fome ordinary thing, or fome person. See Rom. 9. 10, 11. & Phil. 1. 6, 9, 10. where both the matter and end is meant.

Note further of (That, or The) it sometime hath the force of noting some special thing; as sometime it is demonstrative,

and otherwhile hath no power at all, but aboundeth.

This particle (That) doth often fignifie the impulsive, or final cause of Gods counsels and works, or of mens purposes, and doings, as Rom. 2. 4. & 9. 23. & 11. 32. & 9. 17. In these places the end, or mark propounded unto the actions of God are pointed at. Also Rom. 10. 1. That they might be faved, Not the event, but the end and scope at which Paul his prayer aimed, is declared: but fometime that noteth the scope of Gods purpose, and the event and what falleth out, or followeth of some foregoing matter, by the course of Gods providence, as Rom. 11. 11. Have they flumbled that they should fall? and Rom. 11. 31. That they also may obtain mercy. Of these Texts the meaning is, that the Gentiles being called to Christ, this even the vocation of the Jews, being provoked to define and feek the like grace by emulation of the believing Gentiles. Laftly, even the means leading to the end, are in this particle [That] defigned, as Eph. 1. 4. Chosen that we should be Holy. If this observation be well heeded, it will help to the due interpretation of many places of Scripture, and give light to many weighty matters.

That I That he might not reign, 2 King. 23. 33. or because he

eigned, marg.

For that, Rom. 5. 12. or in whom, marg.

That is, 2 Sam. 3. 13. Heb. saying, marg.

The Kingdom, Jam. 2. 5. or that Kingdom. marg.

Mheatre] A place where the people flocked together to behold Plays and Shows, exhibited unto them, Act. 19. 29, 31. Thebe; | An Egg, a silken Garment; or after the Syrian, Flax.

A City, where Asimilate was fain, Judg 9, 50, 28 Jam. 11.21.

Thee Hath relation unto the party spoken unto, and by the words prefixed, above, about, after, against, at, before, behind, besides, between, beyond, by, concerning, for, from, in, unto, of, off, on, over, through, to, towards, under, unto, upon, with, within, without, also teach, tell, &c. the meaning is

eafie. The Thy face, Gen. 19. 21. marg.

"In thee fignifies, in thy feed, Gen. 12. 3. compared with, Gen. 22. 18. And in thy feed, hall all Nations, &c. that is, in Christ by faith, Gal. 2. 8. & 16. So then Abraham is not only a form, or pattern of eternal blessedness (consisting in remission of sins, deliverance from Satan, regeneration, justification, fanctification, and glorification ) but a cause of it, not in and from himfelf, but by and from his feed included in his lovns, and by none other feed of his then Christ, who dying, freed all believers from the curse of the Law, Gal. 3.

選出的 thee Before thee, 1 Sam. 29. 8. marg. ・ 置けに行 One that taketh to himself the goods of other men, without the privity of the Owner, Prov. 6. 30. Men do not def-

pise a thief which stealeth to satisfie his soul.

'2. One that dealeth unrighteoufly in his own Temporal goods, or Spiritual gifts, by keeping in and hiding them from fuch to whom we owe them by vertue of our callings, or one who behaves himself unjustly in other mens goods : impairing them, either by deceit or violence, as Joh. 12. 6. 1 Cor. 6. 10. Thieves, Extortioners.

'3. A Seducer, which by corrupt gloffes, and false interpretations, fleals from the Church of God the true meaning and doctrine of the Scripture; fo spoiling souls, as Thieves spoil mens bodies, Joh. 10.8. All which came before me are thieves, &c.

4. Hypocrites, which under shew of piety seek their own gain with the loss of others, Mat. 22 13. Te have made it a den of thieves.

Note, Thieves be fuch as enter not by lawful colling, or which

teach lyes, and not Christ.
"As a thief"] Suddenly, as Thieves use to do, coming at such an hour as they are not looked for, 1 Thess. 5. 24. As a thief in the night. This pertaineth to the wicked, not unto the godly, who are watchful continually, looking and preparing for that great day. See Mat. 24. 42, 43, 44. Luk. 12. 39, 40. &

'As a thirf \ Suddenly, when he is not looked for : for be-Dddd 2

fides all mens expectation, will Christ come to be revenged on the ungodly, for the wrongs done to his Church? Rev. 16. 15. Behold. I come as a thief.

Rev. 3. 3 Mat. 24.43. Luke 22.39, 40.1 Theff. 5. 2. 2 Pet. 3. 10. I will come upon them, who are fecure, unexpectedly, as thieves come on men afleep. Annot.

Thiebes ] A den of thieves, Mat. 21. 13. by Angal, thieves here, is meant those that by merchandise make gain of others, not those that are robbers indeed. So Joh. 2. 16. it's oix @ έμποείε, a house of merchandise. Dr. Ham. Annot. c.

"Live est, a vouse of merconnaise. Dr. ram. Annote to This bea of them, Mat. 27. 44. Luk. 23. 39, 40. This change of number is often in the Hebrew, as Gen. 19. 26, 46. 23. 7. 1 Sam. 9. 2. 2 Chron. 6. 14. Gen. 21. 7. Zach. 9. Mat.

21. 5, 6. Mar. 11. 17. Theft, or Healing The with-holding of that which is another mans, against the owners will; the drawing unto us other ther mans, againft the owners will; the drawing unto us other of mens goods by injury, or nor distributing, that which is our own when need requires, Hos. 4. 2. By freezing, and lying, billing, and staling. Exod. 20. 15. Thou shalt not stal. All manner of wrong done to our solves in respect of our own sub-stance, or to the substance of others is stealing.

These According to the time, is either night-these, or the staling of the staling

day-thift; if the thief came to freal in the night, then he might be killed fafely, but not fo in the day time, Exod. 22. 2, 3.

According to the Object, Theft in holy things is facriledge, Act. 5. 2. If the thief rob the Common-wealth, it is called peculatus; if he steal Cattle, it is called abigeatus; such were the Caldeans who robbed Job; such were the Saracens, because they lived by robbery and excursions; they were called Saracens, from Sarack, excurrere, which cometh from rik, vacuum effe. If the thief had stolen a man, it was called plagium, and he was to die the death, Exod. 21. 16.

According to the manner; it is either publick or secret theft. Publick, is either by Land or Sea.

By Land, when it is committed with an open and high hand the highest fort of these are murthering thieves, who kill that they may rob; such were those that lay betwixt ferusalem and fericho, Luk. 10. 30. These resemble most the Devil, ashmodeus, who had his name a [shaddad] vastare, who spoileth and spa-

Theft by Sea, is called Piracy, Rev. 2. 12. Wo be to the earth and to the fea, for the devil is come down to you, having great wrath. These spirits are the Devils Factors, who trouble the Sea; such were the Barks of the Isle Pharos among the Agean Islands, who came out secretly like Mice of the Isle of Pharos, to rob; and Lemnunculi, little Barks of the Isle Lemnos; unto these Job al-Iudes, Job 9. 26.

Again, Theft in respect of the manner, is either violent or

fraudulent oppression, Lev. 19. 13.

By violence, it is called gazel, to pluck a thing out of ones hand

hand.

By fraud, is called [gna]bak] both are forbidden, Luk. 3.14.
This cometh of covetousness, Mic. 2. 2.

Violent oppressors are called Hunters in Scriptures, Gen 10. 8.

& Prov. 12. 27.

Fraudulent theft, is when men caft a cloak or some pretence upon their theft, which is done divers ways,

1. Under colour of Religion, Mar. 21. 13. Joh. 2. 19.

2. Under pretence of Charity, Mar. 12. 5, 6.

2. Under pretence of Merchandise, Hos. 12. 7. Ezek. 17.4. 4. Under pretence of Law, such was the theft of Zacheus the Publican, Luk. 19.9.

5. Under fair pretences, as those who took out the ceiling of the House of God, and ceiled their own houses, Jer. 22.14. and that it might not be known, they painted it over with Vermilion.

6 When mens fenses are deluded by sleight, as when Cog-

gers with the Dice win mens money from them; to this the Apostle alludes, Eph. 4. 14. This is called sellionatus, cozenage So when the fimple are overmatched by the crafty, this is called #2089/14, In all forts of bargaining, the will flould have the full confenc, now when the understanding is blinded, which determineth the will, then the will cannot give the clear and express confent; as in violent theft, the ftronger over-matcheth the weaker, so in covered thest, the crasty over-matcheth the

7. Usury is a fort of fraudulent theft. See more of this in usury Weems Moral Law. p. 187.

The causes of theft, are general, the malice of the heart, Mat 15. 12. particular, are,

1. Poverty, 30. 9. 2. Idieneis, Eph. 4. 28.

3. Prodigality, which causeth poverty, and that causeth thest, as we see in the prodigal, and by daily experience:

4. Coverousness, 1 Tim. 6. 9, 10. The estites are:

I. In respect of the Thief.

1. Pollution, Mat. 15. 20. Mar. 7. 20.

2. Pleasure, Prov. 9, 17.

2. Shame and confusion, whereunto the Prophet alludes, Jer. 2. 26. & 48. 27. Prov. 6. 20.

Т

4. Punishment from Men, 1 Pet. 4. 13. Gen. 43. 18. Exod. 22. 4.7, 9. 2 Sani. 12.6. Luk, 19. 8. From God, 1 Tim. 10. In this life, Zech. 5. 3, 4. In the life to come, I Cor. 6. 10.

II. In respect of them from whom the goods are stolen, as

the cry is fent after them, Judg. 18. 23. and many curses and imprecations, Prov. 29. 24. Judg. 17. 2.

The remedies to cure this fore, are,

1. To purge the heart from malice, and coverousness, Mat. 15. 2d compared with the verses before.

2. Every one is to labour with his own hands, Eph. 4. 28. 3. To beware of prodigal wafting.

Thefts Rev. 9. 21. In getting away the wealth of the fimple people, by offerings, pilgrimages, &c. So that they break not only the first Table, but the second also. As they wronged God in his Worship: So men also in their bodies and estares.

Theirs | Spoken of things belonging to others, Gen. 24. 22.

Thelafar Taking away, or heaping up. A Region of Syria, 2 King. 19. 12.

Them and themselves | Have relation unto the persons,

places, and things then fooken of.

Them Against them, 2 Pet. 2. 11. Some read against them. felves, marg.

By the word prefixed, above, after, against, among, amongst, at, before, behind, besides, between, by, concerning, for, from, in, into, of, on, one of, over, fay to, through, teach, to towards, wo to, under, unto, upon, with, without, the meaning is plain.

'Hinth That a thing is fo, or feeing it is fo, Rom. 6. 1. Also

7. 7. What shall we say then ? 2. Some certain time wherein something was done, Mat. 4. I. Then was Jesus led aside. And elsewhere often it is thus

taken, for to note a certain time. '3. Therefore, and it is a note of an inference, or conclusion, gathered from fome premises, Rom. 8. 1. Now then their is no condemnation.

4. And, Gen. 34. 16. Mhence] Hath relation unto the place then fpoken of.

Thenceforth] Hath relation unto the time following that

Theophilus A friend of God, or lover of Gd. A godly man, to whom Luke dedicated his Gospel, and Acts of the Apostles, Luk. 1. 3. Act. 1. 1.

Mheophilus Luk. 1. 3. It's not certain that Theophilus here was the proper name of a particular man, but perhaps a faigned title to figuific every christian, every one that loved God, to whom the to figure every corphian, every one that to the God, to whom he addresses his discourse, and then hearts 6, most excellent, will be no title of bonour, nor any more then Optimus in Latine, a form of civility only. Dr. Ham. Annot. c.

There | Pointeth out the place spoken of. Thereabout | Luk. 24. 4. About not finding the body of the

Thereat Exod. 30. 19. or therefrom, or thereof; to wit, in the water that is taken out of the laver, into some vessel of the Sanctuary, Aynfw. The wide gate, and broad way, Mat. 7. 13. Hitereby Hath reference unto the matter or thing last spo-

Therefoze | An inference of what went before, not ever im-

mediately, but some former verses, as Exod. 1. 20, 17.

Sometime a precedent cause of that which is inferred, Rom. 8. 1. & 3. 28. & 2. 1. In these and such like places, this parti-

cle is argumentative, and inferreth the effect from the cause.

'2. The end, order, and sequal of a matter, 2 King. 22. 19, 20. Gen. 22. 16. Phil. 2. 9. Rom. 4. 19. Therefore, (or to this end) Christ died, &c. Here is noted only the consequent, or what in order did follow the humiliation and death of Christ, to wit, his exaltation, and manifestation of his God-head, also his dominion over his Church, as is plainly to be seen by Luk. 24.46. I Pet. I. II. They do err then, which would by these and fuch places conclude, that Christ merited in his obedience and passion, something to and for himself, to whom all good was due, even from the time of his union: when his manhood at his conception, was knit unseparably unto the person of the Son of God, then was he Lord of all, even as man, and had right to eternal glory. Also the Scripture clearly proveth; that whatsoever Christ did or suffered, was for us, not for himself; for that had obscured his grace toward his members, if he had come to deserve ought for him-

Aberefrom] From what's written in the Rook of the Law of

Moles, Josh. 22. 6. From the fins of Jeroboam the Son of Nebat,

2 King. 3. 3.

Therein, thereof, thereon, thereout, thereto, thereunto, thereupon. therewith; all as well as [thereby] have reference unto the matter or thing last spoken of.

Thele | Refer unto the persons or things then mentioned. Doze then these | More then his Ship, Nets, and other

things, Joh. 21. 15.

\*\*Elletalonical The other wittery of God. A City of Macedonia, where Paul preached the Gospel, and to the Thessalonians wrote an Epistle. Act. 17. 1, 11. 1 Thess. 1. 1.

Theudas ] Flowing with water, Ad. 5. 36. They Refer unto perfons or things then mentioned.

Thick | Signifieth, 1. Dark, Exod. 16. 9, 16.

2. Great, or big, Exod. 6. 13. & 20. 28.

3. Hard, Hab. 2. 6.

4. Rich, and mighty, Deut. 22. 15.

Cruel, 1 King. 12. 10. 2 Chr. 10. 1c.

Thicket Is put for, the place of habitation, Jer. 4.7.
2. For obstinate finners, Isa. 9. 18. & 10.34.

Schickness Spoken of the Molten Sea, 2 Chr. 4. 5. the Pillar, Jer. 52. 21. the Wall, Ezek. 41. 9. Thigh] To come out of the thigh, Gen. 46. 26. The thigh here is put for the member of generation, which for modesty sake is

expressed by the Hebrews, by the thigh, and other parts of the

1. They call it the feet, Ifa. 7. 20. So the thall eat that which cometh out between the feet. So they call it the navel, Job 40. 16.

2. They are faid to come out of Jacobs thigh, because the Fa ther is the active principle of generation, and not the Mother.

The thigh is put sometime to fignisse the chief and principal men, Ezek. 24. 4.
To gird the fword upon the thigh, is, to be prepared to War,

Pfal. 45. 3.

"Mo put the hand under ones thigh] Subjection and great fidelity to him who gave the oath, by him who took e it, Gen. 47. 29. & Gén. 24. 2. The Hebrews refer this to the mystery of circumcifion, which was in a part of the thigh: others (as Augustine) refer it to the Messiah or Christ who was to come out of Abraham's lovus or thigh. See Gen. 46. 26.

To firite upon the thigh, is, to be fore grieved, and to lament, whereof that was a fign, Jer. 31. 19. Ezek. 21. 12.

To write upon the thigh, Rev. 19. 16. is, to endure to poste-

Thigh] Properly, the inferiour part of the body, from the belly down to the feet.

beily down to the reet.

\*2. Myftically and figuratively, the meanest and lowest things
in Christ our King, which shall be (in the glorious restoring of
Religion, to be performed towards the end of the world) surperiour and more excellent than that which is highest and most supreame in the Monarchies of the earth, Rev. 19. 16.

\*Upon his thigh a name written, King of Kings, &c.
That men might submit to him, Gen. 24. 2, 9. & 47. 29. being fubdued by his fword, which useth to be placed on the thigh,

Pfal. 45. 3. Cant. 3. 16. Annot.

The word is taken from the ancient cuftom of the Hebrews,

the thigh being put for strength and power; and the putting the hand under the thigh, for a token of subjection and servitude, as in the above mentioned places of Genefis, or, it is to flew, that as he had gotten it upon his garment by victory, so was he able by power and strength to maintain it, for the name is written,

where the fword was wont to be girided. Bernard.

\*\*Etimiarthath\*\*] A City, John 19, 43.

\*\*Etimiarthath\*\*] A City, John 41. 6. The glory of faceb, IIa. 17, 4. Hair, Lev. 13, 30. Kine, Gen. 41. 27. Plates, Exod.

39. 3. Work, 1. King, 7. 29.

### Third 

# might be for use about building. Annot.

Ethine] Hath reference unto things appertaining unto him to

whom the speech is made.

"Mhing] Some real substance or quality, either good or evil. Eph. 1. 11. Which doth work all things after the counsel of his

4 2. Some word spoken of God, touching that which was after to be done, Luke 1. 37. With God nothing shall be unpossible. In the Greek Text it is read, No word shall be impossible

'3. The doctrine of the Gospel, Act. 17. 32. We will hear thei again of this thing.

4. Elect men and women, Eph. 1. 10. Col. 1. 20. Rev. 21.27. No unclean thing, that is, persons.

Thing I Sam. 3. 17. or word, marg. 1 Sam. 20. 21. Hurt. comp. the Text with the marg.

'Better things | Some thing more worthy and excellent.

Heb. 11.40.

\*\*Things concerning (500) Which concern the pleafing and worship of God, Heb. 5. 1.

Things dedicated, 1 King. 15. 25. Hebr. boly, marg.

"An all good things" Of all his goods and substance, according to his ability, and the necessity of the Teacher, Gal.

6. 6.

Great things Very precious and excellent benefits, as freedom from all those evils which the Captivity in Babylon brought with it, liberty of body, goods, country, and conbrought with it, liberty of body, goods, country, and conficience, being reflored to the pure worship of God in his Temple, reflication of City and Temple, &c. Pfal. 126. 2, 3.

These were great things, not only for the matter of the benefits, but for the manner of bestowing them, which was incrediable and unwonted, as ver. 1. and for the persons who were the receivers, being worms and miferable finners, less then the least thing, and worse then the worst thing.

"Things hoped for The glory and blis of Heaven, Heb.

"Lhings not seen] Of nothing, Heb. 11.1. "国hings (haken] Things of an unstable condition, as things not shaken, signifies things of a firm and constant nature, Heb. 12. 27, 28.

"Sweet things new and old Holy vertues, and fruits of faith of all forts, Cant. 7. 13. In our gates are all freet things, new and old, that is, abundance of all forts of graces. See Plea-Cant and News

The things, Exod. 30.4. Hebr. the order thereof, marg. "Milete things The fins and punishments of the Israelites living in the Wildersels, 1 Cor. 10. 6.

Things went well, 2 Chr. 12. 12. or, there were good things,

Think Is put for, to remember and be careful of, Gen. 40. 14. Neh. 5. 19. 2. To luft, Job. 31. 1.

3. To make account, Joh. 16. 2.

4. To boaft or efteem, Rom. 12. 3. 1 Cor. 4. 6.

Meditate, Pfal. 4. 8.

Think 2 Cor. 10. 2. or reckon, marg.

To think any thing To conceive or have in our minds a good thought, pertaining to falvation, 2 Cor. 3.5. Not that Where then is the natural power of the Will, to choose and embrace good things, seeing we lack power and will to think

2. To judg and certainly determine, 1 Cor. 7, ver. laft, 1 think I have the Spirit of God.

'a. To make our thoughts known by boaffing and glorying, Mat. 3. 9. Think not to Jay in your hearts.

'4. To devife or imagine, I Cor. 13. 5.
' **XO think (oberly**) That all Christians must be modestly minded, not to take more upon them then they have graces and calling to answer and discharge, Rom. 12 3.

Think are evil thought, Ezek. 48. 10. or conceive a mischievous

purpose, marg.
Thinkest thou that David doth? 2 Sam. 10. 3. Heb. In thine

eyes doth David? marg.

Thinking | 2 Sam. 6. 6. or faying, marg.

Thinking to have brought good tydings, 2 Sam. 4. 10. Hebr. he vas in bis own eyes as a bringer, &c. marg.

Mhiro] Spoken of and applied unto Absalem, 2 Sam. 3. 3. Aharah, 1 Chr. 8. 1. Angel, Rev. 8. 10. Beaft, Rev. 4.7. Captain, 2 King. 1. 13. Chamber, 1 King. 6.6. Chariot, Zac. 6.3. Day, I Cor. 15. 4. Eliab, I Chr. 12. 9. Eliphelet, I Chr. 8. 39. Entry, Jer. 38. 14. Face, Ezek. 10. 14. Fifty, 2 King. 1. 13. Foundation, Rev. 21. 19. Generation, Gen. 50. 22. Heavens, 2 Cor. 10.2. Hour, Mat. 20. 3. Jahaziel, 1 Chr. 23. 19. Jah, 1 Chr. 26. 4. Ifrael, Ila. 19. 24. Kyrenhappuch, Job 42. 14. Kingdom, Dan. 2. 39. Loft, Adv. 20. 9. Lot, 1 Chr. 24. 8. Month, 1 Chr. 27. 5. Part, Numb. 15. 7. Rank, Numb. 2. 24. River, Gen. 2. 14. Row, Exod. 28. 15. Ruler, Dan. 5. 7. Seal, Rev. 6. 5. Servant, Luk. 20. 22. Shammab, 1 Sam. 17. 13, Stories, Gen. 6. 16. Tabaliab, 1 Chr. 29. 11. Time, 1 Sam. 3. 8. Warch, Luk. 12. 38. Wo, Rev. 11.14. Year, Deitt. 26. 12. Zebadiab, \*\*Chr. 26. 2. Zedekjab, 1 Chr. 3. 15.

'Ahird part) The greatest part, or a very great part, Rev.

7. And the third part of trees was burnt up. Hird part of creatures All that live in Europe, the third part of the world; so understand, ver. 12. Also, Rev. 8.9. The third part of creatures died.

"Mird part of ffars | Very many Paftors of the Church, Sometime thining like Hars, Rev. 12. 4. Strike down the third part of the Stars.

He subjected the third part of the Princes and Rulers of the world to his Empire. For even fo much, to wit, the third part of the known world in John's age, the Dominion of Rome did

comprehend within its limits. Mede. Mr. Bernard understandeth the Ministers of the Church. They

are fo named. 1. Because they are set in their several stations, (as the stars in their orbes ) by God.

2. Because they give light to the Church by doctrine and holy example, Mat. 5. 14.

3. Because they are eminent, and in high place, Leighs, An-

Thirdly The third in order, 1 Cor. 12. 28.
Thirdf Is put for, great affliction, Deut. 28. 48. Pfal. 69. 21. Iía. 44. 3. Iía. 65. 13. Iía. 41. 17. Amos 8. 13. Hof. 2. 3. 
'Thirfi To defire drink, out of a feeling of the want thereof, by some natural drought or driness, Joh. 19 28. I thirst.

, 2. Very earnefuly to defire and long for christ and his spiritual graces out of a sense of our fins and miseries, Mat. 5. 6. 6 Joh. 7. 37. If any man thirst, &c. Ifa. 55. 1. Ho, every one that

"To thirff, or be athirff To defire earneftly the graces of Christ, out of a feeling of our wants, Rev. 12.17. Let every one that thirstetis, (or is athirst) come.

"To thirst no moze) To find all contentment and satisfaction to our selves in Christ only, without seeking surther for it . then in him alone, Joh. 6.35. He that believeth in me, shall thirf ano more.

Thirsto Pial. 62. 1. Heb. weary, marg. Corporally, Judg. 4-19. 2 Sam. 17. 29. Prov. 25. 21. Mat. 25. 35. Spiritually. Pfal. 142. 6. It's spoken also of Land, Isa. 35. 7. Ground, Ezek. 16. 13. And there are also blood-thirst, Prov. 29. 10.

Thirteen | Spoken of Bullocks, Numb. 29. 13. Cities. John 19, 6. Cubits, Ezek. 40. 11. Sons and Brethren of Holah, 1 Chr.

26. 11. Years, Gen. 17. 22. Thirteenth | Spoken of Day, Eft. 3. 12. Lot, 1 Chr. 24. 12.

Year, Gen. 14.4.

Thirty Spoken of, 1. in Units, and applied to Basins of

Copyring 1 Chr. 11. 15. 1 King. 23.31. filver, Ezr. 1. 10. Captains, 1 Chr. 11. 15. 1 King. 23. 31. Chambers, Ezek. 40. 17. Change of garments, Judg. 14. 12. Chargers of gold, Ezr. 1. 9. Ciries, Judg. 10. 4. Cubits, Exod. 26. 8. Daughters, Judg. 12. 9. Days, Numb. 20. 29. Furlongs, Joh. 6. 19. The Sons of Garshom throughout their Families, Numb. 4. 40. Kings, 1 King. 20. 16. Measures of fine flour, Ring. 4. 22. Men, Judg. 14. 19. Milch-Camels, Gen. 32. 15. Nephews, Judg. 12. 14. Persons, Judg. 22. 39. Pieces of filver, Mat. 27. 3, 6. The families of the Rubenites, Numb. 26. 7. Righteous, Gen. 18. 30. Sheets, Judg. 14. 12. Shekels, 27. 4. Sons, Judg. 12. 9. Souls, Gen. 46. 15. Talents of gold, 2 King.

3018, Judg. 12. 9. 3018, Gett. 40. 15. Factors of Sons, 2 ang. 18. 14. Years, Gen. 5. 3. Young men, 1 Ring, 20. 1. 2. In tbod/ands, and applied unto Affes, Numb. 31. 39. Beeves, Numb. 31. 38. Bullocks, 2 Chr. 35. 7. Chariots, 1 Chr. 19. 7. Chofen men of \*grat/, 2 Sam. 6. 1. The families of the 19.7. Choicen men of Ifrael, 2 Sam. 6. I. The tamilies of the Sons of Ephraim, Numb. 31. 38. Foot-men, 1 Sam. 4. 14. The hoft of Abidan, Numb. 2. 23. The levy which Solomon made, i King. 5. 13. The Levites by their polls, I Chr. 23. 3. The man of Judab, 2 Sam. 11. 8. Men of valour, Jofh. 8. 3. Nephtali, I Chr. 12. 34. Sheep, Numb. 31. 36. Souldiers for war, I Chr. 7. 4. The Tribe of Benjamin, Numb. 1. 37, Of Manafleb. Ibid. 35. Women, Numb. 31. 25.

This | Hath relation unto the matter or bufiness then spoken

Mhiffle Bringeth not forth good fruit, as the Fig, Mat. 7. 16.

1. They are hurtful to the Ground, Gen. 3. 18. Heb: 6. 8. Hence to produce thiftle instead of corn, is a great punishment,

It is put for one of no power or ftrength, 2 King. 14. 9. 2 Chr. 24. 18.

Mhiffle 2 Chr. 25. 18. or furbush, or thorn, marg.

Thither | Hath relation unto a particular place named, So

Thomas Atwin, or deepness, without a bottom, Josh. 11. 16. 20. 24. An Apostic of Christ, called Didynus, who exhorted the Apoftles to die couragioully, Joh. 11. 16. He asked Chrift the way to the Father, Joh. 14. 5. He would not believe Chrifts Refurrection, until he put his finger into his fide, Joh. 20. 24,

Minor A scourge or whip of Leather, Act. 22. 25. Thorn Is put, 1. For a thing of no ffrength, Job 41, 2.

2. For the wicked, who are like thorns, t. Because of their unprofitableness in any goodness, Mat.

7. 16. Luk. 6. 44.

2. For their perfecuting and hurting the Church, Cant. 2. 2. Ezek. 28. 24. Mic. 7. 4. Josh. 23. 13.

3. For great difficulties and impediments, Hof. 2. 6. Job. 5. 5. 4. For the riches and the cares of this life, Mat. 13. 7. Mar. 4. 7. Luk. 8. 7. Hence, to fow among thorus, is, to preach the Word unto worldly and carnal hearts, Jer. 4.4.

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5. For a thing suddainly vanished, Psalm 58.9. & 118.12. Eccl. 7. 6.

6. For affliction, 2 Cor. 12. 7.

"Thorns All other focieties, companies, and fellowships, which be in the world, and are as thorns, if they be compared with the true Church and company of the faithful, which be as a Lilly, Cant. 2. 2. Like a Lilly among the Thorns.

The natural thorn is no tender herb or flower, but a flurdy hard tree, knobby and full of dangerous pricks. The fore of Beliel, Beliegnol, without youk, that is, such as will not come under the yoak of obedience; or BelieGnglab, not ascending, because their matters prospered not, are the thorns, 2 Sam. 22. 6. the wicked, who are heard-hearted knurryconditioned, full of pricking and flinging words, and works,

Ever fince the curse of Adams fin, the earth hath been full of thorns. fo that we are befet with them on every fide; our fins are thorns, so are temptations to sin, 2 Cor. 12.7. and so are punishments and afflictions for sin; Tribulations come from tribuli, and so are wicked men, Numb. 22. 55. and wicked actions, as blasphemies, detractions, herefies, schisms, &c. which wound and tear the Church, and are worse then the sharpest slings or thorns, see Mic. 7.4. Nahum. 1. 10. Yet these thorns have their benefit too, as well as injury, for they exercise and inftruct those that are pricked with them, as the Canaanites did Israel, and by them God doth not only humble his people as he did Paul, but likewise direct them, and make them know him as Gideon did, Judg. 8. 16. Annot. See Lilly.

"Thorny ground An heart fluffed with the cares of this world, which choak the feed of the Word, as thorns choak the Corn springing out of the ground. Matth. 12. 22. That which fell among thorns, or thorny ground.

Thorough] See Through.
Those Refer unto persons or things then mentioned.

Thote] I Sam. 30. 22. Hebr. men, marg.
"Alhou Wholoever thou art, without difference of fex." condition, Nation, &c. Gen. 20. 3, 4, 5, 7, 8, &c. Rom. 10. 10. If thou believe, &c. Gal. 4, 7. Thou art no more a Servant, &c. And the like is often essewhere, to teach that the commandements and promifes of God belong not only to the whole company of believers, and congregation of Gods people generally, but particularly to every one without exception. Which meeteth with that corruption too too common, to put. and post off from our selves to others, things commonly and univerfally spoken.

'Thou Thy felf and thy fuccession, Dan. 2. 3. Jer. 27. 7. 'Tis fpoken to one prefent.

Minugh] Albeit, if, notwithstanding, &c. .

"Minught] The least motion and stirring of our mind; which when it is by the holy Ghoft made agreeable to Gods word, then it is a good thought, but if the motion be from our corrupt heart, and be diagreeable from the Word, then fit is an evil thought, whatfoever good pretence it have, Matth. 15, 19. For out of the heart come evil thoughts.

2. Our counsels, touching matters to be done, or not done,

'Pfal. 146.4. Then his thoughts perish.
'3. The grief of an afflicted mind. Pfal. 94.14. Amidst the thoughts of my heart, thy comforts have refreshed my soul.
4. Reasoning inwardly in the soul, Luk. 9. 46. 47. When Jesus

(am the thoughts of their hearts.

'5. Purpose joyned with endeavour, Gen. 50. 20. When you thought to do meevil.

6. Carking or immoderate care, or care with anxiety, Mat.

10.19. Take no thought what ye shall speak.

Referred to God] 1. The will, counsel, purpose, or decree
of God, touching all things which he will doe, or not doe,
Pfal. 33. 11. The thoughts of his heart shall shand for ever. It doth fometime fignifie Gods disposition, when his purpose is executed and brought unto effect. As Gen. 50. 20. But God thought, &c. So Tremelius translated it.

Thought is put sometime for corrupt reason. 2 Cor. 10. 5.

2. For the conscience, Rom. 2. 15.

2. Opinion, job 12. 5

A. For defire and endeavour, 1 Chron. 19. 18.

5. Hope, 1 Sam. 18. 25.
6. For a plot and conforacy, Act. 8. 22. Prov. 15. 22.

7. The grief of an afflicted mind, Pal. 94. 14. It is put for, Word, Deut. 15. 9. marg. for Possession, Job 17.

Thought] 2 King. 5. 11. Heb. said, or I said with my

felf. marg. 1 Cor. 13. 11. or reasoned, marg.

Thought | Ezek. 28. 10. or purpose, marg. Eccl. 10. 20. or conscience, marg.

H

Evil thoughts, Mat. 15. 19. wicked machinations, or defigns. Dr. Ham. Par.

Thoughts | Heb. 4. 12. A discerner of the thoughts and intents of the heart, Evolutionis, rendred thoughts, are properly the fecret and inward workings of paffions and affections: #2voices, intents, are the fecret and first workings of mens understandings and apprehensions. Leighs Annot.

Thousand Spoken of, and applied unto Bucklers. Cant. 4. 4. Bullocks, 1 Chron. 29. 21. Burnt-off-rings, 1 King. 4- 4- Bullocks, 1 Chron. 29. 21. Burnt-ort.rings, 1 King. 3- 4. Caprains, 1 Chron. 12. 34. Chariots, 2 San. 8. 4. Chargers of filter, Ezra 1. 10. Children of Azgad, Ezra Chron. 10. 10. Children of Azgad, Ezra Numb. 26. 51. Palbur, Ezra 2. 38. Crafts-men, 2 Kings Numo. 20. 51. Pappar, Ezra 2. 38. Cratts-men, 2 Aings 24. 6. Cubits, Numb. 35. 4. Pays, Dan 12. 12. Drams, Neh. 7. 70. Furlongs, Rev. 14. 20. Generations, Deut. 7. 9. Goats, 1 Sam. 25. 2. Hills, Pial. 50. 10. Interpreters, Job 33. 23. Lambs, 1 Chron. 29. 21. Lords, Dan. 5. 1. Men, Judges 15. 15. Men of might, 2 Kings 24. 16. Officers, 1 Chr. 26. 30. Pieces of filver, Cant. 8. 11. Rams, 1 Chron. 29. 21. Sent to the war, Numb. 31. 6. Shee-Asses, Job 42. 12. Shekels, 2 Sam. 18. 12. Silverings, Ifa. 7. 23. Songs, 1 Kings 4. 32. Talents of filver, 2 Kings 15. 19. Velicls, Ezra 1. 10. Vines, Ifa. 7. 23. Years, 2 Pet. 2. 8. Yoke of Oxen. Job 42. 12. A thousand thousand, and a hundred thousand i Chron. 21. 5. Joyned together, they make up Eleven hundred thousand, which is a Million and an hundred thou-

"Mhousand shields Store of weapons laid up in an Armory, to be used in time of war.

2. The spiritual weapons of a Christian, to wit, faith, hope the Word of God, prayer, a good conscience, righteouf-ness, &c. Cant. 4. 4. A thousand shields hang therein.

Thousand pears] The space of ten hundred years. 2. An exceeding large space of time, a finite number being put for an indefinite, Plal. 90. 4. A thousand years, is but as yesterday when it is past, 2 Pet. 3. 8. A thousand years as one · day.

Thousand years Rev. 20. 2, 3, 4, 7. These thousand years are fix times repeated. Thrice of Satan, vers. 2. 3, 7. Twice of the Saints, living and reigning with Christ, vers. 4. 6. Once of the rest of the dead, which lived not again until these years were finished, ver. 5. Some hold that they are the same, others, that they are divers, and that the thousand years wherein the Saints shall reign with Christ, do begin upon the expiration of the 1000 years of Satans binding. Some understand them figuratively, as if by the 1000 years many years were indefinitely to be understood, others properly, amongst whom notwithstanding there is no small difference, about the beginning of them, as whether they are already finished, or not yet begun. Some beginning them at the birth of Christ, others at the resurrection: at his ascension: at the captivity of Paul in Rome: at the destruction of Ferusalem: at the time of this vision: from the time of the Apostles: from the time of Constantine, &c. Again, according to some, they do most properly begin from the throwing down of Antichrist, and defination of Rome. Others judg other ways. Most hold that there's a glorious time coming, But in what year (faith one) this new world shall begin, wherein holy men and women shall rejoice and live together, in a most blessed and heavenly manner, is one of the great secrets of Heaven. Indeed so many men, so many minds. One Author affigns this year, another that, a third differs in his account from both. But it is agreed on all hands. that this thrice bappy and golden age is now at band. Others judg the time uncertain, and certainly their judgment (in my judgment) is most certain. Nunc. Prophet. pag. jaugmen (iii ny judginein) is mole tertain. Nunc. Propiete, pag. 43. Mr. Wilson being filent herein: The Annot. having little or nothing hereof. Mede, Maton, Piscator, Jangnitius, Brightman, Dent, Bale, Archei, Alftedius, Enient Canus, Poor in his Zions. Partus, Napier, Archei, Alstedius, Finiens Canus Vove in his Zions. joy in her King coming in his Glory, with divers others, (from whom fatisfaction might be expected) difagreeing in most things each from other. Prayer is to be made unto God, who revealeth deep and secret things, that he would make known unto us this matter. See Dan. 18. 22, 23.

An hundred thousand talents of Gold, and a thousand thousand talents of filver, 1 Chr. 22. 14. both fums of filver and gold together, amount to seven hundred and fifty millions, Annot. Many thousands, Numb. 10. 36. Hebr. ten thousand thousand,

marg. Etherat] To denounce some judgment, temporal or eter-

2. To ale hard and cruel speeches from one man to another,

ARt. 4. 17, Let us thredten and charge them. 1 Pet. 2. 22. When be suffered he threatned not.

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Threatnings are either to prevent fin, or to withdraw from fin. They are either of Man, Act. 4. 29. & 9. 1. Eph. 6. 9. or from God, of which throughout the whole Scriptures; whereof many in the Old Testament are set down prophetically, as some also in the Revelations. Those in the Epistles of Paul, James, and Peter, are fet down for the most part, not in form of denunciations, but rather declarations.

Three Is put, 1. For a determinate and certain number,

26. 6. 6. 8. 7. 13. 2. For an indefinite number, Amos 1. 3, 6, 9, 13. & 2. 1, 5. Rev. 11. 9, 11.

There Spoken of, 1. in Units, and applied to Angels, Rev. 8. 13. Arrows, 1 Sam. 20. 20. Bands, Job 1. 17. Baskers, Gen. 40. 16. Berries, Ifa. 17. 6. Bowls, Exod. 25. 23. Branches, Gen. 40. 10. Bullocks, 1 Sam. 1. 24. Chambers, Ezek. 40. 10. Cities, Deur. 19. 2. Companies, Judg. 7. 20. Countries, Josh. 17.11. Cubits, Exod. 27. 1. Darts, 2 Sam. 28.14. Daughters, Job 1. 2. Days, Gen. 40. 12. Eunuches, 2 Kings 9. 32. Faith, hope, and charity, 1 Cor. 13. 13. The Father, the Word, and the holy Ghoft, 1 John 5. 7. Firkins, John 2. 6. Friends, Job 2. 11. Eliphax, Bildad, and Zophar, Job 31. 13, 5. Flocks of sheep, Gen. 29. 2. Gates, Ezek. 48. 31. Horns, Dan. 7. 20. Hours, Acts 5. 7. The husbands duty, Exod. 21. 11. Keepers of the door, 2 Kings 25. 18. Kings, Dan. 7. 24. Leaves of a roll, Jer. 36. 22. Loaves, 1 Sam. 10. 3, Measures of Barley, Rev. 6. 6. of Meal, Mat. 13. 33. of fine meal, Gen. 18. 6. Men, Acts 10. 19. Months, Exod. 2. 2. Moss, Azron, and Miriam, Numb. 12. 4. Mighty men, 2 Sam. 23. 9. Noah, Daniel, and Job, Ezek. 14. 14. Parts, Deut. 19. 3. Pillars, Exod. 27. 14. Prefidents, Dan. 6. 2. A Prieff, Levite, and Samaritan, Luke 10. 36. Prophets, I Cort. 14. 29. Ranks, 1 Kings 7. 4. Ribs, Dan. 7. 5. Rows, 1 Kings 7. 4. Shekels, Lev. 27. 6. Shepherds, Zac. 11. 8. Sockets, Exod. 27. 14. Sons of Absalom, 2 Sam. 14. 27. Anab., Judg. 1. 20. Hannah, 1 Sam. 2. 21. Jesse, 1 Sam. 17. 12. Judah, 2 Chron. 2. 3. Laadan, 1 Chron. 23. 8. of Mulhi, Ibid. 23. of Noah, Gen. 6. 10. of Saul, 1 Sam. 31. 8. of Shimei, 1 Chr. 23. 6. of Zerviah, 1 Chron. 2. 16. The Spies which out of every Tribe were fent into the Land of Canaan, Josh. 18.4. The Spirit, the Water, and the Blood, I John 5. 9. Unclean Spirits, Rev, 16. 13. Stories Ezek. 41. 16. Tabernacles, Mat-17. 4. Taverns, Act. 28. 15. Teeth, 1 Sam. 2. 13. Tenth deals of flour, Numb. 15. 9, & 28. 12, &c. Things, 2 Sam. 24. 12, 13. Prov. 30. 15, 18, 21, 29. Times, Exod. 23. 14. Transgressions, Amos 1.3,6,9,11, 13. & 2. 1,4,6. Weeks, Dan. 10. 2. Witnesses, Deut. 17. 6. Mat. 18. 16. Wives, Gen. 7. 13. Years, Gen. 11. 13. Young-men, 1 Sam. 10. 3.

2. In hundreds, applied unto Abraham's trained Servants, Gen. 14. 14. Chariots, 2 Chr. 14. 9. Children of Bezai, Ezr. 2. 17. of Harim, Ibid. 32. of Hashum, Neh. 7. 22. of Fericho, Ibid. 36. of Shephatiah, Ezr. 2. 4. of Solomon's Servants, Ibid. 58. Concubines, I King. 11. 3. Cubits, Gen. 6. 15. Days, Ezek. 4. 5. Foxes, Judg. 15. 4. Such as lapped, Judg. 7. 6, 7. Males. Ezr. 8. 5. Men. 2 Sam. 2. 31. Men at Shulhan, Est. 9. 15. Them that were numbred of the Tribe of Simon, Numb. 1. 23. Officers, 1 King. 5. 16. Oxen, 2 Chr. 35. 8. Pence, Mar. 14. 5. Pieces of filver, Gen. 45. 22. Shekels of brafs, 2 Sam. 21.16. Shields of beaten gold, 1 King.

3. In thousands, applied unto the Actonites, 1 Chr. 12.27. Them that were added to the Church, Act. 2. 41. Baths, 2 Chr. 4.5. Billécks, 2 Chr. 35. 7. Camels, Job 1. 3. Captives, Jer. 52. 28. Children of Sensa, Ezr. 2. 35. Cities, or the inhabitans therein, 2 Chr. 25. 13. Chofen men with Saul, 1 Sam. 24. 2. The kindred of Saul, 1 Chr. 12. 29. Men of Judach, Judg. 5. 11. Such as were numbred, Numb. 1. 46. & 4. 44. Officers, 2 King. 5. 16. Overfeers, 2 Chr. 2. 18. Proverbs, 1 King. 4 32. Roof, Judg. 16. 27. Sheep, 2 Chr. 29. 33. Such as were flain by the Levites, Exod. 32. 28. Strangers in the Land of Ifiael, 2 Chr. 2. 17. Talents of gold, 1 Chr. 29. 4.

4. In hunared thousands, applied to Asa's Army, 2 Chr. 14: 8. The Children of Brael, 1 Sam. 11.8. of Judah, 1 Chr. 17.14. & 2 Chr. 25. 5. Sheep, Numb. 31. 36, 43. Unish's Army, 2 Chr. 26. 12.

Mhated Gen. 14.23. I will not take from a threed even to a hooe-latchet. A threed, or shoot-latchet are things of smallest value, importing (in a proverbial speech) a resolute and universal refulal of gain, or advantage by the present business. Annot. Aynsw. Teads the words thus, If from a threed to a shoot-latchet: An impersed speech (faith he) used in oaths, for if I take from a threed, that is, I will not take so much as a threed, or a showelatchet\_

Minzerfold A threefold cord is not quickly broken, Eccl. 4. 12. or a triple twifted threed is not eafly broken. A proverb fetting

forth the strength and benefit of concord and society. Annot. Theelcoze] Spoken of, t. in Units, and fpoken of the Affes which were for the Lords tribute, Numb. 31. 39. Ass-colts, Judg. 12. 14. Beeves, which were the Lords tribute, Numb. Jung. 12. 14. Decves, which we are the Law 4. Concubines, 31. 38. Bullocks, 2 Chr. 29. 32. Cities, Deut. 3.4. Concubines, 2 Chr. 11. 21. Cubis, 1 King. 6. 2. Daughters, 2 Chr. 11. 21. Days, Gen. 50. 3. Elders, Judg. 8.14. First-born of the children of styrat, Numb. 3. 46. Furlongs, Luke 24. 13. Horsemen, Act. 23. 23. Kings, Judg. 1. 7. Males, Ezr. 8. 13. Measures of meal, 23. 23. nings, Judg. 1. 7. Males, E.T. 8. 12. Neatures of meal, I King. 4. 22. Men, 2 Kings 25. 19. Number of the beaft, Rev. 13. 18. Obed Edom with their Brethren, I Chr. 16. 38. His Sons, and their Sons, and their brethren, Ibid. 26. 8. Palm. trees, Numb. 33. 9. Perfons, Judg. 9. 2. Pieces of filver, Ibid. 4. Prieffic and their brethren. rumb. 33. 9. Pertons, Judg. 9. 2. Preces of lilver, Ibid. 4. Prieffs-garments, Neh. 7. 72. Queens, Cant. 6. 8. Sheep, Numb. 31. 37. Shekels, Exod. 38. 25. Sons, Judg. 8. 30. Souls, Acts 7. 14. & 27. 37. Taients of gold, 1 King. 10. 14. Valiant men, Cant. 3. 7. The Sons of Reuben, &c. which went out to the war, 1 Chr. 5. 18. Weeks, Dan. 9. 25. Years, Gen. 25. 26. 1 Chr.

2. In thousands, and spoken of Asses, Numb. 31. 34. Beeves, Numb. 31. 33. Bearers of burdens, 2 Chr. 2. 18. Drams of gold, Ezr. 2. 69. Horfemen, 2 Chr. 12. 3. Such as were numbred of the tribe of Dan, Numb. 1. 39. Iffactur, Numb. 26. 25, Judah, Numb. 1. 27. The Shuhamites, Numb. 26. 43. of the Zebulonites, Ibid. 27.

"Hipsefroze frong men] A sufficient number of valiant men, so watch by night in the bed-chamber of Solomon, that he ' might fleep without fear.

2. The most merciful and mighty protection and presence of God, causing his Church to rest safely and peaceably here in earth (but much more in Heaven) from all fear and danger, Cant. 3. 7. Threefcore strong men round about Solomons

Threescore Ducens ] Cant. 6. 8. which may be underflood either affirmatively, There are fixty, or be supposition, Be there fixty Quens; that is, though there were fixty, or, yet one is my Dove. And for the number threefore and fourfore it is uncertain whether the allusion be to Solomons Wives and Coucubines which he took at first, before he encreased them to feven hundred Wives, and three hundred Concubines, 1 Kings 11. 3. Or rather whether a certain number be not put for an uncertain meaning, many Queens, more Concu-bines, and innumerable Damfels; as fiven Shepherds and eight Princes, in Mic. 5. 5. fignific many, and no definite number, fo fix troubles and feven in Job 5. 19. and other the like.

"Ho thresh To beat Corn out of the husk with the strokes of a flail, or other instrument made for that purpose, Lev. 25. 5. 1 Cor. 9. 10. Thus men thresh wheat, &c.

'2. To punish Gods enemies with plagues and calamities, as it were with fore strokes of Gods revenging hand, Ifa. 25. 10. Moab shall be threshed. Thus God threshed in anger.

3. To excercise Gods people with chastisements and corrections for fin, fifting and trying them, as when Corn is beating out of the husk by threshing, Ia. 21. 10. O thou whom I do thresh, or, O thou my threshing. Thus God thresheth in mercy.

4. To execute extreme cruelty towards Gods Church. Amos 1. 3. They have threshed Gilead with instruments of Iron. Such infirmments were wont to be applyed for punishing obftinate Rebels, 2 Sam. 12. 31. Thus Tyrants thresh the god-

To thresh the Mountains ] To destroy and afflict grievoully, even strong and mighty enemies, Ifa. 41. 15. Thou halt thresh the mountains, and bring them to powder.

Mizething flooz Is, the place where Corn is used to be threshed.

2. It is put for the Corn it felf, Numb. 15. 20. & 18. 30.

3. The wicked ripe for judgment, Jer. 51. 33.
The specifical The grounfil of a door or gate, Judg. 19. 27.

King. 14. 17.
2. For the whole house. Hence to leap upon the threshold, is to enter violently into the house to rob, Zeph. 1. 9.

3. For inventions and traditions of men, Ezek. 43. 8.

It is put for, Treasuries, Assemblies, Neh. 12. 25. marg. Storehouse, Neh. 13. 12. marg.

Mhaice It's put sometimes for a definite number, as .Exod 34. 23, 24. 2 King. 13. 18, 19. Mat. 26. 34, 75. Act. 10 16. 2 Cor. 11. 25. Sometimes for an indefinite, fignifying often, or 2 COT. 11. 25. SOURCEMIES for an inaginate, figuritines, as 2 COT. 12. 8. Ravanel.

Though I is the infirument of speech, Pfal. 115. 7.

It is put for the speech it self, Pfal. 5. 10. Rom. 3. 13. and

for the appenite, Prov. 23. 2.

6 3 Hh20116 A high feat, full of majesty and glory, firstor earthely Kings or Judges : as I King. 10. 18. Then the King made a

great Torone of Ivory, and the Torone had fix steps. Also, it figuify-

eth Kingdoms and Dominions, Dan. 7.9.

12. Some visible token or representation of Gods power and majefty, Rev. 4.9. Togy gave bonour to bim that fate on the Throne.
A metaphor, Ila. 6. 1. which is, applied unto Christ, John 12. 20, 39. Throne is referred.

I. To God, and so is it taken,

1. For Heaven, Ifa. 66. 1.

2. His Justice, Pfal. 4. 9.

3. For his Mercy, Heb. 4. 16.

II. To Chrift, and it fignifyeth, his great Glory and Dominion, Rev. 3. 21. Mat. 19. 28. Luke 22. 30. Rev.

III. To the faithful, Rev. 3. 21. & 4.4. It is put, 1. For Kingdom and Dominion, Act. 2. 20. Luke 1. 32. Heb. 1.8. Pfal. 45. 6.

2. For Glory and Dignity, Luke 1. 52.

3. For Angels, Col. 1. 16.

4. For Government, Pfal. 122. 4. Throne | Heb. 4. 16. Come boldly unto the throne of grace, that God reconciled unto us in Christ, typisted by Gods sitting between the Cherubims upon the mercy-feat, Exod. 25. 22.

The glorious Majesty of God, whereof the visible thrones of Kings and earthly Judges, bear a certain representation. Rev. 4. 2.

2. Dominion and Glory of Christ, and his members in Hea-

ven, Rev. 3. 21.

Out of the Throne proceeded thundrings, Rev. 4. 5.) To fer out his majefty in the revealing of his will. Princes can do it but with Trumpets on earth, God with thunder from Heaven, Exod. 19. 16. Ezek. 14. 13, 14. Pfal. 81. 7. Annot.

To throng To ftrain, ftraiten, prefs, or weigh down, Mar.

5.0 stylenty 10 trains that the process were seen of the country o over the whole Church, and reaching or passing through unto every member thereof, together with the most near conjunction, which the faithful have with God by Christ: all which

he doth violate, whosoever violateth Christian charity and peace, Eph. 4. 6. Which is above you all, and through all, and in "Through bearing of Children That in this condition

of bearing, bringing forth, and bringing up children (which by Gods own fenence, Gen. 3, hath much birrer forrow, and pain joyned with it, as a fruit of the first sin ) yet there is this comfort left unto women to sweeten this misery, and ease their heavy burthen, that it shall not hinder their salvation; if under such weight and punishment, like believing persons, their faith shine forth, resting on Gods promises, and shewtheir rath inne torth, reling on coas promiles, and liewing it by love to others, and by holy and models behaviour in themselves. I Tim. 2. 15. Through heaving of children she shall be saved, if they, &c. This relative particle they must be referred (as to the antecedent) not to Children but to Women of whole dury he specially according dren, but to Women, of whose duty he speaketh generally, (it being usual in Scriptures to change one number and perfon into either.)

"Through, or by, in the Doctrine of Justification The chief efficient cause, to wit, the grace and free favour of God, Rom.

3. 24. We are justified freely, by (or through) his grace.

6. 2. The outward meritorious cause, to wit, Christ Jesus our Redeemer, Rom. 3. 24. Through the redemption which is in Christ. Eph. 1.17. Through his blood.

. The inward instrumental cause, to wit, our faith, Rom. 3. 28. We are justifyed through faith, without the works of the

4. The figus and fruits of our juditication, to wit, good. works, Jam. 2. 22. Was not Abraham iustified through works? "Through him] By his administration or powerful govern-

ment, Rom. 11.36. through him are all things. Through the land of Agypt, Pfal. 81. 5. or against, marg. This particle hath divers other fignifications, but by the words joyed therewith, the same may be plainly perceived.

"Mhaough the Law By the works of the Law, as they are done by us, or upon condition of fuifilling the Law by our own strength, Rom. 4. 13.

Thaoughly fignifieth, 1. Exactly, Job 6. 1, 2. Mat. 3. 12.

2. Altogether, Jer. 6. 9.

2. Sincerely, Jer. 7. 5.
4. Sufficiently, plentifully, 2 Tim. 3. 17.
5. Fully, in every thing, 2 Cor. 11. 6.

Throughout This particle in most places may be ren-

Throughout all the East Land, 1 Chr. 5. 10. Hebr. upon all the face of the East, marg.

Throw | Spoken, 1. of God, Exod. 15. 1, 21. Neh. 9. 11. by whom Pharaoh with his were thrown into the deep, as a flone in the mighty waters.

2. Of Satan, Luk. 4.35. & 9.42.
3. Of men, of whom Shimei threw stones at David, 2 Sam. 16. 13. The men of Abel of Beth-maachab threw Sheba's head over the wall, 2 Sam. 20. 21, 22. and Paul's enemies threw dust

To the vali, 2 Sain. 20, 21, 22 and 1 and 2 and 1. 10. & 31. 28. To throw in, To contribute, Mar. 12. 42.

with throwing a stone, Numb. 35. 17. Hebr. with a stone of the

hand. marg.

Threw in, Mar. 12. 42. Did contribute, or gave into.

Mh2uff To perifh, Ezek. 34. 21. marg. To affiict, Pial.

Thruff] To press, Numb. 22. 25. To bear, or cast down, Numb. 35. 20, 22. To make to err, Deut. 13. 5, 10. To squeese, Judg. 6. 38. To put, Joh. 20. 25, 27. To refift, Act. 7. 39.

Torust down, Job 32. 13. Drive from one affliction to another, as the wind doth the leaf. Annot.

Thruff out | To expell, Exod. 11. 1.

2. To cause to err, Deut. 13. 5.

3. To deprive, 1 Sam. 11. 2.

4. Exclude, Luke 13. 28. Thauff through | To pierce, Deut. 15. 17. To kill, Judg.

9. 54. I Sam. 31. 4. 2 Sam. 18. 14.

Thum | Exod. 29. 20. And upon the thumb of the right hand. That their work and administration might also be sanctified by the blood of Chrift, and acceptable to God, Deut. 33. 11. by the blood of cliffit, and acceptable to John, Death 35. 11.

Adds 5. 12. Adaptiseze having cut off the thumbs of three-feore and ten Kings, was at length himself so served, Judg.

Thummim Truth or perfection, Exod. 28. 30. Lev. 8. 8. Numb. 27. 21.

It is always joyned with Urim, except in two places, Exod. 17. 21. & 1 Sam. 28. 8. They feem to be two precious ftones given by the Lord himself, to be set into the Breast-plate : for Exod. 28. 30. the Lord faith not, Thou shalt make Vrim and Thummin, as he had faid of the rest of the Breast-plate, but he faith, Thou Shalt put in the urim and Thummim.

The manner how the Lord revealed himself to the High-Priest by Urim and Thummim, was, when the Priest had put on the Breast-plate, it was a fign to him, that the Lord would inspire him what to answer. Weems, Christ. Syn. 25. 16.

urim and Toummim were not two, but one and the same thing, and therefore sometime they are called by one and the same name Numb. 27. 21. 1 Sam. 28. 6.

2. The ftones in the High-Priefts Breaft-plate are called the Vrim and the Thummim, Exod. 28. 30.

3. The answer that God gave was not by any appearance in the stones, but it was given by the mouth of the Priest, Numb.

4. The Priest when he was to receive the answer, was to have the Ephod on, 1 Sam. 23, 9.
5. The Prieft when he was to receive an answer, was to stand

before the Ark, Judg. 20. 27, 28.

The manner then of inquiring was thus: The things to be inquired must be of weight and generality; for the stones reprefented the judgment of all the people, Exod. 28. 30. therefore the inquiry by them must be general: such was that que-Stion at Shiloh, Judg. 1. 2. Woo Shall first fet upon the Canaanites? and fuch was that of all Ifrael, Shall I go up against my brother Benjamin? Judg. 20. 23.

When fuch a scruple was to be resolved, it was told the High-Priest what he should ask: So David wished Abimelech the High-Priest at Nob, to enquire whether his Journey (hould prosper, 1 Sam. 22. 10. So did the Danites to the Idolatrous faigned High-Prieft, Judg. 18. 5.

The Priest thus knowing what to ask, put on the Ephod

and Breaft-plate, which hung infeparably at it: This do Davids words mean, when he faith to Abiathar the Prieft, Bring bither the Ephod, 1 Sam. 23. 9. and for this it was that Abiathar made fure of the Ephod when he fled from Nob, 1 Sam.

Without the ftones on his Breaft, the Prieft enquiring not for the stones represented Ifrael; and when the Priest brought them before the Lord, he brought (as it were ) Israel and them before the Lord, he brought (as it were) Israel and their matters before him; and to go without these, was to go without the troil of without his errand. If Sant's conscience could have told of no other cause why God would not answer him, (as it might

ered by in, as Gen. 41.29. & 25. 8. Exod. 5. 12. & 7. 19, | many) yet he might fee this to be one reason, viz. Because though he had the Ark near him, yet he had neither the High-Prieft, nor Ephod; and feeing his cross in this, that he could not be answered, his conscience might tell him what he did when he flew the Priests of the Lord.

When the Priest knew what to inquire about, and put on these habiliments, he went and flood before the Ark of the Lord. and enquired about the matter; and the Lord answered him from off the Propitiatory, from between the Cherubims, and to the Priest answered the people.

Now there was some difference in the Priests manner of enquiring, according to the fituation of the Ark; when the Tabernacle was up, the Priest went into the holy place, and stood close by the vail, which parted the Holy from the most Holy, and there enquired, and God from between the Cherubims gave him an answer. But when distant from the Tabernacle, travelling up and down, then did the Priest in his Robes ftand before the Ark, as it stood covered with the Curtains, and enquired, and the answer was given him in behalf of Israel, whom God saw on his Breast: for this reason the stones, for whose sake the perfect light of resolution was given, are called, The perfect light of Urim and Thummim; and the answer given from the Priests mouth, is called, The answer by Urim and Toum-

David once enquired of the Prieft, having the Ephod bur wanting the Ark, and God answered him and shewed him, that God was not bound to means; on the contrary, Saul once enquired of the Ark, wanting the Ephod, and God answered him nor, shewing him how God honoured his Priest, whom Saul had dishonoured, even to the Sword, Lightfoot Gleanings out of

Exodus, p. 55, 56, 57.

"Eljunder] A great noise, and caused in the clouds, by the breaking out of hot and dry exhalations, beating against the edg of the cloud, Pfal. 18. 13. The Lord thundred in the Heaven. Exod. 19. 16. There were thunderings and lightenings. Thurder is a witness of Gods power, and serveth to strike terror and fear into men, that the godly may be humbled, and the better subdued unto God, and the wicked confounded, and left without excuse.

Thunder is put for the fearful and horrible judgments that God poureth on the wicked, Ifa. 29. 6.

2. For the perfecutions that the wicked use against the godly, Rev. 8. 5.

It is put for the voice of God, Exod. 9. 28. marg.

Thunder is either natural, or spiritual, which is the word of God; between them there is a great fimilitude,

I. Natural thunder is called, the voice of God; and fo is fpiritual thunder, but with this difference; the natural is not a distinct voice, it sheweth that there is a God, but not distinctly, who, and what this God is; the one is a voice in the air, the other in the Sanctuary, Pfal. 29. 9. In the Temple every one fpeaketh

2. They are like in Subtilty; natural thunder will break the bones, and not the flesh, and pierce very subtilly; but the spiritual far surpasseth it, for it will divide between the marrow and the bones, Heb. 2. 12.

3. Natural thunder maketh the Hindes to caive, it rendeth the rocks, and breaketh the hardest things that resist it, but not the Softest. So the word of the Lord resisteth the proud, and giveth grace to the humble, Jam. 4. 6.

The Lord was wont to reveal himself to his people in the thunder, Pall. 81. 7. Exod. 19. 16. and with it he utually foretold them something to come, John 12. 29. when the Father said to his Son, I have glorified it, and will glorifie it again, veri 28. some that stood by said, It thunders, others said, It was an Angel spake to him; the reason was, because the revelation was usually in thunder; and John in all the revelations made to him, joyneth thunder with the revelation, as chap. 4. 5. & 6. 1.& 10. 3.

Therefore because the two thunders go together, the Hebrews call them, tomim, gemelli, Twins. The Christian Jews who observe that prophesse and thunder went usually together, when they hear it thunder, they ask of the other Tews, what is the cause they hear no voice, nor Angel speaking to them, of their Messias to come? and these wretches, when they hear it thunder, light Candles, hoping to hear that comfortable voice of their Messias, whom they expect so long. Weems Mor. Law. P. 11. 12.

Thunder | Hearing a voice, or bearing indeed the voice, or thunder, Act. 9. 7. What is here faid of those that were with Paul, that they heard the voice, seems directly contrary to what's Fece

the other. So Heb. 12. 16. Whose voice hath shook the earth, i.e. whose thunder, and lightnings, and voice of a trumpet exceeding loud, Exod. 19. 16. and fo Luk. 9. 35. the voice of a cloud saying, was the thunder with a voice in it, a revelation from heaven given in thunder. So Mat. 3. 17. 2 voice from heaven saying, i. c. a thunder from heaven sending forth this voice, which therefore was wont to be called 77 71, the daughter of voice, or a voice coming out of it. or as the voice from heaven, Joh. 12. 28. is exprest by the by-flanders, by Beguthin paporevas, that it thundred, and an Angel pake to him, which is explained diffinely by St. John, Rev. 4. 5. where Bestrai and corai both are named, ot. join, nev. 4. 5. where Beginni and comat both are named, and chap. 10. 3. the feven thunders delivered their voices. By this the difficulty will be cleared, for here chap. 9. the voice ought to be rendred thunder, which was here joyned with Lightning, which fhone or flash about him, ver. 3. As for the voice of him that the the control of the con that spake to me, chap. 22. 9. that was the voice of the Angel speaking out of heaven, or out of the cloud. Both which put together fignifie no more then this, that St. Paul's companions at that time, faw the light of the lightning, and heard the noise of the thunder, (which is the importance of the place here) but beard not the articulate voice that came out of the thunder, i.e. the Saul, Saul, &c. the voice of the Angel speaking to him. Dr. H. Annot. b.

Mhunder To make a great found, or terrible noise, which the Plalmift expresses thus, The highest gave his voice Psal. 18.13. This none can do but God. Canst thou thunder with a voice like

Inis none can do but God. Canft thou thunder with a voice like him? faid the Lord himself unto Job. Job 40. 9.

The God of glory thundrith, faith the Psalmift, Psal. 29. 3. and that with a great thunder, 1 Sam. 7. 10. with the voice of his excellency, Job 37. 8. and marvellously, Ibid. 5. This is a sign of Gods anger, 1 Sam. 2. 10. & 7. 10. Isa. 29. 6. and of his power and slow. power and glory, Job 26. 14. & 37. 4, 5. & 40. 4. Pfal. 29. 3. & 77.19, Ayrim. on Pial. 18.14.

190t thunder botts Pal. 79. 48. firry coals, or firry sparks, i.e. the fiery stalkes of lightning. D. Transl. and Annot. Lightnings, or the flying fire-coals. Aynfw. See Aynfw. on Plal. 76. 4. Ahnnderings] Mighty thunderings, Exod. 9. 28. Heb. voices

of God. marg.
Voices and thunders, Rev. 16. 18. As if heaven and earth were troubled, or conspired together to destroy Antichrist. Or, it may fignifie a destruction, not by humane help, but from Heaven, as

it feemeth, ver. 21. Annot. Thus | Signifyeth fometimes the matter, Numb. 23. 5. fometimes the manner, as Gen. 25. 22. Eft. 6. 9.

Hinus Numb. 11. 28. Heb. these, marg. Hinus and thus Spoken of such things as have been said

or done by one, 2 Sam. 17. 15. Jolh. 7. 20. or faid and done by others, 2 King 5. 4. & 9 12. Judg. 13. 4.

Mipatira] Sweet labour of labour, or facrifice of contrition.

A City of Lydia in Afia the less, Rev. 1. 11. Act. 16. 14. which was not far from Epocfus. Annot.

#### T 1

Tiberias | A good vision, a navell, or a breaking asunder. A City of Galilee by the Sea Tiberius, taking the name from thence, Joh. 6. 1. Sometimes called Genefareth, (as Joseph. Antiqu. 4. c. 18. noteth) It was built by Herod the Tetrach in honour of

C. 18. noteen) It was built by Freed the Internal of Tiberius Cefar, and called after his name.

Siberias Joh. 6. 1, 23. This City was called of old Chinneteth, whence the Latine word, canere to fing, The Cinnor fignifyeth a Musical instrument. Junius rendreth it, an harp, whence haply the old Cinnereth had its name. Pafor. Etym.

Tiberius Lak. 3. I. The name of a Roman Cefar, as Nero was also called, who in respect of his drunkenness, was by some in stead of Tiberius Nero, termed Biberius Mero. He was deno-

mineau of the the River Tiber, as being born befide the fame. Idem. Scilerius (Lefar) Luk. 3. 1. This was the Successor of Augustus Cefar, in whose reign Christ was born, chap. 2. 1. After Julius and Augustus Casar, the following Emperors were called Casars, as the Agyptian Kings were called Pharaobs and Ptolomees.

Annot.

Tibbath A killing, or a cook. A City, 1 Chr. 18.8. Libni ] Chaff, or Hay. The Son of Ginath, I King. 16. 21.
Libal ] Breaking the loke, or the knowledg of lifting up. Gen.

14. I. King of Nations. 14. 1. Nung or Nations.

Hibrings News, report, fame, Gen. 29. 13. It is evil, 1 Sam.
4. 19. or good, 2 Sam. 4. 10. 1 King. 1. 42.
It is put for the Gospel of Christ, 1fa. 40. 9. & 52. 7. Luke

1. 19. & 2. 10.

Tris put for hearing, Gen. 29.13. marg. Hibings] Bear tidings, 2 Sam. 18. 20. Be a man of Tidings,

Hie] To bind, Exod. 39. 31. Prov. 6. 21.

Migiath Bilefer He hath taken away a mighty captivity. ing of Affyria, 2 King. 16. 10.

Miglath Dilnefer Forbidding Snow-falling. King of Albur, Chr. 5. 6. called Tiglath Pilefar, 2 King. 15. 29.

Mikuah] Hope, a little line, or Congregation, 2 King. 22. 14.

Ealled Tokhath, 2 Chr. 34 22.

Eile? Ezek. 4. 1. Whether unburnt, or burnt in a kill is not exprelled. Others say the Hebr. word will bear a table or tables, simooth, and square, and somewhat large, and so fitter for the Prophets pencil. Annot.

Tiles were used to cover the roofes of houses, to which they

re vet imployed.

Miling Let him down through the tiling, Luk. 5. 19. And The repetuw, through the pavements; for their houses mere flat roofed, and railed, or battlemented according to the Law, Dent 22.8. to secure them from falling off; these pavements laid with Tarrice, or the like material, might keep out all wet; these they digged, or brake through, Mar. 2.4. Which settleth out the great saith of these men, and their considence of Christ his power and will to heal their fick. Annot.

Hill \ Signifyeth sometime Never, Mat. 1. 25. 2 Sam. 6. 22. and fometime ever, Mat. 28. 20. and fometime a Determinate

time, Rom. 11. 25. Exod. 12. 6.

Mill And know ber not till she had brought forth her first born Son, Mat. 1. 25. She was therefore a pure Virgin when Christ was born, as well as when he was conceived, neither doth it necessarily follow that he knew her after, for these words Ews E, till, import the exclusion of all former, but not the admission of a latter, as chap. 5. 26. Suidas interpreteth the Ravens not returning, 19, ess, until the maters were dryed up, Gon. 8.7. by ess To neurente ake un avec Treepe, never, or not at all returned, Annot. Demec (laith one) it a negat de prateries, ut non affirmet de fuburo.

Hill To labour the ground that it may be fit to receive the

feed, Gen. 3. 23. 2 Sam. 9. 10. Millage Husbandry, whereof tillage or plowing the ground is one principal part. About this the poor feem to have been chiefly imployed, Prov. 13. 23. over whom, or such as did the work of the field, for tillage of the ground, David had a particular officer, 1 Chr. 27. 26. Hereof the Levites had the tithes.

To be tilled and sown, is put for, To be in a good and prospe-

rous estate, Ezek. 36. 9, 34.

Titler Gen. 4. 2. Cain was the first Plough-man, a calling allowed of God, where by the antiquity of Husbandry appeareth to the great praise of it, and incouragement unto it. Idleness was hated from the beginning, even of fuch as had but civil honefty, or the use of humane reason. But now tilling of the ground is too bafe for Farmers Sons, and we must be finer, but take heed we be not so fine in this World, that God know us not in the World to come, but fay unto us, I made thee a Husbandman, who made thee a Gentleman! I made thee a Tiller of of the ground (a trade of life most ancient and honest) who hath caused thee to forsake thy calling wherein I placed thee? Surely thou art not he that I made thee, and therefore I know thee not, depart from me thou wicked one into everlafting fire. Babington on Gen. 4.2.

Hilan \ Marmuring. The Son of Shimon, 1 Chr. 4. 20. Hinter Wood cut down, and imployed about building, and other uses, Levit. 14. 45. 1 King. 5. 18.

Himber! A musical informment used in the Levicical service,

for the praifing of God, Pfal. 81.2.& 149. 3. & 150, 4. and at other times, Exod. 15. 20. Job. 21. 12.

"Time Some certain space, as hour, day, week, year, &c. Dan. 2. 21. He changeth the times and soasons. And let his portion be among the Beafts, till Seven times passover him; that is, Seven years, Exod. 2. 23. Dan. 4. 16. & 11. 13. Seven times for feven years.

2. Term, period, and shutting up of ones life, Psal. 31. 51. My times are in thy hands, O Lord.

3. Opportunity, or fit and convenient feafon for to do things in, Joh. 7. 6. My time is not yet come. Act. 1.7. The times and · leasons.

4. The whole term or space which a man liveth, Pfal. 90. 20.

The time of our life is threefore years and ten, &c.

\*\*Eimbeel ] Job 21. 12. It is effected to be a woodden infrument, with parchment at both ends, to be beaten on with flicks, much like our Drums or Tabers. Annot.

Mime] 1 King. 11. 42. Heb. days, marg. 1 Sam. 27. 7. Hebr.

number of days, marg.

About this time, I Sam. 9. 13. Hebr. to day, marg. At any time, I King. 1. 6. Heb. from bis days, marg. Before time, 2 King. 13. 5. Hebr. yesterday, and third day

'Mime is come The fit season and opportunity, wherein God according to his decree, will prosper the endeavours of his Servants labouring in the word, Rev. 14. 15. For the time

Gr. The hour, the time appointed by God (as might appear by figns, or by divine incitation to the work) therefore the business will succeed well now, that would not before.

Time to come, Gen. 30. 33. Heb. to morrow, marg. Ifa. 30. 8. Heb. the latter day, marg.

Time was come about, I Sam. 1. 20. Hebr. revolution of days,

Time of the dead The time when the Jews, strangers from Christ, without his Salvation, (and therefore truly dead) "fhall be brought to the knowledg of the truth according to the Prophecies of Scripture, Rev. 11. 18. And the time of the dead to be judged. Some refer this to the last judgment when every one shall be rewarded according to his works.

Due time | The time appointed by God, that maketh most for the advancement of his own glory, the comfort of his Servants, and confusion of his enemies, 1 Pet. 5.6.

2 Ťim. 3. 1.

The time of figs was not yet, Mar. 11. 13. The word nate?s literally fignifying a seasonable time, and time being of a great

latitude, belonging to any part of time, an age, a year; and not only a part of a year, though the first of an age cannot, yet the fecond of a year may be applyable to this place, and then the meaning will be, that there was not a feafon of figs, i. e. a good fig-year, a year that brought forth any store of figs in that Country Dr. Ham. Annot. a.

Former time, Job 30. 3. Hebr. yesternight, marg. fulness of time I is, the time determined by God, for the performance of a thing: so that it could not be sooner, nor delayed longer, Gal. 4. 4. Eph. 1. 10.

Time and times, and half a time | See in Two and forty

months, Rev. 12. 14. and 1260 days

Time no moze, or no longer | Time shall be utterly aboalithe to those or in tomace. This man be entiry above lished, the natural course of Sun and Stars ceasing, whereby years, weeks months, and days were diftinguished, Rev. 10.6. · He swore that time should be no more, or no longer. Some traneflate for time, delay; and will have the meaning to be that there should be a small delay, no longer space of time, till the confirmation of the mystery; and then it doth not fignifie the 'abolition of time, after the confummation and end of all; but brevity or short space of time, until the consummation come.
 This latter seemeth better to agree with the circumstances of the Text.

The time of the Roman Empire should last no longer. Or, there should be no longer delay, but those things ensuing should be forthwith put in execution, Ezek. 12. 28, 29. Annot.

No more time to the Roman Monarchy, to Antichrist, and the Devil. No more to that effect, but that the ancient prophecies should be quite fulfilled. Leighs Annot.

In time past, Deut. 19.4, 6. Hebr. from yesterday, the third day, marg.

Mime past Heb. 1. 1. that is, both before and under the Law, Annot.

In process of time, Gen. 4. 3. Hebr. at the end of days, marg. Judg. 11. 4. Hebr. after days, marg.

Time is redeemed When we apprehend wisely all the oc-

casions and opportunities which the Lord presents unto us, for his glory, and the good of our felves and others, not suffering it to be ftolen from us, and loft by any cares and thoughts of the world; and whereas we have loft much time, we are therefore to double our diligence, and do the more good in time to come,

Eph. 5. 16. Col. 4. 5.

\*\*Etime of refreshing\*\*] Is the last day, when the Saints shall be restored to life, possess their purchased inheritance, and have all tears wiped away from their eyes, Act. 3. 15, 21.

Alime, and times, and part of time] Three years and ten days. Dan. 7. 25. And they solution from the bis bands, until a time, and times, and the dividing (or part of) time. See Mat.

At all times, 1 King. 4. 59. Heb. of a day in his day, marg. Lo change times To be the Author of the alteration of Estates and Kingdoms, which continue so long as God appoints,

"Mo observe times To place Religion, pleasing of God, merit of salvation, in keeping Holy-days, Months, Years, Times, prescribed in Moses, as though after the death and ascension of our Lord (whereat their date expired) they were still in force, 'contrary to that which Paul hath taught the Galatians, chap. 4, 10. Te observe times, and years.

Observe times This is done 4 ways,

I. Naturally, according to the course of the Sun and Moon. Gen. 1. 14. Thus day followeth night, and night day: Thus the four Seasons of the year follow each other by turns.

2. Civilly, in Husbandry, for planting, fowing, reaping; for Houshold affairs, and the affairs of the Common-weigh.

3. Ecclesiastically, when men come together for Orders sake. for the worship of God; as in days of Humiliation and Thanksgiving. Whereof we have an Example, Eft. 9. 26. and the feaft of Didication, whereat it feems Christ was present. Joh. 10. 22.

4. Superstitiously, which is either Jewish, when set days are observed with opinion that we are bound in Conscience to observe them, and place Religion in the observation thereof. Or Heathenish, when times are observed in respect of good or bad fuccess. These two last are unlawful, Gal. 4. 10. Deut. 18.

Timeus | Polluted, of the root > 20. The Father of blind Bartimeus, Mar. 10. 46.

Timna A forbidden, or perturbation. Eliphaz Concubine, Gen. 36. 12. Alío a Duke, Gen. 36. 40.

Timna | The Sifter of Lotan, Gen. 36, 22. The Son of Flibaz , 1 Chr. 1. 26.

#Limnah A Duke, Gen. 36. 45. Alio a City, Josh. 15. 57. Chr. 28. 18.

Mimnath | A City, Judg. 14. 1.

Timnathah] The name of a place, Josh. 19. 43.

Timnath heres The image of the Sun, a feigned figure, the number of an earthen pot. A City, Judg. 2. 9.

Mimnath [grah] A figure enlarged, an image remaining, or, a numbering the rest. A City, Josh. 19. 50. & 24. 30. called Timnath-Heres.

Minnire A Native, or Inhabitant of Timnath, Judg. 14. 6. See Judg. 14. 1, 2, 6.

Himon Honourable, or precious. A Deacon, Act. 6. 5.

Mimotheus \ The honour of God, or precious to God. A Grecian, and Evangelift, whom Paul circumcifed, and wrote unto, Act. 16. 1, 2, 3. 1 Tim. 1. 2. 2 Tim. 2. 2. 1 Cor. 4. 17. &

Mimotheus Act. 16. 1. A Greek Word, compounded of Tilua's to bonour, and Oeds God, q. a. a worsbipper or consumer of God. Pasor Etym. He is also named Timothy, I Tim. 1. 2, 18 & 2. 22, 2 Tim. 1. 2.

Min A metal wherein Merchants traffick, Ezek. 27. 12. It is put, 1. For obstinate sinners, Ezek. 22. 18, 20.

2. For fin it felf, Ifa. 1. 25.

Hingle | A found made by firiking upon metals, I Cor. 12.1. It is spoken of the Ears, 1 Sam. 3. 11. 2 King. 21. 12. Jer. 19. 3. when God is to pour out his judgments upon finners.

Minkle Is applied to a Cymball, I Cor. 13.1. Whereby is meant the vanity and worthlefinels of good works without

2. It is applied to the feet, whereby it fignified pride, which God threatens to punish, Ifa. 2. 16.

Min | Exod. 29. 30. the Lappet.

Hipfah] A passing over, a balting, or the passover, that is, A place where the passover is kept. A City, 1King. 4. 24. 2 King. 14. 16.

Miras A destroyer, Gen. 10. 2.

Miras The Son of Japhst, 1 Chr. 1. 5. Mirathites Singing, 1 Chr. 2. 55. Mires A dreffing for the head, both to cover it in time of

oy and peace, Ezek. 24.17, 23. and to adorn it. Ezek. 23. 15. The abuse of it to wantonness is condemned, Isa. 3. 20. Mired her head 2 King. 9. 30. She fer her felf out in the

greatest bravery that she could, whereby she shewed her great floutness, as if the would daunt Jehu, by thewing that the would yet still retain her royal state, and not care or fear what he could do to her. Some will have it, that she so attired her self, to entice Tehu to luft, or at least, to induce others to aid her,

Jer. 4. 30. Ezek. 23. 40. Annot.

Hires And the round tires like the moon, Isa. 3. 18. the word is found only here, and Judg. 8. 21, 25. where fuch ornaments are said to have been on the Cammels necks that belonged to the Midianitish Princes. Some understand hereby some kind of Ornament about their shoots; such as the nobility among the ancient Romans wear, whereby they were diftinguished from the meaner fort; or other such Jewels or Ornaments shaped like the the moon; as among other Nations (as Stories shew) have been in use. And they might relemble the figure of the balf-hooked or horned-moon. So the word here used may well fignific such Tewels or Ornaments as represented her in any shape, of which fort might well be the filver or golded boffes on the Cammels furniture before mentioned. Annot.

Mirhatah] Adull fearcher out, or beholder ; a hinderance of the Eeee 2

Law. A King, 2 King. 19. 9. Isa. 37. 9. Mirhanah.] A searcher of mercy, 1 Chr. 2. 48. The Son of Ca-

Hiria] A fearcher, or beholding, 1 Chr. 4. 16. The Son of

Mathathal Diffolving the foundation; teholding drink, or Butler; or, the foundation of the Turtle bird. The surname of Nehemiah, Ezra. 2.63. Meh. 10. 1.

Tir3ah] Pleasing well. Zelophebad's Daughter, Numb. 26.33, & 27. 1. Also a City, 1 King. 14. 17. & 16. 17.

"Mirah ] A great and fair City in the skirts of Ifrael , hard by Euphrates, where Jeroboam being King of the Ten Tribes,

'erected and fet up his Palace, 1 King. 14. 17.
'2. The Church of Christ, strong, beautiful, and large, like unto the City of Terzab, Cant. 6. 4. Thou art beautiful my love as Terzah. By interpretation, Terzab fignifieth grateful, well-pleasing, or acceptable, and so the Greek here translateth it, good pleasure, or favourable acceptation, which sheweth it to be a goodly pleafant place, such as Kings delight to dwell in, A like beaury is here ascribed to the Spouse, being made fair and acceptable by Christ her beloved, Eph. 1. 6. & 5. 27. Annim.

Missing of the street of the furname of Eliab. It comes of Theshbona, a City of Manasseth, on the East-fide of Fordan, near Mount Gilead, 1 Kings 17. 1. Mithe To pay the tenth, Luk. 11. 42. or receive the tenth,

Heb. 7.5, 6

Hithe J. Abraham gave him tithes of all, Gen. 14. 20. The payment of tithes is ancienter then the Levitical Law, and being paid to Melchisadec a type of Christ, they are not abolished by the Gospel, but may be continued as an Evangelical revenue for the maintenance of those who exhibit Sacramental Bread and Wine ( the materials of Melchisedec's benevolence) to the People, and bless them in the name of the Lord, as Melchisedec did Abraham. Annot.

One of Ten, faith the Chal. Paraphraft. This was a fign of homage and thankfulness to God; for as tribute is paid to Kings for their Attendance to the affairs of the Commonwealth, Rom. 13. 6. 7. So Tithes in the Law are called holy, and an Heave-Offering to the Lord, Levit. 27. 30. Numb. 18. 24. and before the Law Jacob paid them to the Lord, Gen. 28. 22. and he appointed his Tithes to the Priests, Numb. 28. 8, 31. And Abraham the Tenth generation from Sem, here payeth to the Priest Melchifedee ( who is generally thought to be Sein ) the Tenth of all. The Priests also and Levites of the Law, who now was in Abraham's loyns, did in him pay Tithes to Melchisedze, werefore his Priesthood was greater then theirs; Heb. 7. 9, 10, 11.

This fervice was also kept among the Heathens. Pisifiratus Tryant at Athens, writeth to Solon thus; all the Athenians do feparate Tithe of their fruits, not to be fpent unto our ufe, but for publick Sacrifices, and common profits, &c. Diog. Lacret. in vit. Solonis. So among the Latines they were wont to pay Tithes to their good Hercules, as Pompon. Latus de Sacerd. and Macrob, Saturn. lib. 3. cap. 12. affirm. Aynfw.

All the fitthe of the Land, Sec. Lev. 27. 30. There are two forts of Tithe in the Law; the first which (after the payment of the first fruits) was given to the Levites, Numb. 18.21. The second which (after the payment of the former Tithe) was separated the first the payment of the former Tithe). rated and carried up to ferusalem, and there eaten by the Owners, Deut. 12. 6, 11. & 14. 22, 23. which second Tithe every third year was given to the poor, Deut. 14. 28. Idem.

Such as would be further informed of the things which in general were Titheable, of the feveral kinds of them, and of the time when each fort began to be Titheable, may have recourse to Goodwin's Moses and Aaron, lib. 6. cap. 3. p. 274, &c. They also which scruple the lawfulness of them, may, by perusing a Treatife of B. Carleton, entituled, Tithes examined and proved to be due, &c. A Treatise of R. Eburn, entituled, The maintenance of the Miniflery. Another of F. Robarts, entimeed, The revenue of the Gofpel is Tithes. Another, The poor Vicars plea for Tithes. Another The Country-mans Catechism, or The Churches plea for Tithes ; with feveral others who have writ on this Subject, receive ( if they will ) abundant fatisfaction.

To conclude, To pay, or give what God appoints is not the way to impoverish men, but to enrich them. The Hebrews have a very elegant Proverb to that purpose, רועשר בשניל שרעשר that is, pay thy tithes that thou mayest be rich. The same word in the Hebrew (the different placing of one little prick over one of the letters makes all the difference) fignifies to pay tithes and to grow rich, which gave occasion to that Proverb. Annot. on Prov. 3. 10.

Mithes | Heb. 7. 6. received tithes of Abraham, &c. If Abrabam by paying Tithes, acknowledged Melchisedec's superiority; much more should all Abrahams off-spring acknowledge Christs superiority, whom Melchisedec typically represented, by paying what is due for the maintenance of his Service, &c.

As receiving tithes proves superiority in Office; so paying of tithes, or maintenance in room of Tithes, proveth subjection to that Office, and Office-bearers who receive the same; and so maintenance of Ministers should be a matter of honouring them, or rather of him that fent them, of its own proper inftitution; though men turn it into a beggerly stipend, and count the more basely of the Office, because of the manner of maintenance. Dickson. The ground for the payment of tithes of old were,

1. Because they were holy unto the Lord, Lev. 27. 30. 2. That the people might learn to fear the Lord their God always, Deut. 14. 22, 23. and be bleffed of him, Deut. 26. 12. 14. Mal. 2. 10.

2. That the Priests and Levites might be maintained thereby. as is often expressed.

4. That the poor, ftrangers, fatherless, &c. might be relieved. Now (if in flead of the Priests and Levites which did ferve at the Altar, we take in the Ministers of the Gospel, who preach the Gospel, for whom the Lord hath ordained, that they which preach the Gospel, should live of the Gospel, I Cor. 9. 14.) the same causes remaining, Tithes are eyen still payable. Hyperius. Tithes are a tribute which people are bound to pay their Ministers for their work. Tithes are due to the Minifters of the Gospel, not of alms, or of benevolence, which the people may pay us if they will; but of juffice, we have a right and interest to them; as the labourer hath to his hire, the souldier to his stipend, &c. 1 Cor. 9. 7. &c. And tithes are perpetual:

As 1. Which were paid to Christ before the Law.

2. Are the Lords, Lev. 27. 30.

3. Were in the Law of Nature.

4. Were neither Iudicial nor Ceremonial.

5. There is no proof in all the New Testament for any other ordinary maintenance of the Ministery.

6. After the times of perfecution, they were refumed and effablifhed again in the Church.

7. The causes remaining, (as hath been shewed they do) the things themselves, (Tithes) do still remain. Jones, who largely handleth this subject.

"Mithes ] The tenth part of our goods, Deut. 14. 28. Heb.

7. 8. Men that die receive tithes.

'Tithis were a tenth part of all one had, offered to God, and to his service, which Jacob vowed to do, Gen. 28. 22. and Abraham paid to Melshifedes, Gen. 14. 20. Hereof some parts at least were offered in Sacrifice, Numb. 18. 24. A shadow and figure, as other oblations were, figuring Christ. The equity is, out of our goods to minister sufficiency to Pastors and poor, Gal. 6. 6. 1 Cor. 9. 11. Tithes (as first-fruits of Corn and <sup>c</sup> Cartle ) the fandifying of the reft to their ufc, Deut. 26.15. and fecondly, a thankill remembrance of Gods benefits, Gen.

Tithes were paid unto God as a fign of homage and thankfulness unto him, Gen. 14. 20. & 28. 22. and when they were kept back from the Priests, God complained that he was robbed, Mal. 3. 8. The paying of them was an honouring of God, Prov. 3. 9. Hence the Apofle, Heb. 7. 7, 8. compared with vers. 4. proveth the superiority of Melchisedee and his Priesthood above Abraham and the Priesthood of Levi, because Abraham and Levi in his loyns paid tithe unto him, as the leffer unto

The enemies of Tithes (or rather of the Ministery of the Gospel, denying all set maintenance for them) will be hardly put to it, to prove that ever God lost his superiority, or hath given it away, and that confequently homage is not still due unto

And seeing the Priesthood of Christ is greater then that of Aaron, and hath never yet refigned nor loft that superiority, it is unjust to deprive Christ of the sign of his superiority, in taking the tithe from the Ministers of the Gospel, who have as near a relation unto Cbriff, as the Prieft under the Law had unto God; comp. Mal. 3. 8. with Luke 10.6. & 2 Cor. 5. 18, 19, 20. and so much the more deserve a better maintenance, by how much more excellent their Ministery is then that

It is an unjust thing to leave them to the meer benevolence of the people, alledging the practice of the Primitive Church; for their zeal and love to the Gospel was so hot, that they were ready to part with all they had for the maintenance of it. But the zeal of these latter days (if any at all ) is so cold, that most men will not part with a nutshel unto the Ministers of Christ, for all their pains and labour, but what they are forced unto.

Mitle 2 King. 23. 17. There was some Gravestone, and a Superficition upon it, or else a pillar by the Sepulchre of the man of God, such a one as Jacob set upon Rachels grave, Gen 35. 20. wherein the flory of that man of God was engraven. See 1 King. 13. 30, 31. Annot.

Pilate wrote a title, Joh. 19. 19. It was the falhion of the Ancients to fignific to the publick, the cause of any Delinquents fufferings, either by the voice of a Cryer, or by fetting it up written in Capital letters. Annot.

Neither let me give flattering titles, Job 32.21. He would not flatter Job nor them with high titles, though they were ancienter than he, but would carry the bufiness by meer strength of argument, not by oratorical rhetorical infinuations. Annot. See In-

Mittle ] The Greek word negaia, fignifieth properly, a line best crooked, or the top of a horn. So that Mat. 5. 18. & Luke 16. 17. where it is used, it signifies the bending or howing that is in the top of some Hebrew letters: Or, according to some by tittle is meant the Hebrew vowels, the meaning is, that not so much as the least part of a letter of the Law (hould perish; which is not to be properly taken, for it hath been, and may be that some of the Hebrew letters in the Old Testament should be changed, as may appear by the divers readings in fundry Copies, for that may be without the loss of any sentence; but his meaning is, that not the least parcel or sentence of the Law shall pass away, making parts in the Law, to be like tittles in the Alphahet.

Tittle, Mat. 5. 18. One jot, or one tittle. Not the least letter, or particle of a letter. A proverbial speech signifying that exact obedience is due to the Moral Law, to the worlds end. Annot.

Mitus Honourable. A Greek whom Paul circumcifed not, and why, Gal. 2. 3, 4. Paul calleth him Brother, 2 Cor. 2. 13. and natural Son, Tit. 1. 4. leaveth him in Creta, why, Tit. 1. 5. 2 Cor. 8. 6.

Migite] Scattering, or going out. A Citizen of Tigi, 1 Chr. 11.45.

"知可 The means that lead to the end, Eph. 2. 11. Created to good works. It fignifieth by or through, 2 Tim. 2.25.

2. The end and finall cause, Rom. 9. 22. Prepared to destrution. 1 Theff. 5. 9. Appointed to Salvation, Eph. 1. 6. To the

praise of his grace.

Mo Job 38. 20. or At, marg. Luk. 1. 17. or By, marg. 2 Sam. 22. 35. Hebr. for, marg. So Mic. 1. 14. marg. Plal. 28. 1. Hebr. from, marg. Gen. 4. 23. or In, marg. 1 Sam. 12. 7. Heb. "Ho Day All the time that the doctrine of Grace is preach-

cd, Gal. 95. 7. To day if ye will bear his voice.

To and fro 2 King. 4. 35. Hebr. once hither and once thither,

Hohimfelf To the glory of his Grace, Eph. 1. 5. Prede-· stinated us to himself, that is, to the praise of his glorious grace. 'This is the utmost finall cause of free Election to life: as the falvation of the Elect is the nearest end thereof. See Eph. 1. 6, 12, 14.

"To the Lozo] To the praise and glory of the Lord, Eph. 5. 19. Singing to the Lord.

'2. Sincerely, as one that hath to deal with the Lord the fearcher of hearts and reins, Eph. 5. 22. Submit to your Huf-bands, as to the Lord, that is, for his sake with unseined hearts ' put your selves under the rule of your Husbands, obeying them in fuch causes as he approveth.

"To morrow Time to come, Mat. 6. 34. care not then for

Mosh A weapon, or dart, 1 Chr. 6. 34. The Father of Eliel. Mob Good, Judg. 11. 3. A Country. Mob adontish J. 200d Governor, or Lord, or a good foot of the pillar of the Lord, 2 Chr. 17. 8. A Levice.

A cobiath] A good Lord, or the goodness of the Lord, Ezr. 2. 60.

An enemy of the Jews, Neh. 2. 10. Mobijah] The same, 2 Chr. 17. 8. A Levite, a captive,

Mothen ] The middle, or between the middle, or prepared. A

City, 1 Chr. 4. 32. A Village.

TOE] A member belonging to the foot whereby it is enabled to go the better, Exod. 29. 20.

Hogarmah] Strong, or overmuch inhabited, or a very stranger, or fearing greatly, or a doubtful highests. The Son of Gomer, Gen. 10. 3. 1 Chr. 1. 6. Of him descended a people of Asia the les, Ezek 17. 24. & 38. 6.

"Mogether] Alone without other. Thus fornetime the Hebrew [Jachad] fignifieth, Job 34. 20. Ezr. 4. 3.

'2. Wholly, or every whit, Job. 10. 8.

agree to this word used in Psal. 33. 12. For God only and wholly formeth every mans heart and spirit, Zech. 12. 1. Heb. 12. 9. Numb. 16. 22.

Together, Befides, 1 King. 11. 1. marg. as one, Ezr. 3. 9.

Mohu] Living, I Sam. I. I. The Son of Zuph.

Toil Erring. King of Hamath, 2 Sam. 8.9.
Toil Hard labour, Gen. 5.29. Mar. 6.48. Luk. 5.5. The Greek word weeuva fignifieth, a cutting and distracting care, Mat. 6. 28.

It is put for affiiction and trouble, Gen. 41. 51. Moil They toil not, Mat. 6. 28. They neither labour in Hufbandry for the fowing those things, from whence in the time to come garments are made, Hemp, Flax, &c. (the word xomay. doth properly belong to Husbandry-labour, Plowing, Sowing, &c. Joh. 4. 38. 2 Tim. 2. 6.) nor do they Spin them when they are grown, i. e. they contribute nothing towards this matter of providing themselves cloathing for the future. Dr. Ham. Par. and Annot. o.

We have toiled all the night, Luk. 5. 5. We have wrought fo hard in rowing, that we are even weary. See Mar. 6. 48.

Moken Is, 1. Of confirmation, as the Rain-bow, Gen. 9. 12, 13. and Circumcifion, to confirm the Covenant made with Abraham, Gen. 17. 11.

2. For remembrance, Exod. 12. 14. & 13. 16.

3. For example, Job 21. 29.

4. For a witness, Numb. 17. 10.

5. For an argument, or demonstration, Phil. 1. 28. 2 Theff. 1.5.

6. For subscription, 2 Theff. 3, 17. For evidence, Deut. 22. 15, 17.

9. For the loving mercy of God, Pfal. 85. 17.
9. For the notable and wonderful works of God, Pfal. 65. 8.

& 135. 9. 10. For the constellations of heaven, Isa. 44. 25.

Hola] A worm. The Son of Iffachar, Gen. 46. 13. 1 Chron.

7. I. The Son of Puah, Judg. 10. 1. Molaites Little worms. A Family descended of Tola, Numb-

Molad Nativity, or generation. A City, 1 Chr. 4. 29. Mold | 1 Sam. 9. 15. Hebr. revealed in the ear of, marg. I told them what they (hould fay, Ezr. 8. 17. Hebr. I put mords in their mouth, marg.

Molerable] Mat. 10. 15. To be suffered, indured. Gross finners that never heard the Gospel, are not in so bad a condition, as they that refute it.

Holl] Ezr. 4. 13. Toll used to be taken for Cattel, Cartloads of commodities, or other things that use to pass through the gates of a City. Annot.

Tomb A grave. It is called a tomb, or as the word in Greek fignifieth, a monument, because it putteth us in mind of him that is dead, and of our own condition, which is to be like his, Mat. 27, 6. Mar. 5. 3.

It is put for a heap, Job. 21. 32. marg. See Sepulchre.

Mongs I King. 7. 49. They were to take coals to burn the Incense off the golden Altar. Annot. Isa. 6. 6. It comes from a word here used that fignifies to take; as if he had said, be took with the taking infrument, or the takers. Annot.

"Monque | The principal inftrument of speech, Pal. 45. 1. My tongue is the pen of a ready Writer, Jam. 3. 5. The tongue is a

'2. Speech it felf, Jam. 3. 6. The tongue is fire. Jer. 18. 18. Smite him with the tongue. A Metonymy of the case of the

'3. Strange language, or the gift of speaking with a strange language, I Cor. 14. 2. He that speaketh a tongue, I Cor. 12.8.

Tongue is a most honourable member, therefore it is called Mans glory, Gen. 49. 6. Pfal. 16. 9. & 30. 12.

1. Because by it he excels all other creatures.

2. By it he glorifieth God, in preaching, and converting fouls, and in praifing God for his bleffings.

A man hath but one tongue, and two ears, to teach him to be swift to hear, and flow to speak, Jam. 1. 19.
To teach him not to be of a double tongue, which God

hates, Prov. 8. 13.

Before the fall the tongue was like the pen of a ready writer, Pfal. 45. 1. and uttered faithfully those things which the heart in-

dited, but fince the fall, it is a world of iniquity, and diffleth the whole body, and fetteth on fire the course of nature, and is fet on fire of hell, Jam. 3. 6.

It is put, 1. For Nations, Ifa. 66. 18. Dan. 3. 4, 7. 29, Phil. 2.11. Rev. 5. 9.

2. For men, Prov. 6. 16. The lying tongue is put for the Lyer.

bimself.

\*\*Deceitful tongue | A tongue uttering crafty and guile
\*\*Low located all words that may de-3. Together, or in one, Plal. 2. 2. All these fignifications ful words, Plate 52. 4. Those lovest all words that may defroy, O deceitful tongue, that is, a man speaking deceit with his s

tongue. To divide the tongue Is, to hinder the consent of the wicked, in plotting and consulting against the godly, Psal.

Songue of fire A flame which is like a tongue in form. and in effect, for it licketh up as a Tongue doth; so Gods wrath shall consume the wicked, Isa. 5. 24.

Mongue Honey and Milk are under thy tongue, Cant. 4. 11. whether thou exhort, or confess, or pray, or comfort, thy words are both sweet and nourishing. Hall-

"Mongue imagineth mischief The tongue to be the inftrument to utter that mischiels which the heart hath thought and imagined. Pfal. 52. 2. Thy tongue imagineth mischief.

"Mongue of the learned | That fingular skill which Christ 6 had in his own person, above measure, and which he gave to his Ministers (according to measure) that they might know how to comfort and pacific afflicted consciences, Isa. 50. 4. The Lord hath given me a tongue of the learned.

"Ho fmite with the tongue] To utter malicious and flanderous words, which hurra mans name ( as blowes or ftroaks hurr a mans body,) Jer. 18. 18. Let us smite him with the tongue. Mestaphor.

To what the tongue Is, to be taken up with backbiting and flander, for the killing of the good name of others, Pfal.

The Tongue is the messenger of the mind, the character of a man, the buttery of the reason, the former of words, and receiver of taftes; and though it be a little fire, it can kindle a great matter, and boast great things

The disease of the tongue, is a fierce malady, and he that is affected with it, can either never hold his peace, or never speak well,; for it is an unruly evil, full of deadly posson, which maketh it so possonous, that it is both possoned, and possoneth others. It is parabolic to all good, and furious to all evil. It defiles the whole body, and hurtest those that hear it.

Double tongued Such as fay one thing fitting, and ano-

ther thing standing; Lyers, which vary in their reports, I Tim.

ty of speech as might not only become men, but even the Anegels, if they could speak; yet were it nothing worth, unless it be imployed (through love) unto the edification of others, "I Cor. 13.1. If I hould freak with the tongue of Men and Angels, and hid not love, I were as founding Brafs, and tinkling Cymball.

TOO! Extreamely, or overmuch, Act. 17. 22.

HOOK | Took again, 2 King. 13- 25. Hebr. returned and took.

Took away, 1 Chr. 5. 21. Heb. led captive, marg.

Took no heed, 2 Kings 10. 21. Hebr. observed not, marg.

Hool | Exod. 20. 25. or Ax, Sword, any Iron or edg-tool, therefore in Deut. 27. 5. Moss useth the word Iron, and the Hebr. chereb (an Ax or Sword) here used, hath the name of walking or destroying, being instruments of war for destruction of Men and of Towers, Ezek. 26.6, 9. and is here forbidden in making the Altar; and in the building of Solomon's Temple no Iron tool was heard, I King. 6. 7. Aynfw.

Hooth | See Treth.

Map Is put for the highest part of any Mountain, Tree, &c. Gen. 11. 4. Exod. 17. 9.

2. For the end, Lam. 2. 19.

3. Pride, Ezek, 31. 10.

4. For that which is publick. Mat. 10. 26. Luke 12. 3.

For the divinity of Christ, Gen. 28. 12.

Hopa; A precious stone, of a greenish colour, fost, that it may be polished with a whetstone; some and the best, are like gold, both goo! against the flux of blood, and the lunatique fickness. Zancoy de operibus Dei, pag. 394.

It was put in the Breast-plate of Aaron, Exod. 28. 17. 8

39. 10. By it is figured the glory of the triumphant Church, Rev. 21, 20. Those in Athiopia are most precious, Job

Mophet Decay, or foolifiness. A place, Deut. 1. 1. Tophet A large and wide place near unto ferusalem where Flewish Idolaters (after the manuer of the Ammonites) burned their children, and offered them up unto the Idol Moloch, fet up in this Topbet, being in the Valley of Hinnom: as we may read, 2 King. 22. 10. Jer. 7. 31. also Jer. 19. 2. 2 Chr. 28. 3. King · Achas burnt bis children in Tophet.

2. A place appointed for destruction, where God would give a famous overthrow openly, in the fight and knowledg of his Church, unto the fierce and mighty King of Babylon, for his exceeding cruelty against the people of God, Isa. 30. 33. Tophet is prepared of old. Whereas some expound this of Hell, it is not

properly a description of Hell, but by allusion: for Tophet carryeth a description of Hell, in three things.

'I. For the ampleness or largeness of the place.

'2. And the horrible crying of burned and tormented children.

e 2. Alfo, for the sharpness of the pains.

Mophet A timbrel, or tabret, because when the children were offered up by their parents to Moloch, and burned, the parents beat upon Tabrets, that the cry of the children should not pierce

It was polluted by Josiah, 2 King. 33. 10. when he appointed it a place to cast out all the filth of the City, that there should be no more Idolatry committed. Fereny forestelleth, Jer. 10. 6, 11. that it should be called the valley of slaughter, by reason of the great number of the Jews that should be killed in it.

Mops of Amanah | The highest pitch or part of an hill fo called whence one might fee the land of promife, Cant. 4.8. Look from the top of Amanah. By the top or head the Chaldee understandeth the Princes of the People. Ayrim. See Am-

Mozch Theuse is, to give light in the dark.

It is put for the Church destroying her enemies, Zech.

"Mozch, or lamp A lamp or great light which giveth forth apparently a very clear and shining fiery brightness which yet lafteth no longer then it hath nourishment, which once failing, the lamp is extinguished. Such were certain Pastors of the Church which fell from the doctrine of Faith, through ambition or fear. Rev. 8. 10. A great flar burning like a torch, or as it

Mozment The pain that Malefactors suffer in their punishment inflicted upon them.

It is put for the just judgment of God upon the whore of Babylon, Rev. 18. 7, 10, 15. And,

2. For the pain or the damned in Hell, which is called, the place of their torment, Luk. 16. 28.

3. For any grievous pain of grief, Rev. 9. 5.

4. For the fting of conscience that torments the wicked, at the preaching of Gods faithful Ministers, Rev. 11. 10.

Mozment \ I adjure thee by God that thou torment me not, Mar. 7. Basavi (ev among other fignifications, is taken for coercing or imprisoning; and so here, when the Devil defires and adjures christ, that he would not Baraviller, it fignifies sending him to this prison, to his chains, Jude ver. 6. & 2 Pet. 2. 4 for so in St. Luke's relation of it, Luke 8. 31. They besought him that he would not command them to go out into the deep, i. e. that he would not fend them to Hell, their place of punishment and restraint, where they were (inflead of going up and down, Job 1. 7.) to be kept close and townested also, respectively selecting 2 Pct. 2.4. kept in custody to be punished. And accordingly St. Matthew reads, Art thou come weed naige Basavisai, Mat. 8. 28 to send us to our prison before our time of going thither, fignifying this to be a more tolerable state that now they are in, less of restraint and mifery than when time should come, they were to expect. Dr. Ham. Annot. h.

Mozmented] Heb. 11. 37. naxouzó novo, malè vexati, malè abiti; laborantes, qui malis premuntur: evilly intreated (many kind of ways) they which fuffer adversity, Heb. 13. 3.

"Ho be tozmented To be most extreamely pained and vexed with most horrible and never ending pain, Rev. 14. 10. They (hall be tormented in fire and brimftone.

Hogmentogs Mat. 18. 34. or Jaylors. Such as kept the prison. Dr. Ham. Par. & Annot. e.

Hozn | See Tear.

It is put for, to be afflicted of God, Hof. 6. 1, 2. Broken. King. 13. 26, 28. marg.

Toptoite Lev. 11. 29. The Greek translateth it, the land Crocodile. In Hebrew Tab, so called of the shell that covereth it, for Tsab is also used for a Coach, or covered Wagon, Numb. 7. 3. Of this creature. Sol. Jarchi faith, it is like a Frog. Aynfw.

It's faid that their flesh moderately eaten doth burthen the flomach, but being eat in great measure, comforts the same. It goeth very flowly, nor will it come forth of its shell as long as it conceiveth there's any danger. They lay their eggs in the fand wherewith it covereth them, fetting marks whereby to know the place. Against Serpens and Vipers, they use the hearb Origan, or wilde Marjoram.

It's written of the Sea-Tortoifes in India that they are so big, as that with one of them a dwelling cottage may be covered. Also, that in one of them they may row on the water, as in a boat. Nor is their either buckler or shield so strong as their shell upon which the wheel of a Cart loaden may pass over and yet not break it. It never casteth its coat; is an enemy to the Partridge and Ape.

The Land temale-Tortoile is unwilling to copulation, because it ! must lie on the back, and cannot rise without help, which the male doth often leave to lying, whereby it becometh a prey to Kites. Their eyes are most clear and splendent. They seed in the night, and with their mouths crush the hardest things.

Mozture Heb. 11. 35. were tortured, namely by being beaten with cudgels unto death. It hath its denomination from TULTALON, Which fignifieth a drum usually, and hence some have Parallell'd this torture with that among the Romans, termed Equaleus, as if the person thus tortured were racked and stretched out in manner of a Drum-head: but it fignifieth also a Drum-flick, and thence cometh the punishment to be termed Tympanismus, that is a tabring, or beating one to death with cudgels, as if it were with Drum-flicks. Leigh Cri. Sac.

Mogtured] Heb. 11. 35. ετυμπανίδησαν. There bodies were racked out as a Drum. The word implies a torture of that kind, that their bodies were extended, and rackt as upon a Drum, and then beaten with staves. The Septuagint use it in, 1 Sam. 29. 13. Leighs Annot.

Tympanum was an infrument like our rack, whereunto the parties were strait tied, the nerves of their hands and feet stretched out, their bodies also cruelly beaten, even to death : thus was

Eleagar tormented, 2 Mac. 6, 30. Jones.

Tols Is spoken of the Sea, Jer. 5, 22. Mat. 14. 24.
It is put for, To be grievously afflicted, Ifa. 22. 18. Ifa. 54. 11.

2. For the uncertainty of riches, Prov. 21. 6.

2. For inconftant in the doctrine of faith, Eph. 4. 14. and grace of faith, Jam. 1.6.

4. For unquiet, and discontented, Job 7. 4.

Toffungs Job 7. 4. or Tumblings, i. c. turning and toffing me about in the bed, D. Transl. and Annot. Morturing | Ready to fall.

It is put for the uncertain condition of the wicked, Pfal.

Tou As Toi, King of Hamath, 1 Chr. 18. 9.
"To touch To feel a thing lightly with the finger, Luke

8. 44. She touched the hem of his garment. 2. To hurt, or offer the least violence, Psal. 105. 15. Touch

not mime anointed, do my Prophets no barm-3. To refresh and strengthen one which is weak. Dan. 8. 8.

'I Kings 19. 5, 7. It is also put, 1. for, to imbrace joyfully. Joh. 20. 17. Mat.

2. To strike, so the Angel touched Elijab, when he was afleep, 1 King. 19. 5, 7. Act. 12. 7.

3. To hurt, or wrong, Gen. 26. 11, 29. Ruth 2. 9. 2 Sam. 14. 10. Pfal. 105. 15. 4. To be afflicted by God, Job 19.21. and by Satan, Job 2. 5.

5. To refift, Dan. 8. 5.
6. To overcome unto eternal damnation, 1 Joh. 5. 18.

7. To destroy, Heb. 11. 28. Job 1. 11. 8. To move and perswade, 1 Sam. 10. 26.

9. To invade and oppress, Jer. 12. 14.
10. To approach and draw near, Exod. 19. 16. Numb. 16.26.

11. To arive, Aft. 27. 3.

\*\*Educh\*\*] To take and meddle with, Numb. 16. 26. To lay To handle, Job 20. 17. To move, 1 Sam. 10. 26. To reach unto, 2 King. 6. 27. To lie with one, whether lawfully, 1 Cor.

7. 1. or unlawfully, Prov. 6.29. Touch the earth that it melt, Amos 9. 5. is, to pour down judgments upon the inhabitants thereof for fin.

To touch the Mountains, Pfal. 144. 5. is, to humble and abase the proud.

The fout is faid not to touch, when it abhors and hates, Job 6. 7. To touch an unclean thing, is, to have fellowship with fin and

To touch a moman To lye with her, Gen. 20. 6. 1 Cor. 7. Alfo to hurt, or do injury, Gen. 36, 11, 29. Josh. 9. 19. Ruth 2. 9. Job 1. 11. Pfal. 105. 15. Zach. 2. 8

Touched, Judg. 16.9. Hebr. smelled, marg. Ezek. 3. 13. Heb. Touched Heb. 4. 15. Which cannot be touched with the feeling

of our infirmities, that is not able to sympathize with, or pained with our infirmities. Leighs Annot. Blood taucherb blood, Hos. 4. 2. is spoken of the frequency of

fins, which follow thick one upon another. Hoho | Unto it the wicked are compared, because of their inability to refist the judgments of God, Ifa. 1. 31. & chap. 43.

Momard or towards Is in many places the same with to, and is so rendred by Aynsw. Gen. 2. 14. & 18. 2, 22. as in di-

vers other places. Howards ] In, 1 King. 8. 29. marg. 2 Chr. 6.20. marg. with,

Homel ] Joh. 12. 4, 5. A linnen cloth, wherewith our Saviour girded himself, when he washed his Disciples seet, and wherewith being washen, he wiped them.

Momer ] Is put, 1. For proud, and lofty men, Ifa. 2. 15. &

2. For the protection of God, 2 Sam. 2. 51. Plal. 18. 2. &c 61. 3. & 144. 2. Prov. 18. 10.

It is put for a Corner, Zech. 2. 6. marg. and Secret place.

guard, and applied unto the Lord, Plal. 61. 3. Prov. 18. 10. It feems that of Babel was made for oftentation, Gen. 11. 4. Others also are particularly mentioned, as of David, Cant. 4.4. Andanei, Jer. 31. 38. Le anon, Cant. 7. 4. Penuel, Judg. 8. 17. Shechem, Judg. 9. 49. Sylot, Luke 13. 4. Syene, Ezek. 29. 10. πύργ & rendred a tower, Mat. 21. 33. Luke 13. 4. cometh of πυρ, fire, whole finity top reprefenteth the figure thereof. Leigh. Cri. Sac.

"Mother of David A goodly, fair, and high Tower, built by David for an Armory, therein to hang up sharp weapons for defence, Cant. 4.4. Thy neck is as the Tower of David, built for defence. See David.

Hower of 30029 A most white, and neat, or smooth Tower, of precious matter, and of colour, Cant. 7. 4. Thy neck.

is like a Tower of Ivory. "Lower of Lebanon ] An high place or Tower built in the

Forest of Lebanon, Cant. 7. 4. Thy nose is as the Tower of Lebanon. To set upon the Tower, Hab. 2. 1. is, to depend upon God.

Hoton A great Borough, or Village, 1 Sam. 27. 5. Mar.

Hown-clerk Act. 19.35. The Syriack and Arabick Tranflations render it, a chief man of the City. The Ethiopick, as the Vulgar, the Scribe. Some fay that his office was to keep the publick Records, and when need was, to read them. But the Atiarche at this time exhibiting the Olympicks at Ephelius to the honour of Diana, this Isaumareus, was a principal Officer chosen by the people themselves, to register the Victors names, the time and still of Rewards, &c. who therefore was the likelieft man to appeale this tumult. Gregorie's Notes. p. 42, &c.

### T

Trachonitis | Stony or cruel. A Region of Syria, Luk. 3. 1. Mo trade) To traffi k and exercise merchandise by Land, Gen. 34. 10. and Sea, Rev. 18. 17.

It is put for, the increasing of our gifts and graces, Mat. 25. 16. Luke 19. 15, 13. This is better then that of gold, Prov. 3. 14.

Mrade) Any lawful calling, craft, or occupation, whereento one hath been trained, or wherein he exe: cifeth and employeth himself, as Toseph's brethren had been about cattel, Gen. 46.

"Tradition A doctrine, first delivered from God by speech, and written down afterward in his Book, for the use of the Church, I Cor. 11. 2. And kept the Ordinances (or Iraditions) bound to believe this absolutely. Of such Paul speaks, 2 Thest · 2. 15. & 3. 6.

'2. An humane Ordinance, not written in the Word, but de-livered from man to man, Mat. 15. 2. The tradition of the Elders. Tradition to taken, is either good or evil, according to the

subject, matter, and intention of men. This is an unwritten Tradition. This we must believe conditionally, as it agreeth with the Word; but Popish superstitions contrary to the Word, are to be abhorred of us.

Eradition of the fathers Such Ordinances as his An-ceftors had received from God, and imbraced; of the which, Paul was an earnest maintainer and follower, even while he was a Pharifee, but without repentance and faith in Christ, Phil. 2. 6. Gal. 1, 14. Being zealous of the Traditions of my Fa-

'Araffick | Gen. 42. 34. Buy and fell. Traffique | Merchandizing Ezek. 17. 4. Herein Tyrus was famous, which notwithflanding was destroy'd for the sins thereof, amongst which the iniquity of their traffique is mentioned, Ezek. 28. 18.

Mraffquers Ha.23.8. or Merchants Heb. Canaanites.D. Annot. Mrain Signifieth, 1. A company to wait and attend upon 1 King. 10. 2.

2. The glory of God, Ifa. 6. 1.
2. To instruct and accustome, Prov. 22. 6. Gen. 14. 14.

Etraitour One that betrayeth another, so did Judas our

Saviour, Luke 6. 16. Such the Apostle foretold would be in the last days, 2 Tim. 3.4.

Arample)

Trample Signifies, 1. To overcome and subdue, Plal. 91. 13. | figuifieth Gal. 2. 18. lawless ( as the word arough; of a privat. 2. To destroy, Isa. 63# 3.
3. To contemne and despise, Mar. 7.6.

Mrance] The Greek word Ensures, fignifieth a falling from the former estate and condition. Hence Synechochically, being referred to the mind, it fignifieth that confernation and affonishment that happeneth unto it, when it is led out of it felf from fensible things, to the contemplation of spiritual. It is a kind of Revelation whereby God revealeth himself to his servants; and it is twofold.

1. A divine trance, when the servants of God were taken up in spirit separate as it were from the body, and out of the body, that they might fee some heavenly mysteries revealed unto them. Peter was in such a trance, Act. 10. 10. & 11. 5. and Paul, Act. 22. 17. John was in a higher trance, when he was taken up in the spirit on the Lords-day, and saw so many heavenly visions of those things that should befall the Church afterwards, Rev. 4. 2. but Paul was in the highest of all, when he was taken up into the third heaven, 2 Cor. 12. 1, 2.

6. Diabolical, which is that trance of Witches and Sorcerers. when they lie dead and fenfeless for a time, and their fouls seem to be out of their body, yet the union betwixt the foul and the body is not diffolved, as they believe, but the act of vivification only is suspended only for a time. Weems 4. deg. Sons.

P. 72. 73. Trance] He fell into a trance, Act. 10. 10. The word Engages in the Greek, is ADTTM, which fignifies either, 1. deep fleep (and a trance of the nature of that) Or 2. amazement, astonish ment, and accordingly is by the Septuagint rendred fometimes Daμβ. G., as Pfal. 68. 29. and Servos φόβ. 1 Sam. 26. 12. and fonetime Excasion, as Gen. 2.21. where it is (though we render it a deep flee) of the same kind with that here, a trance or extasic, and therefore is rendred in the Heb. a Brong sleep, signifying or intimating it to be something more then that sleep which is ordinary among men. Proportionably to these acceptions of the Hebrew, the word Execus in the New Testament signifies sometimes amazement and astonishment, from fear or wonder, Mark 5. 42. & 16. 8. Luke 5. 26. Act. 3. 10. and sometimes a trance or extase, when the outward senses being bound up as it were with sleep, Gods will is inwardly revealed to the understanding, by way of intellectual vision. Thus is it in all other places of the New Testament. chap. 11. 5. & 22. 17. Dr. Ham. Annot. c.

Exanguillity Is pur for prosperity, Dan. 4. 27.
2. Error, Ibid. marg.

Exansser To change into another form, 1 Cor. 4. 6. Etantfigure Signifieth likewife to change into another shape, and is spoken of Christ, Mat. 17, 2. who was transfigured, not in respect of his substance, but glorious condition for a time.

Aransform | To change.

It is taken in a good part, Rom. 12. 2. and in an evil, 2 Cor.

11. 13, 14, 15.

Transgress 1 Sam. 2. 24 or cry out, marg. 1 Sam. 14, 33.
or deal treacheroully, marg. Ezr. 10. 13. or greatly offend, marg. To break Gods Commandments, Neh. 1.8. His Covenius of the control of the co nant, 2 King. 18. 12. His Laws, Ifa. 24. 25. To commit Idolatry, Amos 4. 4. To do what's forbidden, Numb. 14. 41. Mat. 15. 2. To do unjuftly, Prov. 28. 21. To omir to do what's commanded, Eft. 3. 3. To fin, 1 Chr. 2. 7. 1 Joh. 3. 4. To fwerve from, Prov. 16. 10. To turn from ferving God, 1 Sam.

2.24. Eranigrettion That which goes beyond, and exceeds

. 2. Every fin small and great, 1 Joh. 3. 4. Transgression of the Law is fin. Heb 2. 2. Sin is called transgression, because it exceeds the bounds and marks which God by his Law hath appointed unto us, for the moderating of our defires and actions. 2. The wickedness of the Jews betraying and denying

Christ before Pilate, and delivering him to be crucified. Ifa. 53. 8. & Act. 2: 2. & 3. 13.

Transcression Disobedience, Heb. 2. 2. Deficiency and

failing in what we should do, Pfal. 52. 2. Ifa. 52. 5. Rebellion, Job 7, 21. as 2 Ring 3. 7. It is used in Scripture to set out great offences, as Isa. 57. 4. and is a degree beyond sm, Job

great offences, as 11a. 57. 4 and 15 a degree beyond in, 30.
34.37. Annot. on Job 7.21.

\*\*To creatify of transgressions\*\*] To shew and manifest our sins, and in the sight and feeling thereof to be driven to look unto Chrift, to be faved by his only grace, and no otherwise,

Gal. 3, 19. 11 was added betaule of transgreptions

"Gal. 3, 19. 11 was added betaule of transgreptions

"Transgreptions" | Trepalter, Pfal. 37, 28. April. Such a
one as unfaithfully worketh, or diffordly committed iniquity,
Pfal. 59. 5. 1dem. Men openly profane, such as have cast off all profession of piery, Ifa. 46. 8. Annot. on Ifa. 1. 28. An Apostate, as the word magasams (which was Julian's surname)

and vou G the Law, fignifieth) Mar. 15. 28. Hranslate] Signifieth,

1. To take from one and give to another, 2 Sam. 2. 10.

2. To change,

1. From fin to grace, Col. 1. 12.

2. From misery to happiness and glory, Heb. 11. 5. "Aranflated | Taken away from the conversation of men. without sense of death, removed whole into heaven, as Frach 'and Elias were, Heb. 11.5. By faith Enoth was translated, Gen.
'5. 24. God took him. Which phrase, though it be sometimes applied to the reception of the soul, as Ezek. 24. 16. Jonas 4. 3. yet it is fitted in Scripture to the assumption of the whole man from hence to heaven. I see no more absurdity why the bodies of some may not be received into heaven before Christ, then the souls of all the Saints which departed before his death. For whereas Christ is called the first stuits of them that fleep, It will not prove that Christ did first of all other in body facend to heaven, but that his refurrection is the cause of ours to eternal life; as the blessing and use of the residue of fruits 'did depend upon the benediction of the surface. That place in the Hebrews will only teach this, that by his flesh crucified, he merited and purchased the opening of heaven to all that ever entred; not that his body came there before all other bodies. Sure it is, that both Moses and Elias were alive in Mount Tabor, the translating of whose bodies was a comfortable pledge to all the holy Fathers, of the future refurrection of all the faithful. If their bodies which rose at the resurrection of Christ were taken up into heaven before his own Ascension.

Translation Heb. 11.5. his taking away, D. Transl. Mranflated Heb. 11. 5. By faith Enoch was translated, or aken away. The manner how, is not determinable by man. Thus Elijah, was afterward translated, 2 King. 2. 11. See 1 Cor. 15.51. & I Theff. 4. 17. Annot.

Mransparent | Rev. 21. 21. as it were transparent glass, that clear, bright, so shining that one may see through.

Why not those of Enoch, Elias, and Moses?

'Erranfuntantiation' A change one substance into another, as of Bread into the body of Christ, of Wine into the blood of Christ, according to that monstrous doctrine of Popery, and contrary to the wholesome words of Christ, which teach Sacraments to be not the things themselves, whereof they be but pledges and feals.

Mrap See Snare, Scandal.
Mrap And a trap for him, Job 18. 10. Hebr. his trap, that s, a trap laid to catch him, so the word imports, for it comes from a word that fignifies to take Towns and Cities. Annot.

"Trabel Journeying or passing on foot, or by horse, from '2. The pain of child-birth, I Theff. s. 2. As travel upon a

woman with child.

' 3. Trouble, dangers, and evils, which happen in ones journey, Exod. 18. 8. He told all the travel that happened unto them. "Travel Is put, 1. For labour and toil about the things of the world, Eccl. 4. 4, 6.

2. For the inward fufferings of Christ, Isa. 52. 11. and of the

Church, Lam. 3.5.
3. Metaphorically, for the earnest desire of the creature to be freed from bondage, Rom. 8. 22.

4. For the earnest endeavour of the wicked to commit fin.

Job 17. 20. Pfal. 7. 14.

'Mo travel in birth To cover and long to be eased of that most heavy and grievous condition wherein the Church should continue under Heathenish Emperors; even as a woman that is in travel defireth to be eafed of her pain, Rev. 12. 2. And cried traveling in birth. Some refer this to the longing and expectation of the Church of the Jews, vehemently defiring and expecting to see the promised Messiab: but St. John here prophefied of things to come, as in chap. 4.1. is fignified to us plainly. Therefore the former interpretation feemeth to be better.

The pangs and torments, by reason of which the women in travel cried, were those grievous persecutions which the primitive Church suffered in bringing forth; for it is plain, that tribulations and adversity are likened to the forrows of child-bearing, Isa. 66. 7. Jer. 30. 6, 7. Mat. 24. 8, 9. Mar. 13.9.

'Mo travel in birth again To feek, and with great grief of heart (like to that of women in travel) to labour and strive to recover or revoke the Galatians to that truth of the Gospel, from which they were fallen, since their first birth by Paul his preaching, Gal. 4. 19. A Metaphor from Women great with child.

'At to trabel To be deprived of all her people, where-

Trabeller !

Trangiler | To the traveller, Tob 21.22. or to the way, marg. Travellers, Judg. 5.6. Heb. walkers of paths, marg. Traberte is put for, The great pains that the wicked take

R

in Idolatry, Jer. 2.23. Areacherous is put, 1. For deceitful, 2 King. 19.23. Isa.

2. Perfidious in breaking the Covenant of God, Jer. 2. 7.8,10, 11. & 9. 2.

3. Contemptible, Mal.2.10,11,14. Treacherouffy Mal.2.15. or unfaithfully, marg. Thus the house of Judah dealt against the Lord, Jer. 5.1 1. Thus the Brethren of Teremiah and the house of his father dealt with him, Jer. 12.6. Thus the Churches enemies dealt with her, Ifa. 23. 1. Thus also her friends, Lam. 1.2. Thus the Husband against the Wife, Mal. 2.14. as the Wife against the Husband, Jer. 2.20.

Treachery] Treason, 2 King. 9. 23. So thought Joram, for Jebu and the rest that were with him were his Subjects. But Je-

bu had a warrant from God, vers. 7,8. See Annot.

Mread] is put, 1. for, To enjoy and poliels, Deut. 11.24,25.

2. To press out, Job 24. 11.
3. To abase and humble, Job 40. 12.

4. To destroy, Pial. 7.5. & 60.12.

5. To overcome and fubdue, Pfal.44.5. & 91.13.

6. To appear before God in worshipping him, Ifa.2.12.

7. To pasture and feed, Isa.7.25.

8. To afflict and trouble with judgments for fin, Ifa.22.5.

8. To afflict and trouble with judgments for fin, 112.22.5.
9. To opprefs, Amos 5. 11.

"If read out ] Deut. 25.4. Heb. threfh, marg.
"En tread out ] Deut. 25.4. Heb. threfh, marg.
think) the pure worthip and true worthippers; or (as others 'judge') to frequent the Affemblies daily, under the precence of 'worthipping God, as falle Christians do, which are here noted with the name of the Gentiles: But both fignifications well as gree together (as I take it) namely, that fuch as in words pro-fefs Christ, yet for life and manners were the profane Gentiles, 'sfhould both much haunt the place of Divine worship, and yet as false-hearted hypocrites, tread down the truth and true servants

See Dan. 9. 26. both Temple and City possession by the enemies. They shall banish Religion out of those places, where it rates. They mail damin kengion out of those places, where it was vifibly profelfed before; or, they shall exercise their false Religion there. So treading Gods court is taken for publick service, 1fa.1.12. Or, the people of God that worship God in the defert, shall be persecuted by them, and kept under, 1fa.14.25. Dan.7.25. Amos 5. 11. Annot.

Areader of grapes | Amos 9. 13. Wine, Ifa. 16.10. Treason | Zimri branded herewith, 1 King. 16.29. But though Athaliah cryed Treason, treason, 2 King 11. 14. yet what was done against her was no treason, she being guilty of much bloud, and but an Usurper, whom the Jews were not bound to obey as their Soveraign.

16,20. Lay not up treasure for your felf in earth, Mat. 12.44. An earthly treasure.

2. The wholesome precious doctrine of the Word, 2 Cor. 4. 7. We have this treasure in earthly vessels, Metaphor. An hea-

evenly treasure.

3. Everlafting life, with the graces and good works that lead thither, and shall be there freely rewarded. Mat. 6.20. Lay up trea-Gures for your selves in beaven. When Christians do carefully imploy their graces, fludying to abound in good works, they do herein treasure and hoord up joys, in life which is heavenly and

Treasure is put, 1. for, The People of God, Exod. 19.5.
2. Abundance of Gods bleffings, Deut. 28. 12. Pfal. 17. 14.

3. Riches, Prov. 15. 6. & 21. 20.

4. The graces of the Spirit, for their excellency, I(a. 13. 6. For abundance of knowledge, Mat. 13. 52. 6. For the wildom and knowledge of Chrift, Col. 2.3.

7. The affections, Mat. 12. 35. Luk. 6.45.

8. For the place where the treasure is put, Prov. 8. 21. Ifa. 10.

13. & 39. 24. 13. % 39. 24.

\*\*Ereafure ] It's 1. Earthly, Act. 8. 27. Jam. 5. 3. ( and that both private, Mat. 12. 11. and Publick, whether Ecclifialtical, 2 Chr. 12. 9. & 16.2. Dan. 1. 2. Or Political, 1 King. 14.14.2 King.

25.24. I(a. 39, 4.)
2. Spiritual, 2 Cor. 4.7. Col. 2.3.
3. Havenly, Mat. 6. 20. Luk. 12. 33, and is put for virtues, or

vices flored up in the heart of man, Mat. 12.35. Luk. 6.48. and for whatfoever may draw the heart after it. Mat. 6. 21.

Mreafure ] To lay, heap, hoord up Gold and Silver, &c. Areafure Cities, Areafure houle ] Places made and ap-

pointed for the safe-keeping of the treasure, Exod. 1. 11. Dan-

" To treasure up 7 To gather together into one heap. Rom. 6 2. 5. The treasure up vengeance against the day of vengeance. The meaning is, that wicked men by continuing in fin, heap and ftore up punishment, even as worldly men do heap up and ga-

Treasurer ] One intrusted with the publick treasure, for

Treather one incruded with the photock treather, for the receiving it in, keeping it fafe, and giving it out according as he shall be appointed, Ezr. 7. 21. Nehem. 13.13.

"Good and coil treasures". The abundance either of graces or vices, stored up in the hearts of men good and evil, to be vented and uttered by their tongues. Luk. 6. 46. A good man and of the word treasure of his heart believes the the total distance.

out of the good treasure of his heart tringeth forth good things, &c. Treasure T That part of the Temple, wherein oblations and girts for the Widows, fatherles, and other poor, were laid up, and kept, John 8. 20. & Luk. 21. I. Mark. 12. 41.

Treasury | They Shall come into the treasury, Josh. 6. 19: i.e. shall be laid up in the Tabernacle to be employed in Gods service.

Kings also had their treasuries, as Zedekiah, Jer. 38. 11. and Jehofaphat, for his Silver, Gold, precious Stones, Spices, Shields, and all manner of pleasant jewels, Heb. instruments of desire, 2 Chr. 32.27. marg.

Treasuries, or Store-houses, Neh. 12. 12. Hereunto all Judah inculations, of Storemonity, Neth. 12. 12. Helentho an Judah brought the tithe of the Corn, and the new mine, and the Oyl. God is also said to bring the wind out of his treasuries, Psal. 135.7 or Coffers, Store-houses. Ayrsw.

Treatise Act. 1. 1. that is, the Gospel by St. Luke, as wheren those things are recorded that Jesus began both to do and teach. Tree A plant grown up to a great height and measure.

2. Every person, man or woman, good or bad. Mat. 2. 10. Every man that brings not forth good fruit. Metaphor. Ezek. 17.24. A good man is resembled to a good tree, and a bad man to a bad tree, Mat. 7. 17.

3. Souldiers of the King of Albur, Ifa. 10.19. HTEB ] 1 Sam. 22. 6. or Grove, marg. It's put for a Cross or Gallows, 1 Pet. 2. 24. There are four forts of trees.

1. Natural, Gen. 1. 11. 2. Planted, Pfal. 1. 3.

3. Sacramental, Gen. 2. 9, 17.

4. Mystical, Rev. 7.3. Bernard. The tree with the fruit thereof, Jer. 11. 19. Heb. the stalk with

bis bread, marg.

\*Irre of knowledge of good and evil ] The milerable experience of good loft, and of evil that should come upon Adam and Eve, and all mankind, by breaking Gods commandment in eating of that tree which was forbidden them to eat of. Gen.

2.9. The tree of knowledge of good and evil.

"Tree of him I happy life that Adam received of God by Creation, wherein he was to be confirmed, by eating the tree of Life, which was appointed to be a Sacrament thereof. Gen.

2. Christ Jesus, who himself is the eternal life, and from whom

the faithful receive it. Rev. 22.2. Was the tree of Life.

\*\*Elzee of life | Christ Jesus, who shall be to all his Members as a Tree of eternal life, more plentiful then before, satisfying and refreshing them with the fellowship of himself, which is here meant by eating of this Tre .. Rev. 2. 7. He that overcometh fhall eat of the tree of life.

Perpetual happiness is hereby figured, Gen. 2. 9. Rev. 22. 2.

\*\*Mnot.

"Lo plant a tree] A plot of trees, Gen. 2.33. It is usual to 'put one for many: as Gen. 3.2. & 4.20. Pfal. 78. 2. & 95.8. & '1 King. 10.22. 2 King. 10.11. Gen. 21.25.

"Tree planted by the Rivers, & .] A faithful person, ingraffed into Christ, to be made one with him by regeneration, and to become fruitful in good works. Pfal. 1.3. He shall be like to a tree planted by the Rivers of water.

"Trees The company of reprobates and ungodly men in the Kingdom of this world. Rev. 8. 7. The third part of the Trees

The Princes and great men in the Empire, of whom a third part great number was deftroyed in those invasions. So trees are ta-

or great number of was derived in those invarious. So these are taken [fa. 2.13. & fa. 8. & 37.24. Zech. 11.2. Annot.

\*2. The number of the elect, which are exempted from the 'hurt which the Locults should do. Rev. 9.4. Neither any tree.

\*Courtipt frees | Ungodly persons, that are unfruitful and 'good for nothing, like to rotten and dead trees. Jude verf. 12. Corrupt trees, and without fruit. Such as the Fig-tree was, Mat. 21.

Fruit-trees. Neh. 9.25. Heb. tree of food, marg. "Mrees of Incente, oc. ] Plants of all forts, wherewith a Garden uleth to be planted, Cant. 4.14. Calamus and Cinnamon, Garden uletn to be parties of Incense.
Fiff

Dany trees | A multitude of people to be refreshed with the ipiritual water of the Word. Ezek. 47.7. At the brink of the River were very many trees.

"Acres of righteouineis] Righteous men and women, who being justified by faith in Christ, do righteously, and bring forth emuch good fruit. Ifa.61.3. They may be called the Trees of righte-· nulnes.

Note. As good trees bring forth fruit as an ornament to it felf, and commodious to others; so believing persons are fruitful to

Note. As all men generally are compared to trees, fo Princes and great men are fet forth by high and tall trees, Ezek.17.12.

Throng the trees of the Thoso Cant. 2.3. or of the Forest, or Grove, which are wild trees, and without culture, bearing either none, or fowre, bitter, and unfavory fruits, fuch is the effate of all the fons of men by nature, Rom 11.24, whom Christ far excellent in beauty, fruit, and comfort, Pfal.45.3. John 15.1. &c. Aynfro.

Tremble ] is spoken, 1. Of things without life, as Mount Si-

nai, Exod. 19.18. the earth, Pfal. 114-7.

2. Of living creatures, and it is a shaking of the body, joyned with fear, Mar. 5.33. Luk. 8.47. Act. 16.19.

It is put for great fear, in respect of danger, or affliction, or any wonderful thing that cometh beyond the expectation, Exod. 15.15. Ila.33.14. Plal.55.6. & 48. 7.

2. For that Son-like fear wrought in the heart by the Word,

Tremble] Deut. 20.3. Heb. make baste, marg. Trembling] Zech. 12.2. or flumber, or poyson, marg.

"fear and trembling Not that perplexed fear and horror of damnation, which wicked men have; but the awe of finning 'against God, and reverend dread of his Majesty, which holdeth the godly always conversant in good works, till they come to the end of their race, and attain the goal of falvation. Phil.2.12. · Work out (or make an end of) your salvation, with year and with trembling.

Hence there is no help at all for the Papifis, against the infallible certainty of Salvation by faith, which doth well admit (as 'a companion and a fruit) a godly fear and trembling at fin, (a fearing of humility:) but quite flutteth out that fervile fear of being damned, (a fear of diffrust.) See 1 Joh. 4. 1. Persett love casts out fear.

Fear and trembling, according to the use of Scripture, fignific nothing else but humility and modesty of mind; nor are these words joyned together ever found in any other fense, which will appear in five places, where only they are found; as,

I. Pfal. 2.11. where we are bid, Rejoyce in God with trembling : the word fignifieth, to leap for joy, whereum of ear is an enemy, being not without care and anxity of mind, but humility and modefty of mind agree well with this Joy.

II. 1 Cor.2.3. Paul was among the Corinthians in great weakness, with fear and trembling; yet he had no cause to tremble in respect of the corinthians, from whom he feared nothing, but only compared his humility and meekness, with the pride of the falle

III. Eph.6.5. where obedience with fear and trembling is recommended to Servants, who are not to serve with a slavish fear, doing nothing but by compillion, but to ferve them humbly and uprightly, in fimplicity of heart.

IV. Phil.2.13, where we are to work out our falvation with fear and trembling; that is, with all humility, not with a doubtful fear, the words going before, and following after, confirm it; he faid before, that Christ, notwithstanding the excellency of his gifts, yet took upon him the form of a Servant, humbling himself unto

the death of the Cross, and having run his course, obtained the crown: So should we work out our salvation with fear and trembling; now these cannot stick together, if fear and trembling be any thing ele then bumility, the words following evidence the same: for it is said God worketh in us both to will and to do; which being so, there is no cause of doubtful fear, but great cause

of humility. V. Rom. 11. 20. the Apostle opposeth trembling to pride, but there is no reason why fear (properly so called) should be oppofed to pride, seeing nothing is to proud as the Devil and wicked men, and yet nothing more fearful. Camero tom. 2. p. 101, 102,

Trench A ditch or watercourse, 1 King. 18.32,35.

It is put for a tent, I Sam.26.5.

2. A fortification cast up by an enemy about a besieged City

3. A place of carriage, 1 Sam. 15:20. & 26.5 marg.

"Trefpate" An hurt done to our neighbor, in his eftate, name
or perfon, Numb. 5.6. Lev. 6.24. Mat. 6.15. If you do not forgive men their trefpaffes.

2. Any fin or offence, either against God or man. Mat. 16.14. Neither will your Father forgive you your trefpaffes.

This word [trefpass] according to the Hebrew word, fignifieth seditions, iniquities, defections done purposely and disloyally, and therefore be hainous and criminal; it is more than fin, as may be gathered by Gen. 31. 36. Exod. 34.7. & Job 34. 37. He addern respass to sin. Pfal. 5.10.

Trespass The Greek word παράπτωμα, fignifieth properly, he very act of falling.

It is put, 1. for, Original fin, Eph. 2.1. Rom. 5.17.

2. Actual, Mar. 6. 14, 15. Mar. 11.25, 26. It differs from fin as the cause from the effect. Leigh Crit. Sac. 429.

Trespals] Ezr.9.6. or guiltines, marg. Trespals | He bath certainly trespalsed, Lev. 5. 19. trespalsing

be hath trespassed, or he is surely guilty. Aynsw. Transgress, Lev.26.

Trespassed, Deut. 32.51. In Gr. disobeyed my word. Idem. If thy Brother shall trespass against thee, Mat. 18.15. The Original augerava, fignifieth, to err from the prefixed mark. So the Heb. word chata, fignifieth a missing of a mark one should aim at. Hereby properly any fin is figuified, whether against God or our neighbour, and that which way foever committed, whether by force or fraud, in word or in deed, publickly or privately, wittingly or unwittingly. Leigh Crit.Sac.

Arefpass money 2 King. 12.16. Such as was for satisfaction of wrong done, Lev. 5.1 5. Annot.

Trefpals=offering ] was a facrifice for fins of Omission or Ig-

norance, Lev. 5.15.

The Hebrew word fignifieth, blindfolded with a cloak: thefe fins the Apostle calls a yvonuara, errors done of ignorance, Heb.

This Sacrifice was offered for fins done of Ignorance, but not for fins done ignorantly; between which this is the difference, fins of ignorance proceeded meerly of ignorance; fins done ignorantly, were fuch, as whereof ignorance was not the cause of them, as when one in drunkenness killeth a man, he doth it ignorantly, but not of ignorance, because he was milfully drunk, which drew on his ignorance; here his drunkenness and ignorance were joyned together, as the cause and the effect.

Mrpal] The tryat, job 9.23. Those afflictions that should but try good men, Gen.22.1. but do indeed destroy them with the wicked; or, the melting away, that is, their destruction, as it is called, veri 22. and flaying in this verie, for things melted perish. Annot. The Original dozum thus rendred in 2 Cor. 8. 2. is in Rom. 5.4. rendred experience, in 2 Cor. 2. 9. proof, in 2 Cor. 9.13. experi-

"Mryal of faith | Afflictions which are sent of God, for trial and proof of our faith, as gold is tried in fire. I Pet. 1.7. The trial of your faith being much more precious then gold. Job 23.10.

your jatroning much more precous them gold. 100 23.10.

\* Fierp trial 1 Most sharp, bitter, and grievous afflictions.
1 Pet. 14.12. Think it not strange concerning the stery trial.

\*Artibe 1 Either strictly one of the twelve Tribes of Israel,

Mat. 19.28. Luk. 2.36. Ad. 13.31. Phil. 3.5 and elsewhere often:

or more largely for all people dispersed in divers parts under

heaven, as the Ifiaelites were distributed into twelve Tribes, Rev. 7.11. & 14.6. & Mat. 24.30. and often elsewhere.

"Mribes The posterity of the twelve Sons of Ifrael, Plal.78. 655. These were called [Tribes] after the Roman name, where at called Tribes: but the Hebrew name fignifies staves, or rods, as growing out of one flock or tree: and these Tribes were twelve. Numb. 13.3,5,16.

Mribes Any of the Tribes of Ifrael, 2 Sam. 7.7. in 1 Chr. 17.9. Any of the Judges of Ifrael.

\* Experiments of Israel The heads, and authors of the twelve Tribes and kindreds which came of Israel, Gen. 49. 28. Alfo Gen. 25.22. & 49.16.

And there were fealed, Sec. of all the Tribes of the children of Ifrael, &c. Rev.7.4. Some understand this of all the faithful in general, the whole Ifrael of God, Gal. 6. 16. all that belong to falvation, Act. 13.48. and that are to be delivered from eternal destruction, Theff. 1.10. as those in Egypt from the sword of the destroying Angel, Exod. 12.7,13. Heb. 11.20. and so these should be the same

with those mentioned, vers. 9.

Others, of such faithful only as were by a special providence to be preferved in those times of publick concussion and calamity, said thefore by a solemn fign to be marked out and sealed, which the other multitude living in other aftertimes, needed not, nor is affirmed of them, vers.9.

Again, others understand it of Jews, or Ifraelites by natural descent; but some such as are hereafter to be converted, Rom. 11.

Others, Of those of that Nation, who retained the Christian profession (as many no doubt did) even in those times, Rom. 11. 1, 2. Act. 2. 41, 47. & 44. & 21. 20. who yet are here feckoned

by a definite number, though put for an indefinite; as numerable in comparison of the Gentile converts, which are said to be innumerable, vers. 9. and are sorted out according to the number of their Tribes, to shew, that no faithful, of what rank or sort soever, were excluded from having part in this priviledge. Of such sure, whether Jews by birth, or others, it must be understood, as were to live in the times of the terrible trumpets ensuing, for whose fecurity and indempnity, this flay was made of their founding upon the seventh Seal opened, Chap. 8.1,2,6. Annot.

The people of Ifrael was no Church long before; the Gentile Church is called Ifrael, because they were graffed instead of the Fews that were broken off. That a greater number of the Gentiles shall be saved, than of the Jews, is truly gathered out of this place. But that the elect of the Jews, as truly garriered out of this place. But that the elect of the Jews are in a certain number, because their number is fet down, and the other of the Gentiles is not, is more than the Scripture doth warrant. In the enumeration. on of the Tribes there is no respect had of Order, to shew that there is no regard had by God of carnal priviledges in the matter of falvation. This ought to be taken as an indefinite number, as well as the 7000. which had not bowed the knee to Baal. The holy Ghost is not content to have named the total sum of them that were sealed in Israel, but also divideth it into twelve times twelve thousand, distributed by equal portions among the twelve Tribes, every one of which is mentioned the one after the other, with the expression of its particular number: This sheweth that the number of the Elect, and multitude of Believers, are measured by certain proportions, which are known to him which is the Author. Leighs Annot.

Here the Catholick Church of the Gentiles, to be fenced with the feal of God, is figured by the type of Ifrael, the twelve Apofiles of that, aprly answering to so many Patriarchs of this: because the Church, which even from the first rejection of the Tems. hitherto was gathered out of the Gentiles, succeeded in the room of Ifrael, and was, as I may fo call it, Surrogated Ifrael, and in that place for a little while fo to be esteemed by God, until his old people again obtaining mercy, the fulness of the Gentiles should come in, namely, those mentioned vers. Dan and Ephraim, being Ring-leaders and Captains of the Israelitish Apostasie, were altogether unfit to represent the profession of pure Religion, but that notwithstanding the number of twelve may be filled, Levi is fet for Dan, and the name of Joseph tacitly supplyeth Ephraim.

The Saints of God are particularly known to him, he hath us in his Register, fo that he cannot forget us. The persons sealed are partly Jems, and partly Gentiles. Those are numbred first, because they were first in the Covenant. Of all ranks of people God hath his own; And though the Elect are many, yet the Reprobate are many more, for what is an 144000, in respect of all the thousands of Israel? The Tribes are not here reckoned in order as elsewhere, (but the sons of the Wives and Hand-maids are intermingled without regard of birth-right) to flew, that though prerogatives of fielh and bloud are respected on earth, yet are

they not for in heaven. Galat. 3.28. (Col. 3.11.) Comper.

Sold tried in the fire] Revel. 3.18. Spiritual grace, able to endure the trial of Gods Word and Spirit. Jer.23.29. 1 Cor. 3.13. 07, the fiery trial of affliction. Pfal. 66. 10. 1 Pet.4.12.

"Mribulation] A temporal affliction in this life, either inward to the foul, or outward to the body. Rom. 5. 4. We rejoyce in tribulation. This formerime happeneth for trial, formetime is a forerunner of hell.

2. Part of that eternal pain and torment referved for the wic ked in hell. Rom. 2-9 Tribulation and anguish shall be upon the soul of every man that doth evil.

Tributary | Shall be tributaries unto thee, Deut. 20. 11. Heb. hall be unto thee to tribute, which the Chald. expoundeth for offerers of tributes. And tribute is not only of mens goods, but of their persons, so to be paid with the labour of their bodies; as the Agyptians fet over Ifrael, Task (or Tribute) masters, to afflict them with their burthens, Exod. 1.11. and Solomon raised a tribute (or levy) of 30000 men, 1 King. 5.13. Aynfw.

"Eribute"] A fum of money paid unto Princes (for their better maintenance) according to the proportions of mens sub-

flance. Rom.13.6. For this case ye paytribute.

"However the two Greek words, Phores, and Telos, used by \* the Apostle, and Englished by our Translators, tribute, and cuspom, be confounded by some learned men, as Synonyma and equivalent, or of one fignification and force, yet being here by a particle disjunctive diffinguished, I judge with other judicious Expositors, that they fignishe two kinds of payments, one laid upon the person, which is properly Telos, or poll-money (custom here) because men were taxed by the poll, and paid man by 'man, as Mat. 17.25. The other laid upon mens substance, move-'able, as Merchandise; or unmoveable, as Lands, that is Phoros, (Tribute) because men were wont to bring it into the Kings Treafure, or because it was paid of commodities brought in.

'Thus with us there be two kinds of payments, the first called Subfidies, Tenths, Fifteenths, laid upon men according to abili-ty: The fecond is Impost, or Custom, due for Traffick; arising by Exportation and Importation.

Note further, that among the Romans, Tribute was paid to the Quaftors, or publick Treasurers: Custom to Publicans, or Customers: Fear was due to Officers of Justice, Judges, Prefidents, Serjeanrs, &c. Honour to the Emperor, or King, 1 Pet.

The Jews paid a threefold tribute to the Lord.

The first was called, Argentum animarum, Exod. 30.2. which every one paid for the redemption of his life.

The second was Argentum transeuntis, which they paid to the Lord when they were numbred by the head. 2 King. 12.5.

The third was that Half-shekel, which they offered freely to the Lord; this had Aarons rod upon the one fide, and the pot of Manna upon the other; and when they were under the Romans, or captives under any other foraign Princes, the Masters of their Synagogues used to gather of them this Half-shekel yearly, and send it to ferufalem to the High-priest; this was not the penny which Casar craved of them, for it had Casar's image and superscription upon it, neither would the Lord have bidden them, give that to Cæsar which was due to God. This dedrachma, or tribute, which they paid to Cx far, was as much in value as the Half-flet k el; and Christ himself, though he was free, and the Kings Son, yet he paid it for himself, and for Peter, Mat. 17. 27. And Mary, when Christ was in her womb, went to Bethlehem to pay this tribute to Cæfar, Luk.2.5.

This penny which cafar exacted of the Jews, was but denarius In the penny which Celar exacted on the Jews, was one account of denarius, didrachma, and numifina were all one.) This denarius was the ordinary bire of a workman for a day, Mat. 20. 2. and the daily wages of a Soldier, as Tacitus faith. Weems Jud. Law, p.

Mribute Deut. 16.10. or fufficiency, marg. 1 King. 4.6. or ley, marg.

Put the Land to a tribute, Heb. fet a mulet upon the Land, 2 King.

Tribute to Casar, Mat. 12.14. That which is in the printed Co-pies xnv ruy, tax or tribute, is the old Greek and Latine M S. which Theod. Beza sent to the University of Cambridge, Επικεφάλαιον, bead-money. Dr. Ham. Annot. a.

Mrickle] Mine eye trickleth down, Lam. 1. 49. Heb. floweth down. Annot. Namely with tears, weeping and mourning abun-

'Motry To fearch, examine, and prove every thing, to find out what is good, what evil; what true, what false; that we may imbrace the one, and eschew the other. I Thest. 5. 21. Try all things. I Joh.4.1. Try the fpirits.

'2. To look into one nearly, to take knowlege, of him, and his cause. Psal. 26.2. Prove me, try me, O Lord.

To try them that dwell upon earth, Rev. 3:10. who be found and who unfound, as I Cor. 11.19. who will flick close to the truth, Chap. 2.12. & 12.11,17. & 14.12. Pfal. 44.17. and who flinch and fall off, Mat. 13, 21. 2 Tim. 4. 12. Times of troubles are times of trial, Pfal. 66.20. Rom. 5.3, 4. Jam. 1. 2, 3, 4. 1 Pet. 1. 6, 7. & 4. 12. Annot.

Try is referred, I. To God trying Men; which is done di-

1. By observing their ways, and so it is nothing esse, but to take notice of them, and their estates, Psal. 139. 1, 2, 3.

By his bleffings, Exod. 16.4.
 By the power of his Word, Mal. 3.2. Heb. 4.12.

4. By praise and applause, Prov. 27.21. By false Prophets, Deut. 13.1.

6. By affiictions and tentations, and that in fury, Ezek.22. 21, 22. or in mercy, 1 Pet.1.7. which is done likewise divers

1. By fending many croffes one upon another, and of long conrinuance, Dan. 11.23,35. and in Job's case.

2. By fending upon them the spirit of strange and unwonted errors, Exod. 20.20.

3. By smiting eminent men with strange and unexpected judg-

ments, Dan. 1 1.34.

1. By delaying or withholding expected favours, Deut. 8.2.
5. By giving but a little belp, Dan. 11.3.
6. By leaving men to themselves, and withdrawing from them

to by leaving incit to themselves, and withdrawing from them the special working of his Spirit, 2 Chr. 3.2.31.

7. By suffering the godly to fall into the miseries that the wicked do; yea, sometimes by making their condition as the beasts

of the field, Eccl. 3.17,18,19.

II. To Men, trying themselves, both in respect of their faith, Cor, 13.5. and their lives:

1. Daily, Pial. 119.51. Lam. 3.40.

2. More specially before the receiving of the Lords Supper. 1Cor. 11.28,31.

Ffff 2 2. Trying

2. Trying the spirits. 1 Joh.4.1. \*Tryeo] One upon trial found faithful, Jam.1.12. Tried | Referred to Christ, Ifa. 28. 16. is by Peter (1 Pet. 2.4.)

expounded chosen.

It is referred to the word of God, both attively trying the Do-drines that men build upon the foundation, 1 Cor. 3-13- and the hearts of men, Heb. 4. 12. and passively, Psal. 12.6. & 18. 130. which is faid to be tried as fiver, because it hath in it no fallhood, nor deceit, but by experience is found true and conftant; both in the threatnings, promifes, and predictions of it.

Mrped 2 Sam. 22.31. or refined, marg.

Mrim ] is, to deck and adorn, 2 Sam. 19.24.

It is put for, To direct ones course, or to set forth ones felf, Jer. 2.33. and to prepare and make ready, Mat. 25.7.

Trinity The distinction of the Persons, in the unity of the God-head; one and the felf-same God in Essence, being for Sub-' fistance three; to wit, the Father, the Son, and the holy Ghost.

. I Joh. 5.7. And thefe three are one.

'How three, remaining three, may yet be one; and one abiding one, be three; and all this at once: this is a mystery, rather to be religiously adored, than curiously searched into, requiring rather faith to believe, than reason to comprehend

Triumph is, To rejoyce after victory, Exod. 15.1,21.

It is taken, 1. In a good part, as it is referred,

1. To Cirift, Col. 2. 15.

2. To the juithful, in respect of their temporal victories, Exod. 15.1,21. and juithful, 2 Cor. 2.14.
2. In an evil part, thus the wicked triumph over the godly,

1 Sam.20. Pfal. 25.2. & 94.3. Job 20.5.
It is purfor, To praise God, Pfal.47. I. To rejoyce in the works of God, Pfal. 92.2. and praise of God, Pfal. 10.6.47.

Triumphing Job 20.5. The word fignifies crying out for joy, or singing, as men in great prosperity use to do. Annot. To insult or shew gladness, as having got the victory. Aynsw. on Plal. 25.2. The word Serauseva thus rendred, 2 Cot.2.14. & Col.2. 15. is made of \$26.00, that is, the leaf of a fg-tree, for that of old conquerors were crowned therewith, because victory is sweet; and dußi, which is the edg or end of a thing, as a crown put upon the head. Leigh Crit. Sac.

Troas | Boared through. A City of Afia the less, 2 Cor.2.12. 2 Tim.4.13. Act. 16.8.

Tropplium Abuttery, pantery, or place to keep victuals. A

City in the Isle of Samos, Act. 20. 15. Trophimus Neurished, or brought up. A Companion of Paul's,

Act. 20.4. & 21.29. 2 Tim. 4.20.

Trouble is put, as it is referred to men, for outward afflictions, 2 Chr. 15.4. & 29.8. Pfal. 60.11. and for inward diffress

fletions, 2 Cnr. 15.4. & 29.6. Figure 11.1 and to the mind, Plail 143.11.

Etrouble 1 Chr. 22.14. or poverty, marg. 2 Chr. 29.8. Heb. commotion, marg. Nech. 9.32. Heb. wearines, marg. Job 5. 7. or labour, marg. Job 30. 25. Heb. bard of day, marg. Plai. 41. 1. In time of trouble, Heb. in the day of evil, marg. Jer. 2.28. Heb. evil,

marg. (Motrouble) To drive or thrust one from his own station or feat, and thereby disquiet him.

'It further fignifies, with disquietness of mind, danger to be deftroyed, Gen. 34. 30. So Achan troubled Ifrael, and was himfelf deftroyed, John 6. 18. & 7.25. Prov. 15.6, 27. where it is opposed to life.

2. To transport and carry Christian professors from the inward tranquillity and rest which they find by staying upon Christ alone, by preaching of the Law, and joyning to the observation of it with Christ, as necessary to salvation: Whereupon ariseth reftless fear in mens Consciences, troubled with privity and sense of their own guilt and transgression, Gal. 5.12. They were cut off which trouble you. To be the cause through the fin of Idolatry, of judgments, drought and famine upon the Land, to the great disquiet thereof. I King. 18.17.18. Art thou he that troublest 'Ifrael ? &c.

To trouble as it is referred to Men, fignifieth,

1. To damnifie and hinder from receiving a benefit, 1 Sam. 14. 29. 1 King. 19.17.
2. To be cruel, Prov. 11.17.
3. To bring under the wrath of God, Josh. 6.18. & 7.25.

4. To cast into great anxiety and care, Gen.34.30. 2 King.

As it is referred to God, it fignifieth, to destroy and punish, Josh.7.25. Exod.14.24.

Erouble Heb. 12.15. lest any root of bitterness trouble you, binder a mans rest; it is used only here. Leigh's Annot.

Aroubled) is pur, 1. for, Confounded, Gen. 45.3.

2. Hindered, Ezr.4.4.

3. Afraid, Job 22.15.

4. Grieved, Jer.31.20. Lam.1.20.
5. Persecuted, 2 Cor.4.8. 2 Thess.1.7.

T

5. Periecuted, 2 Cor.4.o. 2 6. Wearied, Pfal.38.6. marg.

Answered, Zech. 10.2. marg.

Tenubled Job 21.4. Heb. fortned, marg. Jer.31.20. Hebr.

Hroubler of Afrael] 1 Chr. 2.7. This is added to fhew the

eason of putting Achar in stead of Achan; for Achar fignifieth a troubler. Ännat.

Aroublous times | Dan. 9.22. Heb. ftrait of times, marg. Trough There were two forts, one wherein to put water. Gen.24.20. Exod.2.16. Another wherein to knead their dough. Exod.8.3. &.12.34.

Mrough] Kneading troughs, Exod. 8.2. or Dough.

Troup | is put, 1. For prosperity, Gen.30.11.

2. For an Army, Gen. 49.19. 1 Sam. 30.8.

3. A company, 2 Sam. 2.25.

4. A multitude of Idols, Ifa. 65.11. and robbers, Hol. 6.9.

5. Temptations and affiictions, Job 19.12.

6. The creatures of God, both for the multitude, comey order, and readiness as Souldiers to obey Gods command,

Mroup Into a troup, 2 Sam. 23.11. or, for forraging, marg. Amos 9.6. or bundle, marg.

Troug Luk. 17.9. I trow not. I think not. He doth not. Truce breakers The Greek word danord, fignifieth millately, Rom. 1.13. without fidelity; such as being offended, will never be reconciled, 2 Tim. 3.3.

\* True That which is perfect, faithful, found and sure, not

counterfeit nor false. Pfal. 119.151. Thy commandments are true. Rom.3.4. Let God be true, &c. Also, one which is faithful, Joh. 8.26. 2 Tim. 2. I I.

2. That which is most excellent in that kind, with which no other can be compared for worthiness. Joh. 1.9. This is that true

light, Joh.6.32. also 15.1.

of difference, to diffinguish degrees and kinds of things, fignifying as much as truly divine and heavenly, far exceeding other things to named.

'This word (True, or Truth) is contrary sometime to that which is counterfeit and false, and sometime to that which is a shadow,

3. True is as much as natural, not made, as Joh.7.13. Know thee the only true God, &c. In all these senses Christ is the true

True is put for that which is most excellent. Thus Christ is faid to be the true light, because of himself, and originally he is light, others only by participation from him, Joh. 1.9. So the true bread; i.e. the most excellent bread, Joh. 6.32. and the true bread; j.h. thaving that perpetual sap of grace within himself, which he continually administers unto the sathful, whereby the other same for the they flourish, and bring forth the works of holiness and righte-

2. Thus that true light, 1 Joh.2.8. is that most excellent know-ledg of God and his Gospel, far surmounting the knowledg of the Law, and creatures.

Mrue Pial. 19.9. Heb. truth, marg.

True bread grom Heaven, Joh. 6.32. As dan Sis fignifyeth truly valuable, or durable; or truly durable because it is durable. So here andis or and sos Bewors, true meat, or truly meat, is explained to be the bread of life, vers. 48. that on which he that feeds shall live for ever. So food that endures for ever, vers. 27. and opposite to Manna, on which they that feed, die, vers. 47.

1. As the word and sign truly noteth some special eminency wherein any attribute belongs to the fubiect; and when it is applyed to refemblances, it then fignifies that which is spoken of be more eminently that by what it's refembled, than that it's felf is; as, I am the true vine, i. e. a vine by bearing grapes (which yield wine) which make glad he heart of man, is not near to able and proper to refresh a thirsty person, as I am, as my commands and promises are. So St. John of Christ, ch. 1.9. that he is the true light, i.e. the most excellent. So Heb. 8.2. Heaven is the true Tabernacle, that of which the tabernacle was but a dark and poor refemblance; and fo this called annois agr G, true bread, and verf. 55. meat indeed, or truly meat, i.e. more nutritive, and strengthening, and comforting than meat and bread is.

2. In respect of the particular matter to which it's applyed, \$p\$\tilde{\text{od}}\text{s}, food, that which feeds one for an bour, or a day (and enlargeth his life but to long) being not truly food, nor worthy to be so called, at least not so in comparison with that which keeps him alive, fo as life is adequately opposite to death, i. e. for ever. And so with us the word false fignifies fading, transitory, that which will fail us when it were most of advantage for us to receive benefit by it. Dr. Ham. Annot. f. and Note on Luk. 16. a.

R

" True | On which knoweth all things as they be, without erfor or ignorance, which also willeth and decreeth whatsoever he willeth, ferioufly, without fraud, and performeth all his promifes without inconftancy or unfaithfulness. Such an one is Christ. Rev . 3.7. These things saith he which is holy and true.

2. One which fulfilleth his punishments which he threatned Rev. 16.7. True and righteous are thy ja -ments.

Mrue Heb. 10.22. Let us draw near with a true heart, that is, with an upright and fincere heart, without hypocrifie, Pfal-51.6 and with a constant heart, without drawing back, vers. 28. Luk. 16.11. Luk. 6.32. Hereunto is opposed an evil heart of unbelief, chap.3.12. See Mat.15.8. Annot.

A true heart, He doth not fay finless, but a true heart, without guile, which is absolutely necessary in worship; not so absolutely the full affurance of faith, here mentioned, that is, to be fure of the acceptance of our persons and service, when we come into the fervice of God. Leigh's Annot.

It is true, Dan-3.14. or of purpose, marg.
True laws, Neh. 9.13. Heb. laws of truth, marg.

"Truly Sincerely, and uprightly, without lies and deceit.
Mat. 22.16. Thou teacheft the way of God truly; that is, true doArine for the matter. I Joh 1.6. They lye, and do not truly; that is, they play the hypocrites.

Mrillo | Luk 20.21. or of a truth, marg.

Mrump] It's all one with trumpet; the Original σάλπιν ξ being in 1 Cor. 14.8. & 15.52. one and the same, and it's term ed the last, because after it no trumpet shall ever be sounded.

" Trumpet ] An hollow inftrument of Silver, Brass, or some other metal, giving a great found through the breath of a mans mouth, wherewith publick Magistrates are wont to proclaim their Laws in the time of peace, Dan.4.2,3,4. after the example of God. Exod. 19.16. And the found of the trumpet exceeding · loud. Also Captains were wont to encourage their Souldiers in the time of war, after the example of Gideon, Judg.7.18. And hypocritical Pharifees did call the poor together to receive their alms. Mat. 6.2. When thou givest thine alms, make not a trumpet to be blown before thee. This is a material trumper, whereof we read in Scripture of three good uses, and of one abuse.

'2. The Prophets, Apostles, and Ministers of the Word, which are command to publish the melfage and mind of Christ to his e people, with great vehemency of voice. Ifa. 58.1. Cry aloud, Pare not, lift up thy voice like a Trumpet. Rev. 8.2. And to them " were given seven trumpets. This is by some expounded of the Mi-\* nifters of the Gospel, whereof there was a type and figure under the Law in the Silver trumpets, by the noise whereof the people of God were called to the publick affemblies on earth, as now by the Preachers of the Word they are called unto the Kingdom of heaven. Numb. 10.2. Make two trumpets of filver, for the affembling of the Congregation. An immaterial and heavenly trumpet, whereof there is direct use for salvation; also that notable shrill found of the voice of God, shaking all, and piercing the dead which have long lain in the dust, that they may live again. I Cor.

\* 15,52. I Theff,416. Joh,5,28.

Note here, that fervour, zeal, and courage ought to be in the Ministers of the Word, in reproving admonishing comforting, and stirring them up to spiritual warfare, was figured in the 'Trumpers.

" Trumpet ] Exod. 19.13. or Corner, marg.

"To blow a trumpet before us ] To feek fame and renown of men, by doing of good things. Mat.6.2. When thou givest thine alms, thou shalt not make a trumpet to be blown · before thee.

The trumpet of God A most mighty noise (like to the noise of a trumpet) made of God extraordinarily, for the quickening or raifing up of the dead. I Thess. 4.16. The Lord [hall come with the trumpet of God. 1 Cor. 15.52. The trum-pet shall blow, and the dead shall rife. This is expounded to be the voice of Christ himself, Joh. 5.28. All that are in the grave

"Mo blow the great trumpet] Either literally the Edict of Cyrus, to permit the Jews to return into their Countrey at the end of their captivity in Babylon.

"Or spiritually, the mighty sound of the Gospel, coming into all the parts, to call unto Christ out of all Countreys his elect, both of Gentiles and Jews. Ifa. 27.13. It come to pass the great trumpet shall blow: which shall be one of the last signs which shall go before Christs coming to judgment, as in 6 Mat. 24.

'There was among the Jews a feast of less solemnity, called [Blowing of trumpets: ] it began the first day of the seventh month, and was celebrated with blowing of trumpers.

'The fignification of it. was the spiritual joy and gladness which all our life long we are to have by the coming of Christ, praifing God for it with Ode, and Hymns: For thus the Prophet Isaiah expoundeth it, Isa.52.8,9. & 35.10. See Levit.23.

Rot to blow a trumpet before us] To do the works of mercy, and all other good works as secretly as we can, without feeking any vain-glory from man, or receiving it being proffered. Mat.6.2. when thou givelf thine alms, make not a trumpet to be blown before thee. There is the same meaning of that Let not

Erumpets seben The revelations of Gods judgments by Angels or Teachers of the Church, who are likened to Trumpets; and the manifest and famous events which follow such revelations, in all manner and kinds of punishments, Rev. 8.2. And

to them were given seven trumpets.

To blow Gods alarm against the ungrateful world, and thereby to give warning of the vials of his wrath to be poured forth on fuch as would not be amended by the judgments now denounced. They are feven blowing one after another, to shew Gods patience, who is unwilling to pour out his wrath all at once. Pfal.

8.24. Annot.

Trumpeters 2 King. 11.14. To blow with Trumpets was an accustomed rite at all great solemnities, especially at Kings inauguration, 1 King 1-39, and the Levites used to be Trumpeters as well as the Priefts, 1 Chr. 16.42. & 2 Chr. 5.12. But unto the Priefts it appertained most properly to found with Trumpets, 2 Chr. 13. 12. Annot.

" Truft ] The credit which one of us puts in another, in our mutual worldly dealings. Prov. 31.11. The heart of her Husband trusts in her. This is a civil rrust.

2. The affiance and confidence of our hearts, relying upon the merciful and true promises, and most powerful, wise, and good providence of God, both for the removing and keeping from us evil things; and for the giving and beflowing good things. Plal. 37.2. Trust thou in the Lord, & 34.22. None that trusts in him shall periss. I Tim. 6.17. This trust is religious, and cannot be put in any creature without Idolatry. Hence we are for-bidden to truft in riches, in the arm of flesh, in Princes, or in any Son of man, no not in Christ as man, or in any our good works, although proceeding from grace.

'3. The matter and object of our truft, or he in whom our truft is fixed. Pfal.40.4. Bleffed is the man which makes the Lord.

Mruff | is put for, To hope well, Luke 24.21.

2. To be perswaded, Heb.13.18.

2. To flay on, Ifa.26.3.
4. To fixengthen ones felf, Pfal.52.7. marg.
5. To roll himfelf, Pfal.22.8. marg.

Truffe of Eph. 1.12. or hoped, marg.

Truffe of Job 12.20. The word is by some translated elowent, from \(\begin{align\*}\) \to \(\begin{align\*}\) peak, and fuch men are of great use in State; by others, \(\beta\) check truly, for such will rightly inform in publick affairs. By others, the confident, for they that speak truly and elegantly, as they are of great vie in the publick, so they may well be confident in what they advise, and look to be believed. By others, the trufty, as in our Translation, for such men are most worthy to be trusted, both by Governors and people in places of greatest consequence, who can speak well, and will fpeak truly and confidently, as becomes Orators, Law-yers, Ambassadors. And in these three last senses the word is tahen, from [28]; which in fome conjugations fignifies to be true of freech, faithful, confident. Such God can take away, or take those qualities from them, Ifa.3.3. The word is translated faithful, Prov. 25.13. Annot.

"Mruth] The most perfect elience of any thing, or the most absolute perfection it self of any matter. Joh. 18.38. What is truth?

'2. The most perfect divine essence, which is truth it self, and the Author of all truth in his creatures. Plal. 31.5. Thou haft redeemed me, O Lord God of truth. Joh. 14.6. I am the truth, &c. Exod.34.6.

'3. The conflancy of God, in keeping his promises. Rom. 2.7. If the truth of God hath more abounded through my lye.

'The word [truth] is taken in this sense in all places of Scripture, where mercy and Truth are matched and mentioned together, Pial 111.2. & 43.3. and often elfewhere.

4. The substance and body of that that was shadowed under the Ceremonies of Moles's Law. Joh. 4.22. The true worthinners hall worthin the Father in truth. Also the impletion and performance of promifes and prophecies concerning mans redemption, Toh.1.14.

Note: The word is Truth, both because from the beginning to the ending it is wholly true: And also it is a rule of all truth

which is according to godliness, Tit. 1.1.

. The

5. The whole Word of God, both Law and Gospel, which is called the truth because it containeth the firm and sure doctrin which teacheth the trne way how to attain eternal falvation. of John 17. 17. Toy word is truth. John 3. 31, 32. Cok 1.5. Whereof yor hove heard before by the word of truth, which is the Gospel, 6 Gal. 5.7.

The doctrines of falle Apostles, teaching righteousness to come by the Works of the Law: also the opinions of all forts of Herericks, and whatsoever Precepts and Traditions of men, in the cause of Religion and Salvation, (being not grounded on the Word of truth) are to be held for meer fables, yea for lies and

. 6. Christ and his doctrine. 2 Joh. 1. But also all that have Export the truth. 1 Tim.2.4. This is the mean whereby salvation cometh to men.

<sup>6</sup>7 The true understanding of things necessary to salvation.
<sup>6</sup> Joh. 17 17. Savatific them with thy truth.

8. The light of Nature left in man fince his fall, to help him to know God io far as to leave him without excuse (but not so far as is needful to falvation,) Rom. 1. 18. Which with-hold the truth in warightenufnefs, Rom .. 2.8.

'9. True Religion, taught and contained in the Gospel. Gal. 3. 1. who hath bewetched you, that you should not obey the truth :

· Tir. r. r.

10. Integrity of life, or uprightness and fincerity, void of deceit and counterfeiting. I Cor. 5.8. With the unleavened bread of · fincerity and truth. Eph. 4.24. Ila. 38.3. I have malked before thee

fit Juffice or righteousness, as it is contrary to iniquity Cor 12 6. It rejoyceth not in iniquity, but in truth. Pfal. 51. 6. Thou lose fit to the in the inward parts. It is a part of the image of God. See Eph 4.24. Joh. 3, 21. & 3 Joh. 12. Truth fignifieth if if deeds truly and uprightly done.

12. Fidelity and faithfulness between man and man, in keep-

ing just covenants, promises, and bargains. Jer-5.1,3. O Lord are

not thine eyes fit upon truth?

13. A just and true sentence pronounced by a Magistrate in cases of justice. Prov. 20. 28. Mercy and truth preserve the

ta. Plainness and fimplicity of speech, when things are ut-tered as they be, without fraud and falshood. Pfal. 15.2. He that · feat th the truth from his heart. Eph.4.25. Speak truth one to an-

'15. Most true, and far from all deceit. Pfal. 19.9. The judgements of the Lord are truth.

'16. In deed, and in good earnest; when the inward belief and obedience of the heart doth answer the outward profession on. Epn. 4-21. And have been taught in him as the truth is in Johns, that is, the true and fincere instruction in Christ. Also Phil. 1.18.

'Truth fignifieth fincerity from the heart, with affent of the

'mind, as one truly purpoteth.
'Alctozoling to truth Not after appearance and shews, as men do judge. I Sam. 16.7. Neither unjuftly, and partially, but rightcoully and equally, as becometh the Judge of the world, and the searcher of hearts. Rom. 2.2. The judgment of God is ac-

foording unto truth.

According to truth, Rom. 2.2. The Hebr. both truth and inflice, and is rendred by and sea and Si zatogurn, and here one of them is put for the other, and sea truth, and Draicsoun justice, so as on the other side adrion μαμμωνά, the unjuit mammon, is opposed to the true riches. Dr. Hammond, An-

"Ho no truth \ To deal truly and fincerely, leading an honest 'life, void of all craft and deceiving. Joh.3.21. He that doth truth comes to the light.

" "Full of truth | One full of the very substance of truth; to with Christ, being the perfection and accomplishment of all Le-gal ceremonies. Joh. 1.14. Full of grace and truth.

"Girole of truth] The true doctrine of the Gospel, which

is unto the foul to ftrengthen it, as a girdle is unto the body of a Souldier in war. Ephel. 6. 14. Your loyns girt about with e truth.

' Paul that holy Apostle, hath very elegantly described the compleat armour of a Christian Souldier, alorting his Loyns (the Doctrine of Truth) for a Girdle, his Breaft (a good Conscience) 'sfor a Breaft-plate; his Legs and Feet (a prompt and ready mind to confess and preach the Goipel of peace and atonement with God) as boots and shooes; confidence in Christ (as a Shield) in the left hand, and in the right hand, the Word of God for a Sword; and finally, the hope of falvation by Chrift, for an Helmet to cover the head.

Thus the whole man is armed throughout at all points (none being allowed the back, teaching thereby unto us, that a Christian is never to think of faving himself by Hight) against all the

temptations of the fairitual enemies to be made able to withfland and overcome them through the power of Jesus Christ, their General and grand Captain: from whom both the weapons themselves, and the skill with agility to use them aright, also the fuccess and victory after the combate, must be begged by

'the fuccess and victory after the compare, mult be begged by faithful and earnest prayer. See Eph.6. from verf.14. till 20.
'Artith of the Costel The true and sincere doctrine of the Gospel. Galat. 2. 5. That the truth of the Gospel might continue in

"Mo holo the truth in unrighteoulness." To suppress the light of knowledge naturally shining in mens hearts, forcibly keeping it back from shewing it self in words and deeds, as it defires to do. Rom. 1. 18. Wrath of God is revealed from heaven upon men which hold the truth in unrighteou [nefs.

Df a truth is a word of Affeveration. I Sam. 21. 5. Luk.

2. For certainly, and really, Job 9. 2. Luk.4.25.

3. Sincerely, 1 Cor. 14.25.

Truth | Sanctified through thy truth, Joh. 17.19. or truly fan-

kightly to divide the 2002d of truth \ Skilfully and very wifely to diffribute and apply the Golpel (which is by excellen-'cy the Word of truth) unto the capacities and uses of the hearers. 2 Tim. 2.15. Rig tly dividing the Word of truth. It is a Meraphor taken from the Rite of the Levitical Priefts, whose use what it was, see Lev. 1.15, 17. To cleave the Bird with the wings in even parts, which fignifieth both the death of Christ, without breaking any bone, and the skill which should be in Ministers, to cut the Word.

"Mo tell the whole truth To declare and lay open the whole matter, as it was done. Mark 5.23. She told him the whole

"Ho walk in truth To live uprightly without hypocrifie.

I King. 2.4. That they walk before me in truth.

' Closo of trutij The Gospel, preached and published by the true Ministers thereof, being the only saving truth. 2 Cor. 6.7. By the word of truth. Col.1.5. Whereof ye have beard by the stord of truth; that is, the Gospel, Eph.1.13.

\*Homoschip God in truth] To serve God with an inward

pure worship, and without such Ceremonics as were under the Law. Joh.4.24. And will be worshipped in spirit and in truth.

MO20 of truth | Words worthy to be received for their certainty; being for use, like goads to incite us to our duty, being slothful; and as nails to contain us in our duty. Eccles.

Trophena Delicious, or delicate. A godly woman, Rom. 16.

Tryphofa The name of a woman, Rom. 16.12. Thrice Chining, of reis thrice, and quo of que to shine. Pafer. Etym.

#### Т u

Mubal Born, or brought, worldly, or confusion, or stander. Ja-ber's Son, Gen. 10.1,2. 1 Chr. 1.5. Mubal-Cain Worldly possession, a birds nest of the world, con-uson, or imitating stander. The first Smith, Gen. 4.22.

[ton, or imitating finaer. 1 ne nin sinan, seniale.

Tumble | Tofall, or roll down, Judg. 7.13.

Tumult | A great noise of people in their rage, Mat. 27. 24.

2. Confusion, and quarrelling, Act. 12.18.
3. Uproar and confusion, Mat. 26.5.

4. For sedition, Hos. 10.14.

Tumults 2 Cor.6.5. er cossings to and fro, marg. Tumultuous noise Isa 13. 4. Heb. a voice of tumult, as chap. 16.6. or of a freperous or tumuli uous company, Annot. A tumuli uous City. Isa. 22.2. The word sometimes implies a mournful noise, Psal. 55.2. chap. 59.11. The word is also used for such a noise as Revellers amidst their mirth make, Prov. 20.1. Zach. 9.15. It feems here to imply an hideous confused noise, whether of the one or of the other. Annot.

Of the tumultuous ones, Jer. 48.45. or Revellers, Heb. children of neile, as chap. 46. 17. Not so much the rude and promiscuous multitude, Ifa. 16. 14. & 17.12. as the gallants, those revelling and roaring ones, as Ifa. 5.14. & 24.8. Annot.

Hurh) Time, as it was appointed and ordered, Eft.2.12.15. To turn To call one back that erreth, into the right way. Jam. 5.19. He that turneth a finner, faveth a foul. Thus Ministers

and Christians turn one another. '2. To endeavour our selves to leave the by-path of sin, and to turn to God by repentance. Act. 3.19. Turn that your fins may be put away. Thus are men faid to turn themselves. Jonas 3. 10.

'They turned from their evil ways.

'3. To change mans heart from evil to good, by putting into it the grace of repentance. Jer. 31.18. Turn us, O Lord, and me will return. Thus God alone turneth Sinners, Act. 26. 18. 2 Cor. 3. 16. When their heart shall be turned to the Lord.

4. To give some mercy after some judgment, as if God did turn and change his mind. Pfal. 80.7. Turn us again. Lam. 3. 21. Donas 4.9. In these and many other places, the word [turn] fignifies to reftore such as be in calamity, shewing some new favour fafter fome affliction.

Murn ] Job 5. 1. or look, marg. Jer.2.24. or reverse, marg. Amos I. 3. of convert, let be quet, marg.

Turn again is put for, To be diffolved into the first mat-

rer. Tob 24.15

2. To be reftored unto the former condition, Exod.4.7.

3. To repent, Jer. 25.5.
Turn againff \ Tooverthrow and defroy, Pfal. 81. 14.

Hurn alide Out of the way, Jud. 19.15. 2. To draw near, and approach, Ruth 4. 1. Exod.3.4.

3. To fin against God, Exod. 32.8.

4. To fall from the faith of the Gospel, I Tim. 1.6. "Mo turn afide To spread and pitch tents, or to follow and \*go after, Cant. 17. Why (bould I be as she that turneth aside to the The Church it self is conceinre means by the Tartle, Pal. 74. 19.

\*shock of thy comparisons? Or, lest I should be as one that wandereth, and the Dove, Cant. 2.14. & 5. 2. Competime the holy Ghost with or, as one that extendeth, or fretcheth out the tent, or as one that co-

vereth himself, which was done either out of shame, Ezek. 24. 17. or else unto shame, out of finful wantonness, Gen. 38. 14.

Murn away] To remove, Jer. 18.20. It is put for, To pervert and feduce, Ad. 13.8.

2. To forfake, Jer. 22.40.

Turn away thine eyes from me] So the last translation. Turn about thine eves over against me. Turn about thine eves. This word is used sometime for turning towards, 1 Chr. 12.22. Sometime for terning away, Ezek.7.22. Here it seemeth to be meant in the first sense; that the eyes of the Spouse, (which are like Doves, Cant.4.1.) should now in her Beloveds absence be turned to him by faith, that he thereby might be encouraged and cheered in her love. Over against me towards me, though a far off, so the word is used fundry times. It may also be Englished, from me, or from before me. Ayniw.

But the most facile and general opinion is, that they are the most elegant, (and indeed poetical) expression of abundant ardent love, uttered by Chrift, as by one wounded and overcome Hall. in bartel, by the darts of his enemy. See To overcome.

despise the Gospel, which is delivered unto us from heaven? I season croucheth in some tree's holiow trunk, coming forth in

As much as christs person is more excellent then Moses, and his authority above his and the heavenly clearene for Christing gracious offer, above his dark types: as much more heavy and certain wrath shall overtake the despifers of his Doctrine, (the resulting shall be despifers of his dark by the shall overtake the despifers of his Doctrine, (the resulting shall be despifers) of of Christ), then the despifers of shall be despifers of the shall be despifered by the shall be despifered b of Moles Law.

Murn away ]. Spoken to turn you away from the Lord, Deut. 13. 5. Heb. foken revolt against the Lord, Pial. 119.37. Heb. make to paß. marg.

ff. marg.

3. To fly from, Pfal.44.10.

4. To hinder, and disappoint, Ifa. 14. 27.

5. To invade, Jer. 49.8.

Turn my beloved Cant. 2. 17. that is, come and vifit me, and have a special care of me. Annot.

Murn from To alter, Pfal. 132.11.

2. To forfake, Prov. 4.15. 3. To remove, and free from, Pfal. 20.11.

Turned, I Sam. 10.9. or gave another heart. Compare the text with the marg. Zach 14.10. or comparised, marg.
Twind their backs, 2 Chron.29.6. Heb. given the neck, marg.

Turneth it upfide down, Ifa.24.1. Heb. perverteth the face thereof,

marg.

### Murning is put for, Defection from good, Prov. 1.32.

2. For inconftancy, Jam. 1.17. The word Testh is properly

3. Deftroying, 2 Pet.2.6. Hurnings | 2 Chr. 26.9. or Corners of the wall. D. Tranfl.

The turning away, Prov. 1. 22. or ease, marg. Mic. 2.4. or in

ftead of referring, marg.

\*\*Eurtle | A Bird so called, being of Doves the least, a lovely, delightful, harmless, simple, and chaste fowl. Jer. 8, 7. Even the Turtle and the Swallow observe their times. The Prophet thereby accuseth the Jews of blockishness, having less understanding in heavenly matters, than Birds and Beafts, in discerning their seafons of hear, cold, &.

2. The Church of God in earth, being like a Turtle. Pfal. 74. 19. Give not the foul of thy Turtle, &c. A Metaphor. As the Turtle, fo the true Church of God on earth is small, weak, unarmed, exposed to many dangers from beaftly ravenous men; yet remaineth meek and innocent, both by imputed and inherent innocency, whereby the is still amiable to Christ her hufband, and all her children, though hated and persecuted of the world.

It was to be offered up into the Lord, Lev. 1.4. & 5.7. & 12. 7. & 14.22,30. If either male or female die, the other continueth chafte, maketh choice of no other. The female after the death of the male loveth folitariness. It will not light upon any filthy thing, nor upon a dead carion. Its voyce is not at all times one and the fame. In the Summer it's feen and heard, not in the Winter. It's fruitful, loving to its own kind, entertaining peace with other Birds. In the Winter it caffeth the feathers, which again grow against the Spring.

Hurtle The voice of the Tartle is heard in our Land, Cant. 2.12. The Church it felf is sometime meant by the Tartle, Pfal. 74.19. his graces, is refembled by a Dove, as at our Lords Baptilm, Mat. 3.16. and thus the Chaldes expoundeth it here, the voyce of the holy Ghoft. So it fignifiesh the voyce of the Spirit in the people of Chrift, mutually comforting one another, and joyntly praifing God, with and for his graces. The Tartle Down casting her feathers, is faid to hide her felf in Winter in holes of trees, her voyce therefore being now heard, fignifieth that Summer was come-

It fignified a mourning and contrite heart: whose groanings though many and grievous, yet are musick in his ears; and sweet evidences both of his Spirit abiding in us, and of the work of grace, like a net and lively Spring, begun by it. Annot.

That is, of Carift the faithful Spoule of his Church, who is

mourning in Judea, because he finderh not his Mate (the Church) there. Cotton.

Now is the time of that heavenly melody, which the chearful Saines and Angels make in mine ears, while they fing fongs of deliverance, and praise me ith their Allelujahs, and say, Glory to God on high, in earth peace, good will towards men-

The bird is in the Original alled Toor (whereof the Latine by m bartel, by the darts of his enemy. See 10 overcome.

\*\*Eurn away Heb.12.25. If we turn away from him that speaketh from heaven. If they escaped not, who refused to hearken to the Law, which God by an Angel, (or by Moles) delivered to man, here upon earth; how much less shall we escape, if we mate, whose son is mixed with a greaning sadness, in the Winter man, here upon earth; how much less shall we escape, if we mate, whose son is mixed with a greaning sadness, in the Winter man, here upon earth; how much less shall we escape, if we mate, whose son is mixed with a greaning sadness, in the Winter man, here upon earth; how much less shall we escape, if we in the winter man and the same the Spring, with his troubled Cantillation. What bird of Order must this be, that with his sad song doth order all the birds? It is no other but he that in Lev. 1. 14. & 5.7. is appointed for burnt facrifice, even Messah himself, who during the Laws winter was couched under shadows, and lay therein as dead, but together with the Gentiles time of vocation did step forth, thewed himself in our nature, ( Beda understandeth by the Tartie Christs humanity) sung personally to the jams, and first fruits of the Gentiles, but Ministerially to their successors by subfitutes, yet whether in himself or others, all is the Turtles voyce; a voyce that may be discerned by his sad gladness, or glad sadness.

Hutous) are they who have power given unto them over one free born, that in regard of his age is not able to defend and guide himself; in which sense Tutors are appointed by Parents unto their children for a certain time, Gal. 4. 2.

### Ť W

Mwain] Two, 1 Sam. 18.21. 2 King. 4.33. Two parts, Jer.

Twelfth | Applyed to Captain, 1 Chr. 27.15. Day, Numb. 7. 78. Lot, 1 Chr.24.12. & 25.19. Month, 1 Chr. 27. 15. Precious flone, Ezek.21.20. Year, 2 King. 8.25. & 17.1. Yoke of Oxen,

1 King.19.19. Mwelve] Spoken of, r. in units, and applied to Angels, Rev. 21.12. Apostles, Mar. 10.2. Baskets, Mar. 14.20. Bowles of

filver, Numb. 7.84. Brasen bulls, Jer. 52.20. Bullocks, Numb. 7. 87. Brethren, Gen. 4. 13. Cakes, Levit. 24. 5. Chargers of filever, Numb. 7. 84. Chief Priefts, Ezra 8. 24. Cities, John 18. 24. Cubits, 1 King. 7. 15. Days, A&t. 24. 11. Diciples, Marth. 10.1. Foundations, Rev. 21. 14. Fountains of water, Numb. 34. 19. Manner of fruits, Revel. 22. 2. Gates, Revek 21. 21. He-goars, Ezra 6. 17. Hours in the day, John 11. 9. Lambs, Numb. 7. 87. Legions of Angels, Matth. 9. 53. Lions, I King. 10.20. Men, John 3.12. Months, Eft. 2.12. Officers, I King. 4.7.

Oxen, both natural, Numb. 7. 2. and artificial, I King. 7. 27. | 8.5. and by the fall of a wall, I King. 20. 30. The Sons of Becher. Patriarchs, Act. 7.8. Pearls, Rev. 21. 21. Pieces of a garment, 1 King. 11. 30. Princes, Gen. 17. 20. Rams, Numb. 7. 87. Rods, Numb. 17. 6. Servants of David, with the like number of Benjamin, who flew one another, 2 Sam. 2. 15. Sons and Brethren of Godaliab, I Chr. 25. 9. Sons of Jacob, Gen. 35. 22. Spoons of Gold, Numb. 7. 84. Stars, Rev. 12. I. Stones for the Breaftplate, Exod. 28. 21. Stones taken out of Jordan, which Joplate, Exod. 28. 21. Stones taken out of jorials, which Jo-jhaa fetup in the midft thereof, Jolh. 4. 3, 9. Stones whereof Elijab built an Altar, 1 King. 18. 21. Thrones, Luk. 22 30. Tribes of Ifrael, Exod. 24. 4. Wells of water, Luk. 15. 27. Years, 14. 4. Yoke of Oxen, 1 King. 19 19.

2. In hundreds, being spoken of Chariots, 2 Chron. 22. 3.

3. In thousands, and applied unto such as were armed for war, Numb. 31. 5. such as were slain of Ai, Josh. 8. 25. such as were sent against Jabelh Gilead, Judg. 21. 10. such as the Children of Amnon hired of librib, 2 Sam. 10.6. finch as Arbitophel required of Abjalom, wherewith to purfue David, 2 Sam. 17. 1. Solomon's Horlemen, 1 King. 4. 26. finch as were fealed of the Tribes of librate, Revel. 7. 5, 6, 7, 8. The measure of the Heavenly Jerufalem, Revel. 21. 16.

" Twelve Angels The Keepers which watch to open the Gates of the new Jerusalem, and to receive the Citizens quick-

Not Chevalims, to keep us out, Gen. 3. 24. Or, to guard us in the Church on earth. Or, Ministers to teach us the way to Hea-

Mwelve foundations | The doctrine of grace, taught the Church firf by the twelve Apofiles, which were infrumental and ministerial foundations (Christ alone being the principal foundation and Head corner-flone, on which, even the Apoffles
 themselves, as living stones, are laid) and afterward preached by faithful Paftors in all ages. Revel. 21. 14. And the wall of the City had twelve foundations.

Twelve fruits | Variety of fruits, not one kind, but fun-

dry, yet without fairty, Rev. 22.2. Bearing twelve fruits.

"America and eafie access (as by gates into an House) which the Children of God, the true by gates into an House which the Children of God, the true fraelètes, shall find into the new Jerusalem from above, Rev. 21. 12. And the wall had twelve gates. Here is an allufion to the earthly ferufalm in Jewry, where the Jews had free ingress from 'all quarters, by twelve gates. See Ezek.48.30, 31.
'A welve hours in the day ] That the artificial day in Ju-

dat, by their cuftone, conflicted of twelve unequal hours, which in Winter were shorter, and in Summer longer, but all the year clong but twelve hours a day, Joh. 11.9. In the equinoctial it is so in this Island, not so in the rest of the year, as there it ufually was.

"Meany was.
"Excelve thousand furlongs"] The unmeasurable greatness and largeness of new Jerusalem, being for multitude of Citizens without number, very spacious and capacious, Rev. 21. 16. And he measured the City twelve thousand furlongs.

Mwelve Aribes ] The whole number of the faithful, both " Jews or Gentiles, which walked in the steps of their Father Abraham, Rev. 21. 12. Which are the twelve Tribes of the Children

minenty] Spoken of, i. in unites, and applied to Basons of gold, Ezr. 3.27. Boards, Exod. 26.18. Captains, 1 Chr. 12. 28. Chambers, Ezek. 45.5. 1 King. 9.11. Cubits, Exod. 27.16. Days, 2 Sam. 24.8. Fathoms, Act. 27.28. Furlongs, Joh. 6.19. Gerahs, Numb. 3.47. Hee-goats, Gen. 32. 14. fishaiah of the Sons of Merari, his Brethren and their Sons, Ezra 8. 19. frew carried captive, Jer. 52. 28. Knives, Ezra 1.9. Loaves of Barley, 2 King. captive, Jer. 52. 28. Knives, Ezra 1. 9. Loaves of Bailey, 2 hing. 4, 42. Lot, 1 Ghr. 4, 18. Males, Ezra. 8. 11. Men, 1 Sam. 14. 14. Measures of pure Oyl, 1 King. 5. 11. Oxen, 1 King. 4. 23. Pieces of filver, Gen. 37. 28. Pillars, Exod. 27. 19. Rams, Gen. 22. 14. Righteous, Gen. 19. 21. Servants, 2 Sam. 9. 10. Sheetaffes, Gen. 32. 15. Shekels, Lev. 27. 5. Sockets, Exod. 27.10. Sons, 2 Chr. 13. 21. Talents, 1 King. 10. 10. Vessels out of

the Press, Hag. 2.16. Years, Gen. 6.3. & Judg. 15. 20.
2. In thousands, applyed unto Baths of Wine and Oyl, 2 Chr. 2. 10. Chariots of God, Pfal. 68.17. Children of Afher, I Chron. 7.40. of Benjamin, Judg. 20.1 5. of Ephraim, 1 Chr. 12.30. Danites, which came to make David King, Ibid-35. Them that dyed of the Plague, Numb. 35.9. Drams of gold, Nch. 7.71. The families of the Simeonites, Numb. 26.14. The first-born males, Numb. 3.43. Footmen whom David took from Hadadezer, 2 Sam. 8.4. Footmen whom the Children of Ammon hired, 2 Sam. 10.6. The people that returned from Gideon, Judg. 7.2. The Levites numbered, Numb. 3.39. Measures of beaten Wheat, and measures of

Chr.7.9. of Bela, Ibid.7. of Tola, Ibid.2.

Thentieth Spoken of Day, Numb.10.11. Lot, 1 Chr. 24. 16. & 25. 27. Year, 1 King.15.9.

Thoree is put, 1. For a definite number, Num.20.11. 1 Sam.

2. For indefinite number, and it fignifieth, Often, Job 33. 14.

Minig Ezek.17.4. Bough, or branch. He cropt off the top of his young twigs. Nebuchadnezzar led away, or carried captive with Jehojachin the chief of the Kingdom.

Mwilight | Between light and dark.

It is taken sometimes for the evening, Prov. 7. 9. Job 24. 15. Sometime, for the morning, 1 Sam. 30.17. 2 King. 7.5,7.

Twinkling 1 Cor. 15.52. In the twinkling of an eye. Hereby is fignified the shortest space of time, since there is nothing more fwift then the motion of the eye.

Twing Two born at one birth, spoken of reasonable creatures Gen. 25.24. & 28.27. of unreasonable, Cant. 4.2,5. & 7.3.

Two lambs, or two children at a birth, Cant.4.2. very one bring out Twins, and none is barren among them.

Both the Pastors of the Ghurch and all other Christians should increase both in contemplative and practical duties; they should abound in all holy exercises of charity both towards God and

"Iton | The leaft number, confifting of Two Units, or Two ones. Luk. 10.1. He fent them out two by two.

'2. Many joyned together in fociety, Eccl. 4.9. Two are better than one; that is, fociety is better than a folitary life, though this

be especially meant of marriage-society.

IImo | Spoken of, 1. in units, and applied upon Angels, Gen. 19.1. Anointed ones, Zac. 4.14. Armies, Cant. 6.13. Affes, Judg. 19.10. Bands, Gen. 22.7. Bar Jabas, and Matthias, Act. 1.22. Baskers, Jer. 24.1. Berries, Ifa. 17.6. Birds, Lev. 14.49. Blind men. Baskets, Jer.24.1. Berries, Ha.17.6. Birds, Lev.14.49. Blind men. Mat.20.30. Boards, Exod.26.23. Bottles, I Sam.25.18. Bowls, I King. 7. 41. Bracelets, Gen. 24. 22. Branches, Exod.25.25. Breafts, Cant.45. Brethren, Gen.9.22. Bullocks, I King.18.23. Burdens, Gen.49.14. Calves of gold, I King.12.28. Captains, 2 King.11.4. I Chr. 12.28. Captains of the hoft, I King.2.5. Centurions, Act.23.23. Chains, Act.12.6. Chains of pure gold, Exod. 28.14. Chamberlains, Eft.2.21. Changes of garments, 2 King.5. 22. Chapiters of molten brass, 1 King. 7.16. Chariots of horses, 2 King. 7.14. Cheeks, Deut. 18.2. Cherubims of gold, Exod. 25.18. Children, 2 King. 2.24. Children of Azmaveth, Ezr. 2.24. Cities. Josh. 1 5.60. Claws, Deut. 14.6. Cloaths rent, 2 King. 2.12. Clusters of raifins, 1 Sam. 20.12. Coats, Mat. 10.10. Commandment, Mat. 22.40. Companies, Judg. 9.14. Countreys, Ezek. 25, 10. Corners, Exod. 26. 24. Covenants, Gal. 4. 24. Courts of the house of the Lord, 2 King. 21.5. Cubits, Exod. 25. 10. Damiels, Judg. 5.30. Daughters, Gen. 19.8. Days, Exod. 16.26. Debters, Luk. 7.41. Disciples, Mat. 11.2. Doors, 1 King. 6.32. Edges, Exod. 28.7. Elijah and Elijha, 2 King. 2.6. Ends, Exod. 39.18. Eunuchs, 2 King. 9. 22. Evils, Jer. 2.12. Eyes, Mat. 18.9. Faces, Ezek. 41.18. Families, Jer. 22.24. Farthings, Luk. 12.6. Feet, Mar. 18.8. Firkins, Joh. 2.6. Fishes, Mat. 14.17. Fowls, cattle, and creeping things, Gen. 6.20. Friends, Job. 42.7. Furrows, Hol. 10. 10. Gates, 2 Sam. 18. 24. Goars, Lev. 16.7. Hands, Mar. 18.8. Heaps, 2 King. 10.8. Hiram and Solomen, 1 King. 5. 12. Horns, Dan. 8.6. Hours, Act. 19. 34. Houses, 1 King. 9. 10. Houshold servants, Act. 10.7. Jeroboam and Abijah, 1 King. 11.29. Interpreters, 1 Cor. 14-27. Immutable things, Heb.6.18. Jonathan and David, 1 Sam.23.18. Kidneys, Lev.3.4. Kids, Gen.27.9. Kingdoms, Ezek.37.22. Lambs, Exod. 29.38. Legs, Amos 3.12. Leaves of a door, Ezck.41.24. Lights, Gen, 1.16. Lines, 2 Sam.8.2. Lions, 1 King. 10.19. Lion-like men, I Chr. 11.22. Little flocks, 1 King. 20.27. Lot, 1 Chron. 24. 17. Loaves of bread, I Sam. 10.4. Man-fervants, Gen. 31.33. Malefactors, Luk.23.42. Manner of people, Gen.25.23. Mafters, Mat.6. 24. Measures of Barley, 2 King. 7.1. Measures of seed, 1 King. 18. 32. Men, Exod. 2.13. Men of Beth-azmaveth, Neh. 7. 28. Middle pillars, Judg. 16.29. Milch-kine, 1 Sam. 6.7. Mites, Mar. 12.42. Months, Judg. 11.37. Mountains, Zac. 6. 1. Mules, 2 King. 5.17. Naomi and Rath, Ruth. 1.19. Nations, Gen. 25. 23. New cords, Judg. 15.13. Ner-works, 1 King. 7.42. Officers, Gen. 40.2. Olive-Judg. 14.13. Net-works, 1 king. 7.42. Unicers, Gen. 46.22. One-stranches, Ezek. 4.12. Olive-trees, Zac. 4.2. Omers, Exod. 16.22. Onyx-ftones, Exod. 28. 9. Opinions, 1 King. 18. 21. Ouches, Exod. 39. 16. Oxen, Nehem. 7. 17. Parts of the prey, Numb. 31. 27. Pence, Luk. 10. 35. Perfons, Numb. 31. 40. Pigeons, Lev. 5.11. Pillars of braß, 1 King. 7. 15. Pomels, 2 Chron. 4.12. & Default. 13.4. Porters, 1 Chr.26.17,18. Portions, Ezek.47.13. Possessed with devils, Mat. 8.28. Posts, Jud. 16.3. Princes, Numb. 7.3. Probarley, 2 Chr. 2.10. Oxen, 1 King. 8. 63. Reeds, Ezek. 45. 1.

Such as in their courses ferved David, 1 Chr. 27. 1, 2, 4, 5, &c.

The Rubenites, Gadites, and half Tribe of Manaflib, 1 Chron. 12.37. Sheep, 1 King. 6.63. Such as were slain of Benjamin, Judg. 20.35. of Israel, Judg. 20.21. 2 Sam. 18.7. of the Syrians, 2 Sam. 28.7. Sides, Exod. 27.7. Side-posts, Exod. 28.7. Signs, Exod. 27.7. Signs, Exod. 27.7. Signs, Exod. 28.7. Sides, Exod. 27.7. Side-posts, Exod. 28.7. Signs, Exod. 27.7. Signs, Exod. 27.7. Signs, Exod. 29.7. Sides, Exod. 27.7. Side-posts, Exod. 27.7. Signs, Exod. 29.7. Souls; Sockets, Exod. 26.19. Souldiers, Act. 12.6. Sons, Gen. 10.27. Souls, Gen. 46.27. Sparrows, Mat. 10.29. Staves, Zac. 11.7. Sticks, I King. 17.12. Swords, Luk. 22.38. Tables, Exod. 31.18. Tails, Judig 15.4. Talents, 1 King. 16.24. Tenons, Exod. 26.16. Tenth deals of fine flour, Lev. 23.13. Theeves, Mat. 27.28. Things, Job 13.20. Prov. 30. 7. 16.47.9. & 51. 19. Times, Gen. 27. 30. Tribes, Numb.34.15. Trumpets, Numb.10.2. Turtle-doves, Lev. 5.11. Vessels of fine copper, Ezr. 8.27. Villages, Josh. 19.30. Wagons, Numb. 7-7. Walls, 2 King. 25-4. Wave loaves, Lev. 23-17. Ways, Ezek. 21-10. Weeks, Lev. 12-5. Wings, 1 King. 8. 7. Witwals, Ezek. 21.19. Weeks, Gen. 4.19. Woes, Rev. 9.12. Women, 1 King. 2.16. Women-fervants, Gen. 2.2.22. Wreaths, 2 Chr. 13.44 Years, Gen. 11.10. Young bullocks, Numb. 28.11. Young men Gen. 2.3.

2. In bundreds, being applied unto such as abode by the stuff, 1 Sam 25.13. the Brethren of Adajah, Neh. 11.13. and of Shema-jah, 1 Chr. 15.8. Cakes, 1 Sam. 25.18. Cenfers, Numb. 16.17. Cubits, Joh. 21.8. Devoured by fire, Numb. 26.10. Ewes, Gen. 32.14 Foolish questions and genealogies, contentions, &c. Tit. 3. 9. Heads of the children of issues, 1 Chr. 12. 32. Lambs, 2 Chr. 29. 32. Levites, Neh. 11. 18. Loaves of bread, 2 Sam. 16. 1. Males, Ezr. 8.4. Men that went with Absalom, 2 Sam. 15. 11. Men of Bethel and Ai, Ezr.2.28. Mules, Ibid.66. Nethinims, Ezr.8.20. Officers of Solomon, 2 Chr. 8.10. Pieces of filver, Cant. 8. 12. Pennyworth of bread, Mar. 6.26. Pomegranates, 1 King. 7. 20. Princes of the Affembly, Numb. 16.2. Rams, Ezr. 6.17. Reeds, Ezek. 48. 17. Sheep, 1 Chr.5.21. She-goats, Gen.32.14. Shekels of filver, John 21. Singing men, Ezr. 2.65. Slain of the Philiftins, 1 Sam. of the Lord, I Chr.25.7. Souls, Act.27.37. Spear-men, Act.23. 23. Targets of beaten gold, I King 10.16. Years, Gen. 11. 23.

23. I argets of beaten gold, 1 king-10-10-11 feats, Sent. 25. Young men of the Princes of the Provinces, 1 King-20-15- 3. In thou[ands, and applied unto Affes, 1 Chr. 5. 21. Baths, 1 King-7.26. Brethren of Forijah, 1 Chr. 26.32. Children of Acthers of the imphry men of valour, 2 Chr. 26.12. Children of Acthers of the mighty men of valour, 2 Chr. 26.12. Children of Acthers of the mighty men of valour, 2 Chr. 26.12. Children of Acthers of the mighty men of valour, 2 Chr. 26.12. Children of Acthers of the mighty men of valour, 2 Chr. 26.12. Children of Acthers of the mighty men of valour, 2 Chr. 26.12. Children of Acthers of the mighty men of valour, 2 Chr. 26.12. Children of Acthers of the mighty men of valour, 2 Chr. 26.12. Children of Acthers of the mighty men of valour, 2 Chr. 26.12. Children of Acthers of the mighty men of valour, 2 Chr. 26.12. Children of Acthers of the mighty men of valour, 2 Chr. 26.12. Children of Acthers of the mighty men of valour, 2 Chr. 26.12. Children of Acthers of the mighty men of valour, 2 Chr. 26.12. Children of Acthers of the mighty men of valour, 2 Chr. 26.12. Children of Acthers of the mighty men of valour, 2 Chr. 26.12. Children of Acthers of the mighty men of valour, 2 Chr. 26.12. Children of Acthers of the Mighty men of valour, 2 Chr. 26.12. Children of Acthers of the Mighty men of valour, 2 Chr. 26.12. Children of Acthers of the Mighty men of valour, 2 Chr. 26.12. Children of Acthers of the Mighty men of valour, 2 Chr. 26.12. Children of Acthers of the Mighty men of valour, 2 Chr. 26.12. Children of Acthers of the Mighty men of valour, 2 Chr. 26.12. Children of Acthers of the Mighty men of valour, 2 Chr. 26.12. Children of Acthers of the Mighty men of valour, 2 Chr. 26.12. Children of Acthers of the Mighty men of valour, 2 Chr. 26.12. Children of Acthers of the Mighty men of valour, 2 Chr. 26.12. Children of Acthers of the Mighty men of valour, 2 Chr. 26.12. Children of Acthers of the Mighty men of valour, 2 Chr. 26.12. Children of Acthers of the Mighty men of valour, 2 Ch thers of the mignty men of valour, 2-(nr.20.12. Chindrent of Acgad, Neh.7.17. of Biguzi, Ezr.2.14. of Jijhuda and Joab, Ezra 2.6. of Parulh, Ibid.3. Cubits, Numb.35.5. Days, Dan.8.14. Defroyed of the Israelites, Judg.20.21. Families of the Simeonites, Numb. 26.14. Such as returned from Gideon, Judg. 7.3. Horsemen, 2 King. 18.23. Levites, Numb. 3.39. Men with Saul at Mickmalb, Sam. 13.2. Oxen, 1 King. 8.36. Pound of filver, Neh. 7.72. Shekels of brass, Exod. 28.29. of filver, Numb. 7.85. Slain of Binjamin. Judg.20.45. of the Syrians, 2 Sam. 8.5. Small cattel, 2 Chr. 35.8 Sons of Bela, 1 Chr.7.7. of the Koathites, Numb.4.36. of Tola

1 Chr. 7.2. Swine, Mar. 11.13.
4. In hundred thousands, being applied unto the men which were with Amassab the Son of Zichri, 2 Chr. 17.16. with Eliada, Ibid. 17. with Fehohanan the Captain, Ibid. 15. with Saul, 1 Sam. 15.4. and those mighty men of valour, 2 Chr. 14.8. The Women, Sons and Daughters of the Tems, whom the Israelites carried away captive, 2 Chr.28.8.

s. In millions, applied unto Horsemen, Rev. 9.16.
"Two Can Districts" All the faithful Pastors of the Church,
from whom the light of Gods word shineth upon men, as Candlefticks bear out the light which be put on them. Rev. 11. 4.

"The fare two Candlelicks.

"The powers Regal and Pontifical, Civil and Ecclefialtical, which the Pope and Papal Clergy challenge to themselves, over the Emperors and Kings of the earth; also over mens fouls and confciences; and because they pretend this doudeed it be from the Dragon, even from the Devil of hell) therefore be they called, the Horns of a Lamb, Rev. 13. 11. The beaft bad two horns like a Lamb. Some understand these two horns, of two French Kings, Pipinus and Carolus Magnus, who fuccoured the two Popes, Stepbanus the second, and Adrian (whom they took to be innocent and harmless as Lambs) against the Kings

of the Lombards: Ariftulphus and Desiderius.

Two hundzed And those that kept the fruit of it two hundred, Cant. 8. 12. that is, Thy labourers shall receive also according to the agreement, every one for his work, see Mat. 22.1,2,50. So the Apostle saith, every man shall receive his own reward, according to his own labour, I Cor. 2.8. Aynfw.

Christ doth not send labourers into his Vineyard without hopes of reward; though the chiefest remuneration is to see their work prosper, and that fruit abounds towards their account before God, vet they shall not shut a door in his house for nought, Mal. 1. 10. Mar. 20.1.2. Christ allows a fifth part with himself, a glory almost like his own, with which they shall shine for ever, that are faithful in his work, Dan. 12.3. Annot.

"Ewo and forty months Three years and a half, which is half a Prophetical week, according to Dan.9. and jumpeth with the other numbers; of a time, two times, and half a time: also, a thousand, two hundred, threescore days. Which several numbers do note and point out one thing, to wit, that the time of the

tyranny of Antichrift, perfecuting the Saints, is certain, fixed and determined, which he cannot pass, and that it shall not be very long, which greatly maketh for the confolation of the Saints. Rev. 11.2. Thy holy City they Shall tread under foot two and forty months. Where these months took their beginning, and where they are determined. I take not on me to judge; certain it is, that in these 42. months, every day is put for a year (as in the prophesie of Weeks by Daniel) and every week for leven years, and every month to confift of thirty days according to the 'Vezyptian account: and finally, that it is the whole space of time,
'wherein Antichrist shall arise, increase, or wax; be wounded, revive and take heart again, to execute his cruelty in that City which was the Oveen of the World (as it were) where he and his Favourites should bathe themselves in pleasures. Therefore they do err, which do precisely understand these months of three vears and a half, where by this number myffically is fignified the whole time of Antichrists reign, which is by the former computation, twelve hundred and threescore years.

They two thall be one The ftrait and most near conjunction between Man and Wife, by the band of marriage, which 'maketh Two to be (as it were) one person, Mat. 19.5. They two. hall be one flesh.

"I wo witnesses A competent or sufficient number of witnesses, to testifie any truth, Humane or Divine, Civil or Religious. Deut. 19.15. In the month of two witnesses shall the matter be established. Rev. 11. 3. I will give power to my two witnesses.

Which the Rhemists do falsely expound of Enoch and Eliah, preaching and striving against Antichrist, and by him to be martyred, &c. All meer forgeries, without warrant of Scripture. Whereas by two is meant a few, yet sufficient to call the elect, and convince others.

"冠" mo mitneffes A competent number of faithful preachers which teltifie against the errors of Antichrist, and for the do-Grine of Christ, Rev. 11.3. I will give the fame to my two witnesses. These witnesses, though few, weak and contemptible, yet shall be a sufficient number to help and confirm one another.

Two witnesses ] so called, because they bear witness to truth and holiness, against all the errors and unheliness of Antichrist. In the number two, is an allufion to Moses and Aaron in the wilderness: Eliaband Elisha, when the Israelites worshipped the Calves and Baal; Zerubbabel and Jehoshua in Babylon, and after the return of the people. Or, two, because two with sies were sufficient to confirm a thing, Deut. 17.6. Mar. 18. 16. 2 Cor. 13.1. Mini-flers were Christs witnesses, Act. 1.8. Annot.

Some hold that the witnesses are the old and new Testament, Joh. 5.39. (which are overcome in Popery, and their own Tra-ditions made equal, orrather fet above them) Others, the zealous and fincere preachers, and professors of the Word of God, who are more fitly faid to oppose themselves against the Beast, to be killed, not to be buried, to revive in their successors, to ascend by themselves to heaven, who both by their doctrine and conversa-tion, give witness unto the truth. But those two opinions do fitly agree in one, fince the testimony of these and the Testament is but one, and Antichrift is an enemy both to Scripture, and Scripture men. Leighs Annot.

Thosfold And when he is made, ye make him twofold more the child of hell then your felves, Mat. 23.15. When you have got a Gentile to your religion, by teaching him the worser part of your dodrine, that which fortifies him against the receiving of Christ, and by pressing him to that legal strictness (which is commanded you as fews, but belongs not to him) you put him in a far worse and more dangerous estate, and make him more vehemently to oppose the Gospel, then your selves, to your own children, natural Tews. Dr. Ham. Paraph.

Much worfe, and fo more damnable. Annat.

### Y

Mychicus Casual, or bappening. Paul's fellow Servant, Act. 20.4. Eph.6.21. Col.4.7. 2 Tim.4.12. Tit.3.12. Typannus] Ruling, or a Prince. One in whose School Paul

disputed, Act. 19.9.

Type Properly fignifieth a mark or impression, Joh 20.21.

It is 2. the fumm or heads of any letter or speech, Act. 23.25. 3. A form, Rom.5.17.

4. An example, 1 Cot. 10.6.

1. Of admonition and caution, Ibid. 2. Of imitation, Phil. 3.17. 1 Theff. 1.7.

5. A shadow of good things to come, Col.2.17. Heb.10.1. Epuns of Epus A breaking with affail, or fige, or firingth, of a rock. A ftrong City by Libanus, the Citizens called Tyrians, I Sam. 5.11. Jer. 25.22. It was built by the Zidonians, therefore called the Daughter of Zidon, Ifa. 23. 12.

# Α

[74gabond] One that hath no fafe nor fetled habitation, but wandreth about, as the word read vagabonds in Att. 19.13. is rendred in 1 Tim. 5. 13. One that regueth about as a vagabond, Pfal. 109.10. Aynfw

"Magabonds | Such Companions, as do nothing but walk the fireers; which commonly be called the Rascals and Dung-hill knaves of all Towns and Cities. Act. 17. 5. The Jews took unto them estain vagabands. Also unitable men, who have no certain dedeling for the body, or quetness of mind, being full of fear and trembling, Gen4-12. Plal 109-10.

Tale; attal Sprinkling the chamber. Heb. and Syr. wo olive-

trees. The Son of Haman, Est 9.9.
"Mail A certain cloth hanged before the light, to hide it from our eyes, and put upon womens heads for a Covert, in token of subjection to their husbands. Gen. 24. 65. So she took a and covered her.

Note. The covering of a womans face or eyes with a vail, was a fign of womanly modefly and shamefacedness: as also of subjection or reverence to her Husband, also of his power over his Wife. Gen.21.16. & 24.65. 1 Cor.11.10.

2. A coftly and precious hanging, made of purple and blew filk, scarlet, and fine twined linnen, oc. whereby the Most ho-Iv place was divided and separated from the Holy place. Exod. \$ 26.31,32,33. And the vail shall make you a separation from the Ho-"by place, and the Most holy place. This was the Vail that rent in twain at the death of Christ, to shew the determination and end of the whole Levitical and Ceremonial Law, as one faith, In morte Christi omnia legalia terminantur. A bodily, material, and

This Vail was a figure of the flesh of Christ, which covered his Godhead, and whereby Christ dedicated us a way to Heaven, as it is expounded. Heb. 10. It was replenished with Cheru bims, to figure the multitude of Angels ferving Christ, even as he is man, and by him as man afcending and defcending, Ifa.6, Joh. I.S. Alfo to fignifie the manifold graces of the Spirit, and heaevenly affections which Christ had in humane nature, and which \* he communicateth with his, by his Word and Spirit; likewife the heavenly myfteries, which are in Mosts Law, rightly underflood.

3. Blindness, and hardness of heart. 2 Cor.3.16. When their bearts shall be turned to the Lord, the vail shall be taken away. As the Vail kept from looking upon the things which were in the Holy of holies: so hardness of heart, and unbelief, kept the Jews from acknowledging and submitting themselves to Christ. A spiritual Vail.

4. The defence and prefervation which Husbands owe unto and afford their Wives, against the injuries of others. Gen. 20. . 16. He is the Vail of thine eyes to all that are with thee, and to all others. A Metaphor. A Civil Vail.

5. A sheet, apron, or cloak, Ruth 3. 15.

6. Christs flesh. Heb. 10. 20. Through the vail, that is to say,

bis field.

[Hail] A covering which Virgins did wear, in token of mo-Church, was the exposing her to reproach, Cant. 5.7. The Watch-

"men of the walls took away my Vail from me.

Or, my Scarf; It hath the name in the Original of preading, as being foread over her head to cover her. Such vails were worn of Women, partly for ornament, as appeareth by Ifa. 3.23. partly in modefty, and in fign of subjection to men, especially their husbands, 1 Cor. 11.6,7.8,10. and a husband is to the wife a covering of her eyes, Gen. 20.16. The taking away therefore of her vail feemeth to be a note of infamy, disloyalty, or dishonesty imputed to her; as of idolatry, herefie, schism or the like, so she was (poiled of her good name and reputation, and counted among the light and lewd women. See Ezek. 23.25,26. Ayn w.

An apt tymbole either of the pure and decent Government of

the Church, which is both her ornament, and her defence, or elfe of the purity and integrity of doctrine, which when it is torn and corrupted by error, makes her like a vile woman, whose nakedness is discovered, and whose fame and honour is vitiated, Ezek. 23. 25, 26. It is a mercy to have one vail taken away, 2 Corinth. 5.14. but this we should be ever careful to preserve,

Drawing me on into further errors, spoiling me of that purity and fincerity of profession, wherewith as with some rich and modest vail, I was formerly adorned and covered. Hall.

"Mail The flesh or body of Christ, Heb. 10.20.

'2. That hanging or cloth, which divided the holy place of the Temple, from the most holy, Heb.9.3.

Banging bail Exod. 26.36. This hung as a dore of the entry of the Tabernacle, through which the Priests of the Law went or passed every day to minister in the Holy place, but the people might not, Heb.9.6,9,10.

Tails | Ha.3.23. or Robes, or Frocks, or Caffocks. A loofe upper garment, so called of spreading, for so fignifies the word from whence it comes, I King. 6.32. Annot.

" "Ilain ] Something which is not firm and constant, but subject to decay, being of a perishing and vanishing condition. Psal. 108. 12. Vain is the help of man.

'2. That which miffeth of his end, or deceived of his expectation. Rom. 1.21.

'3. Unprefitable and needless, of no use, and to no purpose. Pfal. 127.1. Except the Lord build the house, they labour in vain

4. Wind, vain knowledge, Heb. knowledge of wind. Job 15.2.

Tain | Empty, void, idle, false, as in the Original 77, NIU. 1777, and xeros fignifie. That which wanteth the substance which ought to be in it, whereof notwithstanding it hath a certain show. That which is not true, but false and deceitful. That which produceth not the expected effect, but doth frustrate the expectation. That which is frivulous, rash, of no moment, or weight. That which is frail, brittle, unconstant, unstable, corruptible. Ravanel.

This is fooken of Bablings, 1 Tim.6.20. Beauty, Prov.31.30. Conversation, 1 Pet.1.18. Customes of the people, Jer.10.3. Deceit, Col.2.8. Fellows, 2 Sam.6.20. Foolish questions, genealogies, contentions, %. Tit. 3. 9. Help, Lam. 4. 17. Help of man, Pfal.60.11. Horfe, Pfal.33.17. Jangling, 1 Tim 1.6. Knowledge, Job 15. 2. Life, Eccl.6.12. Man, Jam 2.20. Men, Judg.11. 3. 2 Chr. 13.7. Oblations, Isa. 1.11. Persons, Judg. 9.4. Psal. 26.4. Religion, Jam. 1.26. Repetitions, Matth. 6.7. Shew, Psal. 39.6. Talkers, Tit. 1.10. Thing, Pial 2.1. Things, 2 Sam. 22.21. (why hould ye go after vain things? (i. e.) Idols, which being empty vanities, and of no worth, do lead men into vanity, and do prove to be just nothing, and unable to give any help in time of trouble to them that trust in them, when they stand in most need, Jer-2.9. & 10.8, 14. Hab.2.18. 1 Chr.8.4. Deut.32.21. Jonah 2. 8.
Annot. on 1 Sam. 12.2.) Thoughts, Pfal. 119.113. Vifion, Ezek. 12.24. Words, Exod. 5. 9. 2 King. 18. 20. About which notwithstanding the speakers were much deceived. This is also anplied unto things four-times by supposition, as unto preaching and faith, I Cor. 1, 14. Sometimes, falily, as when they said, It is in vain to serve God, Mal. 3, 14. Sometimes truly, as Vain is the help of man, Pfal. 108.12. So unto persons, as To idle, light, unstable and loose companions, Prov.12.11. & 28.19. To the heathen, 1 King. 17.15. To the wicked, Job 11.11.12. To the children of Belial, 2 Chr. 13.7. To robbers and oppreffors, Pfal. 62.10. To Idolaters, Rom. 1.21. To fuch as credit falle Teachers,

'Hain 30018] Things of nought, of no force or profir, Pfal. 96.5. Their Gods he vain idols. The Apossile openeth this word, 1 Cor. 8.4. We know (saith he) that an Idol is nothing in the world. Elim and Elohim in Hebrew, are Gods of strength and power 's fo called, Gen. 1. 1. Pfal. 82. 1. Elilim be Idols of no strength, without power, so they are called, 2 Chr. 13.9. as unable to help, and unprofitable, Jer. 10. 5. Ifa.44.9,10. And as the name God is often joyned with things, to shew their excellency, Pfal. 36.7. fo of Idols, to fhew their vanity, Job 13.4. Zach. 11.7. Ĵег. 14-14-

"In bain Rashly, without reason, counsel, or due cause. Rom. 13.4. Beareth not the fword in vain. Magistrates, having their authority from God, do not bear the fword without reafon, and when they put difference ( in the use of the sword ) they do not bear it without counsel and cause: also if their punishments amend the offenders, terrifie the beholders, to fear others from doing evil, then it is not born in vain in regard

'2. Without fruit or profit, to no purpose or end. Gal.q.4. Have ye suffered so many things in vain? And elsewhere often, as Gal.4.11. 1 Theff.2.1.

'3. Either to no purpole, upon idle respects, or to wicked purpole, to confirm lies and wickedness. Exod.20.7.

Thain morals A word of lips, la.36.5, marg.

'Main morals The opinion, praife, or applause of hearers and beholders. Gal.5.16. Be not definus of vain glory. When any say, and do things for this end, to win and gain estimation and commendations from men, then they shew themselves menpleasers, and desirous of vain glory: for it is against all reason and wildom to feek our own praife, and thereof cometh no fruit but fhame. 'Main

companions, backbiring and envy, out of which two it cannot be, but many contentions must needs arise. Annot.

The vanity of appearing to the Jews to be great Zealots. Dr Ham. Paraph.

Defiring to be accounted rich, eloquent, and good by men

Mainly | Col.2.18. 'Eixi, rashly, without cause or reason, without fruit or profit. See Leigh Crit. Sac.

Male | See Valley. Male, or Malley | There are divers mentioned in Scripture, for some remarkable things. Whereof some were choice, Isa.22.7. Fat, Ifa. 28.4. Flowing, Jer. 49.4. Others, rough, Deut. 21.4. de-

Maliant | Stour, hardy, couragious. A Son of Valour, 1 Sam.

18.17. marg. 2 Chr.28.6. marg.

Maliant ] Heb. 11.34. Waxed valiant in fight, as Joshua, the Judges, King David, Asa, Jehosaphat, whose warlike successes are

ascribed to faith, not arms. Pareus. Was it not valiantly done of Abraham with the servants of his

own house to encounter with five Kings? Was it not valiantly done of little David a young firipling, never acquainted with War, to fight with that huge Giant Goliath, that had been a man of war from his youth up? Jones.

Nothing is so terrible or difficult, but a man, who hath Gods

Word to be a ground for his faith, may adventure upon it, with affurance of prevailing. If he be called, he may encounter with

the hardest party. Dikson.

Like a valiant man] Like many people, Ifa. 10. vers. 13.

marg.
"Maliant men of Hirael Mighty ftrong men, which were
"Gound and true hearred, right liraelites, Cant. 3-7. Of the valiant

They figured such strong men as have the Word of God abideing in them, and do overcome the wicked one, 1 Joh.2.14. Ayns.

Maliantip | Manfully, flourly, couragioufly, Numb. 24. 18. I Chr. 19.13. Pfal. 60.12. Wonderfully, mightily, victorioufly,

P[al. 118.15,16.

Malley] A plain, bottom, dale, champian, low country.

Valley] The efficient cause is God, whose power extendeth to

to the Valley as well as the Hills, 1 King.20.28. It is put for an obstacle and impediment unto the Kingdom of Chrift, Isa. 40. 4. Luk. 3. 5. where every Valley that is depressed and rough is said to be exalted and made smooth; i. e. all obstacles shall be removed that hinder the deliverance of Gods

Valley of Berachah, 2,Chr. 20. 26. is so called because of the thanksgiving offered to God for the victory obtained by Jehosaphat against the enemies of God; and therefore it is also called The valley of Jehosaphat, Joel 3. 2, 12. which some take appellatively, for any place where God executeth his judgements upon

"Malley ] A long ground between two hills, being moift and more fruitful, Cant. 6. vers. 10. I went to the fruits of the

For fruits of the Valley, some also read the Apples or the greenness of the streams which use to run among the Valleys, and re-present the fruitfulness and propagation of the Church, wherein Christ delighteth, that he may eat of the labour of his hands, who is the chief Gardiner, and Mafter of the Orchard, Mat. 21.34.

Mailey of death | Pfal.23.4. is, to be as it were in the midft of death, or in greatest danger of death, as the Valleys are in the

midft of the Hills.

"Tailer of Finnom] A very low place on the East and South part of Jevalatem, so called of the Son of Hinnom: This "Valley grew so execrable by the pollution thereos, by slaughter and burial, as Hell was thereof called Gehenna: 1. for the loweness, 2. for the fire which the wicked feel there, 2. for the filth caft there, 2 King.23.10. Jer.7.31,32,333. where it is called Toplet of the timbrels which the bloody Priests used at the facrificing of children, that the cryes of the dying child might not move the parents to compassion.

Malley of tears ] Spoken of them who are in extream mifery and affliction, Psal. 84.6. The Hebrews observe that when the word Valley is joyned to another word, it increaseth the fignification of the word, as in the three former words, (judgment, death, and tears) may appear; whereby is meant exceeding great judgments, danger, and affliction.

Lilly of the Matters | Cant. 2. 1. or, of the low, (or deep) places. These were fruitful places where the Kings herds were fed. 1 Chr. 27. 29. And as roses and lillies growing in Sharon, and these Valleys had more moisture, than those that grew in hills and mountains, fo hereby it fignified the bleffed effate of the Church

Tain-edopp Gal. 5. 26. Ambition, which hath always two in Christ, by whose grace it is in low and base estate made sweet and amiable, like the Rose and Lilly, Isa. 25.1. Hos. 14.5. But as here is mentioned the plain of Sharon, and the Valleys, which were open places where cattel fed, and not inclosed gardens: so by it may be fignified, how the Church is exposed to persecution, to be plucked of all that pass by the way, and trodden down, and eaten of Beafts. Avnfm.

Malour 7. Courage, floutness, applyed commonly to great Warriours, as Gideon, Judg. 6.12. to Jephthab, Judg. 11. 1. David, 1 Sam. 16.18. and his Worthies, 2 Sam. 23.8. It ought to be in men especially for the truth, Jer. 9. 2. both in Ministers of the Word, 2 Chron. 26. 17. Act. 4. 19. & 13. 10. & 17. 17. 1 King. 18. 15, 18, 40. & 22. 14, 10. & 2 King. 11. 4. & 3. 13. and professors, Dan. 3. 12, 16, 17. Mark. 15. 43. Act. 7.

Z. Malue] To efteem of Ita.53.3. 1 King.10.21. It fignifieth, To tax, or fet a price, Job 28.17,19. where wildom is faid to be of a greater worth than that gold and precious stones can be sufficient price to purchase it. So Mat. 27.9. out of Zech. 11. 12. Christ is said to be valued at 30 pieces of silver, because that was the price fer and agreed upon between Judas and the Priests, to betray him.

Claime Worth, efteem, repute, skill, Job 12.4.

Maniah Nourisment, or weapons of the Lord. Ezr. 10.25. The

Clanish To confume away, Job 6.17. Heb. to be cut off, marg. & 20.7. To fly suddenly away, Prov. 23.5. As the dew, Hos. 6.4. To decay, fade, and wax old, Heb. 8.8. To be of no use, I Cor. 13.8. To come to nothing, I Cor. 2.6. To abolish and do away, 1 Cor.13.10,11. 2 Cor.3,7,13,14. 2 Theff. 2. 8. 2 Tim. 1. 10. Hence things that perifh fuddenly, are faid to vanih like

noak. To ceafe to be keen, Luk-24-31 marg.

"Clanity] A thing of no force, use, or continuance. I Sami12. 23. Why will you follow vanity which profitth not, nor can deliver? In this sense I dols are often called Vanity, John 2.8. Plal. 71.7. Rom. 8.20. The creature is subject to vanity; that is, to a

vanishing and fleeting estate.

Manity Pial. 10. 7. or iniquity, marg. Inconfiancy and frailty, Pial. 144.4. Idols, Deut. 32. 21. A vanishing and fleeting estate, Pial. 39.5. Lightness, Pial. 62.9. The punishment following iniquity, Prov.22.8. Sinful means, Prov.13.11. A thing of no worth, of great uncertainty, Plal. 35.5,11. Prov. 21.6. Unprofitableness, Eccl. 1. 2. Falshood in words, Pfal. 12.2 & 41. 6. That which is not able to help, Pfal. 62. 9. A disquieted and troublesome estate about transitory and unprofitable things, Pial-78.23. Natural opinions, vain and fooliffi, Eph.4.17. Sinful and foolish, folly, Psal. 94.11. Prov. 12.11. 1 Cor. 3.20. Mans own imaginations, Ezek. 13.6,8. Jonah 2.8. Every deceitful thing, counfel, hope, device, linagination, which bring not our endeavours to pafs, Pfal.4.2.

For the creature was made subject to vanity. Rom. 8.20 Maraiones. vanity hath a double notion; one, as it refers to the brather Idols, which being problems of the problems, are called warmen, one, or vanities, Ad. 14.14, and fo vanity here is all their ignorant, filthy Idol-worship, and fo it's Eph.4.17, and fo Rom. 121. & 2 Pet. 2. 18. Another, as it's rendred, wretched, miserable, and both thee may seem to be here put together; as the course of the Gentiles; was an idolatrous, villanous, and withali an unhappy, wretched courfe to which the Devil had brought them, and God in his just judgments had delivered them up, for their despising the light of nature. Dr. Ham. Annot. b.

Clanity of mind | Vanity is taken fix ways all agreeable to the mind.

1. It fignifieth unprofitable, without fruit, Eccl. 2. 22. & 3. 9. Mal.3.14. So doth the Apostle shew the vanity of the conversation of carnal men, Rom. 6.21. What fruit had ye of these things whereof now ye are ashamed? the end whereof is death.

2. It fignifieth empty, without any substance; as emptiness is opposed to that which is full, or heavy, or true. As-

1. To fulnes; so promises not fulfilled are said to be vain promises. Job (chap. 7.3.) calleth the time of his life months of va-nety; that is, empty of folid joy, peace or comfort. And Pfal. 2.1. The Gentiles imagine vain things; (i.e.) empty, without reason or success. In which sense whatsoever occupyeth the hearts and hands of wicked men, or with whatfoever they are occupied, may juffly be faid to be zain, as having no folidity but a peace, iccurrity and joy, altogether falle, yielding a fieming contentment for fome small time; like the hungry man dreaming that he is eating, but when he awaketh, his fromach is empty. Ifa.29.8.

2. As it is opposite to gravity; as light and inconstant men, are called vain men; in which sense the prophet calleth Idolaters and their Idols, vain light things, like the wind, Isa. 41.

3. As it is opposite to truth; as deceitful men and lyars are called vain men. Pial. 4. 3. men are said to bunt after vanity and Gggg2

follow after lies; where vanity is expounded by lies. Hence Deut. 32.21. Idols are faid to be vain, because they are false and seigned, not being such as they appear to be, but only in the foolish and perverse opinion of men: And this vanity also reigneth in the mind of carnal men, because it is averse from the truth, and ready to embrace falshood and lies.

3. It fignifieth, to be frustrate and disappointed of the end, which is the proper fignification of the Greek word; in this fense the Scripture calleth that vain which disappointeth us of our end, and feeds our expectation with a vain hope; whereunto Evah feems to have alluded, in the naming of her second Son Abel; i.e. vanity, because she thought her first Son Cain to be the promised feed that should tread down the head of the Serpent; but by the wickedness of his life perceiving it not possible for him to be the man the experied, upon her next Son the imposed a name, to intimate her being deceived of her hope. So Pf.33.17. the horse is said to be a vain thing. And Plal. 60. 1 the help of man is vain; i.e. a deceirful safeguard, a lying help, only feeding the expectation with a vain hope. So I Cor. 15.17. If Christ be not risen (faith the Apostle) then our hope is in vain; i.e. deceirful and false, as being yet in our fins; in this sense the hope and confidence of every unregenerate man, may justly be called vain, because it shall deceive and disappoint him at the last, when he standeth in most need of help and comfort.

4. It fignifieth brittle, weak, and obnoxious to change, whence we use to say a thing is vanished to nothing. So Job speaks of his friends, ch.27.12. Why are ye thus altogether vain, i.e. why do ye urge so many idle and frivolous reasons against me, which come to nothing. In this sense vain hath two degrees;

1. The vanity of change.

The first ending in the last, and being a preparation there-

Of the first Job speaks, chap. 6. 16. comparing the friendship of men to snow and ice, which being melted with the heat of the Sun, vanish, and are changed into another form, that they shall not be known to be the thing they were.

Of the last the Apostle speaketh, Rom, 8, 20. The creature is fubject unto vanity, i.e. corruption, as himself immediately after expounds it. So Pfal. 144. 4. Man is faid to be like unto vanity, because his days pass as a shadow, and are consumed. In which sense the Preacher calleth all things under the Sun vanity; whereunto the LXX. had respect, translating the word smoak, then the which there is nothing more vanishing, seeing like unto a Tower it rifeth a loft, as if it would reach unto heaven, but being fcartered with the least blast of wind, it vanisheth and consumeeth away; such are all things in this world that do possess the mind and thoughts of carnal men, I John 2. 14. 15.

5. It fignifieth iniquity. Plal. 119. 27. Turn away my eyes that they behold not vanity, faith the Pfalmili; i. e. iniquity, and the deceitfulness of sin, whereby I may be ensured, and led away from the truth. So Pfal. 94. 11. The thoughts of man are faid to be vain; i.e. only evil continually, Gen.6. Hence Ifa. 5.18. the wicked are said to draw iniquity with the cords of vanity, i.e. with a will, mind, and affections altogether corrupt, although by the cords of vanity, may be understood the objects of finful lufts, beeause they provoke unto fin, and nourish it.

6. It fignifieth foolishness and solidity, joyned with ignorance and thindness. So Job 11. 12. Vain man would be wise (faith Zophar) though he be born like a wild Asses Colt; i.e. foolish man, void

of wildom and knowledge.

This kind of Vanity is also attributed to the mind, Tit. 3. 3. where describing the miserable condition of the Gentiles without Christ, faith they are fooligh. Bodius Ephes. pag. 537,

"Manity of Manities Most vain, and exceeding full of va-'nity. Eccles. 1.2. Vanity of vanities, (faith the Preacher.) In the Hebrew phrase, two positives be aquivalent to the superlative: as, Servant of Servants, Vanity of Vanities, fignifies most fervile. emost vain.

"Mapour ] A dewy mist, as the smoak of a feething pot. 2. The frailty of mans life, being of fhort continuance, and fluddenly extinct and put out, like a vapour. Jam.4.14. It is even a vapour that appears for a little time.

Vapour properly, an exhalation hot and moift, arifing out of the water into the air.

Improperly, it is put for the judgments of God, or tokens there-

of, Joel 2. 30. Ad. 2.19.

The efficient cause is God, Pfal. 135. 7. Jer. 10.13. The effect is rain, 1 King. 18.44. Prov. 25.14. The end is to praise God, Pla.

Mapour ] Job 36. vers. 33. Hebr. that which goeth up, marg. [Mariablenels] Inconstancy, subject to change, Jam. 1.17.

Clariableness \ From the Father of lights, with whom is no vaiableness, neither shadow of turning. Jam. 1.17. The word and-(rendred variableness) fignifieth astronomomically the several habitudes and positions wherein the Sun appears to us every day at the rifing in the Meridian, and when it fets. And so Tegm (rendred turning) is also a like word belonging not to the daily but yearly course of the Sun, which is farther from us, or nearer to us, after the measure, or in the proportion, that it moves towards the Northern and Southern Tropick. And from thence it is that it casts several shadows to the several people of the world. and gives Geographers occasion to divide them into donos, ETEesonios, and reionios, those that cast no shadows, those that cast shadows on one side, and those that cast shadows round about. And agreeable to this is the word am (xiasua (rendred shadow) casting of shadow here, and being joyned with regimes, turning, fignifies the variations of the (hadows, according to the various motions of the Sun, before mentioned. Dr. Ham. Annot. d.

God is here compared to the Sun, and is therefore called the Father of lights, but yet is preferred before it, because it hath sometimes clouds cast over it, and sometimes is in an ecclipse; but there is no change or shadow of change with Him. All these words are aftronomical; God is compared to the Sun, and his light is much perfecter. The Sun hath its parallaxes, in the East it looks one way. in the South and West another way; and his turnings, yearly departures from us, which we call Solflices. God neither rifes, nor fets, nor departs, but is always near to those that call upon him. Leigh's Annot.

Mariance | Evil strife in affections, words, scolding, bawling; rea all unjust striving, quarrelling, Gal. 5.20.

(lashni] Second, changed, a tooth, or my year. 2 Chr.6.28. The

Clashtie] Drinking, doubling, putting, or hemp. Ahashuerosh his

Claunt | To boaft, Judg. 7. 2. To be rash, 1 Corinth. 13. 4.

#### u C

Citali The name of a man, Prov. 30. 1. He was (as some think) the Disciple of Agur, or some wise man, who used to converse with him, that he might learn wisdom of him.

It cometh from a word that fignifieth to be able, which is by fome attributed to Christ, and in the same place Ithiel, the strong God is with me, that the godly might be put in mind of their fandiffication wrought by the presence and power of Christ. Junius, and Trem. upon Prov. 20. 1.

### E.

Tehement | Fierce, Cant. 8.6. Obstinate, Luk. 22, 10, Zeaous, ardent, Mar. 14.31. Strong, Joh. 4.8. Luk. 6.48.

Tehement ] Jon 4-8. or filent, marg. Tehemently | Earnefly, confidently, fervently, Mat. 14-31. Sharply, eagerly, greatly, Luk. 11.53. Stiffly, fiercely, with great contention, Luk. 22.10.

Mein ] Job 28.1. There is a vein for the filver, or a mine; Heb. coming forth; that is, either a place where it puts forth it felf nto veins, or a way, to bring it out of the earth. Annot.

Tel ] Defiring God. Of the Sons of Bani, Ezr. 10.34. Clememous beaff Act. 28.4. Gr. Therion, whereby are figni-ied all manner of wild beafts, but especially the beafts which by biting and ftinging shoot their poylon and kill men like as this fer-pent: from which word it is thought that the Antidote called Theriacum or Treacle, hath its name; either because it is also made of the flesh of this Serpent; or because it resists the poyson of this and fuch like venomous beafts. D. Annot.

Mengeance ] Law, and divine right. Act. 28. 4. Vengeance

hath not Suffered him to live. 2. Punishment inflicted and taken upon the wicked for their wickedness. Rom. 12.19. Vengeance is mine. Rom. 13.3. To take vengeance on them which do evil.

Vengeance is spoken,

T. Of Man.

2. Of God.

Of Man, Prov.6.34. Judg. 14.4. who is often to eager after it, as he will be contented to lofe his own life, if to be he can take

vengeance of his enemies, Judg. 16.28.30.

It is 1. unlawful, and so the defire of it is condemned in Lamech, Gen.4.24. in Abner, 2 Sam.3.9. Joah, verfi.27.30. Efau, Gen.27. 41.42. Andthe fatt, Gen.34.25,26. 1 Sam.32.16. Lam.3.60. It ought not to be fought after, Lev. 9.18. for it belongeth to God,

who will reday, Deut.32.35. Rom.12.19. Heb.10.30. It is there- is gone out of me; that is, there is some healthful effect wrought by fore to be left to God, Gen. 50. 9. 1 Sam. 11. 13. 2 Chr. 24. 22. rore to be lett ro God, Gen. 50. 9. I Sam. II. 13. 2 Gnr. 24. 22. I Pet. 2.1. who will take vengeance though we hold our tongue, I Sam. 25.33,39. compared with 32.333.49. & 35. verf. This is the comfort of the godly in their opprefions by the wicked, I Sam. 24. 13.14.19. It ought to be abstained from, especially by the Ministers of the Gospel, Luk.9.54,55. who notwithstanding may commit their cause unto God, desiring him to take vengeance upon the desperate and cruel enemies of his truth and servants, Jer. 11. 19, 20. & 15. 15. & 17. 18. & 18.18. 2 Tim. 4. 14, 15.

E

 14, 15.
 Lawful, as that,
 Of David, for the abuse done to his messengers, 2 Sam. 10.7. 1 Chr.19.8.

2. Of the Magistrates upon Malefactors, 1 Pet.2.14. Rom.

13. 4. 3. Of the people of God upon his enemies, Judg. 15. 7. T Sam. 14.24.

4. Of the Ministers of the Gospel upon obstinate sinners, 2 Cor. 10.6. viz. by Excommunication, Mat. 18.18.

5. Upon our felves, by refraining from fin, and the occasions thereof, which is a fruit of true repentance, 2 Cor. 7.11.

Secondly of God, inflicting his severe judgments upon impenitent finners, 2 Theff. 1. 8. 2 Sam. 22.48. In doing whereof the Lord is said to comfort himself, Ezek. 5.13. & 16.42. & 21. 22. and to revenge the blood of his fervants, Deut. 32. 43. his covenant, Levit. 26. 25. For all which, the Lord is faid to have a day of vengeance, IIa.61.2. & 63.4. Jer. 46. 10. & 51. 6. Luk.21.22. In respect whereof he is called a God of vengeance, Pfal.94.1. Heb.10.30.

\*Idl. 94.1. 1950. \* (Tengrance] Punishment for fin, Heb. 10.30. May not the Magistrate revenge? His throne, is Gods Throne; his sword, Gods fword; his vengeance, Gods vengeance. No private man may revenge. The King of Kings faith, Vengeance is mine, and wilt thou wrest Gods sword out of his hand? Wilt thou intrude thy self into Gods Office ? Fones.

Haking bengeance ] Heb. by revenging revengement, Ezek.

24.12. marg. The wild beaft taken in hunting, or the meat made of the riesh thereof, Gen. 25.28. & 27. vers. 4, 5, 7, 19, 25, 31,

Menome] The properties of it are,

I. It is Cruel, Deut. 31. 33.

2. Deadly, Jam. 3.8. 3. Hot, Pfal. 140.3. It is put, 1. For the judgment of God upon the wicked, Job

20. 16. For the malice of wicked men against God and their Neighbour, Deut-2-33, Pfal. 58-5.
2. For their flanderings and back-bitings, Pfal. 140.3. Jam.3.8.

Which God threatneth to punish, Hos.7.16.

Tlenome | Their wine is the cruel venome of Alps, Deut. 32. 33. wine here fignifieth the corrupt dostrine and herefies wherewith the Tews poyloned themselves and their Disciples, as the mine of fornications is the berefies and idolatries of Antichrift, wherewith all Nations have been made drunken, Rev. 17. 2. The cruel venome of Alps; in Gr. incurable fury of Alps; in Chald. as the gall of Alps the cruel Serpents, which are venemous Serpents that will not be charmed, Pfal.58.5,6. and so it noteth their incurable maliciousness. Avnfw.

Ment | To let out, to open, Job 32.19. marg. Alt a benture I in simplicity, 1 king. 22.34. marg. Hap-ha-zard, uncertain, by chance, 1 king. 21.34. 2 Chr. 18.33. 2 Sam. 1.6. This is spoken in respect of second causes; for in respect of the first cause there is no chance, but all things are by him determined, and ruled by his providence.

[[erified] Tried, found to be true, Gen.40.20. To bring to

país, 1 King. 8.26. 2 Cor. 6.17.

Merily A note of affirmation, 2 King.4.14. of Confidence, and affurance, Pial. 27.3. & Sal. 11. & 66.19. of Affeveration, Pial. 73.13. Mar. 5.26. In great matters hardly to be believed, yet necessary to be believed and embraced, Mat. 5.29. & 6.2. & 8. 10. of Refolution, Act. 16.37. 1 Cor. 5.3. 8 9.18. It is often doubled by Chrift in the Evangelifts, to confirm the truth of his doctrine, Joh. 1.51. & 3.3. & 5.19.

Merity ] Truth, Pfal. 111.7. It is put for Sincerity, 1 Tim.

Thermillion A read earth that Painters use, Jer. 22. 14. Where it is put for coloured Theft, or Sacriledge.

It is used by Idolaters, to make their Idols appear beautiful, that the beholder may be the fooner induced to Idolatry, Ezek.

23. 14. \*\* [Utrtue] The natural vigour and firength which is put into every creature, for such use as it is appointed unto of God; as the vertue of Herbs, Plants, &c.

Power and might, or the effect of power. Luk. 8.46. Vertue

my power.

3. Godliness, honesty of life, and good manners. Phil.4.8. If their be any vertue, &c. 2 Pet. 1.3. Called to Vertue.

'4. Christian valour, courage and fortitude, (as Virtus is derived of Vir) 2 Pet. 1.6. Joyn to your faith vertue.

5. Excellencies and perfections of God, 1 Pet.1.2.

Glertue | Toat be bath called us to glory and vertue, 2 Pet. 1. 2. The word agent, vertue, befide the ordinary known notion of it, for probity of maners among men, as the generical word that contains all moral and Christian vertues under it, (in which sense it is used, Phil.4.8) doth in this chap, fignifie two things very diffant one from another, and both of them differing from this. In this verse it fignifies the power of God which he shewed in Christ, especially the miracles which he was enabled to work; and so it's here joyned with the glory, whether the descent of the Holy Ghost on him, and on the Apostles, (which is ordinarily called Schechina, and &&a glory) or whether the glory that shone in his works and do-Etrine be meant by it. So I Pet. 2. 9. dos Tal rangarlo, the vertues (in the plural) of him that culteth us out of darkens; into his great light, i.e. his miraculous power, divine actions and words together. But then in 5. vers. of this chap. the word seems yet to have a third notion, and belonging there evidently to min not to God, as here, it cannot yet be fitly interpreted by that word vertue, which is the general comprehensive title of all virtues; for many of them are after named, as continence, patience, &c. and required to be superstructed upon this of agent virtue, which would not be so proper; but it seems rather to signific (in that notion wherein both the Gr. agent, and the Latine virtus, are often used) and ellesau I Cor. 16.12. Manhood, courage, or fortitude in adhering to Christ, Mat. 16.24. which the Gnosticks, against whom he arms them, would so fain rob them of, now in time of perfecutions. Dr. Ham. Annot. a.

Mertuous | Diligent, industrious. Ruth 3. 11.

It is spoken of the carefulness and diligence of a good Woman, about her houshold affairs, Prov. 31.29.

Thertuoufly ] Have done vertuoufly, Prov. 31.29. or have got-

ten riches, marg.

Alery | By the word annexed hereunto the meaning hereof

may be plainly perceived. In very need A word of Assertation, 1 Sam. 25. 34. Truly, really, in earnest, 1 Sam. 26 4. In essent, 1 Chron. 66.

" Theffel ] Any inftrument of use in an house for the good of

this life. 2 Tire. 2. 20. In a great house are vessels of wood, and of earth. These serving to common use, were profane instruments, Mar. 11.16. Neither would be suffer them to carry vessels through the Temple. In Gen. 24.53. it fignifies all things for use or orna-

'2. Natural Inftruments, which receive and contain the matter of generation. I Sam. 21. And the veffels of the young men were boly. I Thest.4.4. That ye know how to keep your vessels in holiness and honour. A Metaphor.

'3. Wives, which howfoever they be the weaker fex, yet are Instruments of great and manifold use. I Pet. 3.7,8. Giving honour unto the woman, as unto the weaker veffel. A Metaphor.

Vessel is put for the Ministers of the Gospel. Thus Paul is a chosen vessel to bear the Name of Christ among the Gentiles, and Kings, and people of Ifrael, Act. 9.15. And in general any man or woman that God appoints to do any work,or to be his infirmment, either publickly or privately. Thus all men in respect of the work God equires of them, are Vessels, 2 Tim.2.20,21.

Meffel] The potters veffel, Ifa.30.14. Heb. the bottle of Potters, marg. Any infrument to carry things in, wet or dry, Gen. 43.11.
Mat. 13.48. Mar. 11.16. Ships, Ifa. 18.2. Mans body, 1 Theff. 4. 4. Earthly, frail, subject to mortality, 2 Cor.4.7. There were veffels, of brais, 2 Sam. 8.10. Clay, Jer. 18.4. Earth, 2 Tim. 2. 20. Gold. Eft. 1.7. Silver, 2 Sam. 8.10. Wood, 2 Tim. 2.20. Ivorv. Rev. 18.12.

Poured from beffel to beffel ] is, To fuffer a change, from

prosperity to adversity, Jer. 48.11.
Geffel unpzofitable Empty, wherein there is no pleasure, is spoken of them who are brought into a contemptible and miserable, condition, Jer. 51. 34. Pfal. 31. 15. Jer. 22. 28. & 48. 38. Hof.8.8.

Cleaker beffel Women are fo called, 1 Pet.2.7.

1. Because they are weaker in judgment, and more subject to paffion then men, which is the cause why Satan affaulted Eve rather than Adam, Gen. 3. 1. They are more easily deceived than man.

2, Because of the insufficiency for the greatest imployment in Church or Common wealth.

3. They cannot so well shift for themselves as men, their defire is naturally subject to men, in respect of depending upon them for provision and protection, Gen. 3.

4. They are apter to perturbations, and not so constant nor stable in the heart as men.

5. They are more prone to pride, and vanity in apparel, than men; for all the directions in Scripture (especially in the new Te-Men, I Tim.2.9. I Pet.3.3.

6. The Scripture aferibeth the fin and corruption of mankind

to that fex, rather than to the other, I Tim. 2.14. Joh. 15. 14. & 25.4. P[a].51.4,5.
7. Experience sheweth that where they are wicked, they are

far worse than men; Jisabel was worse than Achab, Herodias than Herod. Solamon speaks this from his experience, Eccl. 7.28.

Meffels of earth] Frail and brittle men, subject to mortality,

2 Cor 4.7. We have this treagure in earther vessels.

'ffull (stetless | Hollow places filled up fitly, Cant. 5. 12.

And remain by the full vessels. The word vessels is not in the Original, being in the Genevab Translation, which our Author followed, fet down in a different character from the Text. In our last, the

place is rendred fitly set, of which see in fitly set. Hessels meet for the Lords use are such as abstain from the fellowship of the wicked and purge themselves from their cor-

ruptions, 2 Tim.2.20,22.

"Meffels of mercy | Elect and chosen ones, ordained to mer-'cy, even to obtain honour and falvation in heaven, through Christ. Rom. 9.23. That he might show the riches of his glory upon the veffels of mercy. These be also called veffels of honour, vers.

As the vellels of a potter, &c. Rev. 2.27. They shall utterly be deffroyed without recovery, as earthen veffels are when broken.

Ma.30.14. Jer.19.11. Annot.

"Meffels of waath | Persons, men and women prepared to destruction. Rom. 9.22. What if God would, to shew his wrath, and to make his power known, suffir with long patience the vessels of wrath prepared to destruction? There are also called vessels made to dibonour, verf.21.

(Mestments) Garments used by Idolatrous Priests in their Idolatrous worship, 2 King. 10.22.

Meffry A place where the Priests cloaths are kept, 2 King. 10.22

Meffure | Cloaths, of Christ dipt in blood, notes his victory

over his enemies, Rev. 19.13.

Cloathed with a vesture dipt in blood. Rev. 19.13. It sheweth the exceeding great flaughter of his foes formerly: for his garments are not sprinkled with bloud, as Isa.63.2, but dipt or died of it, Isa.9.5. what could his enemies look for him now, seeing the marks of his former victories, but destruction? Or, as if he fhould come to revenge the blood of his fervants fhed by Antichrist, and should wear one of their garments full of bloud to incite him to the greater revenge. Or, it might be to fignific the event of this battel, that so much bloud should be shed, that not the common Souldiers only, whose hands are most employed in war; but the general himself, whose head useth to be more employed than his hands, shall have his garments died in bloud.

To have aname, King of Kings, &c. written upon the vesture, fignifieth, that the divine power and majefty of Chrift, shall be conspicuous unto all, insomuch that all shall openly acknowledge him,

and worship him.

Hath on his vesture a name written, Rev. 19. 16. That all men may fee it, and fear him. Some footsteps of his power appeared before, in converting the Gentiles: but much obscured by the persecution under the Heathen Emperors, and afterwards under the Popes; but when both these are destroyed, then all men may fully differn it. Annot.

In per Most grievously to torture ones mind, as a body fet upon the Rack to be tormented, 2 Pet.2.7,8.

'2. To provoke and anger one with bad words and ill usage,

Lev. 18.18. & Plal.6.10.

(18x) To oppress, Exod. 22. 21. To persecute and destroy, Numb.25.17: To procure judgments from God, Ibid.18.

It is spoken of men vexing men, Exod. 22.21. Lev. 18.18. Num.

25.17. Ifa.7.6. 1. Himfelf, 2 Sam.12.18..

2. The Church, Act. 12.1.

3. The Spirit of God, Ifa.62.10.

Of God vexing man, Pfal.2.5. 2 Chr.15.6. Ezek.32.9.

Tier] 2 Sam. 12.18. Heb. do burt, marg. Pfal. 2.5. or trouble,

marg.

[Meration] is put for, great afflictions and judgments, Deut. 7.23. [a.2.2.6, Ezek.7.7. Deut.28.20.

Mered Judg.10.8. Hebr. crufbed, marg. Judg.16.16. Hebr.

shortned, marg. Job. 27. 2. Heb. made bitter, marg.

"Ilial A veffel marrow at the bottom, and wide above, wherein incense was offered up to God, Rev. 5.8. The matter is gold, Ibid. In respect of the form it represents the heart, which is narrow and pointed at the lower end, but wider above, to fignific, that it should be open towards God and heaven, but closed towards

In respect of the matter, it fignifieth that the heart which prai-fes God should be holy and pure, and that such hearts are honourable in the fight of God; for a veffel of gold, and a veffel of honour, are put for the same, 2 Tim.2.20,21.

It is put for the prayers of the Saints. Rev. 5.8. by a double metonymie.

1. Of the continent for the thing contained.

2. Of the fign for the thing fignified.
[Hials of the weath of God] fignifie, the Judgments of God,

Rev. 15.7. & 16.1,2,3,4.

1. Because they are the means and instruments whereby God executes his judgments upon the wicked, even as is a vellel out of the which wine is poured to be drunk.

2. Because God pours out his judgments in a certain measure, fuch as himfelf hath determined.

2. Because the judgments of God are just, free from any blor

or injuffice, as the gold whereof the Vial is made is pure and free

The vials of the wrath of God, Rev. 16.1. These Vials were for the destruction of Popish Rome, as the seals were for the overthrow of the heathen Roman Empire. There is a great agreement be-tween the trumpets, that weakened the Christian Roman Empire. and these Vials, that shall ruine the Popish Church. The evil of the fust trumper, and vial, lighteth on the earth; the second on the Sea, &c. The one sheweth that the Popish Church shall be destroyed, as sure as the Heathen Empire was: the other, that it shall be destroyed by such like judgments, as the Heathen Empire was weakened. Annot.

As Antichrift rose by seven trumpets in the eighth chapter, so he shall fall by seven vials, (the vials are of large extent, but of narrow mouths; they poure out flowly, but drench deeply, and distill effectually the wrath of God; they are vessels of full and just measure, as all these judgments are dispensed in weight and measure) they shall be poured on the whore of Babylon. Papists and we agree in this, but differ in the other, who shall be the whore. We fay the Charch of Rome, and some of them also. Destruction comes upon all those that joyn with Rome; the earth, the common people; the fea, the Roman dominion; Rivers, those that carry abroad her trumperies; the fun, the highest authority that holds on Rome. These vials import not only temporal and bodily plagues, but spiritual also. Leighs Annot.

"Intozp] is taken, I. Properly, for that victory obtained against

common enemies in war.

It is fometime expressed by the word battle, Eccl.9.11. By a Metonymie of the antecedent for the consequent, by saving, Judg. 7.2. deliverance, Ibid.1 5.18.

The efficient first cause is God, Josh. 14.12. 1 Sam. 7.11.12. &

For 1. it is obtained by prayers put up unto him, 1 King. 8. 44,45. 2 Chr.6.34,35. Exod.17.11.

2. By a holy, and ftrong confidence in his name, 1 Sam. 14. 6,10,12. compared with 13. & 17.37,45,46. 2 Chr.13.11,12. & 14.11,12. & 20.15,17,18,20. & 32.8.

3. Because a few men, without strength, often obtain the vi-Cory against multitudes, exceeding in strength and all warlike furniture, Gen. 14.14,15,16,19,20. Judg. 7.2,7. 1 Sam. 14.6,13. & 17.45,46,47,5. Pál.33.16,17. & 147.10. Prov.21.31. So that the battle is not always given to the strong, Eccl. 9.11.

4. The victory is promifed and given of God as a great benefit, Gen.22.17. Exod.23.27. Lev.26.7, 8. Deut.11.23. & 28.7.

5. Because we are commanded to ascribe it to God, Judg. 15.8. I Sam. 7.12. & 11.13. 2 Sam. 5.20. and to praise him, and give him thanks for it, Gen. 14.19, 20. Exod. 15. 1. to 21. Judg. 5.2. 2 Chr. 20.26.

6. Because they that trust to themselves are often disapointed of their hope, Exod. 15.9,10. Judg. 5. 28, 29,30. I Sam. 17. 44, 49,51. I King. 20.3,10,18. Wherefore men should not triumph before the victory, I King.20.11.

The parties that obtain this victory, are,

1. The Church against her enemies, Exod. 17.11. Numb. 31.49, 50. Josh. 10.11. Judg. 7.11.

2. The enemies against the Church, Deut. 32. 30. Josh. 7.4, 5. Judg. 3.12, 13. 1 Sam. 4.2, 10. 2 King. 23.29. 2 Chr. 35.21. Plal. 44.10,11. and that either, r. Because

people, as appeareth by the mentioned places. Or then,

people, as appearem by the mentioned places. Or then,
2. For the tryal of his people, and the purging them from
their fins, Dan.8.10. & 11.35.
3. The Church one against another, Judg.20.35. 2 Chr.13.

4. The enemies of the Church one against another, 2 King. 24.7. 1 King. 1.16,22.

24.7. 1 king.1.10,22.

II. It is taken improperly, for the victory of Chrift against the devil, the world, sin, and death, Joh. 16. 33. Rev.3.21. & 5.5. & 6. 2. according to the promise, Gen.3.15. Col.2.15. Heb.2.14. 1 Joh.3.8.

2. For the victory that the faithful obtain against the devil. world, and the flesh; against Hereticks, false Teachers, and Anrichrift, Rom.3.16. 1 Cor.15.54,55. Ifa.25.8. Hof.13.14. 1 Joh. 3. 13, 14. & 4. 4. & 5. 4, 5. Rev. 2. 7, 11, 17. & 3. 5, 21. &

Faith is our victory, 1 John 5. 4. not for the worthiness of it;

but, 1. By entring us into the Covenant of God, and espousing us to Chrift; for it makes Chrift, and all his victory ours.

2. By drawing virtue from Christ, as the branch from the TOOT.

3. By receiving as by a hand, all from God, and Chrift; especially, the promise, presence, and graces of the Spirit, which makes us invincible.

Mittozy] 2 Sam. 19.2. Heb. falvation or deliverance, marg. Prov. 21. vers. 31. or safety. Compare the margent with the

Mictozy of the beaff A prevailing over Antichrist, even by a full and absolute victory; for which cause here be reckon-ed up with the Beast, his Infage, Mark, and Number of his name. All which these Conquerors shall abhor, and have in utter execration. Rev. 15.2. And them that had gotten victory of the

\*RECITATION. NEV. 15.2. And them that had gotten victory of the Beaft, and of his Image, Mark, and Name.

Death is findlowed up in victory, 1 Cor. 15.54. The Heb. phrase

17.1), which is ordinarily rendred els vix 9, 2 Sam. 2. 26. Job 36. 7. Jer. 3. 5. Lam. 5. 20. Amos 1. 11. doth in all of them fignifie for ever, and is rendred eis & acova, Ila. 13. 20. and eis 7th G, to the end. Pfal. 13. 2. and so it's in this place. Death shall be for ever (or perfectly, or finally) devoured. Dr. Ham.

To bring forth judgment unto victory, is, To place righteoufness in the world, against all the striving and impediments cast in by Satan to the hindring thereof. Calvin unpon Matth. 12.

Minual | Meat and drink, Gen. 14.11.

It is put for all necessaries for the life. Synecdoche. Psal. 132. at is put for an necessaries for the life. Synecocene. Plal. 132-15. Joffs. 1.11. & 9.11. Mat. 14.15. Luk. 9.12. Mittual [6] Jer. 44.17. Heb. bread, marg. Miew To spie, Josh. 2.1. To search and consider, Josh. 7.2.

Neh.2.13. Ezr. 8.15.

Might of Stings. 2. 7. Heb. in fight, or over against, marg. Mightant Warchful. Which both Bishops must be, I Tim. 3. 2. and all other Christians, I Pet. 5.8.

"Mittel That which is of no worth or price, being contrary to

precious: as vile Sacrifice.

\*Precious: as vie Sacrince.

\*2. Bafe, rotten, corruptible, being fet against glorious, Phil.

\*3. 21. Our vite bodies [ball be like his glorious body, &c.

\*3. It fignifieth any nigagrdly person; became all such be

\*vile, sprung from the dunghill, and grubbling the dung, Isa.

32. 5. 12. Multiple vickedness, Judg. 19. 24. Hateful, 1 Sam. 3. 13. Humble, 2 Sam. 6.22. Despised, contemptible, Job 18. 3. Loathsome, by reason of sin, Job 40. 4. Wicked, Psal. 15. 4. Ha. 32.5,6. Rom.1.26. Poor, Jam.2.2.

Mile] So vile atbing, Judg. 19.24. Heb. the matter of this folly,

marg. 1 Sam. 3. 13. or accurled, marg.

Vile person, Isa. 32.5. The word is in Scripture commonly used for a fool, as Deut. 32.6. where wife and it are opposed, or (like a withered flower, or leaf, or branch, or plant) of no reckoning or effeem, chap. 28. 1, 4. & 64. 6. See chap. 14. 19. & 27. 11. and both foolife and wicked ones are perfons of no worth, Prov. 10. 20. But in this place being opposed to a word that hath a notion of liberality in it, it feems rather to import tenacity and niggardlines; and our ancienter Versions, therefore render it, one of them, a

and our ancienter Versions, therefore render it, one of them, a niggard; another, a spoils niggard. Annot.

Titlety] Disgracefully, dishonourably, I Sam.1.21.

Vienes; or vite luxuriousness, riotive. The word Zullutb here used is derived from Zolet that is, a riotiv, slutton, or luxurious person, Deut.21.20. Prov.23.21. and consequently, one vile, contemptable, and nought worth, opposed unto the precious, Jer. 15.19. And here vileness or riotive may either be meant of the vice it self or of vicious destries, opposed on Gods precious Word vice it felf, or of vicious doctrine, opposed to Gods precious Word before spoken of, vers. 16. or a vile and riotous person may be so

I. Because of the juft judgment of God for the fins of his | called for more vehemency sake, as pride for the prond man, Pial. 36.12. Aynsp.

Vilest men. Pfal.12.8. Heb. [7]711, vilitatis, the abstract for

the concrete, as often. Annot "Mileff thing eralted Vice and wickedness is by wicked men extolled to the clouds, Pfal. 12.9. When the vileft thing is exalted. Somerefer this to the person, and make this sense that when evil and lewd men are lifted up to authority, then do the ungodly fwarm like Bees, and walk fecurely: which is true, but feemeth not fit to this place.

Millage? For one or more houses built together in the Country, Gen. 25.16. Lev. 25.21. 1 Sam. 6.18.

2. For a place not frequented, Pfal. 10. 8. For a City, Judg.

Oillages Numb. 21.25. Heb. daughters, marg.
Chillages At the Cyprus Tree, so it may be translated, Cant. 7. verf. 11. Let us remain in the Villages. See Field, and · Lodge.

"Aillanp | Sinful words, either filthy, foolish, or blasphemous, Ma.22.6. or Abominable actions, Jer.29.23.

"Tine A Tree or Plant, bearing Grapes, whereof Wine is made.

11. He soll bind his Assessment to the Vines and Pasture. Gen. 49.
11. He soll bind his Assessment to the Vine.
12. Christ who is like a Vine, resembling it in property, gi-

ving life of grace to all his members, as a Vine gives juyce and life to all his branches. John 15. 1. I am the true Vine. A Meraphor.

'4. Particular men and women, which bring forth fruit (as grapes) according as the persons are good or bad. Deut. 32.33. Their vine excells the vine of Sodom, &c.

'5. The visible Church. Pfal. 80.9. Thou hast brought a vineout,

8cc. Ver. 14. Visit this vine. Isa. 5. 1, 2, 3.
'In the description of the Jewish Church, by the similitude of a vine, all things belonging to the defence and prosperity of a Church (by the like a Vine) are elegantly set down, and in natural order.

'1. There is choice of ground, or place, [Canaan.]

'2. Gods protection for a fence or wall.

2. Casting out Canaanites, and Idols, with Idolatry, to anfwer the cafting out of ftones.

4. Holy laws and discipline, like to choise branches, or selected vines.

'5. The City of Jerusalem, wherein (as in a Tower) Priests, Prophets, and Judges watched to preserve from hurt.
'6. Their Doctrines and Exhortation (as a Wine-press) to

bring out all kinds of duties as sweet juvce.

'7. And pleafant fruit, like grapes.
'All this the Lord to have done to this people, appears by Holiti. Pfal. 80.9,10,11. Ifal. 1.2. and that without fuch an exam-

'ple, Pfal. 157.10. Deut. 8.5.
'Aline' The Church spreading her self, and fruitful as a Vine: also needing the presence and care of a Husbandman, to prune and drefs it, Cant. 7.12. Let us fee if the Vine flourish. The Tews that for hardness of heart are like a Garden of Nuts; yet when their conversion shall be wrought, will be as Vines and Pomegranates, bring forth fweet and wholesome fruits to the refreshing of God and man. Cotton.

The people called of God, and planted in the Garden of his Church, which when they flourish in a good profession, do after bring forth the fruits of good works to the glory of Christ. Aynsw. on Cant. 6.11. As Vines and Vineyards are apt to grow wild and ruinous, unless continually dreffed, and carefully kept; so is the Church apt to be infected and overgrown with all hurtful errors and corruptions, unless Christ watch over her, and send such watchmen and labourers, as will overfee and attend her. Annot. on Cant.6.11.

The Vine-tree is for wood less regarded for building, than any tree of the Forest; so that none will make so much as a pin thereof for hanging any veffel thereon, but rather cast it into the fire and confume it, Ezek. 15.1,2, &c. What substantial thing is there in our nature for which we should be depended upon? Behold we are vanity and lighter than vanity it felf. The Vines and their fruit come to nothing, unless under propped and lift from the earth. Such are the flowers of our favory words, and the Grapes of our nourifhing works, unless they be suffained with the spiritual props of Grace. Take away the under-props of Preaching, Sacraments, Administring, Prayer, Alms, Fasting, &c. and all our flowers fall; our fruits rot. Clapbam on Cant

"Mine in Baal hamon A Vine planted in a fruitful foyl, or in a place to plenteous for Vines, as it bringeth forth a multi-tude of Vines, Cant. 8. 11. Solomon had a Vine in Baal-hamon. 'Its' in our Translation Vineyard. See Baal-bamon.

"Mines

See Eng.di. "Empty vine The wicked Ifraelites, who refting from affli-· Clions, gathered itrength to bring forth new wickedness, in stead of being better by their corrections: even as Vines after grapes be gathered, being empty, renew their firength to bring forth more grapes next year. Hos. 10. vers. 1. If rael is an empty

\*\*Chine-flourishing] The fruits of the graces of God in the Church, and the fign of the approaching of the marriage day, Cant. 7.12. Let us fee if the Vine flourish.

\*\*Chine-Deffer\*\*] He that labours in the vineyard, Luk. 13.7.

The that Courtes are the control of the labour of th

They had Overleers, I Chr. 27. 27. were of the lowest of the people, 2 King. 25.12. Jer. 52.16. In the Captivity of Babylon they were left behind, They howland weep for icarcity of Wine, Joel

Improperly, For the Gentiles converted to Christ, Ifa. 61.

vert. 5.
2. For the Ministers of the Gospel, Luk. 13.7.
(Glinegar) A sharp, sowre, tart liquor, made of Wine. Mat. 27.48. And presently when one of them running had filled a Sponge with vinegar.

'2. Any bitterness or grievous affiiction of body or soul. Psal. 69. 21. In my thirst they gave me vinegar to drink. Spoken of

'iuch as vexed the affiicted. . Vineg 17 ] A sharp drink made of Wine, Beer, or any other strong drink; they used to dip their morsels in it, Ruth 2. 14. yet it was unlawful for the Nazarites to drink of it, Numb. 6. vers. 3.

The properties of it is,

1. That it is fowre and fharp. 2. It is troublesome to the teeth, and dulls them, Prov.

3. It diso'ves Nitre, and therefore compared to a Song putteth

away fadness, Prov. 25.20.

\*Mines (of the vinevaros) of the earth] The whole number of the Reprobate, whether Heathen, Jews, Turks, or heaps of Hypocrites and wicked within the Church; or Idolaters and Hereticks, which renounce the Church and name of Christ. though not in profession, yet in truth. Rev. 14-19. And cut down (gatheria) the vines (of the vineyard) of the earth. Some judge this prophesie not to be of the last judgment when all the wicked shall be cast into the large Wine-press of the pit of hell, to be tormented (as clusters of grapes cut off, are cast into a Fat or Pres, where they be pressed but to have been suffilled in the year of our Lord, 1539. here in England, when Monasteries, Abbies, Fryeries, Nunneries, and other houses, (then fallly cal-'led religious) were pulled down, their lands and revenues converted to other most honest and publick uses, by the advice and fervice of the Lord Cromwell, who (as a fharp fickle) ferved the providence of God, not to lop and prune, but to cut down the · Vines, even the shining fat glory of the Pontifical Church, which had taken deep root, and spread it self far and near in this rich and fruitful siland. Such a cropping of the Vines happened in Germany, much about the same time. Let the learned judge which fense best agreeth.

Minestree ] is the baseft fort of wood, good for nothing, (if

unfruitful) but to be burnt, Ezek. 15.2,3.

It is put for the fruit thereof, Numb. 6.4.

Minestree Numb. 6. 4. Hebr. vine of the vine, marg. Of Vines, some were Choyce, Isa. 5. 2. Flourishing, Cant. 7. 12. Fruitful, Pial. 128. 3. Goodly, Ezek. 17. 8. Noble, 2. 21. Spreading, Ezek. 17. 6. Others, Empty, Hof. 10-1. Undreffed, Lev. 25-5, 11. Waste and dried, Joel 1. 7, 22. Wilde,

2 Ring 4.39.

"The visible Church in earth, like a Vineyard in many respects; as for spreading, fruitfulness, manner of hufbandry, exposition to danger, &c. Isa.5.12. Psal.80.15. Behold and visit this Vine.

'2, Also the Common-wealth, Isa.3.14.

Vineyard is put for the fruit thereof, Cant. 1. 6. 1 Sam. 8.

2. For the riches we posses, Isa. 2.14.

3. For the people of the Jews, Jer. 2.21. & 12.10. Matth.

"Tinepard The true Church of Christ committed to faithfull Minifers, as to the keepers of it, Cant. 8. 11. He gave the Vineyard arts before. An intelligitual, myltical Vineyard, planted by Gods right hand, grounded in faith, footed in Charity, watered by the Word of the Preachers, digged and manured by the discipline of Magistrates, the Wine whereof hath the savour

and tafte of a good conscience within, the colour and cure of an holy convertation without, and the wine-press by which it run-neth abroad, is the tongue of open and thankful confession to the praise of God. Dr. Kings Sermon, pag. 3. See Keep, and Keeper.

To plant a Clinepard ] To exercise hulbandry, sowing of Wheat, diefling Vines, or doing what elfe is to be done in the

fields, for nourilling a family, Gen. 9. 30. ...
The people or Church of the Jens brought back to their own Country, and there planted, which God shall keep by his protection, as a wall, and water it by his Word, as by dew, making it bring forth good works, for their excellency like to red wine, which is the best and most generous wine, such as abounded in that Region. Isa. 27. 2, 3. A vinevard of red Wine.

'In these five things chiefly the Church is likened to a Vine-

'1. Because the Church is planted, and grows not of it self, as neither doth a Vine, 1 Cor. 3.6,7.

'2. The Church being very weak, is yet very fruitful, by the power of God, like the Vine, Ezek. 15. 3. Judg. 9.13. 2 Cor-

' 3. Men are called into the Church, (as into a Vineyard) at diverstimes, Mat. 20.

4. The Church is troubled with enemies, as Vineyards with Foxes and wild beafts, Pfal. 80. & 74.

'Lastly, a Vine remaineth a Vine, though it have superfluous branches; fo doth the Church.

"Mintage] The time of gathering, or the act of gathering

2. Many overcome in battle or fight. Judg. 8. 2. Are not the gleanings of the Epbramites better than the vintage of the Abie-

Iliol | A mufical instrument, Ifa. 5. 12. Amos 6. 5. used with the Harp, Tabret, and Pipe, ibid. It was to flir up mirth, Ifa. 14. 11. after victories, 2 Chron. 20. 28. in feafts, Amos 6. 5. in praifing of God, I Sam. 10.5. 2 Sam. 6.5. I King. 10. 12. and by Idolaters in their idolatrous worship, Amos 5.

Miolate To pollute, Act. 21.28. Profane, Neh. 13.18. To transgress, Ezek.22.26.

Gliolence | Force, Lev.6.2.

2. For great fins of all forts, Gen. 6.1 1. Particularly, for injury and oppression, Pfal. 11.5. & 55.9. & 72.14. & 73.6. Prov.4. 17. For the fury of an enemy, Jer. 6.7. & 20. 8. For the punishment of oppressors, Prov. 13.2.

It is put for goods gotten by violence, Amos 2. 10. Natural ftrength, Heb. 11. 34.

Miolence Jer. 22.17. or incurfion, marg.

Do violence to no man, Luke 3. vers. 14. or put no man in fear,

The Kingdom of beaven suffereth violence, Mat. 11.12. or his gotten by force, marg. This is a strange phrase, if it should be exacted by our manner of expressing; but for the manner of the speech it is to be referred to this Tradition of the Elders: Two men had an inheritance divided between them by equal portions; and it's said of one of them, that he carryed away his own part, and his fellows too; therefore they called him Ben-Hamtsen, or the Son of violence, until the day of his death, &c. By the Kingdom of heaven is plainly meant the Inheritance of the Saints, and the reans whereby to purchase it. The Gospel of the Kingdom, as it is therefore so called, Mat. 9. 34. Compared with Luk. 16. 16. This Inheritance was bequeathed to, and equally divided betwixt the Tew and the Gentile in a Christian way of Gavelkin. It was first offered to the Tem, to take his half, but (which the Jew refusing to do) the Apostles cast off the dust of their shoos, and turned to the Gentiles; and so the Gentiles like a good Benhamtlen, or Son of violence, took his own share and the Jews too. Mr. Gregorie's Notes and Observations, p. 27, 28. See Dr. Ham.

"Miolent | Such as be made to believe by the forcible working of the Spirit, caufing them zealously to continue in the faith, Mat. 11.12. Luk. 16.16.

Violent ] One injurious unto others, from such the Lord delivers his servants, 2 Sam. 22.49. and preserves them, Psal. 18.49. vers his fervants, 2 sain 22.49. and preferves it in, 1 and 10.49. & 140.2,5. The godly pray against them, b.1 2. They finall be punished by God, Job 27.13. Flal.11.5. They ought not to be envyed, nor their ways followed, Prov.3.31. They are deceiful, and draw others into wickedness, Prov. 16.29.

Miolent man | Pfal. 18.48. Heb. man of violence, marg. Pfal. 86.14. Heb. terrible, marg.

The violent take it by force, Matth. 11. vers. 12. These words are restrictive and promissive. The violent, and only they, take it by force, as a Castle is taken by a storm. Leigh's An-

Only they who with ardent affections, overcoming all that stands in their way, press into it, do, and shall attain possession thereof: The violent, or they that thruft on men, marg. as in forming a Town, one thrufts another to get before him into it; so the people were so encouraged by John's preaching to come to Christ, that every one was ambitious to come first. Annot.

 $\mathbf{v}$ 

Bud come notes a thing being taken by one that hath no legal acknowledged right in it. The Gospel being first by appointment preacht to the Jews, the chief Cities thereof, Chorazin. Bethlaida, and Capernaum; nay, Jerufalem it felt were not so careful to look after it, especially the principal pursons among them, Dottors, and High-Priess, &c. but continued to contradict and oppose it, and then the multitude and meaner fort of the Jews, the people, which (fay the Doctors) know not the Law, and are accursed; and those that dwelt in Idumea, Tyre and Sidon (See chap. 12.15. compare with Mark 3. 8.) and of Galilee, so despifed by the Pharifees, that they faid proverbially, No good comes out from thence (and befides them the Publicans and Sinners) they carry all away, and proportionably are called here Biasai, violent persons; and the Gospel, which primarily, and (as it was by them conceived) legally belonged not to them (and therefore it's one of the Pharifees arguments against Christs being the Meffias, Have any of the Rulers or Pharifees believed on him? but thise people, &c. And another, that he eat with Publicans and Sinners) is now wholly enclosed and engrossed by them. Dr. Hamm. An-

Thiolently] By force, Gen. 21.25, Lev. 6.4. Job 20.19. Lam. 2.6. Headlong, Mat. 8.32. Mar. 5.13. Luk. 8.33. "Tiper] A poylonful creature to called, which is brought forth very violently with the death of the Dam, by gnawing out her bowels.

6 2. Cruel, unnatural, and ungrateful men, which wrong their Parents, Teachers, and Benefactors, &c. Mat. 3.7. O generation

Viper A kind of Serpent very venomous, Act 28.3.4. It kil-

leth with the tongue, Job 20.16.

It is put for that which is dangerous and deadly, Ifa. 30.6. & 59.

5. For wicked men, Mat. 3.7. & 12.34. & 23.33.

Viper It conceiveth at the mouth, and the Ancients are all of opinion, that in the act of copulation the female biteth off the males head, which the young ones revenge at their birth, by breaking in funder the belly of their Dam. But later Writers affirm, that they conceive without the death of any of them, and that the female bringeth forth above twenty at one time. Mans fasting spirtle is death unto them; so is Garleek, unless they eat Rue. Nor can it abide the Yew-tree, or Mustardfeed. They love no other creatures but their own kind. It's faid that they have no ears, and that their passage for egestion exceedeth not the eye of a Needle. They are infatiable of Wine. which when they have drunk, they may be eafily taken without harm. Being angry, they thrust forth their venome more fully, and thereby it worketh more deadly. Their biting is deadly, yet could the Lord preferve Paul therefrom, Act 28, 3. They only amongft Serpents build in the earth, others do in hollow rocks or trees. The Scythians dip their Arrow heads with the venome hereof, mixed with mans blood, that they whom they wound, may dye. It's more to be feared, though it do but hifs, than the Lyon, though it roar. When it coupleth with the Lamprey, it layeth afide its poylon, which afterward it gathereth up again. It's faid to delight in Ballam, which yet is a remedy against poyson. (Hereticks and false Teachers abuse the Scriptures, but are foiled thereby.)

Though the Viper be so poysonous, yet it is used by Physicians

as the choicest Antidote against poylon.

Mirgin One that keepeth her felf chaste in a fingle life. antiquity one that acceptance are charten a image inc.

of Cor.7-37. And bath so decreed in his beart that he will keep his

Virgin. The High-Priest must marry a Virgin only, Lev.21.14.

One not defiled with either corporal or spiritual adultery, Rev.

'14-3,4.
'The reason why the High-Priest might marry none but a 'Virgin, was to fignife thereby, that the Church is to be prefented to Chrift, as a Virgin without (pot, 2 Cor. 11. 2.

'2. One who keeps himself to Chrift, by pure belief, and uncornupt doctrine; either person or particular Church. 2 Cor. 11.

2. To present you as a pure Virgin to Christ. Thus every godly perfon is a Virgin.

'3. Sometime some one notable and singular woman unknown to a man, namely, Mary the Mother of Christ, promised in Paracdife, prophefied of by Ilatab, chap. 7.14. See Mat. 1.22. & Luk. 1.30. & 40. And fometime a young Woman touched by a Man, and yet reputed still a Virgin, and so by her self avouched impu-

dently, Prov.30.19.

Virgin is put, 4. For a Widow who is a young woman, Joel

When young men are joyned with it, it fignifieth the inhabi-

tants of a place, I(a.23.4. Zech.9-17-5. It fignifieth the professors of the Gospel in general, Matthe

6. The whole City or Nation, 2 King 19.21. Ifa.37.22. Jer. 14.17. Amos 5.2. especially such as flourish in wealth and honour, and that have not been subdued nor brought under by other peo-

ple, 16.23.12. & 47.1. Jer. 46.11.
7. The elect, who (Rev. 14.14.) are faid to follow the Lamb wherefoever he goeth, whereas the reft of world follow the Beaft. They follow the Lamb in two respects.

1. Of information, they know his voice, and will not follow a

franger, Joh. 10.4,5.

2. In respect of conforming themselves to his Will; if he forbid, they forbear; if he threaten, they tremble; if he go to the Mountain to teach, they go to hear him; if to the prison, or banishment, or to Mount Calvary to suffer, they go with him; they follow him in his Cross here, and shall follow him in glorv hereafter.

Their duty is, 1. To praise God, Pfal. 148.12,13,14. especialy for his fingular bleffings bestowed upon his people, Pial.61.25. Zech.o. 17.

2. To care for things of the Lord, that they may be hoboth in body and spirit, 2 Cor. 7.34. and to be pure, 2 Cor.

3. To refift the temptations of wicked men, 2 Sam. 13.11.12,

13. Gen.39.7,8,9.

"Airginity ] Maydenhead; whereof certain tokens were to be produced unto the Elders in the case of Slanders, Deut.

And bewail my virginity Judg. 11.37. Whereby I shall be de-

prived of posterity. Annot. "Glings" Such as are purged from corruptions of the world,
but chiefly from Idolatry, which is spiritual whoredom. Rev. 14.

4. For they be virgins.

Pure worshippers of God, and not having committed Idolatry, or declined to crooked paths, to be corrupted in mind by Antichrift or his instruments, but have stuck unto Christ in the fimplicity of the Gospel of truth, in the general Apostasie. In this case the Church is a chast Virgin to Christ, 2 Cor. 11.2. and the whole company of the faithful are called Virgins, Pial.45.14. Bernard.

Free from all spot of Idolatry. For the reason of analogy doth altogether require, that these be called Virgins in the same sense, wherein the rest, the Kings and people, are said to play the harlots with Babylon, Mede.

The Fesuites restrain this to bodily chastity, and to such as lead their fingle life, (what a shame is it to hear the children of Sodom speak of the praise of chastity?) but by Virgins, the unmarried

only are not here to be understood. Comper-

"dirgins Therefore do the Virgins love thee, Cant. 1.3. These are the fellow-friends of the Spouse, Psal. 45. 15. by which are meant all such as are chosen and called of God, and faithful, (whether whole Churches, as 2 Cor. 11.2. or particular persons) who with chast and pure minds serve the Lord only, and worship him in spirit and truth, and stand with Christ on the Mount Sion, having his Fathers name written in their forcheads, Rev. 14.1,4.

Particular Churches which should be as Virgins, chast and meek, and pure both in heart and conversation, 2 Cor. 11.2. and who are called and chosen of God to be so, and who are washed and cleanfed by the blood of Christ from every spot and impurity. Annot.

The Virgins in this fong are such as Christ hath not yet espoufed unto himfelf, nor spoken for in way of marriage; such as car-

nal Jews, or the Gentiles. Cotton.

As a fober Virgin abstained from all such things that might be offensive to her Beloved, so is it our duty (neither if we be of Chrift, can we be herein careless) to eschew all such misdemeanors as might bring a grievance to the Spirit of Jesus. cla-

Faithful fouls which within the Church are by Baptism regencrated, 1 Pet.2.2. or fuch as by repentance as by a certain fecond Baptism are cleansed and walked from their old fins. There's alfo in this name of Virgins infinuated, the incorruptions and purity of holy fouls, which are not addicted to other loves, but love Christ only as their Spouse, with pure mind and devotion. Or, because of the savour of thy good oyntments, even they who by reason of their tender age, are more lascivious and wanton, and more addicted to the world and the vanities thereof, and not expert in spiritual things, are drawn to love thee. Titleman.

These words make nothing for the Virginity of the body, opposite to marriage, but are to be understood of spiritual shamefacedness and chaftity, which are contrary unto all impure at-fections and actions of the flesh, or old man. Beze.

Hhhh

The worldlings whom the Scripture calleth adulterers and adultereffes, Jam-4-4. because they do by giving their heart to the world, even to unclean lufts of the flesh, commit spiritual whoredom against God, are drowned and overwhelmed in the stink of filthy uncleanness, and cannot smell the sweet oyntments of Christ, and therefore they do not, nor cannot love him.

Mr. Brightman understandeth hereby such as stood firm for David amidst all his troubles.

Mirgins without number | Cant. 6.8. Damsels or Maids waiting upon a Queen, or Concubine to a King, as in Pfal. 45.15. Eft.2.0. without number, or innumerable, as some, as the phrase is used. Job 21.22. or as others, of no number; that is, inconsiderable, and not be effeemed. Annot.

Nullius numeri, of no reckoning. Cotton. Which may very well be, if compared to the Dove, the true Church, who is but one, yet a choice one, the only one of her Mother, as it is in the following verse.

Mifage] The Countenance.

It is spoken of Christ in his sufferings, Ma. 52.14.

2. Of the Church in her fuffering, Lam. 4.8.

3. Of Nebuchadnezzar in his anger, Dan. 3. 9. See Counte-

Mifible | fignifieth all the vifible creatures, Col. 1.16.

For flating the controversie concerning the visibility or invisibility of the Church, confider these following distinctions.

A thing is visible either with the eyes of the mind, or of the

Visible with the eyes of the mind, is either confusedly visible, (as we doubt not but there are elect veliels of mercy in the world, though we know not certainly in particular who they are) or diffinetly, as we not only know that there is a God, but we know diftinctly who this true God is.

Visible by the eyes of the body, is either immediately, and of it felf visible; as colour, figure, and light, though in a diverse refpect : Or than by accident; thus we see a man, for we see him not as he is a man, though none in his right wits will deny he fees a man: This comes to pass when we see with the eyes of the body such marks of things, as from thence the mind conceives another thing: Or when the marks of fuch things which the mind only conceives, incurrinto the fenses, then are we said to see that outwardly which the mind only takes up of it felf; and because the lineaments of a mans body, agree to no other creature, and these lineaments are discerned by the eye, Man also is said to be feen with the eyes of the body; but because these marks are of two forts, for they are either fuch as cannot be separate from the thing whereof they are marks, or fuch as can be separate, either feldom, or for the most part. Hence this visibility begets not always a like certain knowledg; for if the marks be such as cannot be separate from the thing we see, then the knowledg is most certain; if they may only be feldom separated, then the knowledg is less certain, but if they may be separate for the most part, the knowledg is very uncertain.

These things being thus premised,

First it is not to be denyed, but the Church is visible by the eyes of the mind; and if at any time it be not all visible, (as in Elias' time) it comes to pass from the weakness of faith, yet Elias doubted not but God had his Church in heaven; therefore it is to be granted, yea affirmed, that the Universal Church, both that which is in heaven, and that which is in earth, is visible by the eyes of the mind; but what is this way visible, is not incontinently diffindly io; as for example, we know that in every Na-tion there be men of a meek and quiet spirit, as in France and Germany, yet it may fall out, that we know not diffinelly and in par-ticular, what men in these Countreys are so, this way. It is not to be denyed, but many members of the Church are diffinctly visible to the eye of the mind; as those unto whom God gives testimony in Scripture, Abraham, Job, David, and others: Therefore the Church this way in the whole will be confusedly vifible; and in respect of certain members, distinctly visible, but with the eyes of the mind, not of the body; therefore we are faid to believe the Catholick Church, but not to fee it; for the Catholick Church is the Communion of Saints, which cannot be discerned with bodily eyes: This communion is in two things, either with the bead, I Joh. I. (if we say we have fellowship with bim, to wit, with Christ, and the Father through him, and so with the boly Ghoft; for the Apostle Paul makes mention also of that communion) or among our felves, (as it is in the fame chap.) that is, communion which being invisible to the eyes of the body, is vet visible to the eyes of the mind; for neither length of time, nor distance of place, can interrupt this communion.

As to that visibility which ariseth from the marks that incurr Into the fenfes, the case is otherwise; for it is to be granted that the Church is visible; yet not simply, but only in some respect, in fome manner, at sometime, and to some persons only; therefore it is e to be denyed.

1. But the Church in some respect is visible, with the eyes of the body; as if we understand that part which is militant in earth, and to understand it to be visible not in the whole, but in that particular Churches, or particular members of the particular Churches.

2. It is also in some manner visible with the eyes of the body (by the eyes of the body, is to be understood, every sense whereby the marks of the Church may be perceived) but it is to be denyed that any part of the Church is visible of it self, only it is so by accident, because those things that incurr into the senses, are not of that nature, as to be necessarily of the effence of the Church, or necessarily to flow from the effence of it.

Again, it is to be denyed that the Church can be distinctly seen with the eyes of the body, but to be granted that it may be feen confusedly; i. e. those things are outwardly discerned, whereby we may gather that God hath a Church in this or that place; but those things are not seen, whereby we may gather this or that man to be a true member of the Church; the reason is, because all the outward marks of the Church, are common to the godly and

Moreover it is to be denyed that it can be distinctly and certainly known, which is the true Church, and the true members thereof; but yet it is to be granted that it may be distinctly and probably known; this knowledg commonly is called the judgment of charity; for when marks are obvious to the eye, whereby we may probably gather that this or that man belongeth to the Church, that such and such are the true (or faithful) Pastors of the Church; here is distinct knowledg; for so we not only know that there are true members, and true Pastors, but also we know this or that man for fuch; but this is opinion rather than certain knowledg. Hence the more illustrious, or obscure the notes of a true Pastor, or member of a true Church be, the more certain or uncertain, is the judgment of charity.

Hitherto is to be referred that distinction of the Church, in vifible and invifible, which tendeth not to this (as Bellarmine calumniates, lib. 3. cap. 2. of The Militant Church) to make two Churches. the one visible, the other invisible, (which were very absurd, seeing the parts of the Division are oftentimes coincident; for the fame Church, which in some respect is visible, in another respect is invilible) but this distinction is only of the name, not of the thing; i. e. fometimes the Church takes the denomination from those things which are invisible, and which constitute the effence thereof, and so it is called invisible; sometimes it takes the denomination from external things, which are obvious to the fenses, and then it is called visible: And because these external thinks are common to hypocrites, hence it is that the name of the Church is ascribed unto procrites, to wit, in so far only as the Church hath her denomination from external things.

3. It is not to be denyed but sometimes the Church is visible with the eyes of the body, yea and that almost all mays, to wit, confusedly, not distinctly, or distinctly in certain members; but ver that visibility begets not an infallible and certain knowledg; vea, it is not to be denyed but that she is almost always visible this way; the reason is, because God ever hath a Church upon earth, for Christ cannot be a head, if he have not a body, yea and a part of this body upon earth, which continueth only that the Church may continue; and seeing the Church is both begotten and nourished by the word, it is necessary that the word be in the Church, which cannot be, except it be preached; and that cannot be, but that there must also be something incurring in the senses, therefore almost ever the Church is visible; we add almost, because God can by the in-stinct of his Spirit, without the Word, teach his people; but this is extraordinary; and men may also at home privately read the Scripture, in time of great perfecution, but this also is extraordinary and rare. Yet it is to be observed that this visibility is not always alike clear, but even as the word is more or less clearly and purely preached; fo is the visibility of the Church more or less

Laftly, the church is vifible unto some persons, yet it is not neceffary that it be vifible to all and every one; fo Elias thought himfelf only left, yet it may be that the rest of the fathful who bowed not to Baal, held communion among themselves, and were known to one another. This (to speak so) invisibility of the Church, in regard whereof the members are not known to some, arifeth from persecution, a general depravation of the truth, and idolatry; whereby it cometh to pass that the true worship of God is not retained. fo much as in outward profession.

This then is the state of the Ouestion:

Whether or no the Church Militant upon earth, if not in the whole, yet in its parts, be visible of it self, and primarily, distinctly, and al-ways, and certainly, and to some. The Papists affirm it. We deny it. Cameron of the Visibility of the Church.

"Miffion] An extraordinary action of God, manifesting himfelf and his Will to his Prophets to be feen and throughly known of them. Numb.12.6. If there be a Prophet of the Lord among you, I will be known to him in vision, &c. Visions and Dreams fignifies all kind of Prophefie, Dan. chap. 1. verf. 17.

2. An ordinary action of the Prophets and Ministers, declaring the mind of God to the people, that they may fee and know it. Prov. 29. 18. When vision faileth, the people perils.

A Doctrine revealed from God immediately, sometime by figns and fights, as to Daniel and Exekiel; and formetime by word, without visible representations, as to Abraham, Gen. 15.1. To · Isaiah, ch. 2.1. It is therefore called vision, because God ree vealed things to his Prophets so evidently, and delivered them with such certainty, as though they had presently seen before their eyes the things which they foretold. Hence Prophets which had fuch vifions as clear revelations be called Seers, as . I Sam. 9.9. For the meaning of this word Vision, see further in Numb.24.24.

Vision \ The visions whereby God of old appeared to men, in respect of the end thereof, are twofold.

1. Whereby God appeared unto men in their fleep, that he might inform them of his Will, or of things fecret, or to come,

Tob 7.14. 2. Whereby he appeared unto men awake; and fo it is one of the ways whereby God was wont to manifest himself unto men, affecting their mind with certain external objects, and sensible shapes and apparitions; in this respect God manifested himself to his Prophets both in the Old Testament and in

1. In the Old Testament to his Prophets, Gen. 15.1. & 46.2. Exod.3.2,3. Act.7.30,31. 1 Sam.3.15. Pfal.89.20. 2 Sam.7.7. Iía.6.1. Jer.24.1,2,3. Ezek.1.1,4. Dan.2.19. Amos 7.1,4,7. Zech.

3.1. Hence they were called Seers.

Note, that this Prophetical Vision did not always arise from an external cause, and therefore the servants of the Lord see in the night as well as in the day, so that they only see the thing that is feen. Act. 23.11. The Lord (tood by Paul, encouraging him; the Vision was not from an external shape, and therefore Luke notes it expresly, that it fell out in the night; not that God left heaven to manifest himself to Paul upon earth; but to signifie, that Paul in the night was so affected, as if he did see God present before him.

So Act. 7. Stephen saw the glory of God, and Christ standing at his right hand, vers. 55, 56. doubtless Stephen in the mean time was in the Synedrie when he beheld this spectacle, and therefore he could not see the heaven opened, (for he saw not the heaven) nor did Christ appear to the eyes of his body.

So Eliba (2 Ring.6.17.) faw companies of horses and chariots of fire, which his servant did not see (but upon the prayer of Eli-(ba:) which could not be, if that vision had been from an external

flape. Cameron upon Rev. 18.4. The falle Prophets also did boast of these Visions, so that vifion by way of concession is attributed unto them, Zech. 13.4. which notwithstanding are called but visions of falsebood, Jer. 14. 14. of vanity, Ezek.12.24. & 13.67, the vision of harrown bearts, deviced by their own brains, Jer.23.16. therefore they are faid to follow their own spirits, when they have seen nothing, Ezek.

These Visions were also afforded to other persons than Prophets; as to Hagar, Gen. 16.13. Eliphan, Job 4.13. Nebuchadnezzar, Dan. 2.28. & 4.5.

2. In the New Testament, in the beginning of the Gospel, such Vitions were frequent, Act. 9.3. & 22.6. & 10.3,11,12,19. & 11. 5.6. 2 Cor. 12.1. Rev. 1.12. & 4.2. & 5.1.

These Visions have their denomination sometimes from God, the author of them, 2 Sam. 7.17. 1 Chr. 17.15. Lam. 2.9. and are called, the vision of God, 2 Chr. 26.5. Ezek. 1.1. & 8.3. of the Almighty, Numb.24.4,16. of the Lord, 2 Cor.12.1.

Sometimes in respect of the subject, they take their denomina-

tion from him by whom they are seen, Dan.7.2.

It is sometime put for a clear revelation of the Gospel, Joel 2. 28. Sometimes for a spectre or deceitful apparition, Job 20. 8. whereunto vain hope is compared, Isa.29.7. Sometime for a spe-The thing feen, Heb. 12.21. Mat. 17-3.

I fam in the vision, Rev. 9.17. Before, he was faid to be

in the Spirit, Chap. 1.10. & 4.2. now, he feetb thefe in a vifion. The former fetteth forth his preparation; the latter, the manner of the revelation. His eyes were first taken off from gazing on worldly things, and then fastened on these heavenly apparitions. Annot.

Glifion ] In the visions of God, 2 Chr. 26.5. Heb. in the seeing of God, marg. There were four feveral ways of Revelations among the Tews.

ו. שוז הוח הוא the boly Spirit.

2. 510 [7], the daughter of voice, or a voice from heaven, brought by an Angel, by which any thing was made known to

3. אורים ותמים, Wrim and Thummim, under the first Temple, the twelve flones in the Pectoral of the High-prieft (which

was called Hoschen judicii) the irradiation of which foretold many things to the Jews. This is by Josephus called Nonce, the oracle, which (faith he) ceased to shine 200, years before he

4. המשום, prophecie, which under the fecond Temple, after the death of Haggai, Zachary, and Malachi, was taken away. This was of two forts, either in time of fleep, by way of dream; or when they were making, by casting them into a trance or extalie, where by way of vision, they saw some body saying this or that unto them; or elfe feeing no shape, only heard a voice, Both which forts of Prophecy we have mentioned together, Joel 2.28. Dreaming of dreams, and Seeing of visions. Many examples of the vision or trance we have here in this Book, Act. 9.10,12. &c 10.3,10. & 16.9. & 27.23. See chap. 23.11. Dr. Hamm. on Act. 23-9. Annot. a.

He bifit To perform some promised good thing. Gen. 21. 1. God visited Sarah. Luk. 1. 58. Hath visited his people, To that is, sent the Redeemer promised, Jer. 29.10. Gen.

50. 24. 'Note. This word Vifit, fignifies remembrance, providence, care, and performance of that which was spoken, be it good, as Gen. 50.24. Exod. 3.16. or Evil, and fo it meaneth punishment, Numb. 16.29. Pfal. 89.33.

2. To fulfil some threatned evil, Exed. 20.5. I will visit the fins of the Fathers upon the children. God's vifiting us, is either by benefits or judgments, Ifa.26.14. & 10.3. Vifitation for desolation.

43. To look into, and view throughly the effate of the flock, and charges under us, Act.7. 13. Thus the Apostles visited Churches.

4. To pray unto God, Isa.26.16. so expounded in the same

"Tilit ] Properly, is often to fee one, by going to, or meeting with him, in testimony of love, honour or care, 1 Sam. 15.25. Gen. 37.14. Exod. 2.11. & 4.18. Act. 7.22. Judg.

Improperly, it is taken, I. In good part. 1. In respect of men, where it fignifieth, To be careful of, to

relieve and help them we vifit, Jam. 1.27. 2. It is taken for that visitation whereby men visit God;

which is, To remember God, to implore his help, and to turn us unto him, Isa.26.16.To be careful to frequent the assemblies of his fervants, Pfal. 27.4.

Or in respect of God, who visits in mercy, when he doth good,

in bestowing his bleffings temporal or spiritual, Gen. 21.1. 1 Sam. 2.21. Pfal.65.10. Pfal. 106.4. Luk.1.68,78. & 19.44. 1 Pet.2.12. or delivering his fervants from their miferies, Gen. 50.24,25. Exod. 16. & 4.31. Pfal. 80.14,15.

II. It is taken in evil part.

God is faid to vifit in wrath, when he poureth down his judgnents upon the wicked, Gen. 28.21. Exod. 20.5. This is expressed in Scripture by God's remembring sin, Jer. 14.10. To punish it, Isa.10.12. Hos.12.2. Jer.44.13. To take vengeance for the same, Jer. 5.9,29. & 9.9. & 23.16. To swallow up alive, Num. 19.29. This is called, The day of calamity, Jer. 46.21. The year of vifitation, Jer. 11.22. & 22.12. Hof. 9.7. The time of vifitation, Jer. 6.15. & 8.12. & 10.15. In which fense not to be visited with any evil. is not to be afflicted, but to lead a quiet and happy life, Prov. 19. 22

Mifit | Take away life, Jer. 32.5. Do judgment, Jer. 51.47. Comp. the text with the marg. Avenge, Hof. 1.4. See marg.

" To bifit fatherless and widows \ To exercise all works of mercy, noted by this here named, because therein shineth free charity; for who will look for recompence from fuch afflicted miserable people? Jam.1.27. A Synecdoche.

"In wifit Sarah] To give her strength to conceive and bring forth, being barren and old, according to God's promise contrary to the order of nature, Gen. 21.7. To vifit, is taken in good

part, as here, and Exod.4.31. & Gen. 50.25.
'Cliais golden' The hearts of the faithful, filled by the Spirit with fervent prayers, which are pleasing to God through Christ (as sweet odours be to our sense) Rev. 5.8. They had galden vials, full of freet odours, which are the prayers of the Saints. These words teach how precious vessels the hearts of true believers are, and how fweet the prayers be, which come from them, by allufion to the manner of the Temple at Jerusalem. Zec. 14. 6 20. Pfal. 14 1.2.

. 2. The holy minds, not of all the faithful, but of the true Servants and Ministers of Christ, filled, not with fervent pure prayers only, but with the severe judgments of God, which they are ready to denounce by threatning with integrity against and upon the Kingdom of Antichrist, and Popish worshippers: and because God is pure and holy, even in his judgments threatned and excuted on the wicked, therefore those Vials are said to be of gold; and because God will be

Hhhh 2

throughly avenged on his enemies, therefore the Vials names. The Father of Bedan, 1 Chr.7.17. The Son of Elbeb. are faid to be full of wrath, which being the wrath of him who liveth for ever, amplifieth the grievousness of it. Rev. 15.7. Seven golden vials, jull of the wrath of God, which liveth for evermore. If the feven Angels fooken of in the for-mer part of this verse be properly taken, not for the Mini-sters of the Word, but for celestial Spirits, yet the matter is all one, that God is decreed to execute his vengeance filent-'iy and fully, as one would pour water out of Vials. Note, that the first events of Gods judgments in this Book, were called Seals, because they were for confirmation of the future: Then Trumpets succeeded, to shew that the judgments 6 following were not only denounced with great noise, but 6 grievously executed. Thirdly, Vials, which being capacious 6 vessels of divine judgments, did serve as fit instruments to confummate the destruction of Antichristian enemies, on whom "they should suddenly, rashly, and insensibly fall, to their utter confusion. Rev. 16.1. also 21.9. A Vial is a vellel greater than a Cup, and containeth so much liquor as a man can at a draught drink in.

Clifitation | For this there's a Day, Ifa. 10.3. Days, Hof. 9.7. Time, Luk. 19 44. Year, Jer. 11.23. & 48.44.

In the day of visitation, I Pet.2.12. This word Visitation is in Scripture attributed both to Men and God.

To Men; as, 1. To shepherds, who when they did specially survey their flock with intent to redrefs what was amifs, were faid to visit them, Jer.23.2.

2. To fuch men as had the gathering of tribute; when they came to exact their tribute, to the great vexation of the people, they were faid to visit them. So the word rendred exactors, Ifa. 60.17. in the Original is vifitors, or vifitations.

3. To vifit was a term given to the Bishops and Apostles in the primitive Church, that went about through the Churches to take notice of the efface of the Churches, and to reform what was amis, Act. 1 5.36.

4. To visit is reckoned amongst the works of courteste and mercy, Jam. 1.27. The Heb. word in the Old Testament signifies often to muster or number up the people, as 1 Chr. 21.6. But in this place Visitation is not referred to men.

To God, who is faid to vifit, not only men, but other creatures; as the earth, when he makes it in an especial manner fruitful, Pfal.65.9. Images, by breaking them to pieces, and confounding them (Amos 3.14.) The verifiels of the Temple, by caufing them to be brought again into the Temple, [cr.27.22. Leviathan the devil, by restraining his power, and disappointing his malice, Isa. as it concerneth men; and fo God holdeth two forts of vilitations. The one is the visitation of all men, which concerns either life or death. Life, in that he doth by his daily providence give and pre-

27.1. But most usually, Gods visitation is spoken of in Scripture, ferve life till the appointed time, Job 10.12. Death, when he caufeth men to die, at the time thereunto appointed, Numb. 16.29. tett men to die, at the time thereinto appointed, istanto 1025. The other of some men in special, when in a special providence he takes notice of certain men, and comes amongst them to work the redress of fin, and that is here meant. This visitation must be considered according to the kindes of it, being either in justice (for though God may spare wisked men long, and seem to wink at their faults, yet he will find a day to vifit them for their fins, (às in the case of biessing, or in the case of affishions) and in spiritual things, revealing his marvellous and everlafting mercies to his tual tungs, revealing its may enough and everlating increase one elect; he *vifited* his people when he fent his Son to redeem them, Luk. 1.68,78. & 7.16. Thus he *vifited* the world when he fent his Aposties unto all Nations preaching the Gospel. If we respect whole congregations, the day of vifitation is, when God fends them the powerful preaching of the Gospel, and doth thereby muster and press a people to himself; if we respect particular persons, it is the day when God effectually calls them, and converts them. Byfild on Pet. p.412,413,414, &c. The day of vengeance, defo-lation and destruction, which was to come on the unquiet, turbulent, and seditious Jews, by the Roman Armies. The Syriack there read, in the day of temptation, i.e. of affliction, coming on the Nation, the falling of which upon the obdurate unbelieving fews, and the escaping of the Christians (as most remarkably they did by Gallus's raising the siege, and the Christians going out and flying to Pella) could not but be taken notice of by the Heathens, and fo be means of their acknowledging of Gods good providence and mercy toward the Christians, and glorifying God for this work of his. Dr. Hamme on 1 Pet.2.12. Annot. g.

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Clai A River (Dan. 8.2.16.) in Perfia.

Ibid. 8.29.

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Milia Lifting up, a facrifice killed on the Altar, an infant, a little one, or a leaf. 1 Chr.7.39. The Father of weah.

#### u M

[Immah] Darkened, covered, his people, or with him. A Cirv. Umpire] A Dayef-man, Job 9.33. marg.

### u

Inable Weak, without firength of body or mind, Exod. 18

There are feven degrees to be confidered for the effecting of any thing for the which we are by nature unable, the highest deany thing for the which we are by nature unable, the nignest degree is the accomplishing of it. Our inability to this is express, Rom.7.8. Phill.2.13. This we find true by experience in evil things; as in Joseph's Brethren, who purposed to hurt him, but were not able to accomplish their purpose, for God turned their wicked purposes to good, Gen. 50. 20. So in Paul going to Damaf-cus to persecute the Church, Act. 9.9. Thus the wise man sheweth, Eccl. 0.12.

2. We are no more able to do then we are to effect, Joh. 15.4,5. Jer. 10.23. If man be not able to order his steps, he will be much less able to hold out to the end; therefore God must order and direct them, Prov. 16.9. Thus Paul professeth, Rom. 7.17. God must work our works in us. Ifa.26.12.

2. We are unable to begin to practife that which is good, though we have purposed the same in our hearts, 16a.47.3. The children are come to the birth, and there is no strength to deliver.

4. We are unable to fpeak that which is good, Prov. 16.1. And experience tells, that often, though we be prepared by fludy and meditation to pray or preach, yet we are not able to deliver the fame words fo prepared.

We are unable to will, Phil.2.14. To understand, 1 Cor. 2.13. Rom. 8.7.

7. We are unable to think well, 2 Cor. 5. 3. for our thoughts are evil continually, Gen. 6. 8. and vain, Pfal. 94. 1 Cor. 3.

"Inaccustomed ] Not used, or tryed, I Sam. 17.39. Not ta-

Linabifeoip Rashly, foolishly, Pal. 106.23. It is dangerous, Eccl. 10.8, 9, 10, 11. Example in wzah, 2 Sam.6.7. Rehoboam,

"Inawares | Privately, Gen. 31.20. Ignorantly, Numb. 35.11: Contaments of Frivately, ven.31.20. Ignorantly, sunno.35.11.
Deut.4.42.10fl.20.3. Suddenly, unexpectedly, Luk.21.34. Not perceived, Gal.2.4. Jude v.4.
Clnabartes Nunb.35.11. Heb. by error, marg.
At unawares, Pfal. 35. v. 8. Hebr. which he knoweth not of,

"Unbelieber, or Infidel | An unconverted idolatrons Gentile. 2 Cor. 6. verf. 14. Be not unequally yoaked with the Infi-

2. A Christian whose heart is hardened by unbelief. 2 Cor. 4. 4. Blinded the minds of Infidels.

"Inbelieving Such persons as will not embrace the do-drine of Christ, but openly result it. Rev. 21.8. Fearful, nobe-

Such that for all this, did not expect the promised felicity of the Church, when they saw Gods Army, but despaired of victory.

Such as give not credit to the word of God. Leigh's An-

"Unbelief A privation and utter want of faith, when Gods promises are wholly distrusted. Heb. 3.12. An heart of unbelief. The storal unbelief, the next is partial, or but in

'2. Infirmity and weakness of faith. Mar. 9.24. Lord belp my

6 3. Perfidiousness and rebellion against God. Rom. 3.3. Shall their unbelief make the faith of God of none effect? Also estate of incredulity, 1 Tim. 1.13.

unbelief is, 1. Negative, when one hath not heard the Gospel, and therefore believeth not: Thus one may want the faving habit of faith, and yet be free from the deadly habit of incredulity. It is both a fin, and a punishment of fin, and excludes from Itam A porch, gallery, frength, or foolibres of them. Mens the Kingdom of heaven; for not to have heard of Chrift is not fault, God justly punishing their fin, by denying them the preaching of the Gospel: Ignorance therefore excuses not them who are capable of faith, feeing ignorance in Adam (in whom all have finned) was voluntary, and all ought to know and believe.

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2. Politive, is when one having the Word of God, and Gofpel of Christ preached, yet believes not, at least with confidence, and therefore he is guilty both of the want of faith, and habit of unbelief.

It is either universal or particular.

Universal, is when one rejects the whole Word of God, as Epicures, who account it a fable.

Particular, is when one believes not certain heads of faith, as that Christ is now bodily in the heavens, &c.

The fruits of unbelief are,

1. It makes men obstinate and hard-hearted, so that they will not eafily leave their opinions, and thinks every thing impossible and absurd that is repugnant to them, Matth. 28. 17. Some even when they fee Christ after his resurrection, yet doubt of the same, and will not believe, as Thomas,

2. It so excludes Christ, that his benefits can take no place; as Christ could not do miracles in his own Countrey, because of their unbelief, Mar. 13.58. Mar. 6.6.

3. Often it breeds confusion, and disableth men to do that which otherwise they would have been able, if they had believed, Mat-17.16. Mar. 9.18.

4. It hath often corporal punishment attending it, Luk.1.20.

& 19.44.
5. It deprives of the promises of God, making them of none effect. Pfal.45.11. as, The Ifraelites perished in the wilderness, and did not enter into the Land of promise, because of their unbelief,

6. It brings on and aggravates the judgments of God, Job 16.8,9.

7. It cuts off the Jims from the Covenant of God, and from being the people of God, Rom. 1 1.20.

8. Because of unbelief, the wrath of God is daily declared against, and cometh upon the children of disobedience.

Col. 3.6.
9. They have their part in the Lake that burns with fire and

brimftone, Rev. 21.8.

Unbelief is faid, not to make the promise of God of none effect, Rom. 3.3,4. Not that such shall enjoy the promises of God, not-withstanding of their wickedness; but the Apostles drift is to Reep the Gentiles humble, shewing that the Gentiles may with better reason be cast off, then the Tews were, for the Tews had the Promises, and the Testament, and the Fathers, and Christ according to the flesh; yet when they believed not, he cast them off, and gathered a Church to himself out of the Gentiles, whom he graffed into the true Olive, having cut off the natural branches; and therefore he may much more cut off the Gen-tiles, and refume the Jews, if the Gentiles continue in unbe-

" Minbelief ] An utter absence and want of lively faith, Heb. 3.19. Take beed lest there be in any of you an evil heart of unbelief, in departing from the living God. Heb.3.12. He shews five degrees of Apoltalie.

The 1. is consenting unto fin, being deceived with the temptation of it.

The 2. is hardness of heart upon many practices of sin. The 2. the heart being hardned becomes unbelieving, and calls

the truth of the Gospel into question. The 4. by unbelief it becomes evil, having a base conceit of

The 5. this evil heart brings a man to apostasie, and falling from God, which is the extinguishing of the light of the

Goipei. This evil heart is a great evil.

1. From the Nature of it. It is an inward evil, feizeth on the principal part of man, the foul; is an inveterate evil, which we brought with us into the world; and an infenfible evil.

2. In the effects. It indisposeth us to all good: is the root of other evils, Mat. 15.19. and maketh a man unfit to live or dye. Leigh's Annot.

Infidelity is the original and fountain of all disobedience. Annot.

Our other backflidings and variations from God, how wide and distant soever, yet may be thought to be but like those of the compass, more or less according to a less or greater interpolition of earthly mindedness, but this is like to that of the Magnet it self, which while it lyeth couched in the Mineral, and united to the Rock, it conformeth to the nature and verticity of the earth, but separate it from thence,

fufficient to excuse unbelief, seeing often it is through mens own { and give it free sope to move in the air, and it will desperately forfake its former and more publick inflinct, and turn to a quite contrary point. So as long as a man is fastined to the rock christ, and keepeth but any hold there, he will still be looking less or more towards the Author and finisher of his faith, but broken off once from thence, and beginning to be in the open air, and under the Prince of that, he presently turneth a fide from the living God, and pointeth to a pole of his own. Gregories-Notes, p. 163.
[Inbelief] Heb.4.11. or disobedience, marg.

"Citoliameable, or without blame and reproof, or unrebukeable An upright person, whose life cannot be noted and charged with any reigning fin, after his calling. Luk. 1.6. Both were just before God and unblamable, or without reproof. Such are the Saints in this life, by inherent righteoufness, Eph. 1.4.

2. A person that cannot be charged with ought that is amis in him, being void of all faults. Eph. 5.27. A glorious Church, not beging spot or wrinkle: But that it should be holy and unblameable. Such the Saints are now, by imputed righteoufness, and such they shall be in heaven, by proper and personal ho-

Unblameably without complaint, ( dueunlos) having so ordered our lives, that no man may justly complain of us, blameless, 1 Thess.2.10.

Incertain] is, 1. Doubtful, Joh. 13.22.

2. It fignifieth indiffinct, which cannot be known, 1 Cor. 14.8, 2. Unstable, egeable; thus riches are uncertain, 1 Tim. 6.17. Cincertain ric., 1 1 Tim. 6. 17. Gr. uncertain of riches.

Uncertainly Doubtfully, waveringly, unknowingly, I Cor.

Unchangeable ] 1. God is of himself, and essentially unchangeable, Pfal, 92.9. & 102.13,24,27,28. Lam. 5.19. In respect. of his counsel, Heb.6.17. Psal.33.11. Isa.46.9. In respect of his Word, Numb. 23. 19. and that both in regard of his promites, Pfal. 89.34. his oath, Heb. 16.8. and his threatnings.

The new heaven and new earth shall be unchangeable, so alfo our bodies after the refurrection, being made conformable to the body of Christ, Phil. 3.21. But this is by the free gift of God.

Cinchangeable Heb. 7.24. or, which paffeth not from one to another, marg. Winchangeable Dzieffhood Heb.7.24 Or, which paffeth not

om another. Annot.

Such a Priefthood which cannot pass from him to any other, as the Priefthood of Aaron did. Leigh's Annot.

"Uncircumcised! Persons in whom the whole corruption of mans nature is unreformed, but powerfully breaketh out in thoughts, words, looks, deeds, and senses. Act. 7-51. 22 (liffnecked, and of uncircumcifed hearts and ears. These Jims were circumcifed ourwardly, yet because their hears were not renewed, they were inwardly uncircumcifed.

2. Gentiles which had not the foreskin of their flesh cur off. Eph. 2. 11. 22 being in times past Gentiles in the flest, called uncircumcisson. 1 Sam. 17. 26. who is this uncircumcifed Philistin? This is the proper fignification of the word uncit-

Uncircumcifed 1. Corporally, as whose foreskin of their flesh was not cut away; being either within the Church, so by Gods dispensation, as Joh. 5.2.4,7. or so of careless neglect and contempt, whereby the Lord was provoked to wrath, Exod. 4.24. and such were not to eat the Pass-over, Exod. 12.48. or 4.24. and then were not to cat the rail-wei, Education of without the Church, as the Politiflims, 1 Sam 14.6. and alf other Nations, except Abrabam's posterity, Jer. 9.26. called unclean, 18.52.1. and frangers, Ezek. 44.7. Of whom some were americannessed in beart and fields, bind. of whom, Eph. 2.12. & 4.17, 18. Others uncircumcifed in the flesh, but not in the heart, Rom. 4. 11,12. especially after Christs coming, being freed from Circumcifion, 1 Cor.7.18.

2. Spiritually, in Heart, Act. 7.51. in Ear, Jer. 6.10. in Lips, Exod. 6.12, 30. Though they were circumcifed in the flesh. Rernard.

Cincircumcifed ling | fignifieth, Polluted lips, as he that was not circumcifed was accounted unclean, Ifa.6.5.

Some expound it stattering, that is, not eloquent or ready of speech; they that are thus, pronounce many superfluous syllables, which like a foreskin ought to be cut off, that the speech may be

It is referred to the fruit of the earth, which was to be accounted unclean the first three years, and not to be eaten,

Eincircumcifion The Gintiles, even all people which were not Jews, Rom. 3. 30. And circumcision through faith.

Eph.2.11. That is, a profane people without Ged, ifrangers from the Covenant of falvation.

2. The skin of the fecret parts, with the effare and condition i of uncircumcifed men. Rom. 2.25. Thy circumcifion is made uncir-

Mincle Ones Fathers or Mothers Brother, Lev. 10.4. 1 Sam.

10.14. 1 Chr. 17-32.
"Ancigan" | Such persons or things as are ceremoniously pol-· luted by touching a dead carkais of man or beafts, &c. Hag. 2.14. If he that is polluted touch any of these things, shall it be unclean?

Lev. 13-46. He shall be polluted, for he is unclean. Act. 10-14. Any thing which is polluted, or unclean; that is, which may not be eaten, being forbidden by the Law.

Of this prohibition of some meats as unclean, in respect of use there were fundry causes:

1. Was Civil, to invite the Jews by this means to obe 6 dience.

6 2. Moral, to touch them temperance.

2. Physical, to maintain health, and escape diseases, by promiscuous use of meats, which would breed ficknesses.

'4. Ceremonial, to diffinguish the Jews from all the Gen tiles, which observe no such difference.

5. Mystical, to put them in mind of spiritual unclean e ness, to avoid it, and to follow holiness in body and soul and to inftruct them concerning Christ: Who being come, and crucified, hath abolished this Mosaical Law, which yet after Christ his ascension was of force for a time, till the weak believing Tews might be taught what liberty the Gospel had

brought them. Of uncleanness about Meats, there be fundry forts:

. Physical or natural, in meats which are enemies to natu-' ral health, as venomous Serpents, &c.

2. That which fin brought upon all creatures, being accur-'fed to man for disobedience of our first parents, Gen. 2.

' 2. Moral, when meats become polluted to us by the vice of intemperancy, or by disobedience to Civil laws, appointing reftraints of meats to civil ends. For to the unclean, all things are unclean, Tit.1.v.laft.

'The 4. is scrupulous uncleanness, as when the weak Christians at Corinth made scruple if they might eat of things offered to Idols, 1 Cor. 8.

5. Superflitious uncleanness, when there is choice of meats made at certain times for Religion fake, as in Poper

'The 6. and last is Ceremonious uncleanness, such as was under Moses's Law, which forbad the use of many meats, for such causes as before is laid down.

\*2. Such as are spiritually defiled with fin, either totally, as the wicked, which still (like logs in the mire) wallow in the s filthiness of sin: Or in part only, not having the corruption of their fin wholly purged out, as the godly. Ifa.64.6. We have all heen as an unclean thing.

"Unclean Spirits The Devil, who is himself most unclean and foul; also he inspireth uncleanness into others. Mat. 10.

. 1. And gave them power against unclean spirits.

'2. The vices of covetouineis, drunkenneis, infidelity, whoredom, hypocrifie, &c. by which the Devil holds pollession of mens hearts. Mat. 12.43. When the unclean spirit is gone out of a " man. Metonymie of the cause for the effect.

" Three unclean spirits ] A strong number of the Ambassadors of Satan. Rev. 16.13. And I saw three unclean spirits like

frogs, come out of the mouth of the Dragon. Unclean thing ] Exod. 23.14. Hebr. nakedness of any thing. marg. Job 36. 14. or Sodomites, marg. Lam.4.15. or polluted, marg. Rom. 14. 14. Gr. common, marg. There are unclean.

I. Corporally, Lev. 13.45. 2. Ceremonially, Lev. 5.2. & 11.4. Deut. 14.7.

3. Morally, Job 36.14.

4. Scrupulogly, Rom. 14.14. Bernard.

\*\*Clinclean thing Such as being themselves unpure and filthy, are apt by contagion to insect and polute others whom they

touch. Rev. 21.27. No unclean thing. " As an unclean thing ] That even the holieft men on earth, are (through remaining fins) like a leprous person, who for his uncleanness deserved to be separated from the company of other men; fo are they become worthy for fin to be flut out from the

\*company of God and his Angels, Ifa.64.7. "Anticaunets | Generally all fins whatfoever, which make unclean both our felves and every thing we touch; but particularly, such fins as tend unto our wicked pleasure and commodity. Rom. 6.16. Zach. 13.1. For sin, and for uncleanness; that is, for fin which is it self unclean, and maketh us un-

Whereas such as were defiled with any Legal uncleanness, (as by touching a dead carkais, &c.) must be thrown out of the Camp, till they had cleanfed themselves, Numb.5.23. Lev.15. "31. this figured two things:

'1. That our fins give just cause unto God to cast us out from

his presence and glory, Rev. chap. 21. vers. 27.

2. That evil doers are to be separated from the publick assemblies and company of the satisful, for a time, till repensance, by suspension and excommunication. Compare 1 Cor.5.13. with

Ancleanness Zech. 23. 1. Hebr. separation of uncleanness.

Uncloathed is spoken of Death, whereby the soul is stripe of the body, 2 Cor.5.4.

Mincomely Not decent, unfitting, 1 Cor.7.36. Unhoneft,

nfeemly, I Cor.12.23. [Incondemned] Not found guilty, not examined, not con-

inced, Ad. 16.37. comp. with vers. 22. & 22.25. Uncorruptness Free from error, Tit. 2.7.

[Incover] To make bare, Isa.32.11. To leave naked, Exod. 31.5. 2 Chr.29.19. To lay open, Prov.13.16. To have carnal co-pulation, Lev.2.18,19. & 18.8. To expose to shame and digrace,

er. 13.26. Hol.2.3. (Incoper his feet] Ruth 3.4. or lift up the cloaths that are on is feet, marg.

Mincobered Ifa. 22.6. Hebr. made naked, marg. Intion | The holy Ghoft, 1 Joh.2.20.

Andefiled | Clean, without spot, free from sin, Heb. 7. 26. incere, Pfal. 119.1. Perfect, 1 Pet. 1.4. Where our heavenly inperitance is faid to be undefiled :

1. Because we shall live separate from all polluted things, as the devil, hell, and fin.

2. We shall be joyned to God, that undefiled essence, the fountain of all holiness.

3. We shall enjoy the fellowship of unspotted Angels, and blessed fouls after an undefied manner, with all purity, concord, and quietness.

4. We shall be cloathed with perfection of nature, being made like unto Christ both in soul and body; in soul Gods image in undefiled graces, being perfected without mixture either of defects or corruption; & our body shall be made like the glorious body of Christ, Phil.3.22. without death, shame, weakness, or any imperfection.

5. Our fervice shall be pure and undefiled, for we shall praise God day and night, without either weakness or weariness, Rev.

"[Indefiled] One which is free from filthiness and spot of sin, being washed in the blood, and sanctified by the Spirit of Christ, Sant. 5.2. My undefiled.

The Church is undefled (especially) in that it is the Spouse of Christ, and cloathed with the robes of his righteousiness, Christ and his Church are not to be confidered as two, but as one, when we speak of this undefiledness. The Church in Christ is undefiled, yea even then when it feels its one defilements. She may be called undefiled also in respect to her undefiledness in purity of disposition, tending to perfection; and God respects her according to her better part, and according to that he will bring her to in due time. Sib

"Indefiled Heb. 7.26. Christ was undefiled, actively, of all things; passively, of any person. The Priests might keep their bodies from being outwardly defiled, yet they were stained with fin in soul and body too; Christ had no desilement any kind of

Andefiled in the toap ] Plal. 119.1. Perfect, intire, or unblealbed in their state or conversation. Ayriw.

Under ] is taken, 1. In respect of place, Deut. 4.11. 2 Sam. 22.37. Rev. 5.13. Hence these phrases, under the beaven, under the Sun, under the earth, &c. Judg. 1.7. Mar. 7.28.

2. In respect of condition and state, power and dominion. Hence these and the like speeches, to have servants under one, to tread under sort, to be under sin, Rom. 3.9. To be concluded under sin; i.e. to be guilty, Gal. 3.22. To be sold under sin, Rom. 7.14. To be under the elements of the world; i.e. to be kept in bondage under the Ceremonies of the Law, Gal.4.3. To be under a curfe; i. e. guilty of it, Gal.3.10,11.

3. In respect of protection and desence, Plal. 17.8. Cant. 2.2. Mat. 33.37. Gal. 3.23.

4. It is put for, In. Hence under the lips, tongue, is, in the lips

and tongue, Pfal. 140.4. Rom.3.23.
[Inder grace] One to whom fin is graciously pardoned by merit of Christ, and who is also freed from the dominion and ftrength of fin, by the aid of Gods grace and Spirit, Rom.6.14. Te are under grace.

Te are under grace.

"Under the hand of God One chastened and judged for fin, to his humbling, Judg. 2.15.

2. One that is defended by the great power and pro-

vidence of God. 1 Pet. 5,6. Humble your selves under the hand

"Under hope ] One not without hope; or one who hopeth

well in respect of Gods power and promise. Rom.4.18. Which A-braham above base, believed under bope. Under hope, in respect of God; above hope, in respect of man.

"Mnoer the Law] One subject to the doctrine, instruction and government of the Law, Rom. 3.6,9. Gal. 3.23. We were kept under the Law. Also one subject to the burthen of Legal Rites and Ceremonies, Gal.4.5.

2. One subject to the curse, rigour, and conpulsion of the Law and as it is the ftrength of fin , and not to be under the Law, is to be freed from all these by faith in Christ and his sandifying Spirit, Rom.6.14. For ye are not under the Law, but un-

"Under his thinges] By this fign either subjection; or for a further mystery of the Covenant of Circumcifion: Or rather of "Chrift, the promifed feed, who was to come out of Abraham's

6 loyns or thigh, Gen. 24.2. & 47.29.
6 Mnber Mutoze A A child in his nonage, being under the tuition of a Governor or Guardian. Gal. 4.2. But is under Tutors and Governors.

42. One subject to the Regiment of the Ceremonial Law (as to 6 a Tutor) Gal.4.2.

[Inder the unjust ] Before the unjust, in their Courts, and \* at their Judgment-seat. I Cor. 6.1. Dave any of you having bust\* ness against another, be judged under the unjust?

Mnoer-girding the thip Act. 27. 17. This under-girding is by trules, which are ropes made fast to the yards; used either to bind fast the yard to the mast, when the ship rowls a hull, or at an anchor, or to hale down the yards in a guft or ftorm. Annot.

Underneath | Exod. 28.27. & 39.20. Beneath. D. Translation. (Indersections) I King 7. verf. 30. Hebr. fboulders. These were as shoulders to uphold the vessel, and to keep it from flaking or moving out of its place when it should be removed.

"Mo understand To perceive with the eyes of the mind fomething unknown afore, Dan. 10.1.

'2. To observe and consider in his mind, the afflictions of the Church under the King of Perfia. Dan. 12.10. Thou fetteft thy beart to understand.

Mnderstand Deut. 28.49. Heb. heart, marg. Neh. 8.13. or that they might instruct in marg. This is either naturally, 2 Sam. 3.27. 1 Cor.1.19. or supernaturally, as Gen.41.15. 1 Chr.18.19. Dan.4.9. Heb.11.3. or spiritually, Psal.119.100. 1 Cor.2.9,14. Rornard.

"Inderstand Heb. 11.3. Through faith we understand, &c. that is, according to the particular circumflances of the creation. though fomething thereof may be known by the light of reason, 2 Pet.3.5. Rom. 1.20. Annot.

"Mnderstanding That natural faculty of the foul, whereby it knoweth things, and is able to discern them, and discourse of

\*them. Luk.24.45. Natural understanding.

\*2. The gift of heavenly knowledg enabling us to see the truth of Gods words, or more clearly and fully to see it. Psal. 119-34.

Give me understanding, &c. Prov.3.13. & 4.5. &c. This is active 6 spiritual understanding, whereby we do understand others when they speak of heavenly things. 2. Interpretation to make others understand what is prayed

for, or uttered in a strange tongue. I Cor. 14.15. I will pray with understanding. This is passive spiritual understanding, whereby fome are made fit to understand our speeches.

4. Meaning, fense, matter of that which is prayed for in a strange tongue. I Cor. 14. 14. My understanding is without fruit; that is, when I utter a prayer in an unknown tongue,
the hearer hath no benefit, because he knoweth not the meaning. Popish Latin prayers before an English unlearned people, be unfruitful, contrary to the Canons and rules of the Apostle. also to the practise of the primitive Church, yea against common reason: (for how shall any men say Amen, to that which they know not? or ask of God, what they understand not?) Lastly. repugnant they be to nature, for how shall one prepare to battail upon an uncertain found? When men understand not one as nother, then they be Barbarians, or rather Babylonians one to another, according to that of the Poet; Barbarus bic ego fum, quia anon intelligor ulli.

Inderstanding Job 12.3. Heb. an heart, marg. Plal.111.10. or facets, marg. 1 king.3.9. Heb. hearing, marg.
A people of no understanding Obstinate people and

blockish, void of wisdom, and such as will not learn, no not by rods and punishments. Ila. 27.11. For it is a people of no un-· derstanding.

Note. As by a fool, the Scripture for the most part meaneth the wicked; so by a man of understanding, every one that is god-6 ly, is meant, Prov. 8.9.

Anderstood | Easie to be understood, 1 Cor. 14.9. Gr. fignificant, marg.

Cindertake ] To promise faithfully, or become bound, Est.9.

23. To protect and uphold, Lia.38.4.

Ginoretake for me] IIa.38.14. or cafe me, marge.

Ginoo] To perifh, Numb.21.29. To relieve, Ha.58.9. To

affilit and deftroy, Zeph.3.19. Not to accomplish or perform, John 11.15. Mat.23.25.

Thoone Ifa.6.5. Heb. cut off, marg.

Mindleffed of the vine undressed, Lev. 25. vers. 5. Hebr. of by separations, marg. Which were separated and exempted from the owners, from fale and merchandize, and by the Word of God made free and common for all. The Gr. tranflated, of thy sanctification; the Chald. of thy leaving; that is, which thou art to leave in common. Or, they may be so called. because the land and trees were to be left unmanured, and undresfed, and fo after a fort separated from the owners care and husban-

Or, which thou hast separated from thy self principally, and left free from common use, vers. 16. Or, what thou hadst wont in the fix years to appropriate or separate to thine own use; or (as some conceive, according to the Hebr. word Nazirecha) because the fruits ungathered make a shew or resemblance of the Nazarites, whose locks were worn long without any cutting.

Minequal ] Unmeet, 2 Cor.4.16. Unrighteous.

Tinequality poked 2 Cor. 6.14. Gr. aiver by yoked, or dram-

Infaigned | Upright, fincere, without diffimulation and hyocrifie, I Tim. 1.5. 2 Tim. 1.5. 2 Cor. 6.6. 1 Pet. 1.22.

Winfained Applyed unto Faith, 1 Tim. 1.5. and Love, 1 Pet. .22. both which must be without distimulation.

Winfaithful | Deceirful, Pfal. 78. 57. Prov. 25. 19.

Unfaithfully | Pfal 78.57. Nothing more displeaseth God in Children, then when they continue in that wickedness which their Fathers had begun. Annot.

Unfruitful | Unprofitable. Tit.3.14. Barren, Mat. 12. 22.

Cingiro | Gen. 24.32. He ungirded his camels. Did loofe, or unloosen their girths. He, to wit, Laban, whereby we see the gentle entertainment of strangers, used by the better fort of people in those times; which example may serve either for imitation or conviction of future ages. Annot.

"Inaodip" Every finner that is unregenerate, whether he be elect or reprobate. Rom. 4. 5. & 5. 6. Christ dyed for the ungodly. Such we are all from our birth, even the insant new born.

'A person of years, who is a wicked liver, in whom birthfin still reigneth. Pfal. I.v. last. The way of the ungodly shall pirish. Judev. 15. To rebuke all the ungodly men of all their wicked aceds

Tingodip] 2 Sam. 22.5. Hebr. Belial, marg. Pial 43.1. or unmerciful, marg. This is spoken of Idolaters, 2 Chr. 19.2. of Rebels, Pfal 3.7. of enemies of the godly, Pfal. 18.4. of fuch as in worldly prosperity contemn God. Pial. 73.12. of a michievous man, Prov. 16.17. of fuch as dig up evil, Prov. 17.27. of a false witness, Prov. 19.28. of all men before conversion and justification, Rom.4.5. & 5.6. of finners, 1 Tim.1.9. 1 Pet.4.18. of them that turn the grace of God into wantonnels, and falle Teachers, Jude v.4. of notorious wicked livers and blafphemers, Jude v. 15. of lufts, Jude v. 18.

Minmolines | Wickedness or fm, immediately done against God, in the breach of the first Table. Tit. 2.11. Teach us to deny ungodline(s and worldly lufts. Rom. 1.18.

"Jit ungodiness All kind of ungodliness, or ungodliness of all forts: For ungodliness hath fundry parts and branches: as Ignorance, Infidelity, Superfittion, Idolatry, Hypocrific, Contempt of God, Profanation of his name and Sabbaths, &c. Rom. 1.18. The wrath of God is revealed from beaven against all ungodliness.

As unrighteouiness noteth all manner of fins committed against the second, so ungodliness signifies all forts of fins committed against the first Table.

Without | Profane, Lev. 10.10. 1 Tim. 1.9. Without fanctifi-

ation, 2 Tim. 2.2. Common, Heb. 10.29. Tanholy Heb. 10.29, hath counted the blood of the Covenant-an unholy thing. Gr. Common. Mar. J.2. Act. 10.15. They make no more account of the blood of Christ, than of the blood of tome

Malefactor, or of a brute beaft. Annot. "Mnico2n] A beaft, fierce, wilde, and untameable, Job 39.12, 13,14,15. It is very ftrong, Ibid. Hence powerful men are compared to them, Ifa. 34. 7. and God himfelf, in respects
of his powerful protection, Numb. 23. 22. & 24. 8. And because his strength is in the horn; therefore by the horn of the zini-

corn, is fignified, the power both of the godly, Deut. 33.17. Pfal. 62.10. and also of wicked tyrants, and cruel persecutors of the godly, Pfal.22.21.

Natur alifts

2. Most pleasant: And,
3. Most profitable, as being a soveraign preservative against all poyson: The beasts of the field (as they record) attend till the unicorn dip his horn in the water, then they come

Thus the Kingdom of Christ may be fitly compared unto it, for of all other it is the most firm and durable, the most beautiful and most profitable; for he hath changed the bitter waters, and made them fweet; neither is there any thing fo deadly which his horn healeth not, and makes it to ferve for the falvation of his own.

The unicorns horn groweth out of its forehead between the eye-lids, and is neither light, nor hollow, nor smooth, like other horns, but hard as iron, rough as any file, refolved in many plights. harper than any dart, firaight and not crooked, every where black, except at the point. It caffeth the horn as the Hart. This horn being fet upon the Table of Kings amongft their junkets and banquets, doth bewray if therein there be any poyson, by a certain swear which cometh over it. It's a beast which cannot be tamed, fighting both with its mouth by biting, and heels by kicking. It's gentle to strange beafts, but sighteth especially with his own kind, yea with the semale unless in time of copulation. Running against the Lyon (who in the mean time runneth behind a tree) he runneth his horn into the tree, whereunto being therewith fastened, he is killed. It reverenceth Virgins and Maidens. Having sharpened its horn by rubbing it against a rock, and so prepared it self for fight, it endeavoureth especially to pierce its adversaries belly, as knowing it to be foft and weak.

Unicogns | Ifa.34.7. or Rhinocerots, marg.

"Unicogns hogns" The Devils Angels, Principalities, Powers, worldly Governors, Princes of the darkness of this world, as ers, worldly Governors, Frinces of the darknets of this world, as Eph.6.12. They be called, Pfal.22.21. And from the borns of the Unicorn. The Unicorn is so fierce and wilde, that he will not be tarned, Job 39.12.13. His firength and pride is in his horn. See Pfal.92.11. Numb.23.22. Deut.33.17. Ha.34.7.

This is a superficient of the Elect with Chrift, is expressed by his dwelther than the control of the Elect with Chrift, is expressed by his dwelther than the control of the Elect with Chrift, is expressed by his dwelther than the control of the Elect with Chrift, is expressed by his dwelther than the control of the Elect with Chrift, is expressed by his dwelther than the control of the Elect with Chrift, is expressed by the control of the Elect with Chrift, is expressed by the control of the Elect with Chrift.

ling and abiding in us, and ours in him, by being partakers of the divine nature, 2 Pet. 1.5. putting on of Christ, Gal. 3.27. Rom. 13.

The subject of this union are the faithful only, Eph. 3.17. who are noted by the love of Christ, Joh. 14.23. and their perseverance unto the end, Heb. 3.14.

The efficient cause is the holy Ghost, Rom. 8.9. 1 Cor. 12.13. I Joh.4.13.

The external instrumental cause is the word of the Gospel, Joh. 15.7. I John 2.3.4. and the Sacraments of Baptifm, Gal. 3.23. and the Lords Supper, I Cor. 10.16.

The internal is faith, Joh. 6.35, 40, 47, 59. Eph. 3.15.

The Property of it is, that it is indiffoluble, Rom. 8.34, 35,

36,37. The effett is eternal life, Joh. 6.54,57.
By virtue of this union, the faithful are partakers,

- 1 Of the divine nature, 2 Per. 1.5.
  2 Of the offices of Christ, 1 Pet. 2. vers. 5,9. Rev. 1. v.6.
- 3 Of the benefits of Christ; as, his righteousness, san-Etification, redemption, and glory, Joh. 15.1. 1 Cor. 1. 30.
- Union of two natures ] An action of God the Father, by the fecret and mighty work of the Spirit, joyning the manhood unto the Person of the Son, unseparably, at the inftant of his conception. Luk. 1. vers. 31. Lo, thou shalt conceive in thy womb, and bear a Son, and shalt call his name Fefus. Rom. 1.4. Concerning his Son Tesus, which was born of the feed of David.

"Inite | To joyn together things that are divided. Thus the heart is faid to be united to God, when it is free from divers thoughts, cares, and affections that diffract it from him and his fervice, so that we cleave to him and worship him only. Psal.86.10. Not to be united unto the assembly of the wicked, is not to communicate with, nor approve of their wicked counsels and actions,

"Anity of faith] is not only one faith common to all the faithful, who agree in one and the same faith, looking for the same salvation, by the same Mediator and means: But also that perfect communion of Saints, which was at the first begotten by faith, and in which at the last shall end that union of faith; for that perfect communion in the life to come, deferveth best the name of unity of faith (although faith shall be changed into fight) because it had its beginning from faith, and faith leadeth unto it. Boyd. Eph.4.13.

This unity ought not to be fought after by all Christians, I Cor.

i. It is a special bond of our union with Christ, and to break

it, is to cut afunder the veins and finews of the myftical body, Cor. T. TO.

2. It is just and comely. We have but one Father, one Baptism, one Spirit, one Hope, and therefore should have but one Faith, Eph. 4-3,4,5.
3. Because of the good effects of it: As,

I It will make us fitter to praise God, Rom. 1 s. s.

2 It will make us eat our meat with more gladness and fingleness of heart, Act. 2.46.

3 It is a great advantage for the conversion of others, Act. 2.
47. And it will be a fign to us that we are true Christians, and that we have found true comfort in Christ, that we have fellowship by the Spirit in the body of Christ, and that we have right bowels and mercy to others, Phil.2.1,2.

4 Because of evil effects of diffension; as, 1 It breeds confusion in the Churches, 1 Cor. 14. vers.

Division, and schism, 1 Cor.1.10.

It disquieteth the hearts of weak Christians: in which respect Paul wisheth they were cut off that trouble the Galatians,

4 It subverts often the foul, Act. 15.24. Eph.4.14. 2 Tim. 2.14,16,17.

5 It diverts men often into divers acts of hypocrifie, or paffion, or pride, or fuch vices as are contrary to fingleness of heart, Act. 2.46.

6 It breeds new centuring, the authors of new opinions censuring others, as if in rejecting their opinions, they were not spiritual enough, but carnally minded, and that they were far behind them in knowledg and other graces, as may be gathered out of I Cor. 14.36,37. Thus the falle Teachers vilified Paul and the

Helps to it, are,

1. Prayer, Rom. 15.5.
2. Avoyd doubtful difputations, Rom. 14.1.

2. To have respect to the peace of the Church; for if we would keep the unity of the Spirit, we must respect the bond of peace, Eph. 4.3. Rom., 14.15. I CO.1.14.33.

4. Labour to know the truth, and to be fully periwaded of truths neceliary to favarion, 2 Tim.r.13.

5. People should respect such ministers as have begot-

ten them in Christ, 1 Cor. 4.15, 26. & 11. 1, 2, 4, 5. Philip.

6. The weak in judgment should be helped forward, the feeble minded should be comforted, left they become a prey to deceivers, 1 Theff. 5.14.

7. They that cause division should be marked, and avoided. Rom.16.17,18.

Unity | Pfal. 133. 1. or concord.

Together in marity, Heb. even together, marg.

"Minity of Ipriti" Godly agreement, both in Religion and affection, whereof the holy Spirit is the bond and author. Eph.

"4.3. Endeavouring to kep the unity of the Spirit.

Unjust, or unrighteous ] -An Infidel or Pagan. I Cor.6.1. 6. Before the unjuft.

2. A finner voyd of all righteoufness, even from his birth. 1 Pet.3.18. He dyed, the just for the unjust. Unjust by na-

' 3. One who being of years, doth lead his life unrighteoufly, doing wrong to others in their dignity, person, wise subflance, or name. 1 Cor.6.9. The unjust (or unrighteous) shall not inherit the Kingdom of heaven. Unjust both by nature and

" Minfuff One which is injurious, offering wrong and violence to the Saints, whom they shall exercise for a time with their wicked dealing, and afterward be recompensed at Christs coming. Rev. 22.11. Let him that is unjust, be unjust still.

By unjust gain, Prov. 28.8. by increase, marg. Unjust man Psal. 43.1. Hebr. man of iniquity, marg. or man of injurious evil. Aynfw.

Unjuffip] Ifa.26.10. or unequally and perverfly, as Pfal.72.

(Inknown) One which is hid from us, or of whom we are ignorant, Act. 17-13. To the unknown God. Gal. 1.21.

2. One obscure and renowned, or that careth not to be renowned and famous. I Cor. 6.6. As unknown, yet known.

unknown] Whereof there is no knowledg, Act. 17.23. That is, not understood, 1 Cor. 14.4, 13, 14, 19, 27. A stranger, 2 Cor. 6. o. Gal. 1.22.

Unlade] Act. 21.3. To disburden, take out the lading, or

u N u N

"Inlawful" is taken, 1. Ceremonially, Act. 10.28. Morally,

"Integrned One that is void of learning; a vulgar or unlettered person. Act. 4.13. 1 Cor. 14.23. There come in they that & are unlearned.

Unleavened] Properly, bread without leaven, Deut. 16.3. It was either common, Gen. 19.3. John . 5.11. 1 Sam. 28.24,25. or boly, Exod.29.2,23.2. Lev.2.4. or fpiritual, I Cor.5.7. Now it is

Minlefe ] is in effect the fame with Except.

Cinionfe | Mar. 1.7. To loofe, untie.

Ginmarried] I Cor.7.8. A fingle person, one not married. [Inmerciful] One without pity, compassion, or that shuts up the bowels of compassion, and denyeth all outward help in time of diffress. It is accompanyed with many other fins, Rom. 1.31. The Properties of fuch are,

1. To oppress, 2 Sam. 12.6. 2. To be void of the love of God, 1 Joh. 2.17.

3. He is without the fear of God, Job 6.14.

4. Perfecution, Amos I.II.

s. He defireth evil in the hurt of his neighbor, Prov. 21.10.

God will punish fuch, Amos 1.11,13. in this life, Judg.8.15, 16. comp. with v. 5. and in the life to come, Luk. 16:22,24,25.

Minminofitt Forgetful, Jam. 1. 24, 25. Unthankful, Deut.

There is a twofold unmindfulness; one in the mind, another in the affection. Of this, Pial. 106.12. As a Swearer will have God in his mouth often, and fwears by him at every word, yet he forgets God; for if he remembred that the name of God were a good name, he would love it; if a great name, he would fear it; if a glorious name, he would reverence it : but of all this he is unmindful, even when he remembers him, and fpeaks of him.

Manmoneshie That cannot be removed out of the place.

Act. 27.41. Stedfast, constant, 1 Cor. 15.58.

Unni An answer, song, afflicted, or poor, 1 Chr. 15.18,20.

Mnoccupied] Judg. 5.6. Not frequented, there being no commerce, nor intercourse of trading, men not daring to travel to and fro about their business, for sear of enemies and robbers. See Lev. 26.22. 2 Chr. 1 5.5. Ifa. 33.1. Lam. 1.4. Annot.

Minperfect | Not fully formed, but wanting both in parts and

degrees, Pal. 139.16.

"Impossible" That cannot be done, Mat. 17.20. Heb. 6.4,18.

Without strength, Rom. 8.3.

In respect of Man it is twofold :

1. As it flows from the meabness of nature: As it is unpossible for an infant to speak as well, or be as strong as a man; things this way unpossible, God doth not exact of us, as not beseeming his goodness and justice. This is in man without fin.

2. That which flowes from the perversness of nature: As it is unpossible to make a drunkard sober; a whore, chast; or to keep man from sinning: to exact of us the abstinence from such things, is agreeable to the juffice of God, who once gave us a nature perfect. This is a finful unpossibility, and such as man hath imposed upon himfelf.

Einpoffible | Not that which absolutely can never be, but fomething which cannot be, because it is against Gods decree and counfel, Heb. 6.5. & 11.6.

Mnpzepared] Unready, 2 Cor.6.4. Minprofitable | is referred, I. To things.

It fignifieth Barren, bringing no fruit, Luk. 13.7.

2. Without edification, Tit.3.9.

3. Insufficient to produce any effect, as the Ceremonial Law to expiate fin, Heb. 7.13.
4. Pernicious, hurtful. Thus Idols are to Idolaters, Jer. 2.8. &

16.19. So that is unprofitable to us which bringeth great damage,

II. It is referred to persons; thus an unprofitable man is one of no worth, wicked thus are all men by nature, Rom. 2.12. Pfal. 14. 3. The Hebrew figuifieth flinking, rotten, because such things are rejected as unprostrable and hurful.

It is one that is floathful and lafie, Mat.25 26,30. or false, Philem.v.11. One is unprofitable in regard of God, because he cannot merit any thing at his hands, Luk. 17.10.

Annzofitablenels | Heb.7.18. Namely to be purified thereby according to the Spirit, as the Jews fought their holiness and perfection in the use thereof. D. Annot.

Unpunifhed | Escape, Prov. 19.5. Innocent, Prov. 11.21. Jer. 25.29. Absolute, Jer.49.12.

Unprofitable | Heb. 13-17. and not with grief, for that is un-

profitable for you.

I. In this life; And that two kind of ways.

r. Being grieved they cannot discharge their Ministery so well to your edification: they cannot fludy so well, preach so well, as

otherwise they might do; and that makes against your profit.

otherwise they might do; and that makes against your prosts.

2. The Preacher and Paffor being grieved, must need spour out his grief into the bolome of God Almighty, whose workman he is; be cannot but complain unto God of it; and do ye not think that God will take his cause into his hand, look upon the grief of his Steward, and plague the people for it, that are the Authors thereof?

II. In the life to come. Will not Christ then say unto such as have opposed his Ministers; vexed his servants; Depart from me, &c?

By grieving them, ye grieve the Spirit, grieve Christ. Jones.
Cinquenchable Mat. 3. 12. Luk. 3. 17. that can never be quenched, as the place is inacceffible, whither there is no coming.

Unreasonable | Unjuft, against reason, Act. 25.27. Absurd. perverse, 2 Thest.3.2.

Cinrebukeable] 1 Tim.6.14. Against whom there is no just exception, who cannot deservedly be found fault with for any crime, who is free even of the smallest offences.

Unrepropeable | Col. 1.22. Without fault. This word notes the external uprightness, or Christian perfection of life. See Byfield on Col. 1.22.

It properly fignifieth one who hath done nothing for which he may be called in question; to whom no crime can justly be objected.

The word fignifieth not one who is without fault, infirmity, or fin; but fuch a one as no man can justly call into question to taint

"Murighteous" All fins done to the hurt or wrong of God and men, Joh. 2. 10. Also the fins of the second Table, Tit. 2. 11. Rom. 1.25. Laftly it fignifies falshood, deceit, lyes in doctrine,

Cintrighteous] Heb. 6.10. God is not unrighteous to forget your work and labour of love, that is, unfaithful or inconftant, fo as to forget his promises of reward. See 2 Thess. 1.6. 1 Joh. 1.9. It is but foolish which Popish writers here conclude for the merit of good works: It is just with God so to do, not in regard of mans merits, but of his own promise. Annot.

Unrighteous man ] Ifa. 55.7. Hebr. the man of iniquity, marg. Unjust by nature, 1 Pet.3.18. Living unrighteously, 1 Cor. 5.9.

It's the same with unjust. Canriditeouffy Deut. 25.16. wrong D. Tranfl. unrighteoufness, or injurious evil, which general word is here added, to imply all other wrongs and deceits, which abound among men, whereby they oppress and defraud one another. See 1 Thest. 4.6. Amos 8.5,7. Ayrimorth.

"Anrighteousness The violation and breach of the second

Table of the Law. Rom. 1.18. And unrighteousness.

2. Persidiousness of unbelievers. Rom. 3.5. If our unrighteousness commend. &c.

'3. Falfhood, error, lies, which be called unrighteouiness, be-cause Iyes in doctrine rob God of his due, Joh. 7.18.

"Intipe Job 15. 33. He shall hake off his unripe grape. The wicked mans wealth, which like an unripe grape is not yet come to perfection. Annot.

"Inruly Without government, Titus 1. 6. Offenfive and scandalous, that will not be kept within bounds, I Theil. 5.14.
False Teachers and deceivers, Tit. 1.10. that cannot be tamed. Jam. 2.8.

Thrulp] 1 Theft. 5. 14. or diforderly, marg. 'Arumine 2. 4. or diforderly, marg. 'Arumine 2. or dif refractary, not subordinate, as when Souldiers will not keep their ranks. A Metaphor taken from untamed head-ftrong beafts. that will not be brought under the yoke. And it is somewhat an-Sons of Belial, Deur. 13.13. which is according to the notation, Sons mithout profit, or as force will have it, Sons without yoke. Leigh's Cr. Sac. In I Tim. 1.6. The word is rendred disobedient. and in Heb. 2.8. not put under.

(Infatiable) Ezek. 16.28. That cannot be filled, contented, or ever have enough. It noteth the horrible idolatry of the fews, and how exceedingly they were addicted thereunto.

Unsabozp] Without tafte, Job 6.6. Foolish, without wisdom or reason, Job 1.22.

Ginlabory See Annot. on Job 1. 22. Uniferrehable Job 5. 6. Hebr. and there is no fearth. They may be fearched into, but not with any expectation to find out the causes of them, or the manner of doing of them by the out the causes or them, or the manner of going of them of same wit of man, though he fearch never to firtidly; That labour is in vain. Therefore unftarchable, is expounded by paff finding out, Rom. 11.33. It fignifies also high, deep things, and secret things which men cannot come at, as the height of heaven, the bottom of the Sea, and of the earth, the heart of Kings, Prov. 3. Of his judgments, Rom. 11.33. and the riches of Christ, &c. Eph. 3.8.

are his judgments ? &c.

'This place makes not against the sober searching of Gods revealed Word, which belongs to us, and to our children, Deut. 29, v last; but checks the bold presumption of such as curi-\*29. Viait; but checks the bold prelumption of luch as curroully fearch that part of Gods mind, which he hath referved in his own knowledg and power; as who be cleck, and how many; and who be reprobates, and why he would rather eleck Peter, Jacob, \( \phi\_c\) than Judas, or \( E\lambda u\); and advance \( J\) iph and \( David\), rather than any of their brethren; and why the world was made no fooner, nor continue longer, with fuch like unprofitable questions; touching which, that counsel of Au-Eustine would be followed; What you understand not (faith he) marvail at with me, but curioufly inquire not after them: there is a learned ignorance, and there is an odious prefumptuous knowledg. Tinfearchable riches of Christ | The treasure of wisdom

and knowledg hid in Christ, Col. 2.13. or the riches of the glorious inheritance of the Saints, Eph. 1.19.

These riches are insearchable in three respects:

1. In respect of us.

2. Of the things themselves.

3. In respect of their cause and principle.

As to us, fo far is the knowledg of these things from our underflanding and thoughts, that except God had revealed them unto us by his Son, they had never come into our mind; feeing as the Apostle speaks, I Cor. 2.9. The eve hath not seen, nor the ear heard. nor the heart conceived those things that God hath prepared for them that love him.

2. If we respect the things themselves, they are incomprehenfible, infinite, and eternal, transcending all finite capacity and knowledg; for these riches are not earthly, nor visible with the eye of the body, but altogether heavenly, invisible and to be seen only

with the eye of the mind, and of faith.

3. If we respect the cause and fountain from whence these riches flow unto us, and wherein from eternity they lay hid, they come from the secret counsel and decree of God, according to the good pleasure of his will, Eph. 1.4. So also the free love and mercy of God, which is the moving cause of salvation and eternal life in respect either of the greatness of causes, or height, or breadth, or length, or deepness, exceeds human capacity & understanding.

Justly therefore are these riches said to be unsearchable, albeit they be in some measure revealed to us in the Gospel by the Spirit of God, who is given to the faithful, that they may know the things of God in Felus Christ, 2 Cor.2.12. and who hath revealed them fo far to us, as is sufficient for our condition in this life. referving in the mean time the full vision and fruition of them for the life to come. Bodius, Eph.3.8.

Anteemip] Filthy, Rom. 1-27. Unmannerly, 1 Cor. 13.5. alnshoo Jer.2.25. To go bare-foot, and bare-leg'd, without

Minskilful] Rude, without knowledg, Heb. 5.13.

It is spoken of them that have made but small progress in the doctrine of the Gospel, & knowledg of the mysteries of salvation. Unskilful] Heb. 5.13. Unskilful in the word of righteousness. Gr. hath no experience in that righteous Word, or which teacheth the righteousness both of justification and sanctification, Psal. 19. 7. Prov. 8.6. &c. Annot.

Unipeakable | That which cannot be expressed.

Things in Scripture may be faid to be unspeakable, 2. ways, 1. In respect of the smalness of the thing, Rom. 8.26. The groans and fighs that the faithful have in their hearts in the time of great affliction, are so weak and small that they cannot utter them. yea hardly discern them. Perkins grain of mustard seed. Conclus. 3.

2. In respect of the worth and excellency, man is not able to

fpeake of things, 1 Cor.2.9. 2 Cor.9.15.
3. For want of either power or authority to reveal, 2 Cor. 12.4. where the things feen by Paul in the third heaven, are faid to be anspeakable; either because he was not able to express them in fitting words, (as most Interpreters;) or because it was not lawful for him to reveal them, as not tending for the use and profit of the Church in this life : As Cameron Myrothec. 2 Cor. 12.4.

(Infrotted) Without offence, unblameable, Jam. 1.27.

"Infrable] Light, foon moved, Gen. 49.4. It implyeth both the judden light affection of mind, which carryed him to evil, and his sudden downfal from his dignity; the word always used

in ill part. Judg. 9.4. Jer. 23.32. Zeph. 3.4.

Antfable] 'Azarasar G, inconftant, Jam. 1.8. Like a man that stands upon one leg, wavereth, and is unsteady, and is easily overturned, Leigh Cr. Sac. & sheekt 9, 2 Pet. 2.14, 16. Not fet-

Cinttopped | Ifa.35.5. The ears of the deaf fhall be unftopped.

They shall now listen to the Word of God, speaking in his Book. and by his Messengers, that had no lift to hearken unto either hefore, fulfiled in Christs time, both corporally, Mat. 11.5. Mar. 7. 22. and spiritually, Act. 2.37,41. & 8.6,14. & 13.42, 48. & 16.

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"Antaken awap] 2 Cor.3.14. and not removed, not done away. There is a vail banging over (northe Gospel, but) the hearts of the Jews, by a malicious and wilful obduration, Annot. Untempered Unmixed.

It is spoken of false. Teachers, who without any ground or war-rant from God and his Word, preach pleasant things to impenitent finners, which is like a wall built with fand, having no lime, which cannot fland, Ezek. 13.10, 11, 14, 15.

anthankful ] Luk.6.35. 2 Tim.3.2. Some are in part ony so; some are altogether so; faigned, restrained, and forced thankfulness, is a kind of unthankfulness; some do faign to be thankful, who have no fuch thing in the heart; forme are a-fhamed to publish their thankfulness, blushing that any should know that they are obliged debters; some areforced by shame, fear, necessity, or imitation to be thankful; some are meerly un-

1. He who acknowledgeth not within the Sahe benefit and greatness of it.

2. He that professeth it not before others, or sembleth it, or denvebit.

3. He that endeavors not to requite as he may.

He that altogether forgetteth it: But,
Most of all he that requiteth good with evil.

The causes of it are,

I. The benefit either unworthy; or if worthy, yet unworthily

1. When it is wrung from the giver by importunity; he thinketh he hath bought it at a dear rate, as with the price of his

2. If the receiver have gotten it with vexation, long delays, and wearifom hopes.

3. If the giver give it with anger, ill will, or ambition, dif-dainfully.

4. With upbraiding, reproaching, or by occasion.
5. Or if he know the benefit to be hurtful.

6. If the giver corrupt his benefit with subsequent injuries. so that often the injury overcometh the gift. Or,

7. If the giver repent the giving of his gift. Or, 8. If he boaft of it, casting it in the receivers teeth.

II. The forgetfulness of the giver or his benefit, maketh the receiver unthankful, the benefit living in their hands, but dying in the memory, 2 Chr. 24.22. Gen. 40.23. Pfal. 106.21. Hof. 8.14.

1 Sam. 12.9. Ifa. 1.3. & 5.4. Jer. 2.5.6, 8. Pfal. 79.42.

There are many forts of unthankful men: Some deny the benefit, some dissemble it, some requite it not, but most unthankful are they that forget it; shame, honefty, and occasion may remedy the former, but nothing can amend the last, when men willingly forget.

III. Ignorance of himself and duty, thinking himself worther than he is, prizing himself at a high rate, and the benefit at a small rate; or when he is ignorant of the giver, not knowing his kindness, wisdom, and power, and collecteth them not out of the benefit. The Gentiles when they knew God, gloristed him not as God, neither were they thankful, because they became vain in their thoughts,

and their foolish bearts were full of darkness.

IV. Misconstruction and suspicion of the givers affection, when the benefit is beheld wherein it may feem deficient, but not wherein it may profit the receiver, or wherein he deserveth

V. Hard-heartedness, so that no benefit can mollifie and win, who are so inflexible, that no benefit can make them kind, Ifa. 5.4.

VI. An evil confcience; for as there is nothing more forcible to make a man thankful, than a good conscience, so nothing is of greater force to make him unmindful of his dury than an ill conscience, that is either blinded, asleep, dead, or

VII. Self-love, when men are too much admirers of themselves and their merit, thinking they have deferved more; such as they love none fo much as themselves, no not their benefactors as they fhould, 2 Tim. 3.2.

VIII. Avarice, which never can be fatisfied, thinking all that is received nothing if it get not more, accomining it an injury if any thing be withheld that it defireth; greediness of things defired, makes us forgetful for benefits received, and avarice is ever

IX. Envy, which is full of comparisons, disdaining that others should be preserred or equalized to the receiver in receiving gifts; he always forroweth, and none can both envy a man, and give him thanks.

X. Ambition

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X Ambition, and pride; such men remember not their own baseness, nor considereth his present estate under the benefit. which once he most defired; he beholdeth nor where he was Whence he came, where he is, but where and what he would be-Hexebiab's pride suffered him not to be thankful to God for his health reftored, 2 Chr. 32.24,25,26. Thus God complaineth of Ifrail . Hof. 1 2.6.

XI. The corruption of nature, whereby we are more fenfible of evil than good, the pain of one finger is more felt than the health of the whole body, injuries make a deeper impression in the mind than benefits, they that are of a perverse disposition, are neither overcome nor changed with benefits.

Until A certain and appointed time, Gen. 49.10. until Shiloh come, Rom. 1 .. 15. Until the time of the Gentiles be fulfilled. 'Here and elsewhere it doth note a determinate time, with an ex-

clusion and shutting out of succeeding time.

2. Infinite, without end or ceafing, where there is no time following. 2 Sam. 6.23. Michol had no child until ber death; that is, the never had any. Mat. 28.20. I am with you always, until stire and of the world; that is, for ever, Pfal. 101.1. & 123.2. In which of these two fignifications, we should understand that in Mar. 1. v. laft. Until (he had brought forth ber first begotten Son ; asit is doubtful among Divines, fo it is not needful for us to know, being no Article of our faith, nor any branch of the Moral Law yet it is commonly received (as I take it) that Mary was a Virgin before the birth, in the birth, and ever after the birth; but not by the vow of perpetual Virginity, whereof there is no ground in all Scripture.

Clastimely Which cometh before the time, and is imperfect.

It is spoken of the birth, Job 3.16. Plal 58.8. Eccl. 6.3. Of

Untimely figs. Rev. 6.13. Or, green figs; which fall, before the others succeeding them shoot out. Annot.

(into) Exod. 29.17. or Upon, marg. Heb. 2.1. or In, marg. Mar. 6.45. or Over against, marg. Deut. 21.8. Heb. in the midst,

The thee, Deut. 7.23. Heb. before thy face, marg. Tintomard] Perverie, wicked, Act. 2.40. Tinmailed] Spoken of Towns, Deut. 3.5. Eft. 9.19. Of villaages, Ezek. 38.11. By which last Judea is meant, which was de-

firoyed, and not yet built again, Annot.

Cintraftien | Mat. 15.20. Defiled, or common, Mar. 7.2. marg. So the Pharifees held unwashen hands to be, nor would eat with such supporting themselves defiled, by touching of that which was not facred, or common. Annot.

Cinweighed | 1 King.7.47. Without weight, 1 Chron.22.3 14. For it would have been too great a task to have weighed all and too great a charge to have been accountable for all by weight and there was so much of those metals prepared as they exceed

ed all weight. Annot.

'all ninife' Such as either wholly want the knowledg of the Word, or having it, do not submit themselves to be ruled by it Eph. 5.17. Be not unwife.

2. An unlettered and ignorant man. Rom. 1. 14. A debtor to

\* the wise and unwise.

(Intimife) He is an unwife Son, Hol. 13.13. If this people were not foolish and stupified they would imitate little infants, who coming into the world do keep themselves, and strive to free themselves out of the straits and dangers of the birth; so they fhould have endeavoured to free themselves out of their mortal dangers and travels by true repentance. To flay long in the birth is mortal both to the infant and mother, but this people aftonyed . in their miseries and obdurate in their fins, and desperate, sought not to come out of them by the pangs of true repentance and so be born anew to God; but foolishly they perish in them

Unwittingly Lev. 22.14. In ignorance, or through unad

vised error. Aynsw.

[Intwosthy] is taken, 1. As it is opposed to metit, Gen.

Marth. 2, 11. & 8.8. Luk. 15.19 32.10. 2 Sam.7.8,21. & 23.25. Matth. 3. 11. & 8.8. Luk.15.19, 20, 21.

2. Unto decency, Heb. 11.38. and conveniency, Act. 13.46.
[Unimosthilp] Unmeetly, or otherwise than is beseming. without due reverence and regard. 2 Cor. 11.27. He that eateth the bread of the Lord unworthily.

' There be two degrees of such as eat and drink unworthily.

'I. Of fuch as be full and whole unworthy: When men receive the Sacramental bread and wine, having no faith, no conversion or repentance, but lye altogether in corruption of nature: These by eating and drinking, encrease their con-

2. Of such as having true faith and repentance, but not then actual, when they came to receive, being negligent to confider themselves and that whole action unto due preparation in sinceerity of faith, applying the remission of fins promised in Christ, of

repentance; and renewed purpot of defire after the grace of Jefus C hearts, and encrease of holiness. The present plagues, i Cor. i 1.19,30.

things to live to God; or fixengthening their

" Mocation The common calling of Christianicy. Eph.4.1." walk worthy of the vocation whereunto you are called. This is a general Vocation, whereby the elect are called to be faithful and holy, as God is holy.

'2. The particular calling and course of life, wherein every Christian liveth; as a Magistrate or Minister, Captain, Souldier, &c. i Cor.7.29. Let every man abide in the same vocation whereunto he was called. This is our special calling.

Vocation is either common and general; or special and effe*i*tmat.

By the first all indifferently good and bad, elect and reprobate, are outwardly invited by the Ministery of the Gospel, to imbrace the benefit of redemption wrought by Christ, which notwithstanding is ineffectual to the reprobate, who refuse to come to the Supper of the great King, and contemn these inestimable benefits therein offered.

The special and effetiual is proper to the elect, Mat. 22.3,8 Rom. 8.30. Act. 13.48. Joh. 6.45. It is wrought by the Spirit of God, opening our deaf ears, enlightening our blind mind, enclining our wills, and landifying our affections; that we may attentively hear, truly understand, and heartily embrace the Gospel

preached unto us, Act. 16.14.
The parts of it are.

1. Our separation from the world, whereof we were Citizens and members, that from henceforth we should be of Gods house and family, Joh. 15.19. Eph. 2.19. And thus the Lord calls us when we think not of him, Isa. 65.1. when we were dead in fins, Eph.2.1,3,12. when we were desperate finners, 1 Cor. 6. 11. walking after the luft of the Gentiles, 1 Pet.4.3. and wandering sheep, Ifa. 53.6.

The 2. part is that reciprocal donation, whereby God the Father giveth Christ his only Son effectually to all the elect, to be their head, Redeemer and Saviour; and also whereby he giveth his elect to Christ, to become his members, Isa.o.6, Joh.2.16;

Rom. 8.32. Joh. 17.6. Joh. 10.29.
This donation is altogether spiritual, after a beavenly manner; for the means whereby it is brought to pass on Gods part, is his holy Spirit; and on our part, a lively Faith.

The 3. part is the union and communion which is between Christ and the elect, which followeth upon this donation, whereby Chrift and they are myftically coupled together in one body, he becoming their head, and they becoming his members. Of this speaketh the Scripture, Eph.4.15,16. & 5.30. Joh.15.1. Eph. 2.20,21,22. 1 Joh.4.13. Joh.6.54.

The means on Gods part are, 1. The preaching of the Word, which is made effectual by

the holy Spirit.

2. To mollifie our hard hearts, and to humble us, by fetting before us our fins, and the curse due to them. And after we see. our inability of working our own falvation, we are brought out of our felves, to fee our falvation in figure thrift, applying him and his merits unto us, by a true and lively faith, which is done by the preaching of the Gospel.

The means on our part, is the faving hearing of the Word; whereby our hearts being mollified, and we humbled, are brought out of our felves, to feek falvation only in Christ, and to rely upon him for the fame.

\* Beavenip vocation] A calling from heaven tending to heaven, glory, blifs, and requiring a heavenly convertation, led according to the Laws of heaven. Heb. 3.1. Partakers of the hea-

"Ho make our pocation fure To labour to give to our felves a fure, and to others an evident testimony that we have the true faith, whence good works do arise & spring, 2 Pet. 1.16.

" Moice | The speech of one calling us to him, or calling unto one. Act. 9.7. Hearing his voice, but they faw no man. A natural

created voice. 2. The Doctrine of Christ, uttered by his own, or by the

voice of the Apostles, Prophets and Ministers, Psal-95-7. If ye will bear his voice, Ich.20.27. My level hear my voice, & Joh.5.

15. A spiritual voice, or voice of doctrine. It also fignifies the flatures and commandments of the Law. Exod. 19.5. If ye will bear my voice.

3. An exceeding great terrible found of words, made of God at the delivery of the Law. Heb. 12.26. Whose voice then shook the earth. An uncreated supernatural voice.

4. The dreadful noise of thunder. Plal. 29.3. The voice of the Lord is above the waters; the God of glory makes it to thunder-

Iii i z

Also v.4.5. Voice of thunder. See Job 38.1. Thus God appearing as a Judg did speak unto Adam, as Gen. 3.8.

5, A mighty, loud, and unexpressible noise, by speech or words which Christ shall utter at his coming for the raising of the dead. Ioh. 5.28. The bour shall come, in which all that are in the graves shall hear his voice. An extraordinary supernatural voice. This is that \* Trumpet mentioned 1 Theff.4.16. 1 Cor.15.52.

6. Words of counsel and advice. Exod. 18.14. Moses obeyed

the voice of his Father. 7. The fame and rumour of a thing, Gen. 55.16.

Voice There is a Prophetical voice, Rev. 15.4. and it is two-

1. Such as ariseth from an external found, but having no physical cause : by this voice Samuel was awaked, 1 Sam. 3.4. No question he heard a found, but such as came not from nature.

2. There is another that cometh from no external found (as that Rev. 18.4.) but from a certain affection of the ears befide nature; for as in great ficknelles the organs of the fenses are so affected, as that we seem to hear such sounds which extrinfically are not; fo may the same come to pass in prophefying, but with this difference, that fuch a disposition in the ears of the Prophets is no disease, but cometh from God, therefore it comes to them that are in health: Now between these two kinds of Prophetical voices, the difference is, that as oft as the Prophets hear an external found, others that are present hear the same; but when it cometh as it were immediately from God, not extrinsecally, then the Prophet alone heareth it.

"Cloice The Word of Christ, by which he called the elect to

him, Cant. 2.8. It is the voice of my well-beloved.

\*2. The prayers, supplications, thanksgivings, whereby the Church doch (as it were) talk with Christ, Cant.2.14. Let me bear

The voice of my beloved Cant. 5.2. A Christian soul doth know and may discern the voice of Christ, yea that, even in a lazy sleepy estate, but much more when in a good and lively frame. It is the Ear-mark as it were of a Christian, one of the characters of the new man, to tast words by the ear, as Job saith, Job 12-11. See Joh. 10.3,26. Again, The Church of God and every Christian takes notice of the means that God useth for their salvation; namely his voice, in the Ministery of the Word. Sibs.

Toice of the Bzidegroom] The mirth and gladness, such as useth to be expressed and exercised at marriages. Rev. 18.23 The voice of the Bridegroom shall be heard no more. In these words

he alludeth to Ter. 52.10.

To change the boice To use words more mild and gentle. Gal.4.20. I defire to change my voice. Paul was forced to write Gomewhat roughly and fharply, as chap. 3.1. now he witheth that he might speak as a Mother to her children, with soft and loving words, which he calleth the changing of his voice, occasioned

by the change of their minds and lives.

The Chair of a Cryer John the Baptift, by his voice and preaching, proclaiming the year of an eternal Jubilee, of exceeding joy, and eternal redemption by Christ. Joh. 1.23. Iam the voice of him that cryeth, &c. Because John the Baptift was thought to begin his Ministery in the year of Jubilee, which is the fittieth

year, and was wont to be proclaimed by the voice of a Cryer, and the found of a Trumpet, that every man might return to his possession, and every man to his own family, Lev. 25.10. Hence it is most likely, was John the Baptist called the voice of a · Cryer, as he that first proclaimed the coming of the Messiah, by whom an eternal Jubilee and Liberty from Satan and Sin was purchased and bestowed on his people.

"Ho give the poice To utter a loud and high speech, to cry, to make a noice by thunder, Pfal. 18.13. & 46.6. & 68.33. & Jer.

2.14. Numb.14.1. 2 Chr.24.9. Heb.3.10.

Mo give forth his voice To cry aloud, Gen. 42.5. It is an Hebrew manner of speaking, often used, as Numb. 14.1. 2 Chr.

24.9. Pfal.46.7. & 68.34. & 77.18.

A boice of Barpes and Duficians, &c. ] All manner of mirth and joy, expressed by any manner of instruments, whether toucht by the finger, or made to found by the force of the breath. Rev. 18.22. And the voice of Harpers, Muficians, and Trum e peters, shall be beard no more.

To hear the voice of Chaiff To believe with the heart the doctrine of Chrift, concerning eternal life by his merits. Joh. . 5.25. The dead shall bear the voice. Joh. 10.24. My sheep hear my · voice.

2. To feel the force and power of his mighty word, and commanding the dead to live and arise, Joh. 5.28.

" Breat boice of a great multitude | A moft great and chearful noise of innumerable Citizens of the Church Militant, chearing and rejoycing themselves with the ruine and fall of Babylon, Rev. 19.1. I heard a great voice of a great multitude in • heaven.

"Moice out of the Hemple The faithful prayers of the Saints

prevailing with God, for the execution of his judgments upon his and their accursed enemies in Antichrists Kingdom. Rev. 16. 1. And I heard a great voice out of the Temple. Others understand this of Gods own voice, immediately thundring out of heaven, the Temple of his holiness: which cannot agree, seeing the Temple fignifieth the Militant Church in earth, as

chap. 11.1.
"A boice out of the theone A most sweet exhortation uttered by some of those Angels which are said to be amidst the throne, and about the throne of God, flirring up the Servants of God to praise him. Rev. 19.5. Then a voice came out of the

throne, faying, Praifethe Lord.
\* Moice of the Murtle | The finging or sweet melody made

byithe Turtle, Can.2.12. The voice of the Turtle beard is in our land. Moice of many waters, and of ffrong thunders | An effectual voice, very terrible, piercing and firiking (like thun-der) and making great noise (like many waters together) firongly provoking both the Tems restored, and the believing Geniles, to found forth the praises of God, for his infinite mercies in Christ, and his great judgments against the great Whore. Rev. 16.9. I heard a voice as the voice of many waters, and as the voice of strong thunders-

"[Iloues] Strange flings and pricks of conscience, vexing men with continual expectation of some evil to come. Rev.4.5. Out of the throne proceedeth lightenings, thundering, and voices. Some by these words understand no other things, but the fearful judgments of God, threatned in most horrible manner to the wicked, alluding to the terrible manner of delivering the Law, by thundring, lightning, and founding of a Trumpet, Exod. 19.

An Hebraism, for loud sounds, and cracks of thunder, Exod.9. 23,28. & 20.8. Annot.

2. The glorious Gospel of Jesus Christ, sounded forth by the operation of the holy Ghoft, to reprove the world, and to terrific tyrants and worldings, who thereupon raife up all manner of tumults and uproars, perfections and flanders, re-presented by thundering, lightning, and earth-quake. Rev. 8.5. And there were voices, and thunderings, and lightnings, and earthquakes.

43. A word or fentence uttered miraculoully from heaven. Rev. 10.8. And the voice which I heard from heaven, fake to me again. [Hoid] Altogether without, Gen. 1.2. To frustrate and disap-

point, Numb.30.12,13,15. Destitute, Deut.32.28. Prov.7.7. Empty, 1 King.22.10. 2 Chr.18.9. Clear of, free from, A&.24. 16. Defolate. Nah.2.10.

Moid Without, Deut. 32.28. Prov. 7.7. & 10.13.

Void place, 2 Chr. 18.9. or floor, marg.

(Holume ] A Book, Luk. 3.4. Ad. 1.20. It is put for the book of the Word of God, Pfal. 40.8. Rivet upon the place.

Malume | Pfal.40.7. That by the volume of the book, the Law of God which prescribes to all men how to live godlily (or which is the rule of godliness unto all men) should be understood, I do not think abfurd. But nevertheless I take this to be the more genuine exposition, that David should profess himself in corum catalogo censeri ((ome by this volume of the book, understand a scrol or catalogue, wherein Souldiers names were registred) to be of their number, enrolled by name, who yield obedience unto God. If by בבקר האבר, there is no necessity the Scripture should be understood, the words of themselves being general, which may as well be translated, in a volume of a book, as the volume of the book, and by DEC, any Writings, Evidences, Bills, Court-rolls, & c. may be understood, as Deut. 24.1. and in divers other places, as no man makes any question; then I see nothing why this should not be thought the most literal and convenient interpretation; that David should make here a solemn protestation of his purpofed absolute obedience unto God, as one that were legally bound and obliged by a written and registred covenant or engagement. Neither is it unusual to the Scripture by mention of a book to intimate the certainty and irrevocableness of things, as also to deliver things with more folemnity. Annot.

Moluntarie | Willing, is referred,

I. To Persons; and that,

In a good fense, Exo.35.22. 2 Chr.29.31. 1 Chr. 28. 11. 2 Cor.8.3. Pfal. 110.3.

II. To things, as to Sacrifices, Lev. 22. 18, 20, 21, 23. Lev. 7. 16.

It fignifieth sometimes liberal, Pfal.68.10. plentiful rain. In the Hibrew it is rain of willingness, so called, because (as some would have it) it cometh from the good will of God; or as others, because of the great quantity of it, as liberal men use not to give sparingly; or because of the seasonableness and fruitful-

Moluntarily Willingly, of their own free will, not beingurged or compelled, Ezek.46.12.

Momit is spoken, i of God, who cannot endure them that are not zealors in his fervice, Rev. 3.16.

2. Of the Land, weary with the inhabitants because of their fins, which is by the just judgment of God upon impenitent finners. hev. 18.24.

 $\mathbf{O}$ 

3. Of one that is grieved for eating the meat of the covetous Prov.22.8.

4. Of the covetous man, who shall come to poverty, Job 20.15. 5. To them who are deluded with errors, Ifa. 19.14. and return to their fin after repentance, Prov.26.11. 2 Pet.2.22. and who shall be made by God a laughing stock to others, Jer. 48. 26.

6. To the Whale, Jon. 2.10.

"Hemit] Ifa. 28.8. or ordure, for fo the word properly fignifieth, chap.36.12. See chap.4.4. An excess of drunkenness than

makes men purge both ways. Annot.

It's put for a loathform and deteffable course of conversation (as in the forequoted place) and for great forrow oppressing the heart, as a Surfeit does the stomach, being overcharg'd so as he falleth down upon his vomit, Jer. 48.26.

Maphi Athing broken, or parched, a portion, diminishing, or diminished. The Father of Nabbi, Numb. 13.14.

Minm A wish, or defire.

2. An holy promise made unto God of Thankfulness for his benefits, either by words or praife, or by offering something to his service, Psal. 50. 14. Pay thy vows to the Lord. Eccl. 5.5. Deut. 23. 21. When thou hast vowed to the Lord, be not flick to

\* pay it.

Also it fignifieth prayer and invocation, Psal. 116.14. Vows

were made to God with Prayer, Gen. 28.20. and paid with Thankfgiving, Pfal.61.5. and by Law their payment was requi-red, Deut.23:23. Eccl.5.5. Pfal.76.12. and there were Sacrifices for Vows, Lev. 7.16.

. 3. Some gift freely promifed by Vow, and offered unto God. Lev. 7.16. If the Sacrifice of his offering be a Vow.

'A vom is a testification of a willing promise, made devoutly and properly unto God, of some lawful things which do belong unto God, and being in our own power, unto the service and honour of his name. Such a vow is either Legal, appertaining to the Law; or Evangelical, pertaining to the Gospel; and this latter, is either general to all Christians, as that of our Baptifm; or elfe particular and special, as when we bind our selves to a greater endeavour to leave fome fin, or to do fome duty. Pfal. 116. 18. Eccl. 5.4.

The vows of perperual chaftity in fingle life, they are unlawful, as not being in our own power, nor required of God; much more unlawful are the promises and vows of massacring innocent Christians, and killing lawful Kings, under pretence of ad-vancing the holy Catholick faith, as they falfly call their Romish Idolarrous religion.

Kow is a deliberate promise made to God of some good thing to be performed, if it be not disannulled by a Superiour, Deut. 23.23. For the making of a vow, the defire and purpose are not sufficient, except he that voweth have a mind to oblige himself; which mental obligation is sufficient without word or

2. It must be done deliberately, for a sudden passion maketh not a Vow.

3. It must be of good things, for a man may not vow that which is evil in it felf, Act. 20.12.

Some yows are of evil things to an evil end, fome are of good things in an evil manner, some are of good things in a good manner.

The fuft ought neither to be made nor kept. The second may be made, and ought to be kept in respect of the matter, but not in respect of the end; as we may vow to give

almes, but not to be feen of men. The third may be made, and ought to be kept.

We must not you that which will hinder a greater good, Joh 13.8. So we must not vow that which is not in our power; man must not vow abstinence from his Wife, because he hath not power over his own body, I Cor.7.4. other things he may without her consent, because he is ber head. We may not vow that which is absolutely necessary, as to dye; nor a trifle, as to litt

4. A vow must have the consent of the Superiour, otherwise We may not yow mow under the Gospel such things as are ne-

ceffary for fome other things, but are free in themselves. He that is drunk may vow abstinence from strong drink:

I If he restrain it not to one certain day.

2 If he put no holiness in it; for the Kingdom of heaven is not in meat and drink, Rom. 14.17.

3 If he place not merit in it.

If it take not away his Christian liberty, but only restrain the use of his liberty. This way to vow, is to make a sence to the commandment of God.

A vow is a strait obligation to bind us to God. Psal.56.12. My vows are upon me, i.e. I am bound to do it.

The Hebrews use the proposition upon, for the duties which we are to perform to any. Neh.6.10. they are to be holden with their vow; it must be performed; Shillem is called a Sacrifice of Thanksgiving, because when men are in danger, they vow; and when they are freed, they perform the vow: the word cometh from another word that fignifieth to render, and then from a word fignifying peace, because when a man payeth his vows to the Lord, he getteth peace to his mind.

Com It's made with a promise, Gen. 28.20. With an oath ometime, Numb.30.2. Pfal.132.2. and with prayer, 1 Sam.1. 10,11,27. Whereof God taketh notice, Dent.23.21. accepteth, Numb. 21. 3. 1 Sam. 1. 10. and is carefully to be performed, being made, Deut. 22.21, which the godly do, Pfal. 61.8. & 66.12.

Choice vows, Deut. 12. 11. Heb. the choice of your vows,

Bad a bow Act. 18.18. Had a vow here, is not to be referred to Paul, but to Aquila, for which his name is conjoyned espaide, oc. Shaving his head, without so much as a comma between in some printed Copies. And it is not improbable, that when it is faid verf. 19. that Paul went to Ephesus, and left them there, the aux there should not denote Ephesius to which, but Cenchrea from which he came (for why should his leaving them at Ephelus be immediately subjoyned to his coming thither?) and this on this occasion, to purifie himself, and to be shaved, to which some stay, at least seven days, was necessary. This yow was without all question the vow of the Nazarites among the Tems, Numb.6.5. which was not always for life, but fometimes or a determinate time, wherein they did xoung Treaser, and not fuffer the razer to come upon them; but when that time was paft, then one part of the vow was, to be shaved, vers. 12. and part, then one part of the vow was, to be prayers, very sense to offer up the bair, (called the bair of his separation) to put it in the fire, which is under the sacrifice of the Peace-offerings, and accordingly here is shaving kimself, for he had a vow. But because this is here by him at Cenchrea, and not at Jerusalem, (where the accomplishment of the vow was to be performed as before at the door of the Tabernacle, Numb.6.13. and as we fee it performed here, Act 21.23.) therefore it is most probable than this shaving here, was not on the accomplishing of his vow, but upon some intervening legal pollution, in which case he was bound to offer for a cleanfing, and on the seventh day to shave his head, and so begin the days again, Numb.6.11,12. This probably might be done in any City where a man happened to be poluted. But that at the completion of the vow, when the days of his feparation were fulfilled, was to be at Ferusalem. This custom was practised among the Heathers, who offered their hair (when it was cut) to Apollo, whom they termed, the nourisher of bair. Dr. Hamm. Annor b

Clow | To bind ones felf, whether by promise or oath, or both, to perform such or such a thing; which hath been done, both lawjuly, as Gen. 28.20, 21.8 31.15. Numb. 21.2, 3. I Sam. 1.11. Pfal.132.2. Prov.31.2. Jonah, 2.9. Act.21.23. and unlapfully, out of rashness, Judg. 11 30. deceit, 2 Sam. 15.7, 8. to serve idols, Jer. 44. 25. Judg. 17. 3. to do villany, Act. 23. 14.

Clopage Act. 27. vers. 10. Journey by Seas or failing, as the word is rendred, vers. 9. In chap. 21. 7. it is rendred

### u P

[[p] put for rife up, Gen. 19.44. & 44.4. Exod. 32.1. Rifen, udg.8.13. & 9.33.

Clp and Down | Here and there, hither and thither, Tob 1. 7.

Ho go up] To vanish away, Exod. 16.14. Jer. 48.15.

Bade up Ascended, Neh.4.7. marg. Ulphyaid is either just, as when benefits are objected to unhankful men, or fins to wicked men, Gen. 42.22. Matth. 16.14.

Mat. 11.20 Ifa. 3.13. & 57.4. Ezek. 16.14. Or, 2. unjuft, and mirked, Exod. 2.14. Act. 7.28. Judg. 8.6,7,15. Sam. 1.6. 2 King. 19.4, 16, 22, 23. Pfal. 35.6, 7.

apharfin | They divided. One of the words of the hand-

writing on the wall, Dan 4.25. Mphaz | Pure gold. A place, Jer. 10.9. Dan. 10.5.

mpholo To keep a thing from falling or perishing. To It is spoken of God, who preserves every good thing for us,

and us for them, Pfal. 16.5. 1 Pet. 1.4.

2. Upholdeth in affliction.

1. By laying no more upon us then we are able to bear, Cor.10.13.

2. By comforting us in affliction, by his presence, Isa. 43.

1,2. his spirit, 2 Cor. 1.4. Prov. 5.4,5. or protecting from the evil with Peter, Gal. 2.14. nor openly halting with the Ifraelites, 1 King. of ashiction. Dan. 5. The three Children, and Daniel in the Den, 18. 21.

Dan. 6.4. By defivering, Pfal. 5.13,14.
3. Hipholdeth us in grace by his Word, Job 4. verf. 4. his sprint, Pfal. 5.1.12. by his prayer and intercession, Joh. 17. Thus he upheld Peter, by praying for him, that his faith should

Tipon] Againft, Ifa.6.17. Apon Ila.4.5. or above, marg. Dan. 12.6. or from above,

marg. Hol. 9.1. or In, marg.

Came upon, Judg. 6.34. Heb. clothed, marg.

Lame upon, judg. 6.34. Heb. clothed, marg.

[Tipper] Applyed to Beth-boron, John 16.5. Chamber, Act. 9.

37. Coaft, Act. 19.1. Doorpoft, Exod. 12.7. Lip, Lev. 13.45.
Lintels, Zeph. 2.14. Milftone, Deut. 24.6. Pool, 2 King. 18.17.

Room, Mar. 14.15. Springs, John 15.19. Watercourfe, 2 Chron.

32.30.

They went into an upper room, Act. 1.13. One faith, that it was the fame upper room in which they had eaten the Pass-over. It was I led you forth into freedom; and the Gr. I led you with boldness. fo truly an house of prayer, that by some it is taken for an upper room in the Temple it self. But this upper room into which the Apostles went up, was appertaining to some private house, though whether that of St. John the Evangelift, as Evodiae delivered, or that of heavy the Mother of John Mark (as others have collected) cannot be certain. The Disciples indeed were continually (that is, daily) in the Temple Act. 2.46. Not all the day, but at the hour of prayer, Act. 3.1. At other times, and especially for the breaking of that bread, that is, the Eucharift as the Syriack) or distribution of the body of Christ, (as the Arabich) they met together & Spains, in these upper rooms, Ast. 20.7. which could not possibly be in the Temple, for it was not at frinfalem. They continued daily with one accord in the Temple, (but) breaking bread, xal' oixov, from bouse to house, or as the marg, there is, at home, Act. 2.46. The Jews were bound to worship in the Temple towards the Ark; without the Temple towards that, or at least towards the place whereabouts that was, at what diflance foever. Thus did Daniel in his upper-chamber, Dan.6.10. This his practice gave ground to that Canon, That no man pray but in such a room which hath windows or holes in the wall opening towards the holy City. This hole in the wall (it was commonly but one) is called in Jer. 22.14. Gods window. This window, or these boles in the wall, Petronius calleth, summas cali auriculas, the uppermost ears of beaven. And the Hebrew Sages call their wife men, Sons of the upper room. The upper rooms then in Scripture were such places in that part of the house which was highest from the ground, set apart by the Jews for their private Oraisons and devotions to be addressed toward Solomon's Temple, of the place of that mich was for the conjectation, and convenience of recess, the Apofiles made use of in the Christian way. But the word Alijah doth not always fignifie in the principal and religious sense, but when it doth 10, it is always set down absolutely; otherwise, if it be meant for an ordinary upper room, it is most usually expressed with a note of distinction, as the upper room of the gate, 2 Sam. 18.33. the cooling upper room, Judg. 3.20. the upper room of the wall, 2 King.

4.8. Mr. Gregories Notes and Observ. p.7--24.

Mippermoff is 1. taken in respect of fight and place, Isa.17.

6,9. Lev. 13.45. Deut. 24.6. Joh. 15.19. 2. In respect of dignity and honour, 2 Chr.32.33. Mat.23.6.

Mar 12.39. Luk-11.43. Juzight | One godly fincere, when the heart is right both towards God and men, fludying to do all duties in foundness and truth, for the pleafing of God, and not for by-respects. Gen. 6.9. Noah was upright in his time. This is general uprightpess, belonging to the whole life of man, and cannot be but in Gods children.

'2. One innocent, in some one particular case and matter.

'Gen. 20.5. With an upright mind have I done this. This is special uprightness in fome one thing, and may be in the wicked ones. Also one which maketh shew of equity and right, 6 Dan. 1 1.17.

apzicht] The Hebrew word Thamim is usually translated perfet, not to fignife one altogether freed from fin, and endowed to rightcounsels, for fo it would agree with none living, Prov.20.9. 1 Joh. 1.8. Eccl. 7.22. Jam. 3.2. but to fignifie him who in the purpole and defire of his heart, is free from hypocrifie, diffimulation and guile; for Noah, Jaceb, Job, and others are faid to be upright, and perfett men, who notwithstanding had their fins wherefore he is said to be upright, that is, free from dissimulation either as it is referred to God, and so it fignifieth sincere, or void of hypocresse; or as it is referred toward men, and so it fignifieth fimple or void of guile.

As it is referred to God, it is expressed in Scripture,

I By walking with or before God, Gen. 17.1. Upright actions are faid to be done before the Lord, Luk. 1.73,74. 2 Cor. 12. 19. & 2.29. Act. 10.33.

2 To walk with a right foot, neither covertly treading awry

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3 It is faid to be void of hypocrific and doubling. Thus the things that are upright, are faid to be unfaigned, 1 Chr. 12.33. comp. with vers. 38. On the other fide, diffemblers are faid to feak with a heart and a heart, Pial.2.21. and are called double minded men. Tam. 1.8.

4. It is commended to us under fincerity and truth; fincerity being opposed to mixture, and truth to fallhood, I Cor. 5.8. Sincere is that which is without mixture, as honey without wax, bread without leaven; and truth is that which God requireth in

the inw ard parts, Pfal.51.6. Joh.4.24. Pfal.145.18.
And apright, Joh 1.1. Just in all his dealings towards men, chap.
2.3. & 8.6.33.27. upright in his wayes, ch.4.6. Annot. Not bowing down.

"Ilpzight The upright love thee, Cant. 1.4. Heb uprightness (or righteouiness) love thee, where by righteous or upright persons are meant (the Virgins forementioned in v. 3.) who have upright hearts, and righteons conversation, as pride, in Jer. 50.31. is for a proud person; sin in Prov. 12.6. is for a sinner, thanksgivings in Neh. 12.31. for companies of thinksgivers, and many the like.

Aynfworth. It's usual to put the abstract for the concrete. This is the fruit of fanctified memory to encrease and strengthen love. The more we mind God by contemplation, the more do we admire and feek him. If we defire to love Christ, we should first labour to get pure and upright hearts. As our bodies are upright, so our souls should be, that we may see God. It is a monstrous shame to carry a crooked foul in a Lerest body; the foul of a beast in a divine body. Such can never love Christ, nor any but the upright. See Judg. 16.14. Annot.

Righteousness do love thee, as if the should say, whatsoever is righteous in my mind, righteous in my will; yea whatfoever floweth from both, as an action of righteounies, all loveth thee, and thou art beloved of all that. There is then no righteous finse, no righteous assistant, no righteous assistant, but it is a lover of God, and Gods friend. And all unrighteousnesses, even every particular branch thereof, is an enemy to God.

"Apzight one Dan. 11.17. or much uprightness, or equal

Il pzightly ] He that walketh uprightly, Pfal. 1 5.2. that is, leadeth his life prift, intire, fimple, fincere, and unblimilbed. It note-eth the integrity that is before God in heart and fpirit according to the covenant, Gen. 17.1. Dett. 18.13. Therefore must be first in the heart, Psal. 119. 80. then in the ways, Psal. 18. 33. & 119.1. Ayn w.

De ye judg uprightly, Pfal. 58.1. Do ye judg righteousnesses or equities, that is, righteous, plain, and equal things? as God doth, Ifa. 45.19. whom Judges being called gods, Pfal.82.6. should imitate. Jagen. And as there must be judging uprightly, so there must be both walking uprightly, Pfal.84.11. Prov.2.7. and speaking up-

rightly, [a.33.15. Amos 5.10.

Mpzightness Equity, righteousness, sanctity, integrity, fimplicity, fincerity, purity, perfectnes. Judgment must be ministed in uprightness, Plal. 9.8. and there must be uprightness of heart, (an inward fincere manner of performing that which we do) 1 King. 2.6. Pfal. 119.7. Oprightness also of our ways, (just dealing with men, Job 4.6. as who must walk in the paths of uprightness, Prov. 2. vers. 13. our very way being uprightness,

In the land of uprightness will be deal unjustly, Isa.26.10. or in the plainest or evenest land, or ground, be will deal perversty. He will perfift in his wicked couries, though he live among a reform-ed people, or in a land where godliness is professed, and means of instruction are. Or in a land or place, where all is plain and clear, and nothing either to offend a man in his way, or to force him out of it, even there will he go awry, or turn afide to crooked by - paths; there will he betake himself to his wonted wicked courses, where there is nothing to press him from walking uprightly, or to put him upon such pradifes. Annot.

@1pzifing Pfal. 139.2. Our rifing out of our beds in the morning, our rifing up from our feats. Neither our actions, thoughts, nor any part of our life can be hid from God.

Appoar A great noise made by a confused multitude, with shouting, crying, and clapping of hands, Mat.27.24. Act.

2. A brawling and scolding contention, raised by a confused multitude, Act. 12.18. A commotion of discontented people, Mat. 26.5. Mar. 14.2. Luk, 22.6. A marion which is sometimes

Hol.10.14.
2. Or by the preaching of the Gospel (accidentally) Act.

10.22. & 20.1.

Wipfide bown ] To bring things into a confusion . Act.

It is referred to God, and it fignifieth that confusion brought upon impenitent finners, through his just judgment, 2 King. 21.

Mpfide down 1 2 King. 21.13. Heb. upon the face thereof,

Minmaro] 1. Referred to time, and it fignifieth the progress or order of time, from the time past, to the future, Numb. 2.15. 2 Chr. 31.16.

2. To place, Judg. 1.36. Job 5.7.

u

73r ] Fire, or light. A City, Gen. 11.28.

Mrban | Civil, courteous. Paul's fellow-helper, Rom. 16.9. (Irge To provoke, Luk. 11.53. To force by perswasion, Gen. 33.11. To press fore upon by words, Judg. 16.16. & 14.17.

To be earnest, Exod.12.33. Dan.3.22. Cargent | Exod. 12.33. or were frong; and as the Gr. tran-

flatcth, forcibly urged. This was with humble entreaty, Exod. 11.

8. See Pfal. 105.38. Aynfw. Dan. 3.22. Preffing, forcing, calling earneffly upon.

Mrt My light, or fire. Mens names, Exod.31.2. 1 Chr.2.20.

I King, 4.19. EZr. 10.24.

Alriel J Light, or fire of God: 2 Chr. 13.2.

Alriel The Son of Tabath, 1 Chr. 6. 24. Of the Sons of Kohath, 1 Chron. 15.5. The Father of Michaiah, 2 Chron.

Urijah, also Uriah, and Urias ] The fire of the Lord. Mens names, 2 Sam. 11. 3,6,7. & 12.9. Ezr. 8.33. Neh. 3.4. Ifa. 8.2. Jer. 26.10. 2 King. 16.11. The husband of Bathshaba, Mat. 1.16. According to the fignification of his name he was full of the light of reason and understanding (which is called the light of God, Joh.1.14.) whereof he gave a proof when he was fent back from Rabbab of the Ammonites, by Joab to David; he answered him so wisely, and carryed himself so discreetly, that David could not effect the bufiness for which he fent for him, whether through the quickness of reason he suspected more than he durft utter, or whether Foab gave him private advertifement, is uncertain. The Lord brought to light after his death, by the Prophet Nathan, two great wrongs David had done him, 2 Sam 12.

Trijah] A Prieft, 2 King 16.10. The fon of Koz, Neh. 2.21. One that flood on Exra's right hand whilest he read the Law,

Neh. 8.4. The fon of Shemajah, Jer. 26.20.
" Urim and Thummim A light of the knowledgof Christ by the Word, together with perfection of virtue and holy maneners. Exod. 28.30. Thou shalt put in the Breastplate of Judgment, the Urim and the Thummim. Who made this Urim and Thummim what it was, and what it was made, is very hard, if not impossible to find out. Certainly it is not reckoned among the things wrought by Art, but was given of God to Moses alone, to put in the holy pectoral, as Lev. 8.8. and written of Christ, Col. 2.3. CDan. 8.13.

Mrim and Thummim | Exod. 28.30. These words fignifie light and perfection, according to their best derivation in the Heb. tongue; and they are put in the plural number, lights and perfections, to note the plenty as the excellency of divine graces. This was meant (as some conceive) of the splendor and perfection of the precious ftones of the Breast-plate, which were of most clear and perfect beauty. But that is not all; for besides that, these words were engraven or written upon some of the precious materials of the High-priefts ornaments; neither made nor placed by the inspired Artificers, but as some learned Writers rather think, by the comparison of Exod.39.10. Lev.8.8.) made by God himself, and put by Moss into the Breast-plate. It was called, the Breaft-plate of judgment, verf. 15. and the judgment of Urim, Numb.27.21. because the High-priest put it on when he confulted with God, and received from him clear and determinate answers in cases of doubt; which were sometimes made by audible voice, fometimes by fecret inspiration, which when he had told it to the people, the flones had letters in the Breaftplate (as is probably conceived, for there is nothing certain of it in the Scripture) might have an extraordinory brightness appearing on them, for assurance that the Priest had fooken with the Lord, and received resolution from him; as by the shining of Moles his face when he came from God, with the Tables of the Testimony in his hand, Exod. 34.29,30.

raifed by the just judgment of God, for the fins of the people, it was manifest that he had from God what he brought unto the people. And whereas David being to confult with the Lord, called for the Ephod, 1 Sam. 23.9. The reason was, for that the Breast-plate was fastned to the Ephod, vers. 28. and the Ephod to the Breast-plate, so that if he had one, he had both, Exod-39.21. This oraculous consultation with the Breast-plate, that is. by the use of the Breatt-plate, lasted no longer (as is generally and most probably thought) then to the Captivity of Babylon (for which see Ezr.2.63.) and after that time we find not that the Tews had any use of that kind of revelation. Annot. Hereof see more in Moses and Aaron, lib. 4. cap. 8. p. 203, 204. As also in Alftedius his Paratitla Theologica, p. 454,455, 456,000.

Ü

" Mg The three persons of the holy Trinity, as Gen. 1.25. Let us make, & 3.22. Like one of us; that is, like the three Persons, either as the Father in power, or the Son in wisdom, or the Spirit in holiness: Also Isa.6.8. Who will go for us? that is, to serve us in this bufinefs.

' The plural number noteth plurality of Persons in the diverse manner of being; as the word of fingular number, I (whom hall I (end) noteth the unity of effence, or oneness of being, common to all three Perfons.

'2. The people of God, the multitude of true believers, as Ifa. 6.9. Luk. 2. 10, 11. 1 Joh. 2.2. and often elfe-

MS Exod. 10.25. Heb. into our bands, marg.

For us, 1 Pet.2.21. Some read, for you, marg. By the words prefixed and annexed hereunto, the meaning of such places will

Case Work, Lev. 7.24. Using or handling, 2 Sam. 1.18. Sarisfying or fulfilling ones luft, Rom. 1.26,27. Cuftom, Pfal. 119. 132. marg. Habit, or perfection, Heb. 5.14. marg. Works of charity, and beneficence, Tit. 3.14.

ufe | is put, 1. For fervice, Lev. 7.14. Eph. 4.39. 2 Tim. 2.21.

2. For custome, Jer. 21. 22. Ezek. 16. 44. Judg. 14. 12. 3. For imployment, 1 Chr.12.vers.2. Jer.23. vers.31. Gal.c.

THE To the use of edifying, Eph.4.29. or to edific profitably,

M[e] Heb. 5.14. who by reason of use have their senses exercised. &c. or, of an babit, or perfection, marg. or habit attained by hearing, reading, and meditating on the Word; by reason whereof their faculties of understand and judgments (for words of fense often import faculties of the understanding part, and that both in general, Luk.9.45. compared with Luk.18.34. Phil.1.9. as also in particular, as Gen.42.1. & 2.31. & 11.7. Psal.34.8. 1 Pet. 2.3.) choose the good, and refuse that which is evil, 1 Cor.2.13,

Manife To employ, Lev. 7.24. To accustom, Numb. 15.29. To make use of, Jer. 46.11. To smooth, Jer. 23.31. marg. To minister, 1 Tim.3.13.marg.

To shew forth, 2 Cor.1.17. & 3.12. To discharge, or exercise, 1 Tim.3.10. To feed upon, Heb.5. 13. For necessary, Ad.20 34. Tit.3.14.

Mfing] 1 Pet.2.16. Gr. having, marg. Clurer | Exod. 22.25. As an exacting creditor, as a lender that is preent to have his own again, or to have a pawn for the fame; fo the word is fundry times used in this sense, 2 King.4.1. Pfal. 109. 11. Neh. 5.7, 10, 11. Deut. 24.10. So the Law elfewhere forbiddeth exacting of debts upon our poor brethren, Deut.15.

A lender of money upon covenant, for certain increase, intending and endeavoring to make fure both principal and use, though the borrower should lose either the one or both. See Dr. willer on Exod.22.25.

Mfurp | To exercise jurisdiction unjuftly, 1 Tim. 2. 12.

"Hurp Biting (in the Hebrew tongue) because the gain which is raken for Money or Wares, in respect of lending, doth gnaw, bite, and wring him that giveth it; especially if he be a poor man, and bringeth home a bit or morfel from the tich man. Pial. 15.5. He that lendeth not his money upon ufary. The word Ufary is never used in good sense or part by the Scripture; where also no Utury is to be found but one, to wir, a biting and gnawing Usury; which is never prachiled without hurt either to rich or poor; to private persons, or publick Weal.

"Ufary is any increase or vantage, for loan of money, or other things imposed or laid by the lender upon the borrower,

only in confideration of the lending, Ezek. 18.5,6. Deut. 23. | \* 10.20.

Or more briefly thus: Vlary is a certain gain above the principal, exacted upon Covenant for the use of money, or other things lent. Exod. 22.25. Thou fhalt not impose usury upon him. \* Thus it is in the Hebrew Text.

"Unto usery these 5 things are necessarily required.

. A principal as wares or fum of money.

2. Lending.

c 2. Gain.

4. A chief purpose by lending to increase our stock.

5. A covenant for that end.

As the very defire and expectation of gain, for lending only, is mental and intentionably Usury: fo the imposing, or by covenant before-hand, agreeing for increase above the principal, is of the nature of actual Uturv.

In all these three cases, there is no imposition of increase, that is, on fore-covenant, binding absolutely the borrower to pay again with the Rock.

'There are three cases wherein increase may be taken by a e lender without danger of Ufury.

'I. When the borrower having by lawful means made fome 'great gain by money freely lent, both by way of thankfulnefs, out of the voluntary motion of his own heart, returns fomething above the principal unto the lender, by whose means he had

' fuch a bleffing.

'2. When it may be duely and apparently proved, without opretence and collusion, that the borrower by holding back the money lent him, after the day agreed upon for payment, without the leave of the lender, doth hereby become a direct and effectual cause of hindrance to the lender, either by dam-' mage arifing to him, or by foregoing some commodity which he 'might well have made with his money, had it come home at the ' appointed time.

3. When the lender is content to hazzard the principal, and to bear part of the loss, if any fall to the borrower, without his own default. Here he may lawfully take part of the gain which cometh by good means; yea, he may justly make a Covenant

and agreement for his share in such a gain.

### U

"Althai ] Mine iniquity, or time, or frowardness, or an hour, The Son of Amihud, I Chr.9.4. Of the Sons of Biguai. Ezra 8. 14.

Itmost | Furthermost, Gen. 49.26. Numb. 11.1. & 20.16.
Utter | To reveal, Lev. 5.1. | Josh 2.14,20. To fing, Judg. 5.12.
To speak, Job 8.1c. To declare, Psal. 106.2. To exercise, or

execute. Jer. 1.16.

ditter I will utter things which have been kept fecret, &c. Mal.13.35. The word epethoguas must be rendred, I will pour out, as which fignifies to fend forth, so as a fountain doth water, or a tree its juyce of moifture. Thus אברע (which Plat 19. 2. & 119. 171. & 145. 7. is rendred epergopular) fignifies scaturire or exundare, to pour forth mater from within it, as here the xexpulable, what before was kept close within. Dr. Ham. Annot. f.

(atter Total or thorow destruction, 1 King. 20.42. End.

Titter | Outward, Ezek. 10.5.

Mitterance | fignifieth,

1. Ability to speak and express ones mind well, Act. 2.4. 1 Cor.1.5. 2 Cor.8.7.

2. The matter to be uttered, Eph. 6. 19. Jer. 1. 9. Pfal. 68.12.

3. Liberty and boldness to utter the Word, Eph.6.19. Col. 5.3. 2 Tim. 1.7,8. All are promised by Christ unto his servants ir the day of tryal, Luk.21.15.

une day of thysis, burselings, thereof, marg. Unitered, Pfal. 66. 14. Heb. opened, marg. Or, to be expounded, aftered] Heb. 5. 11. bard to be uttered, or, to be expounded, interpreted, to be fitted in the utterance or expression of them to your capacities. Leigh's Annot.

uttereth, Job 1 5.5. Heb. teacheth, marg.

(atterip) Altogether, Exod. 17. 14. Deut. 2. vers. 34.

"Atterip Pfal. 119.8. Very much, or unto vehemency, vehemently. Aynfoo.

Ettermoff Utmoft, Exod.26.4. Fartheft part, Numb.20.16. The very last, Mat.5.26.

Wrath is come upon them to the uttermoft, I Theff. 2.16. eic 75-AG, until the end, wrath is come upon them finally, so as it shall never be removed. Leigh's Annor. or suddenly fallen upon. Annot. or bath come baftily upon them to the end, Dr. Ham. Par.

Able to fave them to the uttermost, els to manteles, Heb.7.25. Surely, wholly, fully, perpetually, perfectly. Leigh. crit. Sac.

Ottermoff Heb. 7.25. Able to fave them to the attermoff, or

evermore, that is, fully, perfectly, or to the end; so that no part of our falvation must be sought either in our selves, or in any other, The Original word fignifieth all manner of perfection. Annot.

"Hulture] Lev. 11.14. In Hebr. here Daab; of flying, but in Deut. 14.13. Roah, of feeing, for the Vulture eppyeth and fmel-leth her prey from far, and flyeth with violence, being an heavy fowl; feedeth on carkaffes, and buildeth her neft on high rocks. Ayn (w.

It's faid that the Vulcure conceiveth of the wind, none having at any time feen a male. It's faid to draw blood from irs thigh, whereof its young ones fuck; on whom it bestoweth an hundred and twenty days, to bring them up. It preyeth not on any living thing. Having lived an hundred years, its bill becomes fo hard and crooked that it cannot feed. It preyeth from noon till night, refleth from fun-rifing till noon. It attendeth Armies. prefaging death and dead corps. Sweet oyntments kill it. It preferreth stinking places where carion is, to the most pleasant and delicate meadows. It's an enemy unto Serpents, from the bitings whereof they are free, that carry a Vultures heart along with them. It's faid to fmell a carion of dead corps fifty miles off; on which it fuddenly descendeth, but cannot easily (by reafon of its heavy body) fly upward. Having fed, it carryeth the reft of the prey to its young ones. Its feathers being fet on fire, make that the Serpents come out of their lurking places.

" Mas the Land where patient Job dwelt, Job 1.1. There was also another uz of Aram, Gen. 10.23. Another uz of Seir, Edoms Countrey, Gen. 38.28.

The land of Uz, Job 1.1. was a part of the Countrey of Idumea. as Lam.4.21. fo called from Uz the Son of Difhan, the Son of Seir, Gen. 36.28. mentioned, Jer. 25.10. Or, a part of Arabia bordering upon the land of Edom; as others conceive, because the place from whence 70b's friends came, were thereabours. Az-

Aus in old pronouncing, whence Austa in Ptol. tab. 4. Broughton on 70b.

It was upon the borders of the Sabeans, and of the Chaldeans, and of the Arabians, those Eastern people, of whom it is generally received, that they were a people profine in their lives, and superstitious at least in their worship. In all, even in the worst places, God bath his servants. And it is a great honour and an high commendation to be good, and do good amongst those that are evil. And grace will preserve it felf in the midst of the greatest opposition. Mr. Caryl's Expof, of Job 1.1.

[13] Counsel, or wood; Syr. fastened.

The Son of Aram, Gen. 10.23. The Son of Difhan, Gen.

Mani Then. The name of a man, Neh. 2.25. The Father

Maal wandring, failing forward, or distilling from the head.

Gen. 10.27. The Son of Joktan.

21 33a Strength, or goat. The Son of Merari, 1 Chr. 6.29. The Son of Ehud, I Chr. 8.7. One fmit to death for putting forth his hand to hold the Ark, 1 Chr. 13.10. See 2 King. 21.18.&c Ezr.2.49. & Neh.7.51.

2133ah] Strength, or a goat. The same with Uzza before-mentioned, 2 Sam. 6.7.
[Azen-sherah] An ear-lap of flesh, or an ear-lap remaining.

A City, 1 Chr.7.24.

[1331] Strong, my strength, or my goat. The son of Bukki, Chr. 6.5. The fon of Tola, Ibid. 7.2. See Neh. 12.19,42.

[133i] The fon of Bela, 1 Chr. 7.7. The fon of Micri, 1 Chr. 9.8. The fon of Bani, Neh. 11.22. See Neh. 12.19,42.

21 33iah | The firength, or buck-goat of the Lord. One of David's Worthies, 1 Chr. 11.44. The fon of Zechariah, Neh. 11.4. The fon of Amaziah King of Judah, 2 Chr. 26.1. called also Aza-

133iel] The firength of God, or the buck-goat of God. The foil of Kobath, Exod.6.18. Of whom the family of the Uzzielites, Numb.3.27. The fon of Ihi, 1 Chr.4.42. The fon of Bela, 1 Chr. 7.7. The fon of Heman, 1 Chr.25.4. Of the fons of Jedusbun, 2 Chr.29.14. The fon of Harhaiah, Neh.3 8.

## W ·

W

V 7 2 fet ] A thin Cake made of fine Flour, tempered are appointed from red or anointed with Oil , Exod. 29. 2. They were used in the consecration of the Priests, Ib. and in the Burnt-offerings for them, verl.24. in the Meat-offering, Lev. 2. 4. in the Thangiving-offering, Lev. 7.12. and in the offering of the Nagarite, Numb. 6. 15.

COLEG ] A moving of the head or hand in token of mocking others, and indulting over them, Matth. 27. 39. Zeph. 2. 15. Jer. 18. 16. 2 Kings 19. 21. Job 16. 4. Plalm 22. 7.

8: 44. 14. 8: 109. 15. cupon compact or bargain, Rom. 4. 2, 3. To bim that work-eth, wages is not counted by favour, but by debt, Mag. 1. 6. He that earneth Wages.

62. A recompence or reward, given to Souldiers in lieu of their fervice in War : Hence the punishment of eternal edeath, due by the desert of serving sin, is called Wages, eRom. 6. 22. The wages of sin is death. Thus wages in a borrowed sense, doth fignifie eternal life due to the merit of works ( if one could do them ) or eternal death, merited by the fervice of fin.

Wages ] Taken, 1. Properly, for a just recompense of labour, whether by agreement or common custom, and then it hath relation to merit, Rom. 4. 4. and so it is either pleasing,

or unpleasing.

The first way it is either lawful, given for lawful work. Gen. 9 15. Exod. 2. 9. ought to be duly paid, Lev. 19. 13. Deut. 24, 14, 15, Ezek. 29, 18, 19, especially to Ministers, Luke 10, 7, 1 Tim. 5, 18, The defrauding of ita great sin. James 5. 4. Job 24. 11. and punished, Ezek. 29.18,19, Mal. 3.5. Not due to unskilful or wicked workmen , 1 Cor. 3.15.16. Unlawful, The wages of unrighteousnels . 2 Pet. 2. 15.

unpleafing, as punishment of Malefactors. Plalm 109, 20,

compare with the former words, 2 Pet. 2. 13.

II. Improperly, for a recompense of our labour, given of free grace, and so it hath no relation to merit, Matth. 5. 46. Rom. 4. 4. Thus God promifeth and giveth wages for our well doing in this life, and that to come, Ruth. 2. 12. Prov. 11.13. & 24.14. Matth. 5. 12. & 10.41,42. But especially eternallife, which by allusionis called so; because the Workman longeth for, and receiveth wages when his work is done; fo the godly both long for, Phil. 1.13. Tit. 2.13. Rev. 22.20. and receive it, when they have finished their course, 2 Tim.

4.7,8.
It is put for the bleffing of God, Pfalm 127.3. Gen. 15.1. It is put for the fruit of our labours, whether done or not, Zech. 8. 10. Thus the reward of men or beafts is faid to be none, when they work in vain, God withholding his bleffing.

It is put for true praise and glory, 1 Cor. 9. 17, 18. So for

vain-glory, Matth. 6.2,5. For gift or contribution, 2 Cor. 11.8.

\*Mages of unrighteousness | Unrighteous gain, as eyes of adultery for adulterous eyes: an usual thing with the \*Hebrews, to put the epithet for a substantive, and the con-" trary ; or Wages, that is, gain gotten by iniquity ; as Ba-· laam purchased money by sin for coverousnes-sake, protaening the gift of prophesie, and being author of that most

filthy profitution of the Moabises, 2 Per. 2. 14, 15. catagon 1 A frame of timber appointed for carriage I Sam. 6. 7. 2 Sam. 6. 3. and treading out of corn, Ifa. 28. 27, 28. Amos 2, 13.

Three forts:

1 Common, Gen. 44. 27.

2 Military, Ezek 23. 24. 3 For holy use, Numb. 7. 3, 6, 7, 8.

See Chariet.

CHail Properly, is a tellifying the grief of the mind by crying, howling, striking upon the breast, or wringing of the hands,, Luke 23. 27. Pfalm 55. 2.

There are divers forts of Wailing ; 1. Worldly, Amos 5, 16

2. Antiebriftian, for the destruction of Babylon, Rev. 18,15,18.

3. Godly, Jer. 9. 10.

Artificial, or diffembling, Jer. 9. 17, 18.

5. Hellifb, Matth. 13. 42. It is put for grievous afflictions, Plalm 30. 11. wherefore

wailing is joined with fasting, Joel 2.13. and in the time of heavy calamities, Est. 4. 3. Isa, 22, 12. Jer. 48. 18. Catatt ] To attend, Numb. 3. 10. To serve, Numb. 8.

105.15. To stay, looking for, Heb 2.3. Gal.5.5. Luke 2.25. To be ready, Mar. 3.5. To defire earnestly, Rom. 8.19,25. To be filent, Job 32.4. To tarry for, 1 Sam. 10.8. 1 Cor. 11. 33. To effeem of one, to as to be guided by his counfel, Job 29.21.
To think upon, Mat. 24.50. Luke 12. 46. To hope and truft in God, Pfalm 40. 1. & 25.3. because of his power, Isa. 51.14. of his help, Pfalm 33.20. To fear, Luke 21.26. Heb. 10.27.

It is referred to Men; waiting,
1. Upon God; which must be done with confidence, Lam. 26. with patience, Rom. 8. 25. Pfalm 40. 1. continually,

Hof. 12. 6. 2. For Chrift; for his first coming, Mat. 11. 3. Luke 2; 25, 38. For his fecond coming, Phil. 3, 20. Tit, 2. 13. For his mercy, Heb. 17-10. For life eternal by him, Tit, 2, 13.

3. For the boly Ghoff, Acts 1. 4. To God waiting upon men, to be gracious, Ifa. 30. 18. For

epentance, 1 Pet. 3. 30. To Chrift, waiting till his enemies become his footstool.

Heb. 10. 13. Mait upon thee 7 Pfalm 145. 15. or look unto thee, marg.

Laid wait, 1 Sam. 15.5. or fought, marg.

Lap wait ? Referred to men, laying wait for a Wife, Judges 20, 21. for a Whore, Job 31. 9. Prov. 7. 12. for his Neighbour, to hurt him, Mic. 2. 7. Hof. 7, 6, to take his life, Gen. 27. 42. 1 Sam. 18. 15. 16. 17. 1 Kings 19. 1, 10, 14. Acts 9. 24.25. 26. 2 Cor. 11. 26. his goods, Prov. 24. 15. To deceive by falle doctrine , Ephel. 4. 14. for his enemies, Jer. 51, 12. Joh. 8. 12, 15. Judges 5. 27. & 16. 9, 12. for, Christ, Matth 26. 4. Mar. 14. 1. Luke 6. 7. & 11. 54. & 19. 17. & ch. 27. 20.

To God; laying wait for men, Lam. 3. 10.

To the Devil, Eph. 6. 11. See Snare. Maited ] Neh. 12. 44. Heb. food, marg. Job 34. 4. Heb. expeded, marg. Mic. 1. 12. or was grieved, marg.

Waited on. & Kings c. 2. Heb, was before, marg. Waiteth, Pfalm 65, 1. Hebr. is filent, marg.

'attafting ] Abiding with patience and expectation of help from God, Pfalm 4c. 1. I waited patiently upon the Lord. . Vehement and continual looking for iomething, Rom. 8. 19. The creature mait th when the Sons of God hall be re-

vealed. 63. God's patience, expecting long the repentance of a

Sinner. (Make ] To arise out of bed, Luke 11. 8. To trouble, Cant. 2. 7. & 3. 5. & 8. 4. To implore help, Cant. 8. 5. Matth. 8. 26. To flir up, Joel 3. 9, 11. To use all diligence in doing a thing; as, to praise God for deliverance, Judges

5. 12. To repent, Eph. 5. 14. Rom. 13. 11. It is spoken of those whom God suddenly raiseth up, for

the doing any work of moment, Hab. 2. 7.
It is put for the refurrection from the dead. Dan 12. 2. For

deliverance from affliction, Ifa. 25. 16. For comfort alter deliverance, Ifa. 51. 17. & 51 1.

It is referred to God, and then it is put for the manifefta? tion of his power in destroying the wicked, Job 8.6. Plalm 72. 20. Zech. 2. 13. Hence the godly call upon God to 2wake, Plalm 35. 23. & 44. 23. & 53. 6. Whereby they defire God to come speedily to their help. Thus Idolates call in vain, to their Idols, Heb. 2.19. To make obedient to heavenly doctrine, Ifa. 50.4. To afflich, Pfalm 77.4. Thou keepel my lids from waking, that is, because of my troule.

To make 7 To difturbe the quiernels of the Church. which she hath in Christ, or by any offence and provocation to grieve her, Cant. 2 7. Stir not up, nor make my love. fee Awake.

Co wate, or fleep ] To live or die, 1 Theff, 5. 10. like that in Rom. 14. 8. Other where to fleep, is to be fecure ; and to wake, is to be watchful, as 1 Theff. c. 6.

Beart maketh ] That faith and Spirit of Sancification, working still in the regenerate Children of God, though they be sometime taken with a spiritual sumber and sleep in fecurity, Cant. 5. 2. I fleep, but mine beart waketh. In all the powers of the Soul, there is something good, and some-thing ill; something fieth, and something spirit. A Chri-stian hath two principles in him, that which is good, and that which is evil, whence iffucto the weakness of his actions and of his affections. A Christian may know how it is with and of his arections. A Christian may know he is wife himfelf, though he be mixed of flesh and spirit. We should acknowledg that which is good, as that which is evil in our hearts. The Church in her sleepy estate hath,

1. Her judgment found in that which is tru b, of perfons, things, and courles.

2. A working in the will, chufing the better part which the will cleave to.

3. Affectiors answerable to her judgment.

4. Her conscience awake in some comfortable measure. Cor. 9, 13. Acts 10:7. To depend upon, Pialm 104, 28, & though perhaps it may be deaded in a particular act. Kkkk

5. A courle of obedience. The eftate of a Christian is a waking flate in the inward man, the by courses he falleth into are but fits out of which he recovereth himself. We must distinguish between a state and a fit , a man may have an aguish fit in a found body. God's Children never to-tally fall from grace; though they seep, yet their heart is awake. A Christian is what his heart and inward man is, and therefore the Church values her felf here by the disposition and temper of her heart. A Christian by the power of God's Spirit in him, is fensible of contraricties which are in him, complains, and is ashamed for the same. A waking state is a bleffed ftate, Sibs.

Calaben ] He wakeneth morning by morning, Ifa. 50. 4. or be wikeneth me morning by morning ; or he ftirreth up, or raifeth up : He wake neth my ear, or ftirreth up my fpirit, as Ezr. 1.1.

delalk ] A private place to walk in, Ezek. 42.4. The Syrians expedition for the relief of Nineveh besieged by the Medes, which was like a walk or perambulation. Annet.

Maik ] fignifieth, to live, because walking is one of the principal actions of life, Mar. 5. 42. Hence, To walk under the Sun, Eccl. 4. 15. and in the earth, Ifa. 42.5. fignifie, Men living in this World.

It fignifieth, to live spiritually, 2 Cor. 5. 7. and the life

it inguineth, to live ipiritually, 2 Cor. 5. 7. and the life of glory, Rev. 21. 24. If 6. 60. 3.
It figuifieth, to converse, Joh. 7. 1. temporally, Joh. 11. 54. or spiritually, Phil. 3. 18. 1 Thess. 4. 1. and gloriously, Rev. 3. 4.

It is referred to God, to Man, to the Devil, and to other things, both with and without life.

1. To God, who is fail to malk upon the wings of the wind, 2 Sam. 22, 11. Pfalm 18. 10. Pfalm 104. 3, and to malk perverfly with the wicked, when he punisheth them in his wrath and indignation, Lev. : 6. 24.

It fignifieth his presence, Lev. 26. 12. Deut. 23. 14. Zech. 2. 10, 11. 2 Cor. 6. 16. Rev. 2.1. Also his favourable help and protection, Numb. 14. 14. Deut. 20. 4. & 31.6.

To Min, and that either ploufly or finfully. Pioufly before God, Gen. 17. 1. and 24. 43. & 48. 15. 1 Sam. 2. 32. 1 Kings 8. 23, 25. Plalm. 56. 13. With God. Gen. 5. 22. & 6. 9, In Gods Law, Plalm 119. 1... Commandements, 2 Chr. 17. 4. Luke 1.6. Judgments and Ordinances, Lev. 18.4. Pialm 89. 30. Ezek 37.24. Statutes, Lev. 26. 3. 1 Kings 6, 12. Ezek. 11.20. Ways, paths, Deut. 5, 33, & 8, 6, & 10, 12. Joh.
22. 5, I[a, 2, 3, Mic, 4.2, Fear, Neh. 5, 10. Truth, Plalm
6, 11. Light, I[a, 2, 5, 1 Joh. 1, 7, In the way of good men, Prov. 2. 20. Phil. 3. 17. In the good way, Jer. 6. 16. In newness of life, Rom. 6. 4. In the Spirit, Gal. 5.16. In good works, Eph. 2. o. In love, Eph. 5. 2. In truth , 3 John 4. In Humility, Mic. 6. 8. Monestly, Rom. 13. 13. 1 Theff. 4. 12. According to the rule of the Word, Gal. 6. 15. Worthy our vocation, Eph. 4. I. Worthy of the Lord, Col. 1. 16.

Sinfully, contrary to God, Lev. 26. 21, 23, 24. After other gods, Deut. 8. 19. Jer. 6. 9. After the imagination of an evil heart, Jer. 16. 12. After our own devices, Jer. 17. 12. After evil counsel, 2 Chr. 22.5. After ungodly lustr, Jude v. 18. After the flesh, Rom. 8. 1. In lies, Jer. 23.14. In pride, Dan. 4.37. In the council of the wicked, Pfalm 1. 1. Mic. 6. 16. In the fins of others, 1 Kings 15. 3. 2 Kings 16. 3. 2 Chr. 21. 6, With. ftretched-out necks, Ifa. 3. 16.

To the Devil, Joh 1. 7. Matth. 12. 43.
To things without life; to Waters, Pfalm 105. 41. Fountains, Plalm 104. 10. Ships, verf. 26. Of the Ark in the the flood, Gan. 7. 18.

To the tongue, Pfalm 73.9. When the wicked boldly reproach the godly.

To righteousats, Psalm 83. 13. When men so love it, as that they are contented to be ruled by it.

There is a miraculous walking, as that of Christ upon the mater, Matth. 14. 25, 29. Mar. 6. 48, 49. Of Feter, Matth. 14. 25, 29. Through the fire as the three Children, Dan. 3. 25. To walk in Chrift,, is, To be conftant in his Gospel, Col. 2.6.

To be always present in the midst of the Church, to blefs, enrich, guide and protect the Ministers and members thereof, Rev. 2. 1. And walked in the midft of the golden Candleflicks. If Christ be always resident with his Church himself, to look into every thing, what need a Vicar?

what use of the Pope? 'To live, or to order our life according to the direction of the Word, which is a light to our steps, Rev. 21. 24. And

the people (hall walk in the light of it.

An allusion to men trading here by the benefit of the light of the Sun. The sense is, they shall enjoy the felicity of it. Light is often put for prosperity, and darkness, for adversity, Ifa. 60. 1, 2. Annot.

Me walk in the Counfel ] Either to do as wicked men

advise and suggest, as did Abaziah, 2 Chr. 22. 3, 4, 5. Or by imitation to do like unto others before: as did Ifrael, Mic. 6.16. But in every respect the counsel of the wicked should be far from us, Plalm 1, 1. Job 21, 16. & 22, 18.

Co walk in the park To live without the bright shi-

'ning light of God's Word, 1 John 2, 11.
'Et walk in the fight of the 2pes ] To accustom himlelf to please his mind and sense in every thing, without considering how vain a thing youth is, whether ye respect beginning or end of it, Eccl. 11. 1c. & 2. 1.

"To walk bp faith ] To live and pals over our days here, in belief of such things, as are promifed in the Word. and not yet performed, but by hope looked for, 2 Cor. 5. 7. We walk by faith, not by fight.

Co walk through the fire and water ] is, To be in great Affliction, Ifa. 43. 2, 3.

Go malk after the flesh To fet and order the course of our life after our corrupt reason and affection, following

them as our guides, Rom. 8. 1. Which walk not after the flefb. " To walk in the flesh ] To be weak and feeble like unto other men, 2 Cor. 19. 3. Though we walk in the flesh, yet we do not war after the flefb.

Rer to walk with a tight foot ] is, To diffemble. Gal. 2. 14

On malk after 600 ] is, To follow him as a guide, to worthin him in faith and repentance, 1 Kings 14.8. Holario. Bo male in the name of God 1 is, To worship him, to fellow constantly the doctrine of salvation revealed by him, and to persevere in his obedience, Mic. 4. 5.

Sometime it fignifieth , to be wholly under the guiding of God, Zech. 10 12.

Co walk in the ways of God ] is, To live according to the rule of his Word, Pialm 119. 1.

e Co walk with God ] To live a godly life through the continual meditation of God's prefence, whom we have to be witness of all: even our most inward thoughts, Gen. 5. 24. Henoch walked with God.

We be, or walk with God, 2 ways.

. When we defire to please him, and depend upon him, because we are perswaded that he seeth us, and careth for us, When we are held back by a fecret bridle of his grace, we little thinking of him, Pfalm 73. 23.

Note, He walketh with God, who doth the duty of his calling in righteousness, embraceth his promises by faith : thus Henoch, Abraham, &c.

Co waik after a mans own heart ] is, To live as he pleafeth, to follow a Religior, not which God prefcribeth, but what himself inventeth, Eccl. 11. 9. Ad. 14. 16.

To walk after Jouis, or ather gobs ] is, To worthip them, to be defiled with and altogether addicted to Idolary,

Deut. 4. 3. & 6. 14. & 8. 19. 1 Pet. 4. 3.

(To walk through the breadth of the Land ] is, To have t possessed wholly at the pleasure of the enemy, Hab. 1. 6.

To walk according to man | To live and do after the manner of other men, which have not the Spirit of Christ. This in part may befall them who are godly, and beled by the Spirit of God, because the best men, who be most spiritual, do know but in part , being fubject both to weakness in judgment, and perverincis in affections.

To wath in fin ] is, To fin wittingly, willingly, and with delight to lead the life in fin, Plalm 68. 21. Eph. 2.1.

"To walkafter the Spirit ] To order and dispole our conversation according unto the motions and affections stirred up in us by the holy Spirit, or to live in newness of life, Rom. 3. 1. See Spirit.

Co walk in the fame fpirit ] is, To agree together, and to be of one mind in Religion, or to be under the govern-

ment of the same Spirit, 2 Cor. 12. 19.

To walk upon the fiones of fire ] Ezek. 28, 14, is, To flume power over the thunder; but according to others, it is to be conversant among precious stones; that is, to be in great glory and honour. To walk uptight ] is, To be free from bondage, Lev. 26.13.

To mails uprightip ] Properly to go forward in ones way with a right foot; but figuratively to live in the profeffion of the Gespe!, without halting or leaning to both sides, as Peter did halt between fews and Gentiles, Gal. 2. 17.

Or, to order our conversation aright, without hypocrifie

or, to orser our convertation aright, without hypocritic corguile, as Heachiab, Joshab, and David, are faid to have walked uprightly, Luke 1. 6. A Metaphor.

To walk in the wap of the people 1 Not to approve and embrace the counsels, and purposes of the people of Judab, for Taking the Lord's defence, and flying through different to the country of the people of Judab, to Taking the Lord's defence, and flying through different to the country of the people of Judab. e truft in God unto believers, Affrians for aid, Ifa. 8. 12. I should not walk in the way of the people. This way he calleth a flould not walk in the way of the people. Tales them from it.

En math morths of our bocation 1 is, To walk holily, denying ungodliness and worldly lufts, and living godly, and righteously, and seberly in this present world. Tit. 2. 12.

falking ] A motion of the body, going forward from one place to another , Matth. 16. 12. As they walked into

the Country.

'2. The whole course or progress of a man's life, from

'2. The whole course or progress of a man's life, from flep to flep, till he come to the end of his race: it concernerh both faith and manners, Pfalm 119, 1, Gen. c. 24. "Heb. 11. 5, 6. 2 Pet. 2. 10. Jude v. 11. It is applyed to those which take a good or bad course, Psalm 1.1. Blessed & the man that doth not walk in the counsel of the ungodiy, Pialm 128. 1. Lev. 26. 25. But walk against me stubbornly.

3. The proceedings of God's providence either for our good or evil, Lev. 26. 28. Then I will walk stubbernly in mine anger against you. And v. 1:. I will walk among you, and

be your God.

a. The presence of God, Gen. 3. 8. When they heard the voice of the Lord walking in the Garden.

THAIL I Some frame of wood or ftone, reared and built either for division of places, or defence of persons.

2. The cause of division which was between the Fews and Gentiles by the Ceremonial Law, Eph. 2.14. And bath broken she ftop of the partition wall, that is, the Law of Ceremo-'nies, which did divide between the Jems and Gentiles, as a Wall is divided between one man's house and another.

Safeguard and defence afforded from one man to another, 1 Sam. 25.16. They were as a wall to us by night and day. 4. The furety and strength of a political estate, as good

Laws, execution of Justice, good education of Children, Magistrates, riches, &c. Plalm 51. 13. Exild up the walls of · Feru(a!em. 5. A spiritual City, consisting of Fews and Gentiles ( as

the inhabitants ) Cant. 7, 10. I am a wall. By a Synecdoche and Meraphor.

Wall ] It is put for the inhabitants within the City. Lam. 2. 18. or the City it felf, Nah. 2. 5. Joel: 2. 9. For the Church of Christ, Ifa. 56. 5. confisting of the Geniles, Cant. 8.9, 10. For the prosperous estate and condition of the Church and Common-wealth, Ifa. 60. 18. In this fense David prayeth for the walls of Ferusalem, Psalm 51.:0.

It is ascribed to the Church triumphant because of her fafety, Rev. 21, 12. and to the Militant, Ifa. 26. 1.

Put for Safety, 1 Sam 25. 16. For the Lord's protection Zech 25. For firength and courage, Jer. 15, 20. For falvation, I a 26.1. For any great impediment or lying in the way Pfalm 13.30. For great and powerful Men, Ila. 2. 14.

"Mail ] A City built up , such as is the Church consisting of Jew and Gentile, the partition-wall of Ceremonies being beaten down in the death of Christ, Cant. 8. 10. I am

Or, I became a wall, that is, I grew up and waxed ftrong in the faith and love of Christ. Ayn w. Mail] 1 Kings 1. . 3 or Ditch, marg. Dan. 9. 25. or

breach, or dirch, marg.
"Catail ] The ftrength, defence, and fafety of the Church,

which is as a City that hath walls for defence, Rev. 21, 12, And had a great wall on high.

None san either pierceit, or scale it. The Saints are fafe from all foes. Annot.

"To break bown mail and hebg ] To deprive his people e of defence of all forts, both spiritual and corporal, fignis fied by the wall which was of stone and inward, and hedge which was of thorn and outward, Ifa. 5.5. The bedg and " wall is broken down.

Walled City, Rev. 25.29. City of wall, which the Gr. explain. eth, walled; the Chald, compassed with a wall. Ayniw. Wallet | is a little bag used by Shepherds to carry their

meat in, 1 Sam. 17. 40,49. and by Travellers.

It is forbidden by Christ unto his Apostles, when he sent them out to preach to the loft Sheep of Ifrael, Matth, 10.40. And to the 70 Disciples, Lake 10. 4. that they might be the readier for their journey, and that they might rely upon the providence of Christ for them.

It is put by a Synedoche for all things necessary for life, Luke 22. 36. Where Christ foretelling them of great dangers and afflictions, bids them take their Waller; yea, before they want, to buy one. See Scrip.

Mallow, wallewing In the duft. Spoken of them that weep because of God's judgments, Jer. 25.34.

It is spoken of men ready to die by reason of their wounds,

2 Sam, 29, 12.

It is spoken of men possessed by Satan, Mar. 9.20. of great flaughter, Ifa.9.5. or men exposed by God to fcorn, Jer.48. 26. of men falling from the truth to errour, and to a cuftom of finning after repentance, 2 Pet. 2. 2:4

It's put for our pollution by original fin, Ezek, 16. 6.

To be without walls I is fometime meant The multitude of the members of the Church throughout the World.

Violence and mischief is said to go about the walls, when fin reigneth every where, compassing men like a wall; in-somuch that the godly are provided to fin by the wicked, Plalm 55. II.

Manber, wanderer, wandling ] To travel up and down; naving no certain place of abode, as Hagar, through the defert, Gen. 21. 14. and Abraham, Ifaac, and facob, I Chro. 16. 20. Pialm 105. 13.

It is founctimes a punishment for sin, as Numb. 14. 33, 34. If a. 16. 2. threatned against the contemners of the Word, Amos 8, 12. Sometimes an affliction to try our patience, Hebr; 11. 37. and to bring finners home to God, Amos 4.8.

It is put for banifiment, Ifa. 16. 2, 3. It fignifieth to be in great want, Pfalm 109. 10. Heb. 11. 37. and fo it is spoken of the coverous, who want even in their abundance, Job 15. 23 .. It is put for finning against God, Hof. 7. 13. Jer. 14. 10.

Manderings | Plalm 56. 8. flittings to and fro, as I Sam. 21. 10. and 22. 1, 3, 5, & 23. 5, 14. & 24. 1, 2. Aynfw. He was put to flight and retired now to this, than to that place; D. Annot.

Manber ] Numb. 14. 33. or feed , marg. 2 Sam. 15. 20. Go up and down. See marg.

Catanderer | I will fend unto him wanderers that that caufe him to wander, Jer. 28.1 2. or transporters, as the Fewish Commenters would have it ; fo rendring it allo, Ifa, 63. 1. Such as make others to wander; but the word seemeth rather to be in a confisent than a transfers notion both here and there, and to fignifie in his first and fingle form, to mander, or travel from place to place; in his fecond or double form, to make to wander, or to move; and there is an elegant antanaclafis, or variety of notion in the terms , as if it were faid , The Caldeans shall come far from their own place of abode into the Mozbites Countrey, as if they were some vagrants, or wanderers, but they shall make the Moabites in good earnest to wander, by leading them away Captives, ver. 46. Annoz.

They shall be wanderers among the Nations, Hos. 9. 17. He would no longer fuffer them to be in his land of Promife, his rest, Pfalm 95. 11. and the rest of his people, and under his wings; but as a visible sign to all people of his abdication and rejection of them, they should be captives, exiles, wanderers without rest among the Heathen Nation and be as the Heathens themselves. Annet.

Wandere', John 14.10. Heb. walked, marg. Cliant ] is spoken of all outward things belonging to this life, Deut. 28.48, 57. Luke 15. 14. as of Meat, Job 30. 3. Prov. 13. 25. Amos 4. 6. of Drink, John 2.3. Cloathing, Job 31. 19 of Shelter, Job 24. 8.

It is sudden and irresistible, Prov. 6. 11.

It is spoken also of the wants of the mind, as of Wisdoms Prov. 16. 21. of Judgment, Prov. 13. 23. & 9. 4. & 28. 15. It is spoken of posterity, Jer. 33. 17, 13. & 35. 19. to People, Prov. 14, 2".

It is put for Lightness, Dan. 5. 25.

It is referred to the Church, whole wants are,

1. Of Necessity. 2. Occasional

3. Contracted.

Of necessity are thefe : When God withdraweth the meats that the Church cannot have them; as in the Wilderness the people had neither Wine nor Oil to join with the Sacrifices. yet it was accepted because the want was of necessity. And in the fecond Temple the Priests wanted urim and Thummin, and the boly onl, vet they and their Sacrifices were accepted.

Occasional wants are, when men for the time cannot have their defects supplyed, Lev. 10.16. ad finem. When Eleagar and Ithamar should have eaten the Sin-offering in the Holy place they forgot it, and fuffered it to burn, by reason of grief for Nadab and Abibu, Auron defendeth them, and faith, Such things bave befaln me this day, and no marvel that both I and my Sons should have forgotten to eat the Sin-offering in the Holy place. If we being in our fins, should have taken upon us to purge the fins of the people; should it have been accepted in the fight of the Lord > Meles accepted of this accalional want, because they were in great grief, it was no marvel they forgot to eat it.

Contracted wants are thefe; wherein a man is brought through his own default; as, a man drinking until he be drunk, and then stagger and sall. Such wants are not excuseable. Weems upon the Geremenial Law, p. 233, 234.

catant ] Need, necessity, penury, lack, scarcity. Of ber want, Mar. 12. 44. Out of ber necestaries, out of that which was necessary to her, out of that which the wanted for her felf, out of her very toweftate, or extremity, as

appears by that which follows, all ber provision, all that she had to live or subsist on. Dr. Ham. Annot. b.

cotant | To lack, or be in need, Pfal. 23. 1.

Shall not wint a man, Jer. 35. 19. Hebr. there shall not a man be cut off, marg.

e cut off, marg. Things that are maning. Tit. 3. 5. or left undone, marg. Whanton, wantonnels] The open profession and oftenta-

tion of incontinency. It confisteth in things belonging to the body, and the body

In things belonging to the body: it is shewed in Apparel, Zeph. 1. 8. in Dyer, Jer. 5. 8. Exod. 32. 6. In the body it felf, as in the Eye, 2 Pet. 2.14. in the Tongue,

Ep. 4. 29. & 5. 4. Prov. 6, 13. in Dancing, Mar. 6. 22.
It is put for casting off the yoke of Christ, when we live norto him, but give loose reins to our lusts, I Tim. 5. 6. So

splundige used by Paul in that place, fignifieth. tris common to rich men, Jam, 5.5. A work of the flesh, Gal, 5, 19. Eph. 4, 19. It desileth the soul, Mat. 7, 22. It is condemned, Rom. 13. 13. Gal. 5. 19. Eph 5.4. and punished, as in Sodom, 2 Per. 2. 7.

Manton epes ] 11a. 3.16. Hebr. deceiving with their eyes.

(Cantonnife] Rankness in bodily lufts, effeminate living in lechery , 1 Pet. 4. In wantonness.

cantons] Effeminate persons given to ribauldry and luft, and delighting in soft and delicious things. 1 Cot. 6, 10.

Car Battle and fight, between two Princes and their people. Eccl. 3.8. A time of War and a time of Peace. Luk. 14. Worldly War, which is lawful or unlawful, according e as the occasion is.

The conflict and strife of godly Ministers with the world to subdue it unto Christ. 2 Cor. 10. 3. Yet me do not War after the flefb. A spiritual War, simply and always lawful.

2. Taking part, and fighting for our own unlawful lufts, Jam. 4. 2. Ye fight, and war, and get nothing. This is a carnal war, always and fimply unlawful.

'This word [War] in the Hebr. tongue, hath his name of cutting, biting, devouring, for Wars devoure, and confume many. Hence the fword is faid to have a mouth, that is, an edge, Job. 1.15. Heb. 11. 34. and to eat, that is, to kill · and confume, 2 Sam. 11. 25.

War in Scripture is threefold:

Spiritual, Jam. 4. 1. 2 Cor. 10. 3. Eph. 6. 13. 1 Cor. 16.13.

Worldly, Gen. 14. 2. Judg. 11. 5. Carnal, Jam. 4.2.

The parties warring are,

God against Man, Exod. 17.16. Who is a man of War, Exod. 15. 3. His Hoftes are good Angels, Gen. 32. 2. Luk. 2. 12. 2. King. 19, 37, 2 Chr. 31, 21, bad Angels, Pfal, 78, 49, Judg. 9, 23, Creature, Judg. 5, 20, Exod. 9, 23, 24, 34, 15 am. 7, 19, Jofh. 10, 11, Joel 2, 25, Men, Joel 2, 11

Ifa. 10. 5. & 13. 4, 5. Man against God, as the wicked who refift the truth of God, Act. 5. 39. and the Spirit of God, Act. 7. 51, and the Son of God, Pial. 2. 1, 2.

Man against man, as the enemies of the Church one against another, 2 Chr. 15, 6. & 20, 23, 1Sam. 14, 20. Judg, 7, 22. The wicked against the Church, 2 Chr. 14, 9. Exod, 14, 8, 9. Numb. 21. 1, Josh. 11.19, 2 .

The parties in the (piritual warfare against the foul, are, 1. God, who wars against it, either in earnist, and in truth, by the threatnings and rebukes of his Word, Ila 11.4. and by torments of conscience upon wicked men, as against Cain and Judas. Sometimes in shew onely, against his Servants, 2s by outward croffes against fob, chap. 10. 17. or by defertion, as against David, Pfal. 13. 11. & 22. 1. In which

respect God is like a Captain training his Souldiers to fight. The World warreth by prosperity and adversity, by perfecution; for it lyeth continually in evil, 1 Joh. 5. 19.

The Devil by his temptations, illusions, and fiery darts, Eph. 6. 15.

The Flesh, 1 Pet. 2. 11. by lusting against the Spirit, Gal. 5. 17.

It is pur sometime for great affliction, Job. 38.23. For an Army, I Sam. 14.23. For private jarring, and contentions, Pial. 120. 7. Mat. 10. 34. By reproaching and reviling words, Pfal. 140. 2, ?.

It is called Gods War, when the wicked fight against God to destroy his glory, Act. 5. 39. or when the godly war for the glory of God, Exod. 17.16. 1 Sam. 17.47. 2 Chr. 20.15. or when it is carried on by the providence, conduct, and power of God, 1 Chr. 5, 21, in regard whereof there is a book of the Wars of the Lord, Numb. 21. 4.

'Mat ] Battle, hoffility, or enmity against the true

preachers and professors of the Word, thirred up against them by Romifh Antichrift, who is therefore faid to be the Beaft that cometh out of the bottomless pit, because his beaftly and favage power and tyranny is from Hell, which he shall exercise with bloody cruelty. Rev. 11. 7. The beaft that cometh out of the bottomies pit shall make War against them. Rev. 12. 7. Make war against the Saints. This war is that hot opposition, and bitter enmity, which the Triden-Frine Councel, with the Popes and Emperors forces, made against the Protestants in Germany, as the learned collect, by comparing events with prophesies. There is another battle mentioned, ch. 19. 19, 20, &c. wherein the Beaft 's shall be overcome, and taken.

Chr. 12.8. Heb. the hoft, marg.

A

"Erpert in mar] Men skilful in tears of arms, wife in matters of warfare, how to order battails, Cant. 3.8. They all handle the (word, and are expert in war, See Expert.

Had wars, 2 Sam. 8. 1 . Hebr. was a man of wars, marg. Meet for war, Deut. 3. 18. Hebr. Sons of power, marg. A hattle, i Chr. 20, 9.

Carl To fight in battle, Numb. 31. 7. Josh. 24.9. 1 King; 2c. There is a warring after the flesh, 2 Cor. 1. 3. of our lusts, Jam. 4. 1. and that against the soul, 1 Pet. 2. 11.

\*\*To to to to tat a good warfate of the strive for defence of the

Gofpel against raise-Teachers, and persecution of the world,

'I Tim. 1, 18. 2. Tim. 4. 7. data affer the fleib] To ftrive and fight, (not as men do) with such strength as may be resisted either by crast or force, but with divine and invincible Weapons, which cannot be matched with humane power and policy. 2 Cor. IC. 3. 4. We war not after the flesh, for the weapons of our warfare are mighty through the power of God, &c.

Mard] A prilon, Gen. 40. 7. & 41. 10. Hence, Lev. 24. 2. the Blasphemer is put in Ward, that is, imprisoned. Martrobe] 2 King. 22. 14. Hebr. garments. Holy veftments are here meant, appertaining to the Temple. See Neh.

7. 72. Annot.

Ctarbrob - keepet] 2 King. 2: 14. 2 Chr. 34. 12. Mards] are Civil, Neb. 17. 13. & 12. 24. Military, 1 Sam. 0. 5 Ecclefiaftical, 2 Chr. 35. 2. 1 Chr. 12. 29. cailed The mard of God, ver. 45.

It is put for a Watch, Ad. 12. 10. CLare | Merchandile, Neh. 10. 31. & 13. 19.

Mare, beware ? To take heed, to do, or leave undone that

about which we are, Mar. 13. 33. 2 Pet. 3. 17. We ought to beware of our felves, Gen. 31. 24. Deut. 4.15. Exod. 23. 21. of our Souls, Josh. 23. 11. Jer. 17. 21. of our Spirits, Mal. 2. 15. of Mer, that we take no hurt by them, Mat. 10. 17. of falle Teachers, Mat. 7. 15. Phil. 3. 2. 2 Tim. 4.15. of Covetousness, Luk. 12. 15. of the Leaven of the Pharifees, Mat. 16. 6, 12: Mar. 8. 15. of Idols, 1 Joh. 5. 21. of Sin, 2 Sam. 22, 24. Pfal, 18. 24.

, Mares, or Merchandife] Not onely outward merchandife and stuffs; as Silks, Linnen, precious Stones, Pearls, Purple, Scarlet, Go. the value whereof thall much abate atthe fall of Rome; but fpiri ual merchandife, as Maffes, Dirges, and such trash, which shall wax vile and nothing worth, Rev. 18, 12.

' totatfare ] Condition of fuch as live and ferve in the Wars, 1 Cor. 9. 9. Who goes to marfare?

'2. The course and condition of a mans whole life, being fubject to outward and inward battails and conflicts, J. b 7. 1. marg.

3. The condition of the Ministers of God, in regard of the strong opposition and resistance made against them by Saran and wicked men. 2 Cor. 15. 4. The weapons of our warfare, 2 Tim. 2. 3.

Warfare] Isa. 40. 2. Her warfare is accomplished; the set time of her service, or fervitude, is expired, fulfilled. See Job 7. I. Annot.

There's a spiritual warfare, 2 Cor. 10. 4. 1 Tim. 1. 18. as

there's a warfare against enemies, 1 Cor. 9. 7.
(Clarm, warmness] is caused by the fire, Mar. 14. 54, 67. Joh. 13. 18. The Sun which warmeth the Eggs of the Offrich, Job 39. 14, 19. By clothes, I King, I. I. Sometime this virtue is taken from them, by God, as a punishment of fin, Hag. 1. 6. Sometimes because of the want of radical heat, Tking. 1. 1. By company with another, ver. 2. Eccl. 4. 11.

It fignifieth sometimes to cloath the poor, Joh. 31. 20. Sometimes to vanish away, Job. 9. 17. To reftore to life, 2 King. 4. 31. For great judgment, Ha. 47. 14. Hag. 1. 6. It is spoken of Idolaters, Ita. 44. 15, 14. and ot uncharita-

ble men. Jam. 2. 16. Marn, merning) To admonth to beware of fin, 2 Chr.

19. 10. Ezck. 3. 18. 1 Cor. 4. 14. To charge, 1 Theff. 5. 14. To foretel danger, Ezek. 33. 3. Mat. 3. 7. It is to be done in wisdome, Col. 1. 28,

unto allusion is made, Pfal. 26. 6. where, To wash the hands

It is used about evil, Ezek. 32. 9. Mat. 3.7. It is spoken of God warning Man, Heb. 11.7. by a Dream, Mat. 2. 22. By an Angel. Act. 10. 22.

Of Man warning Man, as the Prophets, Ezek. 3. 12, 19, 21. The Apoffles, Act. 20. 31. 1 Cor. 4. 14. Col. 1.28. The duty of ordinary Teachers, and Hearers, 1 Thef. 5. 14.

Marn | Levi . 1 : 48. The threds that run along the Weavers Loom, with which the woof is mixed, or woven.

[Martiout] One valiant, itrong, and apt for war, I Sam. 16. 18. 1 King. 9. 22. 2 King. 24. 16. Mighty men, helpers of the War.

It is spoken of God, Exod 15. 3. to signifie his power to destroy his Enemies, Ifa. 42.13. Hence God is faid to fight for his people, Deut. 4. 34. as, at the red Sea, Exod. 14. 24, 25.

They are the strength of the Common-wealth, 2 Chr. 13.3 & 17. 13. Therefore when God will punish a Nation, be taketh away the Warriour, Ila. 3. : Nibuchadnegar to weaken the Fews, took away all the mighty men of War, 2 King. 24. 16. They are carefully fought after against the coming of the Enemy, Nah. z. 5. They run and climb the Walls, and keep their order, Joel 2. 7, 8. They flir up their courage a. gainst the Enemy, being ready to fight, Ila. 4: 13.

Edas | 1 Chr. 27. 24. Hebr. afcended, marg. Mit. 28. 2. or had been, marg.

'alles, and is not, egg. The divers condition of the Romane Empire, according to the change of our feveral

"I. Flourishing in majesty and power, under the reign of the first Emperors , Julius, Augustus, Tiberius , Clandius,

6 2. Eclipsed and diminished in glory and power under the fucceeding Emperors, Nero, Galba, Domitian, &c.

. But revived and railed up again in the Popes. 4. And finally in Gods just judgment to be thrust down into utter deftruction. Rev. 17.8. The Beaft which thou haft e feen, was and is rot, and shall afornd out of the bottomies pit, and hall go to perdition.

Some other Divines understand this wholly of Antie tichrift, that Popish Empire, which began after St. Feha's stime, in the end of the reign of Constantine the Great.

... And afterward by an incution of Barbariars, Rome, and Italy being miserably wasted, the Pontifical authority and See feemed as it were not to be.

. 3. But this hurt and wound was afterward cured by Juftie nian and Phocas, in the time of Pope Gregory the fecond, which exercifed a greater power (both Ecelefiaftical and

stemporal) than any of his predecessors has done. this day) till it wholly be extinct, which posterity must see. Beait here fpoken of, not to have been then when John and power. Therefore they are utterly declived, which expound this verse of the Devil; (as Ribera the Jesuite doth) or which do feek for the beginning or Seat of Antichrist any where but at Rome, where all the four former mutations and changes are evidently known to have hapened, whether we understand these changes joyntly of the Heathenish and Popish Monarchy, or of Ecclesissical Empire alone, as it seems that it ought to be for the former

cctasto] To purge and make clean, Genes. 18.4. Exod. 2. 5. Ifai. 4. 4. Act. 22. 16. Luk. 5. 2. Jerem. 2. 22. Act.

16. 37. Divers forts:

Natural, for common washing of hands, feet, body, or closths, Gen. 43. 21. Ezek. 16. 4. Exod. 2. 5. Ruth 3. 3. Ceremonial, Exod. 29. 17. Lev. 1. 13. Heb. 9. 10. Numb.

Miraculeus, 2 King. 5. 15, 13. Joh. 9. 7, 11. Moral, Pial. 26. 6. & 73. 13.

Spirimal, Pfalm. 51. 2, 7. Ifai. 1. 16. Tit. 3. 5. Ezek-

Superftitious, Mat. 15. 2. Mar. 7. 3. 4. Sacramental, Act. 22. 16. Tit. 3. 5.

It is put for, To reform, Prov. 10, 12,

It was used towards Infants, Ezek. 16. 4, o. the Dead, A& 9, 37, in hope of refurrection, whereunto allufion is made by Paul, according to the learned Biza, x Cor. 15. 29. in the confecration of the Priefts, Exod. 29.4. & 40. 13. Lev. 8. 6. Numb. 8. 7. Applied to the hands under the Law be-

fore they entred into the Temple : 1. To fignifie our uncleanness, and that there was need of fine, and I shall be whiter than Snow. washing before we present our selves before God, where-

in innocence, is To study holiness.

2. To declare innocency in fhedding of blood, Deut. 21' 7. Mat. 27. 24.

Co wash ones cloathe | That even the leaft fins are to he purged by Christ, and that we must strive to be sandified throughout, Lev. 11. 28. compared with verf. 44, 41. which hath the reason of the Law.

The Ims washed their cloaths in testimony of Sandification, Exod. 19. 10, 14. Numb. 8. 7, 21. and in testimony of gladness; as appeareth by comparing, 1 Sam. 19. 24.

'Co wall ones feet | To endevour the continual purging of our selves from our daily fins. Jon. 13. 10. Needs net, lave to mash his feet. See Feet.

2. To thew forth the works of mercy and Christian level I Tim. 5. 10. If the have mathed the Saints feet. A Synecdoche, part for the whole.

To wall the feet in the blood of the wicked it. To cjoyce at the reverge God taketh of the wicked . Pfal.

Go waft his garments in wine] Genef. 49. 11. It is a figurative promise of Wine to be as plentiful as Water, that he may wash his cloaths in it : or of a glorious Victory that Judah and Christ fhould have over their Enemies. See Isa.

63. 1, 2, 3. & Kev. 19. 13. conversation amongst men. Plal. 26. 6. & 73. 13. I math my hands in innocency. Job 9. 10. Hands being the chief inftrument of action, are put for outward doings towards men, which when they are upright, then our hands are washed, A Metaphor and Synedoche; and is as much as to purge the heart and works from impurity and uncleanness.

Co walh with nitre] is, To feek a cloak for fin, Jer.

The Whore washeth her self, to allure her Lovers, Ezek.

23. 40.
'Eo wasp long robes] To have (being converted to Christ by faith) the Holmels and Rightcoulnels of Chrit alone imputed to them. Rev. 7. 1: And have malhed their

Clafted Heb. 10, 22, and our bodies mafted mith twe mater, that is, That according to the fignification of that legal rite, their outward conversation be blameless and bedy (for unto a pinkled conscience within men must jorn an holy and blameless conver ation without) fin being so curied within, that it reign not in their mortal loty; fo foughten againft within, as it break not forth in trandalog works of darknels in the action of the body. Dicksor, He all des to \*4. Yet this newly-recovered dignity, was not always to the old rites, in which the Iraclites being to come to the Ta\*last, but to be diminished by little and little (as we see at bernacle and Worship of God, purged themselves with many washings; or to the Sacrament of Baptism, in which there That this is the trueft interpretation, may appear by verf. is an external wathing of the body; but men are purged to, & 12. of this chapter, which make it manifest, this from all fin inwardly by the blood and Spirit of Christ. Some fay he alludes to Numb. 9.9 the sprinking water made of the wrote this prophefic, nor had not then received his Kingdom after of the red Cow, wherewith the people were sprinkled. Leighs Annot.

And washed us from our fins, &c. Rev. 1. 5. 1 Cor. 6. 11 Heb. 9. 14. 1 Joh 1.7. This was the great of demonstration of his leve, the shedding of his blood for the cleaning of us from our fins, chap. 5. 9. & 7. 14. Annet.

waltelt away, Job 14. 19. Hebr overfioweft, marg. Except they mush they eat not, Mar 7. 4. Two words there are used by the Hebrews for wishing.

1. קדושין, the word used for mashing hands and fees

only, the vites here, veif. 2.

2. בילה, immersion of the whole body, to which Ban. mouce aniwers. Dr. Ham. Annot. c.

A custom this was, (net to eat with unwashen hands) taken up among the Fews, and to strictly commanded one another. that he that should not observe it, was thought guitty of an heavy crime, and a capital; fo faith Rabbi Aquiba. He that takes meat with unwallst hands, is worthy of death; and therefore having in prison water given him for his u'e, to wash and to drink, having by accident spilt one half of it, he washt his hands in the remainder, thinking it more necessary to do fo. than to drink; and to die, than to violate the Tradition of his Ancestors. Hence is that of another few, Rabbi Jole, That to eat with unwafht hands is all one as to lye with a Whore. Idem. Annot, a. on Mat. 15. 2.

" Catafoina ] Ceremonious cleaning from Logal pollution and uncleannels, through the touching of dead Corps, 670. Exod. 19. 15. Let them mash their cloaths. Exod. 30, 13. A laner to malls.

2. Justification, or remission of fins, being eleanted and forgiven in the merits of Christ his blood. Pial. 51.7, W.fb

5 3. San diffication, or newnels of life, through the work

of the Spirit. Pfal. 1.2. Wash me from my fins. This washing | watch not over your goods and bodies, as the Magistrate ; and the former, are Gods proper work.

4. Scrious repentance for daily and particular flips and fpots. Isa. 1. 16. Walb you, make you clean. This washing is

Sandification. The fourth of daily repentance.

' Mafping ] The moking clean and waite by purging in water, Cant. 4: 2. & 5.3. I have wished my feet, bow shall I defile them? See Defile.

'catabing of Begeneration ] Regeneration or renewing of the Holy Ghost, to be as a laver or washing, purging and cleanting the foul, both to remission of fin, and repentance from fin, whereof washing in Baptisme is a Seal. Tit. 3.5. By the washing of Regeneration. It is like that phrase in

'Under the Law, such as entred in and came for to serve God, must be cleanfed by changing their cloaths, and wafting themselves. See Gen. 35. 2, 3. Exod. 19. 20. &11. · Iob 1. 5. This is called Sanctifying; and thereby were fig-· nified unto us two things.

. That all men are by nature unclean and unholy, nothing pure can come from them till they be fanctified by faith in Christ, Tit. 1, 15. Hag. 2. 11, 12, 13.

. That if we come to Gods service, betore we have prepared our selves duely by Faith and Repentance, and have renounced all our wickedness, inward and outward, our worship is hateful to God, as Isa. 66. 3, 4.

offalb-pot] A Veffel for base servile use, as to wash the feet. Hence to become a Walh-pot, is to be brought into most ignominious slavery, and so to be dispised and contumelioufly ufed, Pial. 60. 8. & 108. 9.

cataint with Wilk | Made exceeding bright, Cant. 5. 12.

Which art washt with Milk. Spent, 1 King. 17. 14. Not to frequent, Ifa. 33. 8. 10 die, Church, Gal. 1, 13

Maffe | Deftruction, Defolation, Jer. 49. 13. Lavish and unprofitable (pending, Mar. 26. 8.

antaffe | Spoken of the Church, Ila.49. 17. Earth, Ifa.24.1. Ground, Job 38. 27. House of the Lord, Hag. 1. 9. Ferufalem, Ezek. 5. Ifrael. Jer. 2.15. The Land of Egypt, Ezek. 29. 9. Mountains and hills, Jer. 42. 15. Nineveh, Nah. 2.10. Noph. Jer. 46 19. Places, 49. 19. Streets, Zech. 3. 6.

" Talafte] Superfluous expence and cost upon things lawful, or change upon things unlawful. Mat. 26. 8. What needeth + this mafte >

42. Overthrown and quite destroyed, when God threate neth to lay waste their Cities and Houses, Lev. 26. 33. And your Land fhall be wafte.

cotaffe] Mic. 5. 6. Hebr. eat up, marg.

Thit wasted us, Plal. 137. 3. Hebr. laid us on beaps, marg. Ib.verf. . deftroyed. Comp. the text with the marg.

Waffet] Any person, or thing that doth deftroy, Ifa: 54-15.

A Prodigal, Spendthrift, Prov. 18. 19.

I have created the Waster to destroy, Isa. 54. 16. I suppose that by the master or destroyer is understood the warrour, in general, whose work and imployment is to mafte and defirey, and whose arms are therefore termed meapons or instruments of destruction, from the word here used, Ezek. 9. 1. Annot.

Wafteth away, Job 14. 10. Heb. is weakened, or cut off

adiaffes | The old maftes, Ifa. 61. 4. Hebr. maftes of perpetuity, of long continuance, Jer. 49. 1: Above a Jubilee-time, confifting but of fifty years at most, Lev. 25. 9, 1c. Expressed by the term here used, Exod. 21.6. Annot.

on the term user one, save and the same of wastness and desolation is one) It's not good for man to flight or extenuate the weight of his wrath. Annot.

"To watch ] To keep ones felf awake, to shake off natural fleep. Luk. 2.8. keeping watch by night, Mar. 26.4c. · Could ye not watch with me one hour ? This is a bodily war-

chirg.
2. To fhake off security, as one would shake off sleep, taking all good heed and care left Satan or fin deceive us, and evercome us. Mar. 25.12. Watch therefore, for ye know neis ther the day, &c. 1 Pet. 5.8. Watch and be fober. Mat. 26.42. I Theff. 5. 4. This is a spiritual watching.

63. To lay in wait, observing how to accuse and hurt others. Thus the Pharifees watched Christ, and the wicked watch the righteous. Luk. 11. 54. Laying wait for him, or watching him. This is a Diabolical watching. calatch ] Heb. 13. 17. for they watch for our fouls. They

but everyour fouls, which are more precious; not as the Fowler watcheth for the Bird to catch it, and to call it, but they watch for the prefervation and eternal falvation of your fouls. All Ministers have Curam animaram. None can be a our endeavour to make our selves clean.

Of these four Washings, the sirst Legal, the three last
Minister without that charge. Your souls are subject to ma-Evangelical. The second of Justification. The third of my enemies; there be innumerable Devils that seek to carry away your fouls : as the Hen watcheth for the Chickens against the Kite; so do they for you against the Devil. There be fundry Hereticks that go about to infect your fouls with the poylon of falle doctrine, Papists, Anabaptists, Schilmaticks, Priests, and Jesuites, Arians, Nestorians, &c. The Ministers watch for you against them. There be Sacaries that for imall matters would draw you from the Church : there be many dangerous fins, that are ready to cut the throat of your foul , Covetouinels , Pride, Ignorance , Ge, They keep a watch overyou, and labour to bring you out of those

fins. Fones. The charge of Church-Rulers is the heaviest of all charges, because of Souls. And it is the most assiduous and painful, fetting not the body, but the Spirit on work, because it is a charge of matching. Dickson.

"To match] To make off fecurity and fluggishnels, and with great care to preferve our garments of Faith and Innocency. Rev. 16. 15. Bleffed is he that watcheth, and keeps his Garments.

Taketh heed of the plots of thefe Frogs; or, doth expect y help continually. Annst.

Chatch | Put for a certain time of the Night, wherein the Watchmen in Armies and Cities watched by turns, Mat. 24. 43. For of old the Night was divided in certain spaces, called Watches, Luk. 2. 8. which is fometimes put for the whole Night, divided in certain Watches, Pfal. 63, 7, and for a very short time, Psal. 90. 4.

At first the Night was divided into three Watches.

The first began at the Evening-twi-light, and continued until mid-night, and is noted by that time wherein deep sleep Numb. 14.33. To be dryed up, Ib. 19.5. To persecute the falleth upon men, Job 4. 13 called the first of the Watcher, Lim. 2. 19.

The fecond continued from mid - night until Cock crow, called the middle watch, Judg. 7. 19.

The third continued until the rifing of the Sun, called the morning watch, Exod. 14. 24. 1 Sam. 11. 11.

Afterward the Night was divided into four watches, whereof mention is made in Scripture.

The first, Lam. 2. 19. The jecond, Luk. 13. 38.

The third, Ibid.

The fourth, Mat. 14. 25. Mar. 6. 48.

It's put also for to be grievously affliced, Psal. 102.7. & 7. 4. The Apostle reckoneth it among his afflictions, that he was in watchings often, 2 Cor 6.6. & 11.27. To have an eye unto, and cipy, as a Witness between two, Gen.

It is spoken of God, and then it signifieth his carefulness to execute that speedily which he hath propounded to him-felf, either in Judgment, or Mercy, Jer. 31. 26. & 44. 27. Dan. 9. 14.

Of Man, and then it fignifieth fometimes to keep a thing delivered into his custody, Ezra 8, 29. To hunt after iniquity, Ibid. 29. 20.

Of Beafts, and then it fignifieth, To destroy, Jerem.

2 watcher ] Dan. 4. 13. meaning the Angel of God, which neither eateth nor fleepeth; but as one full of eyes, (as Ezek. 1. 18. & 10. 12.) is ever watchful and ready to fee and do Gods will; as the Eccho still readily answers the voice : and is not infected with mans corruption, but is ever ioly. Annot.

King. 25. 4.5. D. Annot.

The watthers Dan, 4 16. That is, of God, verf. 14. God the Father, Son, and Holy-Ghoft; environed with his Angels; described in Scripture, as those that fit in Counsel with God. 1 King. 22. 19, 20. Job 1. 6. Anrot.

Be watthful] Rev. 3. 2. Rouse up thy felt, and shake off this Lethargical disposition. Eph. 5.14. Annot.

" Cattebfulnels ] An earneit care and bending of the mind, to live every day as one would live upon his dying, or upon his judgment day, which may fall out to be every day for ought that we know. This is true Christian watchfulnels.

'Matchman ] One who in the Night keepeth watch' in 2 City or Army, to warn others of dangers, if any be. A Civil Watch-man.

2. Gods Prophets and careful Ministers of Chrift, which

warn the people of spiritual dangers and enemies. Ezek. 3. 17. Ifa. 52. 8. The voice of thy Watchmen shall be heard. A religious faithful Watch-man.

W

An Angel is thus called, Daniel, chap. 4. verf. 10. becaule they with great diligence watch to do the will of

3. Careless guides, which are Watch men in name, but not in truth. 112.55, 10. Their Watchmen are all blind. A wretchleis and fecure Watch-man.

Thus in derision the Idumeans called, Isa. 21. 11.

4. An Angel of God, ever ready to do his will, Dan.

4. 20. Such 2s by Night keep watch in a City, or Warchmen do their ever-look the Watch, to fee that the Watchmen do their office, Cant. 3. 3. The Watchmen that went about the City, found me.

2. Pastors which watch over the City of God, whereof fome be negligent and blind, as false Prophets, Popish Pre-Lates, ignorant guides, and idle Shepherds under the Gofpel. And some be diligent and faithful, as true Prophets, Apostles, and other godly Ministers, Cant. 3. 3. Also Cant. 5. 7. The Watchmen that went about the City.

By the Watchmen here are meant especially Governours of State and Church. It is a borrowed speech taken from the custome of Cities that are Beleaguered; for policies-fake they have Watchmen to descry the danger they are lyable unto; fo Magistrates be Watchmen of the State, Ministers are the Watchmen for fouls, watching over them for good, God uleth fuch subordinate Watchmen not for defect of power, but for demonstration of goodness; he manifests his goodness in that he will use variety of subordinate Watchers. And likewife to shew his power in using many instruments, and his care for us, when he keeps us together with his own subordinate means. And in this that God hath fet over us Watchers, Ministers especially, it implies that our fouls are in danger, and shews the wondrous worth of it.

We, we will run after thee. Cant. 1. 4. I and mine. All my members, which are one with me, and indeed my felf. The Church is large and tender in her charity, to every part. Her love is like his name, poured out, not restrained; and where it once begins to flow, it runs apace. Annot.

catatch-tower ] An high and eminent place, as Castle, Tower or Hill; whence one may fee any Enemy or danger afir off; whereunto God alludeth, Jer. 6. 27. & Hab. 2. Whereby is meant the lifting up of the mind to God, waiting patiently what he will fay to comforta troubled

' Matet ] An Element cold and moift, contrary to Fire. Pfal. 65. 9. The River of God is full of water, Joh. 13. 5. · Poured water into the Bafon.

'2. Afflictions and troubles which threaten dangers, as waters do threaten drowning. Rev. 12.15. The Serpent caft out of his mouth water after the Woman. Pial. 69. 1. The waelsewhere it is so used. Hence is the phrase in the Gospel, of being Baptiz'd with Christs Baptism; that is, dipped and purged into afflictions as he was. Mat. 20. 22. Ar: e ye able to be Baptized with the Bapti (m that I fall be Baptized with?

63. Several Countreys and Nation, which are the gathering of many people into one place, as the Sea is the gathering together of many waters, Rev. 17. 1. The great Whore fits upon many waters; that is, hath rule and power over many Nations and People.

4. The true doct ine of the Word, and the holy Spirit, with his faving grace. Ifa. 55.1. Every one that thirsteth, come unto the waters. Ezek. 36. 15. I will pour clean water · upon you. Joel 2. 28. I will pour out my Spirit, &c.

s. Just fication by Christ, when his perfect Righteoule nels is imputed to fuch as believe. 1 Joh. 5. 6. This is that · fefus Christ that came by water and blood.

6. The efficacy of the Holy Ghoft, cleaning the foul, as " water doth the body, Joh. 2. 5.

7. Abundance of tears. Jer. 9. 1. O that my head were full of water, and mine eyes a fourtain of tears.

8. Jacob, of whom (as from a fountain) the Ifraelites did descend and come. Isa. 48. 1. Which came out of the waters of Judah. Deur. 33. 28. The fountain of Jacob.

9. All kind of drink. Exod. 23. 25. He fall blefs thy € mater. 10. The Clouds, which are the waters above, Gen. 1 \* 5, 6. Pfal. 104. 2. Job 21. 8. Pfal. 18. 11. & 147. 8. Jer.

For the temporal estate, Prov. 5.15. For posterity, Numb. 34. 7. For adultery, Prov. 9. 17.

S 1

It is used for drink, Hof. 2. 5. 1 Sam. 25. 11. To wash King. 2. 11. To cure Diseases, 2 King. 5. 0. For the Sacrifices, Numb. 5. 17. Josh. 9. 21, 23, 27. 1 King. 18. 34, 35

It is used in Baptism to represent the purging of sin by the blood of Christ.

It maketh fruitful the Earth, Numb. 24. 7. Ifa. 32. 20. Thus it is a great bleffing of God, Joel 3. 18. and trees, Job 14. 9. It refresheth, Luk. 16. 24. purgeth, Numb. 21. 33. Corrupteth wine being mixed with it, Is, 1, 22. Weareth the stones, Job. 14. 19. Fortifieth Towns. At the appointment of God destroyeth the wicked, Pfal, 106, 11, Exod, 14. as in the Flood, and red Sea.

Co water | To draw water for, and give water to, Gen. 29. 2, 3, 10. Exod. 2. 17, 19. To bring water into, Deut. 1 1. 13. To confirm and build up in the most holy Faith, 1 Cor.

Garth ffanding out of the water ] The Element of Earth, which before the separation from the water, was drowned and over-whelmed, as in a great Gulf, did by the Word of God as exist at first, so now appear and become dry Land, (the waters being gathered into the Sez as it were a Channel) which if the fhore and dry land be confidered, feemeth lower than the Earth, as imposed upon it as higher and about it: the waters which indeed being the lighter Element, be aloft, and more eninent than the Earth, as the mafficft and heavyest Element. 2 Pet. 3.5. And the Earth standing out of the waters, and by the waters.

tallater withelling upon the earth] I Joh. 5.7. is, The knowledge of the Goipel, preached by Christ the great Prophet of the Church whereof the is faid to be full, as the maters cover the Seas, I(a. 11. 3. Zanchius.

Catater-brooks | Plal. 42. 1. Streams of mater. Ayrim. courfe] Is taken properly, 1 King. 18. 32, 35, 38, King. 18. 7. Ifa. 7. 3. & 37. 2. 2 King. 20. 20. The rain

coming from Heaven, causing inundations, Job 38. 25. Mater-course ] Conduits, or Water-heads, which brought water to the City, 2 Chr. 32. 20. Annot. Job. 38, 25. A place to convey the rain from Heaven to Earth wher God will, chap. 28. 26. So hereverf. 26. It comes from a word that fignifies to afcend, or to be on high, for fuch places use to bring on high, and carry water to lower grounds. Such are the Windows of Heaven, Gen. 7. 11. Annos. Ifa. 44. 4.

the ftreams or watery places. Annot. Matered] Gen. 13. 10. Heb. a matering ; that is, as the Chaldee faith, a place of mater, or of moy/ture, thereby fignify ing a fruithful Land, as Pial. 66. 12. & 107. 32, 35. Aynfu.

He that watereth. shall be watered also bimself ] Prov 11. 25. Or, be that moisteneth shall also himself become an early rain. That is, he that liberally distributeth unto the poor, as a diy ground is moystened with water, shall be abundantly watered with the bleffing of God, and be fo moistened; as if he himfelf were even a rain; whereby he shall a fo get more means, to proceed and go on in well-doing. See Pialm 112.9. Durch Tranfl and Annet

CHatet-flood ] Extreme perils, and deep dangers, Pfal. 60. 15. Rev. 12.15.

Mater-pot A Veffel to draw water, Gen. 24, 15, 16, 1-Joh. 4.28. or to hold water. 1 King. 18. 34. Joh. 2. 6, 7.

Mater pors Joh. 2. 6. Waters were very fearce in Pa. leftine. Fountains being there but rare, therefore the 7cms keep fuch Veffels of water filled by them, wherewith they used often to wash and purifie them felves. (See Mar. 7. 3.) which now antiquated cultome of the fews, the Heretick Hebion would have brought into the Christian Church.

Water-fpouts] Pal. 4: . 7. Pipes, Sluces, Flood or Water-gates, whereby the waters guth out. The means whereby God is pleased that afflictions befal his people.

Water-fprings Pfai. 107. 33. Hebr. goings out of the waters. Aano:

Month water] Many waters, great force and violence used by Tyrants to evert and turn the Church from the love of Chilit, Cant. 8.7. Much water cannet quench Love, &c. See.

'Claters ] Peoples, Multitudes, Nations, and Tongues ; at a word, Countreys of every Language, obeying Rome as as their Queen or Miftrifs. Rev. 18, 15. The maters which thou famest, are peoples and multitudes, &c.

'2. All impediments and lets which hinder paffig: and access to a Region. Rev. 16. 12. And the waters thereof was diyed up.

'3. The doctrine of Goes Word, which is like sweet and wholesome waters, but being insected by corrupt Teachers, they become bitter as Wormwood. Rev. S. 11. Many 'dyed of the maters, because they mete bitter. See Rev. 22.

4. Superstitions, Errors, Herefies, as a flood of water to

Town the Church, Kev. 12, 15, 25 are fo called from the effect, because the Woman that drank them, if she were guilty, was bitterly tormented, for her belly swelled, and her thigh rotted. Whereunto David alludeth, Psal. 109, 8, drown the Church, Rev. 12. 15. Let Curfing come into bis Bowels like water.

Saft Beend on the waters | Doing good while we may to all men, communicating out of our beneficence to their wants, upon affurance it shall be watered and madefruit ful by the bleffing of God, as upon that hope Husband-men do Till and Sow their moift grounds, Ecclef. 11.1. See Pro. 19. 17. And ff2. 58. 6, 7, 8. And Luk. 6, 38.

Canters breabing out] Signifieth the Spiritual graces of the Gospel communicated with the Affliced, Isa, 35. 6.

"Waters of a full cup] Many and bitter Afflictions. Pial. 73. 10. Waters of a full cup wrung to them; that is, a great portion of sharp troubles.

\* Deep maters The Sea. Plal. 107, 23. And occupy by the great maters, and fee bis wonders in the detp.

62. The hidden drifts and counsels of mans heart. Prov 20. 5. Counsel in the heart of manie like deep water.

3. Most grievous dangers, and great afflictions, Pfal 42. . One deep calls another deep, &c. Plal. 69. 2. I am come

4. Great plenty and store of most pure water. Ezek. 34. ' into deep waters. 18. And to have drunk of the deep waters.

fountain of libing waters] God himself, the Author and Giver of true Lite; and of all things that belong thereento, Jer. 2. 13. They bave forsaken me the Fountain of liv-

'ning waters. Gen. 26. 19. And found there a Well of Living

\* waters. "unto eternal life, by the force of the boly Spirit. Joh.4.10. And he would have given thee the water of Life. The regenerating grace of the Spirit, working to the justifying and fanctifying of Elect finners, is fitly likened to Waters, to Rivers, to Fountains, Joel 3. 18. Ifa. 43. 3. Zech. 13. 1. jn 4. respects :

5 1. Because (like water) it purgeth uncleannels, by certifying the Conscience, of forgiveness of sin by the blood

11. It refresheth the Conscience, by shedding the I ve of God abroad in the heart, and cooleth the boyling heat of carnal Luft.

3. It maketh fruitful to good works.
4. It quencheth the thirit of worldly pleasures of Sineners: also satisfieth the thirst of Heavenly water, and spiri-

Now it is compared to lively or living water, partly for the effect, because it brings to eternal life such as do drink f in this water, and be partakers of the renewing grace; and \* partly for that it is like to water (not standing in Ponds, \*Cifterns, &c. which is dead, and moveth not, but unto water) fpringing and flowing out continually (this being the life of water, to move and iffue out of the Fountain) by this faving grace of the Spirit, always worketh ftill moving them to further progress in piety, and leading them from grace to grace, and from ftrength to ftrength, as water cometh out of a Spring, fresh and fresh.

'atters of Shiloah Properly waters which came from a Fountain at the root of Mount Sion, and ran through fe-"rufalem, with a ftill and quiet course, without great noise: therefore in Neb. 2. called the Dragon or Serpents Well, be-

cause it creepeth gently as a Serpent.

6 But figuratively it noteth the promise of help to the men of Ferusalem, against the King of Syria and Israel, from Gods power alone (without the hiring of forces from forain power) to repel their Enemies. Ifa. 8.6. The waters of Shi-· loah, which run fo foftly. See Plal. 46. 4.

Still waters] Pleafant and refreshing waters. Pfal-23.2.

· He leadeth me by the still waters. Waters grong and mightp] The potent and plentiful

Army of the Affrians, compared to the River Euphrates, and opposed to the waters of Shileah, Isa. 8. 7.

So melling waters Most mighty, cruel and fierce per-efections and enemies. Plal. 124.5. Then had the swelling wa-ters gone our our souls. Worldly Kingdoms threaten calamities to Gods Church and people, as great waters threa-

ten inundations, See Isa. 8. 7. the like Metaphor.

Maters weating the some Signifieth the afflictions and judgements whereby God subdueth hard-hearted Sinners, Job 4. 19.

Ediatering ] Job 37. 11. Through moiftening the Earth. i. e. whilft he is diffolving the Clouds for to pour out their

water, whence by way of comparison from such as do a great deal of work, the Clouds are faid to be wearied or tired. D. Annot.

Estabe them] Exod. 29. 24. That is, shake them too and fro, as some conceive, from East to West, from North to South, fignifying Gods univerfal presence all the world over. The ngniying Goos universal presence all the world over. The world fignifies sometime fifting mith a sieve; Ifa. 30. 28, which may note either the flaking of affittion, Ifa. 10. 32, or purging by affittion, as by fifting and flaking, the Chaffis fevered from the grain, Mar, 3. 12. Or it may note the agistation and motion of the mind, which should not be idle in the performance of Gods service with this performance of the service with the serv the performance of Gods fervice, with this maving or wavering the Sacrifices, was also lifted up, verf. 17. & thence it was called the Heave-offering as well as the Wave-offering, verf.28: Lev. 7. 35. To raise the hearts of the Priests and People upwards towards God. But some take this maving to be a casting of the portions out of one hand into the other, and the beaving to be a throwing of them upward, Annot. For wave the Gr. translate feparate, which word Paul useth fpeaking of his defignation to the Ministry, Rom. 1. 1.

Made breaft ] Levi 10. 14. It figured the giving of our breaft, that is, of the heart and affection unto Christ, in newnels of life, in the fellowship of his afflictions, See I Chra 28. 9. Prov. 23. 26. Rom. 6. 3, 4, 5, 6. Phil. 3. 10. Aynfw.

on Lev. 7. 30. every Family (as some conceive) was to bring two leavened Loaves, as the first fruit of their increase, to the Priests, because it is said, they should bring them out of their Habitations; but that notwithstanding others take it, that it would be too great a proportion of Bread for them, that is many could not be waved by the Priest with the Peace-offering, as is appointed, verf. 20. Therefore it is more probable that they were a common oblation, made at the publick charge, and offered also in the name of all the people in covenant with God. And this was to be of the Wheat of the Land of Canaan, not of a forrain Countrey, where they had no Habitation; and yet it might be that this common charge might by course be so distributed among the people, that it might rather be accounted a common or general thing, than of particular coft, and concernment of particular persons. Annet

Mabe-offeting ] Lev. 23. 17. Hebr. Bread of waving, that is, to be waved before the Lord. Annw. Mabet] He that wavereth is like a wave of the Sea, Jam. 1.6. By this similitude St. Fames illustrateth the property of a wavering minded man. As the waves of the Sea through tempestuous winds sometimes are carried up to Heaven, sometimes descend as low as the deep : So a wavering-minded man sometimes is of this opinion and resolution, and Cometimes of that. See verf. 8. Annot.

" (Tabering ] The unfetled fteadiness of Unbelievers, Jam. 1. 6. He that wavereth is like a wave of the Sea; that is, he is of an unsetled and unsteady mind, doubting of the power or will of God, as Abraham did not, Rom. 4. 20.

( talabes ] The variable ftirring and fwelling of great wa? ters, moved and tumbled too and fro ragingly, with the violence of the wind. Mat. 8. 24. Covered with waters.

12. Unstable men of unconstant minds, Jam. 1.6. He that wavereth like a wave of the Sea; shall receive nothing.

3. Grievous afflictions succeeding one another (like waves) and putting men in danger. Plal, 42. 7. All thy

waves are gone outr me. 4. Ungodly cruel men, which devour and destroy like mercilels Waves. Jude v. 13. They are the raging Waves

of the Sea. Powerful Armies, Pfal. 93. 4. Ezek. 2. 3, Violence of an

Army, Jer. 51. 42.

Maloes of Death] 2 Sam. 25. 5. or pangs, marg.

Waves of the Sea. Job. 9. 8. Hebr. heights, marg.

Mayer of the Sea. Job. 9. 8. Hebr. heights, marg.

foever, Pfal. 63. 2. & 97. 4. Mich 1. 4.

The heart melting like wax, Pfal. 22.14. is, To be exceeding. ly troubled through great affliction.

tatar] To encrease, grow. David maxed greater and greater, 1 Chr. 11. 9. Hebr. went in growing and increasing, marg. There are many words joyned herewith, as bold, consident, fat, great, grofs, rich, &c. whereby the meaning may be per-

'(Clap] That path wherein men goe and travel from place to place. Luk. 10. 31. There came down a Priest the

2. Conversation, or course of life. Prov. 21.4. Every mans way is clean in bisown eye. Prov. 21. 8. Bleffed are iber which are upright in their way. It is put for Religion, as well as for courle of life, Pial. 25. 4. Act. 19. 28.

3. A good conversation or godly life, Plal t. C. God

knoweth the way of the Righteoms. Mat. 7. 14. Narrow is the emanueto suo mar oj sue engoteome enaci, e i 4. Rearrow u 1066 e may that leadeth to life. This is called by fundry names, as, way of Righteoujnels, way of Wisdom, way of the Lord, good

and right way, way of light, &c.

4. An evil convertation. Pfal. 1. 1. Nor stand in the way of finners. And vert. 6. The way of the Wicked Shall perish This Way also, hath fundry names and additions in Scripture ; as, evil way, broad way, was of wickedness, and such

6. Godly profession or Doctrine of Christ. Act. 19. 9. e speaking evil of the way of God. The Doctrine of the Godpiel is as a way to lead us unto God: ( so we believe

6. The work which men are to do, either in Religion or common life, Exod. 18. 20. Shew them the way ; that is, the work.

. 7. The Commandements of God, which are (as the way) to dead us unto our Countrey above, (so we walk in them) Rom. 3.12. They are all gone out of the way, Pial. 119. . I. Bleffed are they that are upright in their way, and walk in the Law of the Lord.

6 8. Christ, by whom alone (as the true way) even in this e life we come to God to be one with him. Joh. 14. 6. I am the way, no man cometh unto the Father but by me. It fignifies, an example, Ifa, 10, 24.

\*9. Custome. Josh. 23. 14. I do enter into the way o all the earth. I King. 2. 2. that is to say, I dye shortly after the custom of all other men.

6 10. A journey, Gen. 30.36. & 31.23. and often elsewhere, · Gen. 24. 40, 42, 48.

Footstep or marks lest by men or beast, Jer. 2.23. Prov. 30. 18, 19. The worship of God, Act. 9. 2, 19, 23, & 22. 4. & 24. 14, 23: So by the way of Righteousness, 1 Pet. 2.21. of truth, Pfal. 119. 20. 2 Pet. 2. 2. of falvation. Act. 16. 17. is fignified, the true Religion, the right of any, Amos 2. 7. the miferable condition of a man, Pfal. 102. 23. the means whereby any thing is obtained, Revel, 16. 12.

So Christ is the way to the Father, Jon. 14. 6. the manner whereby we come to Heaven, Joh. 14. 4, c. In which respect we are faid to have a new may to Heaven, Heb. 9. 9. in respect of the clear manifestation of Christ under the Gospel.

'alap of Cain | Such a course of life as Cain lived, being an Hypocrite to God, unnatural and cruel to his Brother, full of perverinels and wickednels against God and Men. · Jude & 11. The way of Cain.

"Good wap] Every duty or good work, as a step of our way to Heaven. Prov. 2. 9. Every good path, or way.

"In high-wap for bis propie A passage or entrance unto Christ by the Gospel preached, Isa. 11. 16. There shall be an · high-way; that is, as God sometime to his people coming our of Egypts bondage, made a passage for them into Canaan by the Red Sea, and Fordan divided: so shall he do on the spiritual deliverance, by Christ he shall make a way for them to come to Celestial Canaan, all obstacles and hinederances removed.

"To wait for Ged in the way of his judgments. Patient-'ly to look tor, and depend upon Gods promise for their reftering, whilst they walked in the midst of great calamities by the Babylonians or other Enemies. Ita. 26.8. In the way of thy judgments, O Lord, have we waited for thee.

A little way, Gen. 35. 16. Hebr. a little piece of ground,

"The wap of man ] The fuccels or event of a mans e purpoles or actions. Joh. 10, 23. The way of man is not in

Bem and libing wap | Christ Jesus crucified and dead by the merit of his blood fled, and quickning all the elect, 6 Heb. 10. 20.

"To go out of the wap] To turn afide, and play the Apostate from God, his Law, and worship, unto Idolatry. \*Rom. 3. 12. They are all gone out of the way.

\*But of the map] Transgressors or Sinners, Heb. 5. 2. He

maketh two forts of Sinners, Ignorants and Transgreffors. But, though there be difference of Sinners, yet no finner that feeketh to Chrift, is feeluded from his compassion. Dickson.

Ete wap of peace ] A peaceable quiet life. Rom. 3. 17. And the way of peace they have not known.

"Co come tathe way of Biabreouineis | To lead a righteous life, being of upright life, and good conversation.
Mat. 11. 32. For John came in the way of Righteousnels.

"To make firait the map of the Lord ? The heart of man, being naturally like rough, unimooth, and uneven way, and therefore had need to be subdued, and made plain by repentance, and that forrow which is according to God, that he might delight to enter into it, and to dwell in it. Joh. 1. 23. Make straight the way of the Lord.

Their map ] The event and fuccels of their course

of life. Plal. 49. 13. This their way uttereth their fo lifb-

Mapof truth] The true and right way, Gen. 24. 48.

The way of the firange Moman Is that whereby men are led on to commit Whoredom, Prov. 7.25. " [ Commodity or opportunity of doing some

thing. Rev. 16. 22. That way might be prepared for the Kings.

Cliapes] Either Gods works of mercy and justice, whereby God comes to us : or his Commandements, whereby we come to him, Heb, 3. 10.

Wayes may be diverfly confidered; as,

1. With relation unto God; being put for his Works, Job 40. I. for his Direction, Exod. 32. 8. Deur. 13. 54 his Law, Deur. 93. 16. That which he prescribeth, Psal. 15. 13. Mat. 22. 16. his deep and unsearchable Counfels, Rom. 11.13. in whose may of judgments his people waited for him, Ila. 26. 8. whose mays are good and right, I Sam. 12. 23. and who teacheth men the good way wherein they should walk, I King. 8. 36. Perfect, 2 Sam. 22. 31. Everlasting, Psal. 139. 24. Just and true, Rev. 15. 3. From him is the way of holines, Ifa. 35. 8. of life, Prov. 15, 24, of peace. Luk, 1, 39, of righteoulnefs, Mat. 21. 31. of falvation, Act. 16. 17. of truth, Pfale 119. 30.

2. With relation unto Christ, who termeth himself the way, Joh. 14.6, who confectated for us a new and living way, Heb. 10.203

3. With relation both unto man in general, Prov. 16. 2. & 21. 2, 8. Jer. 32. 19. and the godly and wicked in particular. The godly, so we read of the way of the meek, Amos 2. 7. of Gods people, Ifa. 57. 14. of the Righteous, Plal. 1.6. of the Saints, Prov. 2.8. The ungodly, Pial. 1.6. Accordingly there's mention of the way of a Fool, Prov. 12, 15, of the Froward, Prov. 22, 5, of the Gentiles, Mar. 10. 5, of the Heathen, Jer. 10. 2. of Sinners, Pfai. 1. 1. of the Sloathful, Prov. 15. 16. of Transgresiors, Prov. 13. 15. of the Wicked, Prov. 4. 19. And particularly of Balaam, 2 Per. 2. 15. of Cain, Jude v. 11. of Egypt and Affria, Jer. 2. 18. whose ways may be termed crooked, Pial. 125. 5. Dark and flippery, Pial. 35. 6. Evil, Pial. 119.101. Falfe, Pfal. 119.104. Grievous, Pfal. 10. 5. Movable, Prov. 5. 6. Pernicious, 2 Pet. 2.2. Stubborn, Judg. 2. 19. Wicked, Plal. 139. 24. All which may be faid to be the way to Hell. See Prov. 7. 27. and the way of death. See Jer.

4. With relation unto other things 3 as of an Eagle, Serpent, Ship, Gr. Prov. 30. 19. of the Spirit, Eccl. 11. 5. of Zion, Lam. 1. 4.

5. They are also put for mens devices, Judg. 2, 19. practice and plot, 1 King. 8.32. the event and success of mens actions and purposes, Jer. 10. 23. warrantable callings and courses, Plal. 91. 11. furious, raging, and unbridled aftections, Prov. 22. 25. Aberrations from Gods Commandements, Lam. 3. 40. Death, which is termed the way of all the earth, Josh, 23. 24. I King. 2. 2.

or ways of Sin. Prov. 2. 13. To walk in the ways of darkkeis.

" (Bods maps | The deep and unfearchable counfels of

God, Rom. 11, 33. His ways are past finding out.

'2. His works of mercy and judgment, his blessings or punishments. Plal. 145, 17. The Lord is Righteous in all his ways. This is the way of Gods providence, whereby he comes to us

. The Word of God in the promises and precepts thereof. Plal. 51. 15. I will teach Sinners thy may. Plal. 25.4. This is the way whereby we go to God.

'It is put for Doctrine and Commandements of God, in Iia. 2.3.

"Claps of judgment | Approved and righteous ways, fuch as can abide the tryal of the light, Prov. 2 8. They that may keep the ways of judgment. These also in v. 13. are called the ways of Righteoufnels

Just and true are all thy way:, Rev. 15:3. By Gods ways is meant his constant works. A fimilitude taken from a Traveller. Annat.

(Mapfaring-man) Ifa. 33. 8. or Paffenger, Heb. paffing by the way, as Job. 21, 29. Lam. 1. 12. & 2. 15. Annot. Ita. 35.8. Heb. one going or walking the way, or in the way, as ch. 65. 2.

taken collectively. Annor.
Clap-maths ] Jer. 31. 21. Heb. figus or monuments,
2 King. 23. 17. Ezek. 39. 19. Such are here meant, as were wont to be erected upon the high-ways, plains especially, where paths are not fo apparent, or where many crofs ways meet, to direct paffengers to the right way to some places of note, that they may not wander by mistake, Annos.

attap-fide ] Pfal. 140. 5. By the way -fide, or by the paths fide, or fast by my path, Heb. at the hand of the path. Aynim.

## w

Mis] Who are hereby to be understood, is plainly seen in all such places wherein this word We is found, as in Gen. 3. 2. by we, Adam and Eve are meant, in Gen. 44. 9. Fofeph's Brethren, in Deut. 1. 28. the Ifraelites, &c.

'alleah One who is made feeble, and brought low with fickneis. Pial. 6. 2. Have mercy on me Lord , for Iam weak,

& 28. 8. Bodily weakness.

2. One of little faith and knowledge. Rom.4.19. & 14.1. He that is weak in the Faith, receive unto you. Spiritual weakeness in part, and in some one point touching the use of things indifferent.

3. One who wants all strength bodily and spiritu-1 cor. 15. 43. It is sown in wezkness. Rom. 5.6. When we were jet weak, or of no strength. This is spiritual weakness totally, unto which all men from their birth be

[Cleah ] 2 Sam. 3. 39. Heb. tender, marg. One civilly weak in power and ftrength , 1 Cor. 1. 27. finfully weak un able to do good, or refift fin, Ezek. 16. 30. ceremonially weak, Gal. 1. c

Meak confcience] is, Want of found judgment in things indifferent, Rom 14. 1, 2. 1 Cor. 8.7,9, 11.

' cteah fleth ] Corruption of nature, which makes us weak either to do good, or refift evil. Mat. 26. 41. The flefe is " weak. Metonymie of the cause.

Meat heart ] Want of power to refift fin , Ezek,

Meak - banbeb ] whilf he is weary and weak handed, 2 Sam. 17. 2. 1. c. when he and his company are tired and fpent, with their sudden and long march, which they have been forced unto, to get out of reach, that they might not be supplanted with thine Army, and have neither counsel nor courage to make any enftance. Annot.

colent anees) is of fuch who are tearful and dejected in mind, or as others, who are fluggish in the way of godlineis, Heb. 12. 12.

[ aken] Which didf weaken the Nations, 1 2 14 12. or didft overthrow the Nations, didft cut down, and lay them 2long. Annot.

it's put also for to hinder, make remisse, or discourage, Ezra. 4. 4 Jer. 38. 4.

Weakened in Plal. 102. 23. is put for Afflitted. Ayaf-

alleabneis] Applyed,

1. Li to God, the weakness of God, &c. 1 Cor. 1.25. that is, that which in their efteem is bue weak, and of no power or efficacy to fulvation, is more ftrong and powerful than they with all their conceited eloquence and authority. Annot.

2. Un Chrift, crucified through weakness, 2 Cor. 13.4 Namely, the weaknels of his fleth, which was subject to all humane infirmities, fin only excepted. To infirmities painful Christ in his state of humiliation here upon earth was fubject, but no ways to any infirmities that are fintui. Annet.

3. Unto the Commandement, for there is verily a disanul ling of the Commandement going before, for th weightes and une of tableness thereof. Heb. 7.18. Commandement, that is, of the overant of meaknefs, Gal. 4, 9. viz. to justifie, fan-difie, and bring unto salvation by reason of the flesh, Rom 8. 3. that is, of us men, who are not able to fulfil the Law, by reason of that corruption which dwells in our flesh, Act 15. 10. Gal. 3. 21. And note that here St. Paul fpeaketh of the Old Covenant, as understood by the Fens, viz. of fuifilling the Law; for otherwise the Covenant was a perfect Covenant, tor those times, or the nonage of Gods people, though not fo perfectly revealed as in the time of the Gospel. Annot.

4 The dead body, 1 Cor. 15. 43.

5. Unto Paul, 1 Cor. 2, 1 was with you in weakness; whereby may be understood, outward persecutions, tempo tations, and afflictions. See Dr. Hammond on Gal. 4 Annot a.

6. Unto those mentioned, Heb. 11. 34. who out of weak-

mess were made strong.

Wiennels ] Heb. 7. 18. For the weahness, and unprofitableness thereof, Gal. 4. 9. Namely, of the Covenant to justifie, fanttifie, and bring unto falvation, by reason of the flesh, Rom. 8. 3. that is, of us men, who are not able to fulfil the Law, by reason of that corruption which dwells in our flefh, Act. 15.10. Galg. 21. And note, that here St. Paul speaketh of the Old Covenant as understood by the Fews,

viz. of fulfilling the Law; for otherwise the Covenant was a perfect Covenant for those times, or the nonzee of Gods people, though not to perfectly revealed, as in the time of the Go pel. Annot.

(attentt) All wherein a mans power and ftrength confifteth, Gen. 34. 29. not only ftrength in body, but help by others, 1 Sam. 10. 26. and riches which many make their strength, and whereby men are enabled to do great things, Prov. 10. 15. yet indeed are gotten by the power, of God. Deut. 8. 17. 18. Pfal. 62. 12. & 73. 12.

alleaith Abundance of ail outward bleifings, Gen. 34. 29 Zech, 14.4. Prosperity, Ibid. 21 13. & 31. 25. Confidence, Prov. 18. 11. Gain, Ad. 19. :5. Fertile, Plal. 66. 12.

Mealth] Job 21. 13. or mirth, marg. Prov. 5.10. Heb.

(Meaithp) Pial. 66. 12. Heb. moifture, marg. Jer. 49. 31.

or that is at ease, marg. thers breaft, 1 Sam. 1. 22. Humble, Pfal. 13:. 2. Without help and ipiritual wisdom, Ifa. 11. 8. & 28, 9. Quiet and contented with the will of God, Pfal. 131. 2.

Note. Some observe upon i Sam. 1, 3. that the Fews had a threefold Weaning of their Children.

1. When they were weaned from their Mothers Milk at three years old.

2. From his tender age, and care of his Dry Nurse, at seven years old.

The : from his Childish manners, at twelve years old.

Weems from Petrus Comeffor.

\*\*Alleaned Childs one of a lowly and humble mind. Plal. 131. I am in my felf as one that is weaned.

Nite: That Weaning in the Heb. tongue fignifieth an exchange of one thing for another, and to in weaning from milk to firong meat, Gen. 21.8. As weaning importeth a growth in ftrength ot nature, fo it is in the faithful a fign of growth in grace and understanding, 1 Cor. 3. 1, 2. Heb. 5.13, 14. and of abstaining from worldly pleasures, Psal.

"Tleapons Inftruments of War.

. 2. An the faculties of foul or body, fighting either for fin in a man unregenerate, or against fin in one regenerate. Roin. 6, 12. Neither give your members as weapons of unrighsecurness to fin, but give your members as weapons of righteoufnels to God

3. Preaching of the Word, prayer, patience in fuffering. &c. 2 Cor. 10. 3. The weapons of our warfare are mighty th ough God.

All instruments for every Art whatloever. So there are for

hunising, Gen. : 7 3. Deut. 23. 13.

Put for ftrength, Eccl. 9. 18. comp. with v. 16. For great evil, Job 20.24. where it is faid that the wicked flying from the weapon of iron, the bow of feel fall firite him through; that i, when he flyeth from one evil, he shall fall into another g cater.

(Hear] To be Cloathed, to put on Apparel , Deut. 22. 5, 11. Ett. 6. 8. Jam. 1. 3. To lessen, Job 14. 19. To be tor-mented; thus Christ did wear a Crown of Thorns. To deftr y, Dan. 7. 25.

edtear awap] Exod. 13. 18. To fide away. A fimilitude from the leaf of a Tree, which fadeth for want of moysture: for the care of judging so great a people, would weary and wear him out. This Mofes himfelf acknowledged, Deut, r. IL. Ayn w.

Mearp] One made faint with labour and travel; Joh. 4. 6. He thus fate on the Well weary. Bodily wea-

42. A foul faint, and burdened with the load of fin, being as defirous of ease by forgiveness, as a weary man is of reit after great labour, Mat. 11, 28. Come unto me all je that are weary. Spiritual wearinefs.

'3 Slack, careless, and fainting in well-doing, Gal. 6. 7. Carnal wearinels.

Afflicted with fickness, Ifa. 28. 12. Poor and needy, Job 22. 7. Not to prevail, Jer. 4. 31. To be instant in prayer,

It is spoken of God, who is weary with our hypocritical fervice, Is 43, 24, with our evil words, Mal. 2, 17. Of the Prophets, Jer. 6. 11. & 20. 9

To vex and moleft, Mich. 6. 2. 2 Cor. 6. 9. & 11. 23,27. [Mearp] 1 Sam. 14. 28. or Faint, Comp. the marg. with the Text.

Weary of my life, Job 10. 1. or cut off while I live, marg. Mearien] Tired, Gen. 19. 11. Burdened, Ifa. 44. 23. Worne out, Ifa. 57. The wilked weary the Lord with their iniquities, Ifa. 43. 24e with their words, Mal. 2. 17, The Godly weary stemselves, because of the wicked, and that the Lord mearieth them, Ifa. 43. 23. Mich. 6. 3. but are wearied in the multitude of their Counfels, Ifa. 47. 13. weary sbemselves with lies, Ezek. 24. 12. One may come to be wearied also by labour, toyl, and travel, Joh. 4. 6.

 $\mathbf{E}$ 

catearied] Heb. 12-3. Left ye be wearied and faint in your minds, or, left fainting in your minds ye be wearied. wearied, Rev. 2. 3. or remisse and slack in the Christian race.

It we be not armed against contradiction, by certain knowledge of the truth, and faith in Jefus, we cannot hold out; yet permitted to take of the Feaf, or remain among the but upon force, weary under the Crofs, and be loft or diffolved like water, as the word imports. Dickson.

Mearinels] Ecclef. 12.12. A wearying, making the head and the brains weary. D. Tranfl. and Annot, Mal. 1. 13. toilsomenes, D. Tranfl. 2 Cor. 11. 27. labour D. Tranfl.

Clearisome nights ] Job. 7. 3. The nights that should be times of rest to me, afford nothing but weariness and disquietnels, fo that I cannot fleep. Annot.

Mentel] Lev. 11. 29. in Heb. Choled, in Chald. Chulda,

of running hastily from place to place. Ayniw.

If white, their skins are very precious. They are Enemies to Moles, Mice, Rats, and no friends to Poultrey. They do not engender nor couple in their hinder parts (as it's faid) like other four-footed Beafts, but at their ears, and bring forth their young ones at their mouth (refembling foolish men, who utter all they hear.) They forsake houses that are ready to fall, forefeeing their downfall. By eating Rue they overcome Serpents, and restore to life their young ones after they are dead. They have a poyson in them which killeth the Cockatrice. They will play with Hares till they have wearied them, and then kill them. The female carryeth her young ones daily from one place to another, left (her nest being found) any should catch them. Their hinder parts the Serpent cannot abide. When provoked to anger, they smell badly, and bite worse than a Dog. Their gall is good against Asps, and their slesh against poyson. There's a kind of them whose dung is of a good smell, and which will neither eat the Eggs, nor kill the Poultrey belonging to the house where it haunts. Its privities are faid to be of bone. Though small, yet have they great subtilty to compass their

Meather ] Fair weather, Job 37. 22. Heb. gold. Shining and bright things in Scripture are compared to gold, as Oyle, Zech. 4. 12. So here the bright beams of the Sun Acres

'Eulia, Mat. 16.2. The good constitution of the air. Foul weather, 1b. 3. xenuirs a tempest, mage to xeers from pouring out, for that it poureth out much rain.

Meabe | To labour in vain, as Ifa. 59. 5. To weave the

Shiders meb.

alleaber ] Exod. 35. 35. Of the Weaver, which the Chald. expoundeth Weaving, understanding by the Weaver, the Weavers work as eliewhere the Scripture useth Spirit for the gifts of the Spirit, 1 Cor. 14. 12, 32. Ayn w. Of the Weavers Beam we read in 1 Sam. 17. 7. 2 Sam. 21. 19. I Chr. 11. 23. & 20. 5. of his Shuttle, in Job 7. 6. And that phrale in Ifa. 38, 12. I have cut off like a Weaver my life, is taken from the Weavers practice, cutting off his Web from the Loom, either when the Web is woven out, as usually, or as upon special occasion, at some times before it be fi-

cateb] ]cb. 8. 14. Heb. house, marg.

If thou weavest the seven locks of my hair with the Web, Judg. 16, 13. That is, if theu doft part the hair of my head into feven locks, or if thou doft take them as they are already fo divided, verf. 1), and weaving them with the web, doft winde them both about the Beam of the Loom. Annet.

catebbing] A Marriage, such as is between the Husband and Wife, Luk. 14. 8. or such as is between Christ and his

Church, Mar. 22. 3.

' Medding garment ] Christ Jesus himself, whom we put on by faith, Mat. 22. 12. Which had not on the Wedding garment, Gal. 3. 27. The Papifts do erre, in judging love and

good works to be this Wedding-garment.
The Righteouineis of Christ, Plal. 132. 9. 16. Graces of the Spirit, Col. 3. 12, 12. Glory after this life, Rev.

Webbing . garment 7 Marth. 21. 11. As wall- and zaus fignifie a Marriage-feaft, fo here the goduna zaus fignines the garment that was cuftomary at fuch Feaus, 1. c. a better fort of array than those that were used upon ordinary dayes. So in the Wardrobes of great men, there were robes to put on for that use, mentioned by fuvenal, when he speaks of the trechadipna that runs about to Feasts or entertainments. These were veftes discubitoria fine and florid, fuch as Trimalcie's in Petronize, in whom they are also called

are by them wearled, Jer. 4. 31. & 12. 5. The wicked think | weftimenta Tricliniaria, and in Xiphilin, in the life of Alrian. SOAN Servine, the Festival garment, and this it seems so necettary (as repentance, and reformation of life, the new garment or array of the foul, which is here parabelically exprett by it.) (Mr. Bernard faith, that This garment is the Righteouinels of the Saints, Rev. 19. 8, 11. & 4.4. & 3.5. which is by Jesus Christ through faith, Rev. 7. 14. after which followeth our Sanctification accompanying the fame, through the work of the Spirit given to the Saints, elfe none of Christs, Rom. 8. 9.) that without it, even they that were invited to come, were not guests. -Dr. Ham. Annot. a.

Wedge of gold. The Original word hor fignifieth a tongue, which is metaphorically applyed unto divers things, as, a bar, in John 15.2. marg, is called a tongue; a flame of fire, Ifa. 5. 24. marg, the tongue of fire. So here a medge, as having the relemblance of a tongue.

Medlock | Ezek. 16. 38. Break wedlock ; Play the Adulteress, or commit Adultery.

Citeens ] Jonah 2. 5. The weeds which the fish had [wallowed; or fo deep was I in the bottom of the Sea, as if the weeds that grew there had been wrapped about my heads Annot.

'Mieth] The space of seven days. 1 Cor. 16. 1. Every first day of the week.

12. The number of seven years. Thus seventy weeks in

Levit. 25. 8. fignifie seventy seven years. Also Dan. 9.25.

The 70. weeks in Daniel, contains the space of time between the second year of Darius Nothus, and the destruction of Ferusalem, which happened the second year of Vespafian, tome 36. years after the Passion of our Lord. whole number is 490. years, accounting 92. years to the end of the Persian Monarchy, and 6. years of Alexander the Great his Kingdom, and after that 89, years till the Paffion of Christ, after which there were 36. before Ferusalem was laid wafte : of which put together arifeth 70, weeks of years In this time toward the end of it, and fo forward, Christ by his Prophetical preaching the Golpel, and his Sacerdoral function, in purchasing eternal Redemption by his death (abolishing by the one the ministry of the letter, Death, and Condemnation, 2 Cor. 3. and by his Priefthood pur-ting an end to all Legal and visible anointing) bath covered and purged fins, and conferred everlasting Righteousnels upon all Believers in his name, Dan. 9. 24, 25.

"Week divers, I. Of days, in number 7. which is twofold.

" x. Of the Tews, beginning where that of the Christia "ans endeth, viz. Sunday,
"2. Of the Christians, which endeth where that of the

Tews beginneth.

"II. A week of weeks, or feven weeks, which with addition of one day, make 50. days: In the end of this was the

week or feaft. "1. Of Pentecoft.

" 1. For the lews, Deut. 16.

" 2. For the Christians.

"2. At another time the feast of Propitiation, when the High-prieft alone after feven weeks preparation and collection of the fruits, Ge. entred into the Sandum Sando-

"This prefigured Christs entrance into Heaven for us, and the people standing without, our expectation of his return

"to judgment,
"III. A week of moneths, for the common people had "the first, third, and seventh moneth appointed to them for divers Ceremonies to be performed by them.

"IV. A week of years, viz. feven. This was the year of Inbilee for the Earth, and Tillers of it, for every feventh vear it rested.

"V. A week of weeks of years, at feven times feven years: This was of two forts.

"1. Ordinary, containing 49. years in all. The end of this was the great year of Jubilee for redemption of land, and remission of debts.

" 2. Extraordinary, called Prophetical, or Daniel's weeks, which fignifying Christs first and second coming, though they contained seven years a piece, yet their account oit-. " fered in faortnels, as it is faid to Daniel, The 70. weeks are fhortned upon thy people. The shortening is made by reckoning the years after 12. Moons, Annos Lunares, which contain each of them 354. dayes. Not after 13. Lunations or New Moons to the year, which do make the yearly course of the Sun, containing full 364. For the Moneths called Embolismi menses. or Superaugentes, which grow of the yearly dayes of the Epact, were not added every third "or fourth year, but left till the number of 12, and so put in of for a whole year : which being left out, and reckoning "from thetwentieth year of Artaxerxes ( when Ferufalem began to be rebuilded) to the Birth of Christ, thele 70. es weeks of years Lunary, make up the number of 490. which 60 maketh just with the History of both times; whereas of Solary years, according to the course of the Sun, the number of years from the one time, to the other, is less, viq-

475. See Ifidore Origin. vel Etym. lib. 6. c. 17.

" by the course of the Moon. Meek] fulfil our week, Gen. 29, 27. The word Shebang, in Heb. is sometimes taken for seven years, (so the Genevah Translation hath it) sometimes for feven dayes or a meek, so here. The meaning is, that for a fmuch as the manner was to celebrate a Wedding with seven dayes feasting, as Judg. 14. 12. he would accept of Leab for his Wife, and celebrate the Nuptials after the wonted manner, and that done, he would presently give him Rachel, for whom he should serve the next feven years after, which he did; and that he staid not for Rachel until a weck of years, is evident by order of the Stonacores until a week or years, is evident by older of the acts private the legisling is the alumentary private of the control chap. 31. 8, 41. At the fourteenth year of \$100bs fervitude, was fofeph born, before which time Rachel had been fome good while a barren Wife, and theretore as out of hope of Issue by her self, she gave her Maid Bilbab to her Husband, who by her had two Sons, before her felf had any, as 30. of Genefis sheweth; whence it must necessarily be concluded, that Rachel was marryed before the second week of years, or seven years servitude was expired, and so that she was marryed to Facob after a week of days, according to the phrase and custom aiready observed, not after the end of the second seven years service. Annor.

Mesep] To be Afflicted, I Cor. 7. 30. Rom. 12. 15. To grieve, Ibid. Weep with them that weep. The pains of Hell, Mat. 13. 42. & 22. 13. To fast, because it is commonly used in fasting, Zech. 7. 3, 5. To call upon God, Deut. 1. 45.

2 King. 22, 19.
Causes of meeping, are,
1. Afflictions which we suffer our selves, 2 Sam. 1, 24. Luk. 23. 28. Jam. 4. 9. Gen. 27. 38. Lam 1 2, 7, 16. or which our Neighbours iuff r, 2 King. 8. 1 .. Neh. 1. . Jer. 9. I. Ad. 21. 16.

2. For cur fins, 28 Peter, Mat. 26. 75. Mary Magdalen, Luk. 7.38. and the fins of others, as Mojes and others, Numb. 25. 9. Paul, Act. 20. 19, 31.

Miep] It's to draw water, I Sam. 7.6. To pour out tears, Job 16. 20. and for the eyes to run down with tears, Pfal. 19. 136. Jer: 9. 18. This is manifold.

1. Natural, Gen. 4. 30. & 45. 2. & 46.29. & 50. 1, 17. 2. Spuitual, Ezr. 3. 12. & 10. 1. Nen. 8. 9. Jer. 50. 4.

3. Mixt, Pfal. 137. 1. Lam. 1. 2, 16. 4. Fureral, Genef. 23. 2. & 50. 10, 11. Numb. 20. 19.

5. Charitabl., Job 30. 25. Rom. 12. 15. 6. Worldly, Numb. 11. 10, 11. Gen. 27. 38. 2 Sam. 3.

7. Hypocritical, Jer. 41. 6. Mal. 2. 13.

&. Hellifb, Mat. 24. 51. Bernard. « aterping ] Shedding of tears, together with forrows and calanities the cause of tears. Rev. 13. 19. And cry, meeping

and wailing. Rachel weeping for her Children, Mat. 2. 18. The Benjami. rifh Women, who came to dachel, did weep fo bitterly for their Children led into Captivity, as if the her felf had be

moaned them out of her Grave; and so did the Women of Betblebemnow mourn for their flain Infants. Annet.

He wept, mar. 14. 74. or he wept abundantly, or he begar to weep, marg. categolis, To direct and guide, Ifa. 26.7. For the care

of God, I Sam. 2. 3. For his wildom and power, If2. 40. 12. For his decree and determination, Dan. 5. 27. For his certain knowledge, Prov. 16. 2. for the diligent consideration of man, Job 6.2. & 31.6. To make payment, Jer. 32. 9. Zech. 11.12. To opprefs, Pfal. 58. 2. To weigh violence: Joken of the wicked, alluding to the ballance wherewith Juftice was pictured.

Meight Common, divers forts, great and small, Deut 25. 13. Prov. 20. 10. Unjust condemned, Prov. 20,32. Just commended, Lev. 19. 36. Prov. 11. 1.

Toeat by weight, is, To be pinched with famine, Ezek.

To cast off the weight that bangeth so fast upon, Heb. 12. 1. is, To renounce our carnal pleasures, and wordly cares, that we be not hindered in our course to Heaven.

Eternal weight of glory, 2 Cor. 4.15. is, that happiness pro-

miled to the godly after this life.

attright The poyle, and that which we do weigh a thing led upon him, and in him upon all believers with, whether lead, or floor, or what elfe, Lev. 19. 35, 36. the children of wrath, Ephel. 2. 3. Anner.

Deut. 25. 13. Prov. 16. 11. Also the heaviness more or less of that which is weighed by the weights, 2 Sam, 22 30. Ezr.

8. 24. Zac 5. 8. satisfabt? Heb. 1. 2. Let us lay afide every weight, that is, all wordly contents, fo far as they are a burthen to us, and hinder us in our journey to Heaven, Mat. 5. 29.

Secondly, all manner of fin, and especially pride, and self-

fufficiency, Rom. 19-3. Anot.
Every weight, that preficth down, that is, all earthly afections, and whatever may hinder us in our spiritual course.

Leighs Annot. Weight of glory, 2 Cor. 4. 17. The Heb. 333, fignifies primarily two things, weight and plenty, and from thence two things more, either glary or riches. From hence it comes that Bago is in the Greek of the Old Testament taken for multitute or greatnis, that is applied to a train or boft, 1 Kins. 2. & 2 King. 6. 14. &18. 17. & 2 Chr.9. 1. Accordingly Bae Dens here, will be riches, plenty, and a undance of glory, the vior of glogo reing the rather here used in oppotle. The Septuagint reade maion@, rich, and fo cap. 1. 7:33 fignifie riches Dr. Ham. Annot. d.

All the weights, Prov. 16. 11. Hebr. all the stones, marg. Divers weights, Deut. 25. 13. Hebr. a stone and a stone,

(Crightp] Of great worth, necessary.

Spoken of Mercy and Judgment, Mat. 23, 23. Powerful, with fpiritual a guments, 2 Cor. 10, 10, Applyed to the Church, it figifieth, that the is invincial ble, Zech, 12. 38

Mell belebed] A word expressing the love of the Church to Chrift, Cant. 1. 13. and of Ministers to the Church. Pet. 2 11.

catell-belobed One dearly loved with a vehement af-• calen-n:10000] One again 10000 with a venture at the fedion of pure and found love, such as Christis to his Church, and the Church to Christ, Cant. 1-12, 13, 15. Alfo Cant. 5. 10. &t 7. 10, 11. I am my Well-beloveds, and his defire is towards me. See Beloved.

'Cal il-Doing ] More particularly, liberal distributing to the T achers of the Goipel, and the poor Saints: or more generally, the doing of good works of all kinds, both toward God and Men, even the whole practice of godliness.

Gal. 6.9. Be not weary of well-doing. The verife following thefe words sheweth that they be meant of merciful communicating and giving to all needy Christians, and painful

(Clei-Fare | Good health, Gen. 43. 27. Good, Neh. 2. 19.

P[.]. 64. 2. Quel-fare ] Exod. 13.7. Heb. peace, marg. Health, wealth, lat. ty, job. io. 15. Annot.

Wiell-nigb flipt] Aimoit, but a very little lacked, Pfal.

otel-pisaling] Acceptable. Spoken of Chrift, Mat. 3, 17, & 17, 5. Of the liberality and charity of the Saints, Phil. 4, 18. Of the doing of Gods will. Her. 13. 21. wel fpging Prov. 16, 22, & 18, 4. A Fountain, Prov.

3. 4 & 14. 7. 6 catel | Signifies Ill, by an Irony. Mar. 7. 9.

2. Worthily, or rightly, Joh. 8. 48.

3. Happily, or prosperously, Isa. 3. 10.

4. Godily, or virtuo fly, as, He bath done all things well.
To be eased of Affiction, Jer. 15. 11. Happy, Eph.6.3.
A word of approbation, Matth. 15.7. Mar. 7.6. Matth.

It is put for Certain, 2 Tim. 1. 18. It fignifieth also our temporal goods, Prov. 5, 15. Hof. 13. 15 Eternal happines, Pfal. 36.9. Christ the Authour of all good, Cant. 4.15. Good counsel and direction in spiritual and civil things, Ptov. 12. 11.

calil] As well, Deut. 1.17. A note of comparison. It roteth an equity, and like quality, not equality. It's as much as Even as, Act. 25. 10.

Well, 2 Kings 4.23. Heb. peace, marg. Alliwell, 2 Sam. 18. 28. or, Peace be to thee, Heb. peace,

Is he well, Genel. 25.6. Hebr. is there peace to him,

Well faid, I Sam. 9. 10. Hebr. thy Word is good, marg. Metp well] It's in effect the fame with well, marvelleus

diell pleafed] In wbom I am well pleafed , Mat. 3. 17. Er & sudonnoa. My judgment is tatisfied, and my love fetled upon him, and in him upon all believers, who were before

It is an emphatical word, implying an infinite affection to any thing men delight in. The most precious thing, which Paul did ever defire to receive, he expresseth by this word, a Cor. 5.8. and the most precious thing which he ever defired to give, he expresses by the same word; Thess. 8. When he would extol to the Heavens, that heavenly affection of the Macedonians, to relieve the poor, he doubleth his word, Rom. 15. 26, 27. to show that they delighted in charity. And when God himself would express his unexpressible affection to his Son, and in his Son to Man, he doth it by this Word. It fignifieth a willing pleafing felf-propention, not without much contentment. Leigh. Cris. Sac.

W

attell | A pit of water, either digged, Gen. 21:30. & 25. 11, & 26. 18. or which naturally fpringeth up, Gen. 26. 19. catell, or fountain of the water of life ] The fweetnels of Christ, and his abundant graces, overshowing, to the fa-tistying of every thirsty soul, earnestly desiring to communicate with the good things of Christ , Rev. 21.6. I will give to the thirsty of the Well (or fountain) of the water of life freely.

edieli of water springing up ] The exceeding rich love of God in Chrift, continually ministring to the faithful enew supply of healthful graces, John 4. 14. Shall be in him

"a Well of mater fpringing up to eternal life.

Giffel of tibing waters ] Christ Jesus author of all good gifts, whose bounty is infinite, as an overflowing Well, Cant. 4. 15. He is a well of living waters; that is, springing and run-4. 15. He is a week of revenue waters, that is, praying waters, which dry not up with heat, nor purifie, but are always wholfom and give life. See John 10. 4, 14. & 7. 28. 30. Arnin.

Grace is truly ours, but it is conveyed unto us from him, who is the eternal Spring, that can neither decay nor putrifie.

Wells, Neh. 9. 25. or Cisterns, marg. "Coult the stones from the wels mouth ] Gen. 29. 2, 2. figured the duty of God's Ministers in opening the mytheries of the Scriptures, that the people may with joy draw waters out of the Wells of Salvation, Ifa. 12. 3.

Catelle of falbation \ Either the Doctrine or the Golpel, wherewith affliced, thirthy confciences are refreshed (as with water out of a Well:) or the plentiful graces of the Spirit, poured out as water out of a Well, Ifa. 12.3. Te · Shall draw waters out of the Wells of Salvation.

Mells without water ] False Prophets, which be void of wholom Doctrine, 2 Per: 1. 17. These are wells without water. Such as boast of knowledg, but within are empty, like clouds which swell by the wind, and offer rain; but send down none.

caten ] A Wart, as the Greek expoundeth it. Agrifu. Or a fwelling in the neck, having as it were hard kernels within the skin. No beaft having it was to be offered in Sacrifice,

THERED 7 2 Sam. 17. 17. A maid, whether a Servant of the soule, or not, is not expressed.

Mient ] To travel, Gen. 13. 3. To accompany, Gen. 22. 6. To go about to do a thing temporal, Gen. 38, 12. fpiritua!, Gen. 24. 6, 3. & 25. 22. To profper, Gen. 26. 13. 2 Chrc. 12, 12.

It is put for the blowing of the wind, Numb. 11.31. For fudden destruction, Numb. 16 33. To kill, Judges 3.12. To be deprived of strength, Judges 16. 19. To enjoy, Ruth 1.
27. To be in fear, I Sam. 14. 16. To worship God, I Kings 11.6. To fave the life, 1 Kings 19 3. To live. Ib.8. To alcend into heaven, 2 Kings: 11. To be privy unto, 1 Kings 5. 26. To commit Idolatry, Ibid. 17. 25. 1 Chro. 5. 25. To wander, 1 Chro. 16. 20. Affliction , Pfalm 66. 12. To die, Ezek. 31. 15, 17. To be prefent with, to converse, Acts 1. 21. To fall from grace, 1 John 2. 9. To have carnal knowledg of a woman, Gen. 16.4. Ruth 4. 13. 2 Sam. 12. 24. To serve and worship God, Jer. 2. 2. Humble, 1 Kings 1. 27.

It is spoken of God, and then it fignifieth sometime his prorection and gracious deliverances, Hab. 3.13. Sometimes the withdrawing of his glorious presence, Ezek. 11.23. and of his gracious presence, Gen. 17. 22. & 18.33. For the direction of God, Exod. 13 21.

Ment ] Gen. 29. 1. Heb. lift up bis feet , marg. Judges 15.11. Heb. went down, marg. Gal. 1.18. or returned, marg.

Went onward, Exod. 40. 36. Heb. journeyed, marg. Went up. Ezek, 10.4. Heb. was lifted up, marg. By the words annexed hereunto, about, afide, aftray, away, back, before, behind, down, ferth her way, his way, in, or into, over, out their way, strongh, up; the different fignifications thereof may appear. Mept again ] Numb. 1 1.4. Heb. returned and wept, marg. Wept aloud, Gen. 45. 1. Heb. gave forth bis voice in meep-

ing, marg.
West very fore, Ezr. 10.1. Heb. west a great weeping, marg. Mere ] A word expressing our natural wretched conditi-

on, Rom. 7. 5. & 9. 25. 1 Cor. 6. 11. Ephel. 2. 3, 12. & 5.

W

8. Tit. 3.3. 1 Pet. 2. 10. Our backfliding, 1 John 2. 19.

Meff ] The place where the Sun fetteth, Plalm 75.6. Luke 12.44.

H

From the East , nor from the West, Plalm 75. 6. fignifieth, the power, authority, and industry of Man. West is applyed unto border, Numb. 34. 6. quarter, Josh;

8. 14. fide, Numb, 2. 18. wind, Exod. 1c. 19. Geleff-countrep ] Zech. 8.7. Heb. the Countrey of the going

down of Sun, marg.

Citefferts-bornet | Numb. 34. 6. The Sea-border. Ayn we citeff that ] Josh. 23. 4. Heb. at the Sun. set, marg.

Citeff of the in want and affliction, Job 24. 8.

tetet ] They are wet, &c. Joh 24.8. Being driven out of heir houses, they lie in holes, where they cannot lie dry for the rain. Annot. Accordingly Nebuchadnezzar's body was met with the dem of heaven. Dan. 4. 33.

auhale ] is faid to praise God, Pfalm 148. 7. because thereby men are stirred to his praise and ready at God's command to execute his judgment against Sinners, Jon. 2. 1.

It is taken for Tyrants, and cruel mighty enemies of the Church, Pfalm 74.13. Ifa. 27. 1. Ezek. 32. 2.

Whale ] This is one of the greatest wonders of the Lord in the deep, whereon himself so much infisteth, ( Job 41, 12.) that be will not conceal bis parts , nor his power, nor bis comely Proportion. There are several kinds hereof, but the Bay Whale is the most simple and uteful, the greater, and fatter are more easily taken. His head is the third part of him, his mouth (Ohellish wide!) fixteen foot in the opening, and yet out of that belly of hell, yielding much to the ornaments of our Womens backs; the Whale-bones or fins being no other than the rough and inner part of the mouth, olofing in the flutting thereof, as the fingers of both hands within each other. He hath no teeth, his meat he fucketh. His tongue is monftrous great, of deformed form like a wool-fack, about eight tun weight, the one part thereof used to this purpose, yielding from fix to eleven Hogs-heads of Oil, his food is grass and weeds of the Sea, and a kind of water-worm, like a Beetle, whereof the fins in his mouth hang full, and fometimes little Birds, all which firlking the water with his Tail, and making an Eddy, he gapes and receiveth into his mouth. This great Head hath little Eyes, like apples, very little bigger than the eyes of an Ox, and a little throat, not greater than for a man's fift to enter, and that with huge bones on each fide, not admitting it to ftretch wider. [ But were this fo, which our Author affirmeth from an eye-witnels, that which swallowed Jonah was not of this kind, not those of whom it's faid, that when there is a tempest they fwallowed up their young, whom when the tempest is over, they cast out again. ] His body is round, fourteen or fixteen foot thick ; his pifle hangs from him as a beafts. In generation they draw to shallow waters near the shore, and in the act join belly to belly, as is also said of the Elephant. In their ingendring featon, much of that matter floateth on the water, [ which some hold to be the Sperma cett ] They have but one young one at a time, which is brought forth as in beafts, about the bigness (but longer) of a Hogs-head. The female hath two breafts and teats, with white milk in them, not bigger than a man's head, wherewith she suckleth the young, whereof she (as the Mors also ) is very tender. Pur. Pilgri lib. 8. cap. 3. p. 92 .

The Ancients mention some of incredible length and bignefs. If heaps of fand be any hinderance to its young ones, it taketh into its mouth flore of water, which being poured out again on the fand, their young ones are cleered therefrom. Against this Giant of Nature, the sword fish ( whose fword groweth upright out of his neck like a bone, four or five inches broad, and about a yard long, with prickles on both fides ) and the Thresher, ( who hath a broad and thick tail) hold a natural conspiracy; the one on the top of the water, threshing him upon the head with violent blows, that found as a piece of Ordnance, and may be heard two leagues. forcing him to kide his head in his Mothers lap, which yet betrayeth him there to the Sward fift, who is ready to receive him on his natural blade, and itaineth the Sea with his blood. The Whale hath no remedy, but with bellowing groans, heard further than the Thresher's blows, to seek to the shore, and there embayed to make his part good without danger of an underminer; otherwife becoming a prey to thefe his adversaries. Purchas Pilg. lib. 9. cap. 13. pag. 1085.

According to the common opinion of Authors, every kind of Whale hath a small little fish, long and white, which always goeth along therewith, at no time depart the there-

from, but as a Pilot or guide going before them, directeth them to avoid such and such shallow places, &c. whereby they might be endangered; and therefore Fishers, that the Whale may be their prey, endeavour the destruction of this little fish.

Tibale | Ezek. 32. 2 or Dragon, marg. cathat ] Sometime it is put without an interregation, Eft. 8. 1. Sometimes with an interrogation, and then it is,

1. Anote of correction, 1 Kings 14.14.
2. A note of inf. rence, Rom. 3. 8. 1 Cor. 14. 15, 26.
3. A note of readiness to hear, Ads 10. 4.

4. A note of our advice and counsel, Acts 21. 22.

5. Anote of admiration, Mark 1. 27. 6. A note of undervaluing, and light account, 1 Kings 9.

13. Pfalm 8. 5. What baft thou to do with me, fignifieth,

1. Wherein have I offended thee, Judges 11. 12. 1 Kings 17. 18. 2 Chro. 34. 21. A word of expostulation, Joel 3. 4. 2. Thou oughtest to take care of thy own affirs, and not to meddle with mine, Matth. 8. 29. Mark 5.7. Luke 4.34. 2 Sam. 16. 10. and fo it is a note of indignation and chiding. Or, He hath no tower, nor authority over me, John 4. 2.

3. To have fellowihip with, Hof. 4. 8. Josh. 22. 24. What hast thou bere? Isa. 22, 16. Meant of one obscure in birth, yet growing proud of his advancement, thinking never

to fall from his dignity.

Cathat Citpline ? ] No City at all to be compared with Rome, being most ancient, flourishing in wealth and friends from many generations, accounted first the Queen of Nations, and afterward the chair of Peter, the terrour of the world, who would not have thought this City far enough, and free enough from all destruction? Rev. 18. 18. What \*City was like to this great City?

What wouldst thou? 1 Kings 1,16, Heb. What to thee? marg

" ambatioeter ] Every thing generally without exception; or some things particularly with limitation. See Match. 21. 22. John 15. 16. & 16. 23. Phil. 4. 8. Matth. 7. 12. 1 Cor. 10. 31. The limitation must be according to the subject matter spoken of.

It hath relation unto perfons, places, times, things, &c.

Cathatfoeber cometh forth, &c. ] Judges 11. 31. Heb. that

which cometh forth shall come forth, marg.

(Citerat ] A precious grain whereof bread is made for the firengthening of man's heart, 1 Cor. 15. 35. Bare corn Sof Wheat, or some other.

The was used in the Levitical worship, 1 Chr. 21.23. Esdr

2. Al elect and faithful persons, which are fruitful in ego d works, Matth. 13. 12. The wheat he will gather into

3. It is put for the doctrine of Salvation, Mat. 13. from verf. 25. to ? . See Heap.

Mitheaten flome | Exod. 29. 2. Flowr of wheat.

"Minera ] An inftrument of wood or iron, turning round, ferving either for work or punishment.

2 Punishment it felf inflicted upon Malefactors, Prov.

\* 28.24. A righteous King will turn the wheel upon the un-'gody.

'3. The whole mass and body of all things under heaven,
's subject to continual change and mutation, Ezek. . . 15.

The re appeared a wheel unto me upon the earth, by the beafts, baving four faces.

Continual troubles unto destruction, Pialm 83. 14.

It is also put for the Scull, Eccl. 12.6.

omheip] The young ones of a Bear, 2 Sam. 17. 8. Bitch, or Lions, Nab. 2. 11, 12. The progeny of great men, Ezek.

"Withen ] 1. A conjunction causal, as much as Beezuse, ec Forasmuch, Heb. 5. 12.

ec 2. An acverb of time:

"1. General, 2. Particular, or opposed to the geneet ral, 1 Pet. 1. 11. Matth 2. 1.

anhen ] Exod. 8.9. or Against when, marg. 2 Chr. 5. 10. or Where, marg. 2 Chr. 29. 27. Heb. in the time, marg. Eccl. 8. 7. or How, marg.

"Chence be is ] From what place, of what family and

Countrey, John 7.27 1. To be sent of God, furnished with his Spirit and e power, by his commandment and authority doing miracles and teaching doctrin. John 9. 29.

It is also put for, How? John 1.48.

Mibenforber ] At what time foever, Mar, 14. 7. Rom.

tathere 7 An adverb of Place.

It fignifieth, what is become of? 2 Kings 2. 14. Pfalm 42. 3. & 79. to. & 89. 49,

"cathere art thou ? ] Not ignorance or doubting in what

place, where the party fought for it, or what he will anfiver when he appeareth; but a fecret reprehension of the case they be in, and of the fact they have done, and withal a citation or fummoning of him to give his antwer, that he may feel his offence, and be awakened with sense of his fin, Gen. 3.9. Adam where art thou? The same is to be thought of God's question to Cain, Gen. 4. 9. God is not as man, that he should need by enquiry to learn things which he knoweth not.

Cathere is then ] Gal. 4. 15. or, What was then? marg. Cathereabout ] 1 Sam. 21. 2. About which.

Mbereas ] 1 Pet. 2.12. or wherein, marg. It's in effect the fame with fith that fora much as, Ge. . 31. 3 '.

Clberebp ] hath reference unto that which goeth before. as Gen. 24 5. unto Foseph's cup, Lev. 22.5. unto any creep-ing thing, Numb. 5. 8. unto the Ram of Atonement. It's as much as by which, and in Gen. 15. 8. how, by what meant.

by what fign.

\*\*CELherefore ] A consequence of that which follows as an Pom 1.24. Wherefore also God gave them up, &c. Here it is an illative particle.

. A cause or reason of something, Rom. 1. 21. Wherefore

( or because ) when, Gc. Wherefore ] Properly is a word asking or giving a reason of a thing done or not done.

Improperly, a word of admiration, extolling a benefit received out of meer favour. Ruth 2. 10. or a word of accufation, or expostulation, Pfalm 2. 1. & 68. 17. 2 Chr. 25. 15.

Mberein ] Ezra 5. 7. Chald. in the midft whereof, marg. 's to be referred unto the precedent matter, as Gen. 6.17. All flesh, Gen. 17. 8. The land, Exod. 1. 14. Service, Lev.

4. 23. Sin, Lev. 5. 18. Ignorance, &c.

ver, 2 Cor. 11. 21.

Cheretato Into which, Boat, John 6. 22. Land, Num.

(4. 24. Veffel, Lev. 11. 33, Tribe, Numb. 36. 3.

Calbergof ] Of which, This also hath reference unto the

matter foregoing, as Gen. 3. 11. Lev 6. 30. unto the foregoing matter, as Gen. 28. 13. Exod. 3.5. & 8.21.

zathereforber 1 In what place foever, Mark 24. 23. & 26. 2. Mark 9. 18.

23. Mark 9. 16.
Alberted To what use, Job 30. 2. For which, Isa.55.11?
To which, Phil. 3. 16.
Amberteunto J Unto which, is to be understood by that

which goeth before, as Numb, 36, 4. Deut, 4.26. 2 Chro. 8. 11. Unto what thing, Matth. 11.16. Mark 4.30. Luke

Wibereupon ] Upon which, which is to be understood by that which goeth before, Lev. 11.35. Judges 16.26. 1 Kings 7. 48. Therefore, for that caule, 1 Kings 12, 28, 2 Chro 12.6. catherewith ] With which, which referresh unto that which goeth betore, as Gen. 27. 41. Exod. 3. 9. and 4. 17.

catherewithweber ] With which foever, to wir, blafphemics, Mark 3. 28.

Caherewithal ] With what, Matth. 6. 31.

cathet ] To sharpen any iron instruments or weapons, Eccl. gather ] To tharpen any troa instruments of weapons, etc. 12. 10. To make ready. Plalm 7. 12. To flander, and backbite, Plalm 64. 3. To incite and stir up, Prov. 27. 17. To look angerly, Job 16. 9.

"To trubet the strong ] To prepare and make ready fome great judgment, Plalm 7. 12. He bath whet his

cathetting their teeth ] Indignation or wrath of the wicked, Pfalm 112. 10. The wicked whets his teeth at the

Cabich ] This referreth to Persons, Times, Places, Things, Gen. 3. 17. Numb. 19. 2. Luke 7. 42. John 8. 46. & 21.

Which the Lord hath laid upon it, Deut. 29. 22. Heb. where-

with the Lord hath made it fick, marg.

\*\* County 1: The time of all the whole continuance of

fomething, Matth. 5. 25. 1 Cor. 8. 13.
The time before fomething do begin. This fense is im?

It is put for When, Pfalm 7. 2. Matth. 27.63. In the mean time, Luke 24. 51.

cabile ] A while, 1 Sam. 9. 27. Heb. to day. Cethiles ] is all one with while.

Milest ] is in effect the tame with while and whiles. It may also fignifie during the time, Neh. 6. 3. Job 8. 12. & 2.11. As long as, Ads 5.4.

cathip ] A punishment used to be inflicted upon Malefa-Cors, Deut. 25. 3, 2. by the fews.

They had respect, I To the offence committed,

a Te

3 To the person to be whipt.

3 To the whip. The offence: For an ordinary offence they might not ex-The offence: For an ordinary offence duey might hoteracted forty stripes; but they might diminish the stripes if the person were of a weak body; for a double offence they were not to exceed, but yet to give the full forty all at once: If he had a strong body that committed the double, he got If he nad a irrong body that committee the southle, he got the full forty all at one time. If he had a firong body, and committed a fingle offence, then he got not the full number. If he had a weak body, and committed a double offence, he got the full number, but at two several times.

They confidered how many stripes the offender might bear, and accordingly he received a proportionable number of ffrines.

When they whipped Paul, 2 Cor. 11. 24. and gave him 39 ftripes at three feveral times.

I It feems he hath been of a ftrong body.

2 It was for three several offences ( as they thought ) for if the offender had thrice committed the felt-same fault, then he was no more beaten, but shut up within a narrow wall, wherein he might neither fit nor stand, and there was fed with the bread of affliction, and a small quantity of water, 1 Kings 22. 27.

The offender was bowed down when he was beaten, Deut. 25. 2. He who whip'd him stood upon a stone, and let out or in the whip, by drawing up or down the knot upon it; when the knot was drawn up, the thongs spread further, and gave the smarter blow. When he stood behind him, then he whip'd him upon the breast or belly, and gave him three blows at a time. When he stood before him, he lashed him upon the shoulders, and gave him three blows upon each thoulder.

There stood three Judges by :

The first repeated these words of the Law. Deut. 28. 48. If thou obey not all these things, then the Lord shill multiply thy plagues. The second numbred the stripes; and the third faid. Lay on.

Whipping among them was no difgrace, as among Christians, but only a civil mulch, or fine : Therefore the Lord faid, that thy Brother should not feem vile in thine eyes, Deut, 25. 3. wherefore they did it not in fcorn, but in compassion looked upon him, and received him again as a Brother, and were ready to cover his offence, and would not upbraid him for it afterwards.

As they fitted the whip to the person, according to his

frength; fo the Lord will lay no more upon us than we are able to bear, 1 Cor. 10, 13, 14.

As the Fudge numbred the ftripes , fo the Lord numbreth all the afflictions of his Children.

As they were not vile in the eyes of the Judges, fo the Lord, notwithstanding of his afflicting us , yet esteemeth of us as Sons.

As they were still accounted as Brethren, when they were whipt, fo should we account those who are afflicted, and the Lord's hand upon them; to be still our Brethren. Weems jud.

Law, c. 36.
Cothicle 7 It whirleth about continually, Ecclef. 1. 6. The words going, circuiting, whirling about, returning, (all in this verse) are used to show the restless and unquiet nature of these things, their busie and speedy motion, as if they were ever out of their place; all which shew how full of vanity they are, and represent the disquiet agitations of the mind of Man, till it fix upon him that is immutable. Annot.

Extititions ] A strong and fudden blaft, turning things circularly, Job 37. 9. Prov. 1. 27.

2. The first cause is God, Ifa. 29. 6. Pfalm 83. 15. Jer. 23. 10. & 30. 13.
3. The end is the glory of God, Pfalm 18. 8. It is called up.

on to praife God, becaule it ftirs up men to do it.

It ferverh first to execute God's judgments upon the wicked, as may be gathered both out of Job 7. 19. Plalm83. 16. Zech. 7. 14. As also because it is set down in Scripture as a fymbol of God's glorious and fearful presence, Job 38. 1. & 40. 1. Nah. 1. 3.

Secondly, to confer the bleffings of God upon the godly; as, Elias ascended into heaven in a whirle-wind, 2 Kings

It fignifieth the swift and sudden judgments of God. I'a. 5. 28. & 66. 15. Jer. 4. 13. Ifa. 41. 16. Zech. 7. 14. Job 27. 20. & 9. 17. Mighty enemies, destroying all before them, Ifa. 18 2. Ezek. 14. Dan. 11. 40. Vanishing speedily, Prov. 10. 25. Hof. 8. 7.

Withther ] Secretly to backbite our Neighbour.

It is contrary to Charity, and is condemned, 2Cor. 12,20: It is put for, To refift and take in evil part the doctrine and admonitions of Pastors, Isa. 29, 24. Secretly to con-Spire, Plalm 41. 7.

It breedeth strife and contentions among friends, Prov. 16. 28. & 26. 20.

milifiper ] Ifa. 19.4. Heb. weep, or chirp, marg. To speak foftly one to another, 2 Sam. 12. 19.

cathifester ] Such a one as fecretly practifeth by carrying of tales to defame the innocent, and bring them into fufpicion, whereby variance may be wrought, and the bond of amity may be diffolved between them and their dear friends Such a one as foweth diffention among friends, Prov. 16. 28. Rom. 1. 20.

cabifperings ] Privy and fecret means, whereby to ffic. up contention amongst friends, 2 Cor. 11. 20.

2. Nothing, or not at all, 2 Cor. 11.5.

cathire ] A colour bright and lightfom, contrary to black. co. That which is pure, without blemish; or glorious, without instruction in the sure, without blemish; or glorious, without instruction, Rev. 3, 18. White rayment, Match. 28, 3, 6, His rayment white as snow, It is usual in Scripture by White to signific Purity and Glory. See Rayment and Robe.

3. Ripe and ready to be cut down, and carried into the Barn, John 4. 25. They are white already to the harvest.

4. For Sanctification, Rev. 3. 4. and Justification by the blood of Christ, Rev. 7. 14.

It is put for Abundance, Gen. 49. 12. for Hypocrifie

Acts 23, 3, "Cathitte"] Pure from all spot, by imputation of Christ's "righteoutness, and shining in glory, both in themselves, by "sense of God's love; and with others, by praises rendred to God for his grace towards them, Rev. 3.4. And fall walk with me in white

'athite array, or rapment ] Eternal glory, happinels; and life, by a perfect participation with Christ, Rev. 3.

In glory, Matth. 17. 2. & 28. 3. In glorious rayment, fuch as great men in times of triumph and festivity used to wear, verf. s. Chap. 5. 14. Ecclef. 9. 10. Annet.

Rayment, that is, the righteousness of Christ, graces in Christ sutable to our necessities; white, because it is a natural colour, therefore beyond all artificial, a colour of purity,

and ornament. Leigh's Annot.

£athite tours ] See Glouds.

\*athite tours ] The gladfom tidings of the Gospel, by

the Ministry of the Teachers and Pattors, spread abroad with great celerity and power, converting and subduing many people far and near unto Christ and his blessed Truth, Rev. 6. 3. Loe, there was a white horfe, and he that fat on him had a him. They feem then to be wide, which understand this of the arrows of Pestilence, mightily and speedily ftriking men : but the Scripture never useth to re-· precany triking men; but the Scripture never uleth to re-· prefent any doleful thing by the White colour, which figu-· reth purity, joy, and gladnefs. Other far more probably, · refer this to the victory which the Truth had under the Emperour Adrian, who by mediation of certain Philosophers, pleading the cause of Christians before him, was moved to make a joyful decree, that no Christian should be condemned, but for civil crimes punishable by Law. Eustb. lib. 5. 6 3. As afterward by Edict of the next Emperour. Antoninus Pius, at the motion of Justinus Martyr, it was proclaimed, that no Christian should be troubled, because he was a Christian, and their accusers should be judged to punishment. Eufeb. lib. 5.11.

An borfe, because the horse is a warlike creature, Prov. 21. 31. White, in fign of triumph; for the Romans when they rid in triumph, had white horses to ride on, or to draw their Chariots, So great ones also on white beafts, Judge. 5. IO. Annot.

This figureth the Virgin primitive Church, upholding the purity of doctrine, and discipline of faith and works, as appointed by the Apostles. Leigh's Annot.

Cathite ] Such a colour as joined with ruddy, shews a most excellent constitution of body, and very perfect beauty, Cant. 5. io. My well-beloved is white and ruddy. See Ruddy.

Made them white in the blood of the Lamb, Rev. 7. 14. Are cleanfed from the guilt of their fins, not by their fufferings, but by the blood of Christ, Chap. 1. 5. by the virtue whereof alio they obtained the victory, Chap. 12. 11. Annot.

Many take whiteness for an Emblem of cleanness or of glory, but blood defileth in stead of cleanling; and taketh away whiteness in stead of giving it. Some Interpreters say well, that this passage alludeth to the habit of the Priests of the Law, who entred not into the Temple, but in white robes; but it was not permitted the Priefts to approach to the Altar, or to exercise any office in the Tabernacle, till they were first sprinkled with blood, both they and their garments, Exod. 29, 21. Lev. 8. 30. As therefore the ancient Priests were consecrated by blood, and made capable to wear the Priestly habit in the house of God : So in the virtue of the blood of Christ, we are reinvested of the quality of Priests represented by the white garment. Leigh's

Cathite Thosp ] The precious beautifulnels, or beautiful preciousness of Christ , Cant. 5. 14. His belly like Ivory.

tabite robe ] The holines, purity, and innocency of Christ, put upon the elect by faith, Rev. 7. 13. Arrayed in

mbite long robes. See Robes.

atthite fints ] Was used to be given to Wresters, as
Beza, and to them that were absolved in judgment. Whereunto Christ alludeth, Rev. 2. 17. To him that overcometh, he promifeth a white stone, in token of his victory and absolurion from fin.

It was used for Lots: Hence Beza (Acts 1. 27.) turneth the

word Congre-Inglan, communibus calculis allessius est.

And will give him a white stone, (Rev. 2. 17.) A privy mark, whereby he may be known, and admitted to the heavenly banquet of the hid Manna, as a bidden guest thereunto, Chap. 19. 9. alluding as seme think, to those shells, stones, or tokens, that were wont to be given as Tickets; with their names on them, to fuch as were to be admitted to the folemn feasts, held in honour of those that were victorious in their facred games : Annot.

White stones were in great use among the Romans, and ser-

1. To declare the Victor or Conqueror in proving ma-

2. To acquit the accused in the Courts of Justice, as Ovid teftifieth lib. 15. Metamorph.

Mos erat antiquis niveis atrifq; lapillis, His damnare reos, ilis absolvere culpa.

Sentence was given in antient time, By frones both black and white; The black convicted Men of crimes, The other did them quite.

3. To deliver suffrages in the election of Magistrates Upon all these senses this Allegory toucheth (nor is it any absurdity to take a prophetical figure in divers agreeable fenses, as Rev. 17. 9. the feven beads are both taken for feven bills, and for feven Kings, and Governments ): for,

1. This White stone is given in token of victory. To him

that overcometh I will give. 2. It is an evidence of our justification.

An affurance of our election to the Kingdom of heaven. Leieb's Ann, and Napier, who addeth that hereby Christ himfelf may be understood, who is called the Corner-ftone, Matt. 21.42. And therefore faith the Text, There & written thereon a new name, or rather, (as Chap. 3. 12.) my new name. even that Corner-stone representing Christ Jesus.

Calbite thate ] A Tribunal feat, most Princely and glorious, as full of mercy, as of Majesty, Rev. 20.12. I fam a

great White throne.

Fit for him that cometh now to judg all the world, Luke 1.32.

Tit. 2. 12. Acts 17. 31. and white, to shew the uprightness and glory of the Judg, Chap. 19. 11, 14. But some understand it of Constantine's judging heathen Idolaters, and freeing Christians persecuted formerly by the Heathen, Chap.6. 14,15. Others of the folemn destruction of Antichrist, and gathering the Jews, both which are lively refemblances of the laft day. Others of the destruction of the Turk. Annot.

enhite To make white, Mark 9. 3.
Whited sepulchers, Matth. 23. 27. Like those sumptuous tombes, which cover stenchy and corrupt flesh, and bones of dead carcasses, (See vers. 6.7, 14,15,23.) So were the Phari-lees only externally, and to the eyes of other men, religious; but inwardly, vicious and wicked, and fo more abominably impious, than they who are apparently fo. Annot.

cothither or whether ] To what place, Gen. 16. 8? If Gen. 18. 21. Yea or no, Gen. 24.21. It's also an adverb of interrogation, as Matth. 21, 23. Sometimes of Doubting, Gen. 27. 21.

No whither, 2 Kings 5: 25. Hebr. not bither or thither.

Chitherforber ] To what place foever, Josh. 1.7, 9, 16.

Catto ] A word of humility, Exod. 3.11. Of extolling and magnifying, Exod. 15.11. Of infulting and pride, Exod. 5.2. Catto ] Exod. 10.8. Heb. who and who, marg. 2 Chron.

20. 7. Heb. thou, marg. Catho hath known | None or no creature, Angels or Men, but God himself, till Events declare it ; or, who hath been, &c. thatis, None at all, Rom. 11.34.

Interrogations or Questions in holy Scriptures cometimes have the force of a denial, and denying more ftrongly than a plain negation would do, as in the former Text. Also Rom. 3. 3. & 4. 1. & 10. 6, 7. Heb. 1.13. Alfo they fometime affirm a matter with more vehemency, as Gen. 13. 9. & 20. 5. Exod. 14. 12. John. 1. 9. & 10. 13. Judges 4. 6. I Sam. 20. 37. I Kings 12. 41. Sometime they carry the virtue of an earnest reprehension, as Rom. 2, 4. & 14. 104 And laftly, they fhew forth in him who asketh the queftion. a detestation and loathing of fomething, Rom. 6. 1. They are found finally to serve sometime for the engendring and working of shame, as Rom. 2. 21.

66 2. A challenge of one, or a triumphing over him, Rom]

ce 8. 31, 33, 34. 1 Pet. 3. 13.
cc 3. By the figure Communicatio; an appealing to the con-

"fcience of the party, Rom. 6. 2. 1 Cor. 6. 9. Note further, that in a question, this word [ Who ] is put fometime for a few, as Plalm 15.1. & 25.12. Ifa. 53 1. and fometime for None at all. as Rom. 10. 6. 1 Sam. 2. 21. " cathole ] fignifieth, 1. All the parts of a thing, Jam. 3.6.

Eccl. 12. 13. or powers thereof, Pfalm 9. 1. & 119. 10.

56 2. The full number Abfolutely, Matth. 8. 32. « 2. Conditionally, I John 2. 2.

" 3. The greatest part, Luke 23. 1, 48, 49. Matth. 8. 24. t Tohn s. 6.

4. The perfection of a thing; as confifting in the union of all the parts together; which perfection is diffolved, when any of the parts is broken and diffolved from the "reft, as James 2. 11. This is the totum legis, or totalitas legis, not tota lex.

665. Bodily health, or the due and right conflictution of

the body, Plalm 38. 7. John 5. 10, 11, 12.
"6. The spiritual health of the Soul, confishing of innocency, and many other graces of God, and a good confrience.

cc 7. The good estate of both these parts together, John

6 8. The only imagination of holines, or spiritual health,

without the thing it felf, Matth. 9. 12. Che tohole man ] All that wherein men use to bufie themselves ( being that one necessary thing, Luke 10.) and without which the whole man is nothing but vanity,

Eccl. 12. 13. For this is the whole of man. Whole nights, Ifa. 21.8. or every night, marg.

Wibole mogio ] Job. 34.13. Hebr. all of it, marg. Mibole ] Cannot be made whole again , Jer. 19.11. Hebr.

e healed, marg. Catholip ] Altogether, Lev. 6. 26.

Wholly given to Idolatry, Acts 17.16, or full of Idols, marg. wholly followed the Lord, Deut 1.36. Hebr. fulfilled to go

Tet will I not leave thee wholly unpunished, Jer. 46.28. or

not utterly cut the off, marg.

mibolly Deletable ] One every way, and perfectly delights hl. Cant. 5. 16.

See altogether lovely. athdelom ] Sound or healthful, making spiritual sound; or bringing health to the Soul, I Tim. 6.7. And confents not to the whole som words of Christ, Tit, 2.1. Whole som Dostrine.

autholesome tongue ] Prov. 15. 4. Heb. The bealing of the ongue, marg.

Sthom | Spoken sometimes of one man, Gen. 4. 25. or of one woman, Gen. 3. 12. and sometimes of more. 2 Sami 23.8. sometimes of God, 2 Kings 19.10. sometimes of Christ,

cottomforber ] Any of what rank, quality, degree foever, Dan. 4. 17. John 13. 20.

An unchaste woman, taking money for the use of her body, Deut. 23. 17, 18. There fall be no Whore of the daughter of Ifracl, nor any hire of a Whore brought into the House of God.

Note, The Hebrew word which is englished Whore, and cometh of a word which fignifieth belinefs, and is given unto Whores in a contrary meaning, for the common whore is most unholy, and unchast; yet it may be such abominations were committed under pretext of Religion and holi-eness. For in the Apostafic of Ifrael, houses of such unclean persons were in the House of God, 2 Kings 23.7. and they facrificed with fuch whores, Hof. 4. 14.

12. The Synagogue of Antichrift, or the Romifs Church

as it standeth now corrupt with horrible Idolatry and Herefie, obstinately maintained, Revel, 27. 1. I will shew thee the condemnation of the great Whore. No more blushing at her spiritual whoredom, than a common ftrumpet at her bodily fornication.

'allhore ] Deut. 23. 17. or Sodomitefs, marg. One that playeth the Harlot, whether for gair, Deut. 23.18, Ezek. 16.33. out of wantonnels, to latisfie her base and beaftly luft. Ezek. 16. 33. or for iome other by-respects, Gen. 38. 26.

W

Cathore great 7 A notable Harlot, her felf committing whoredom spiritually, and enticing others, high and low, Princes and people, to partake with her in Idolatry. This eplainly is Popila Rome, for Heathenila Rome left every people to their own Religion, Rev. 17. 1. I will show thee the damnation of that great Whore, Rev. 19. 2. He bath condemned the great Whore.

To play the Collumn 1 To exercise merchandise, Ezek. 23.
17. To confide and trust in, Ezek. 16, 26, 28, 29. To murmur and rebel against God, Numb. 14. 33.

Cathorenom ] The uncleannels of fuch as make their boedies common for money, Deut. 21, 23.

2. Generally, uncleannels about generation . Heb. 13. = 14. Hof. 4. 11. Wheredom and new Wine doth take away the beart.

'3. Idolatry in the worship of strange gods, or in the strange worship of the true God, Rev. 17.5. That mother of whoredom, Ezek. 16 25. And multiplyed thy whoredom. Ver. 17. And madeft to thy felf Images of Men, and diddeft commit whoredom with them.

General defection from God, becaule our conjunction with Christ is compared to a marriage, therefore our defe-ction from him, and his worthip, is understood by Whoredom,

Hof. 5. 3. & Jude ver. 7, 8. The fubicat of whoredom is.

1. General, to wit, all those who are given to whoredom, and are said to have a whorish heart, Ezek. 6. 9.

1. The Gentiles, Rom. 1, 29. 1 Theff. 4. 4, 5. Ads 15. 20, 29. & 21. 25. where the Apostles and Biders command the believing Gentiles to abstain from fornication, because among them that knew not God, it was held for a thing indifferent.

2 The &Egyptian.

3 Babylon.

2. The special subjett is either the whole body. Hence is the finning against the body, 1 Cor. 6. 18. or the parts, as the eye, 2 Pet. 1. 14.

The cause is, the corruption of our nature. Hence whoredom is reckoned among the fins of the stefn, Gal. 5. 19, and is said to come out of the heart, Matth. 15. 19. Mark 7. 21. The effects of whoredom:

1 It defileth the man, Lev. 21. 9. Matth. 15. 23. Mark

2. It hurts the good name both of the whoremongers, Prov. 5. 9. and their Families, Lev.21.9. and of their Chil-

dren, Josh. 8. 41. 3. Confumeth the eftate, Job 31. 12. Prov. 5.10. & 6.

36. & 2:27. Luke 15. 13, 30.
4. Consumeth the strength of the body, Prov. 5. 11. & 31. 3. Hence it is that Whoremongers are faid in a special manner to fin against the body, 1 Cor. 6. 18. Where the Apostle alludeth to that he had faid, the faithful are the members of Chrift, and he that is joyned to a Whore, is a member of the Whore. For although other fins cut off from Christ, yet they make not the body the member of another, but he that is joi ed to a Whore becometh one with her , finneth against bit own body, because he maketh it the member of a Whore: And this fin doth more weaken the body, both because of its own nature it doth more consume it, and also breedeth more diseases than other fins.

5. It taketh away the mind, Hof. 3. it.

For 1. Whoremongers run themselves rashly into many dangers, Judges 16. 1.

2. Ignorantly they run into ruin, Prov. 7.22,23. & 9.18. 3. Calting off all flame, they draw others into the fame fin, Prov. 7, 13. Gen. 39, 12. 2 Sam. 13. 11.

4. They will not be reclaimed, Gen. 39. 10.

5. They think it enough to hide their fins from mer, not confidering God's all-feeing Eye, Job 24.15. or because they deceive themselves, and suffer others to do it, thinking that whoredom will not bring upon them the wrath of God, 1 Cor. 6. 11. Eph. 5. 6. Hence the Whoremonger is called a fool, Prov. 7. 7.

Milosebom] 1. Corporal, Lev. 19: 29. Hof. 4. 11, Under which finecdechically, adultery, incest, with uncleanness and lusts of what kind inever may be comprehended. Ravanel. For which he quotes Matth. 5. 32. and 19. 9. 1 Cor. 5. 1. Job 15. 10. Pfalm 109.6. Men, 2 Sam. 3. 34. Heb. Children Acts 15. 20, 29. Rom. 1. 29. 1 Theff. 4. 3. In which places of iniquity, marg, Messenger, Prov. 13. 17. Mind, Pro 21. the word fornication is all one with whoredom.

2. Spiritual, which is Idolatry : and this is a provoking fin, whereon judgment attendeth, Numb. 14.33.

rer, or unmarried, a Fornicator, Eph. 5.5. 1 Tim. 1: 10. | Works, Neh. 6. 35. Pfalm 141.4. Heb. 13. 4.

Whering may be applyed unto fuch as defile themselves either corporally, by fornication, adultery, incest, erc. or foiritually, by idolatry, witchcraft, Ge, Exod. 34. 15, 16. Lev. 20. 3.6. Ezek. 22. 30. Hof. 4. 12. & 9. 1.

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Cogo a Caboting ] To fix our affection upon the creatures (more than the Creator ) and especially to put our trust and considence in worldly men, and worldly things, Pfalm 73. 27. Thou destroyest all them that go a whoring from thee. All confidence in the creature, is a spiritual whoredom. 2. To fall in love with Idols, and to worship contrary to

our faith plight with God, Ezek. 16. cotheriff ] Spoken of a Woman (inclined, addicted, and accustomed to play the whore ) Prov. 6. 26.

An imperious whorish Woman, Ezek, 16, 30. That is to say, licentious, unbridled, and uncorrigible, that taketh liberty to do what she pleaseth. Annot. It's spoken also of the heart. which departeth from God, Ezek. 6.9.

Wilhole ] hath reference unto perfons, Gen. 18. 1. & 22. 4. & 38. 1. Places, Gen. 11. 4. & 24. 37. Matters or things be fore mentioned, Gen. 1. 11, 12, & 38. 25.

Militofo, tobofosber | Any of what quality, degree, fex, or nation, foever, Plalm 50, 23, & 101. 5, & 107, 43, Prov. 8, 45, & 21. 31. Deut, 18.19, Jer. 19. 3. Matth. 5, 19. & 12. 50. Matth. 5, 19. & 12. 8, 19. Matth. 5, 19. Matth

" Miched ] Referred to perfons, and fo every natural man who is not regenerate, Rom. 4. 5. Fustifieth the wicked.

2. All impenitent persons, who keep on in a finful course, without returning to God, Pfalm 15. 23. I will teach thy ways unto the wicked, Pfalm 1. 1. & 112, 10 The wicked hall fee it. Alio for one who doth wrong, Exod. 2. 13.

2. It fometimes noteth one that is condemned as a wicked one, and reputed to be fo, yet indeed may be otherwife, and is fo, Job 27.7. Pfalm 50. 21. Ifa. 53.13. Mark 15. 28. Luke 21. 37.

4. It fignifieth that principal evil person, the Devil, who is the Prince and Captain over evil Angels, and evil men, 1 John 2. 13, 14, & 3. 12, and 5. 18.

. [ Per enallagen temporis ] One that bath been, but is

not now wicked, Rom. 4. 5, 6, 8.

5. Referred to Actions, that which is ungodly, or against God, Jude v. 15. Of all their wicked deeds which they have

ungodly committed.

'These wicked men, according to the Original word in the Hebrew, fignifie reftlesness, turbulent, unjust, ungracious, therefore they be likened to the raging Sea, 1sa, 7, 20, 21. And because for some of their wicked deeds, some of them are often brought out to judgment; and condemned. therefore is this name often given to condemned persons, Pfalm 109. 7. Job 27. 7. and to justifie or make just, is to absolve in judgment, or to acquit, Plaim 82. 2, 3. So to make, or to pronounce wicked, is to condemn, Deut. 25. 1. Pfalm 37. 33. & 64. 11.

" Of wicked men, fome are within the Church, or profess true Religion. Others are without, 1 Cor. 5.12, 13. The first fort may be censured and punished by the Church, not

the other.

"The wicked if they be few, the Church may feparate them from the good, i Cor. 5. 13. But if they be many "and whole Assemblies, we must then separate our selves from them, 2 Cor. 6. 17.

" Mr. Richard Hooker Expol. upon Hab. 1. i. " That wicked person the Devil, Eph. 6. 12.

Micked J Deut. 15. 9. Hebr. Belial, marg. Job 20. 22. or troublesome, marg. Evil, Gen. 38.7. where note that the letters in Hebr. of this word Evil, with those in Er the Son of Falah, In the order only changed. Avnfm. They are in Scripture opposed to the righteous, Gen. 18, 23, 25. and to the perfett, Job 9. 22. And this word wicked is applyed to Abominations, Ezek. 8.9. Ba; lances, Mic.6.11. Counsel, Ezek.21.12. Counsellor, Nah. 1. 11. Heb. a Counseller of Belist, marg. Device, Eft. 9. 25. Pfalm 104. 8. Devices, Pfalm 37. 7. Doer, Prov. 17. 4. Doers, Pfalm 101. 8. Generation, Matth. 16. 4. Harrar, Efth. 7.6. Hands, Acts 2. 33. Heart, Deut. 15. 9. Prov. 26. 23. Imaginations, Prov. 6. 18. Lewdness, Acts 18. 14. Man, Job 15. 10. Pialm 109.6. Men, 2 Sam. 3. 34. Heb. Children 27. Perions, Pfalm 101. 4. Prince, Ezek. 21. 25. Ruler, Prov. 28.15. Servant, Matth. 18. 32. Servants, Prov. 29.1 Thing, Deut. 23. 10. Things, 2 Kings 17.11. Transgreffors. deshormonger ] One that haunteth or hunteth after Pfalm 59, 5, Way, Pfalm 139, 24, Heb. may 9 pain or grief, whores; whether married, so he may be termed an Adultemary. Ways, 2 Chron. 7: 14. Womar, 2 Chron. 24. 7-

Edicked.

by wicked, as being full of wickednets in timien; the state of much in others; and one that takes delight in it, both in 2 Kings 4. 1, 7.

2. It figuifieth fuch as being dead unto the world, lead a

Mitheolp ] Evil, Gen. 19. 7. Deut. 9. 18. Aynfw. With maticieusness. Evil, Gen. 19. 7. Deut. 9. 18. Ajnsw. With maticieusness, or in evil; that is, maticieusless, or matignantly. Psalm 73. 8. Idem. It's joyned with speaking, Job 13. 7. Will you speak mickedly for God? Hebr. speak iniquity, as Psalm 7. 3. or unrighteousness, as Lev. 19. 15. The word fignifies injury in or our of judgment. VVill ye condemn me unjustly to clear God ? A mot. It's joyned also with doing, 1 Sam. 12: 25. But if you shall still do wickedly, i.e. If you perfift and continue in your rebellious courses against God. Annot. Pfalm 74. 3. The enemy hath done wickedly in the San-fluary, that is, broken, robbed, burned, waited all things, as did Nebuchadnezzar in the Temple, 2 Kings 24. 13. & 25. 9, 13,14,&c. Ayn w. Dan. 11. 32. Such as do wickedly against the 13,14,80. Applied Jews that did profiture themselves to the Idolatry of the Heathens. Annot. Dan. 12, 10. But the wicked shall do wickedly. The wicked Fews like reprobate filver shall not be bettered in the furnace of those afflictions, but the worse by them, as Jer. 6. 28. 29, 30. They shall yield to those fiery tryals and temptations, and be overcome by them, yea and many out of the height of their wickedness shall willingly comply with Antiochus Epiphanes, in all his

wicked and idolatrous abominations. Annot. "Mickedneis ] An ungodly work, Gen. 39. 9. How can I

do this great wickednes? Acts 8. 22.

62. A course of iniquity continued without repentance; Dan. 6. 5. We bave done wickedly. Plalm 1:5. 3. Lest the righteous put out their hands to wickedness. Plalm 52. 1. Why doft thou boast thy self in thy wickedness?

offickeonels | Plaim 52.7. or fubitance, marg. Jer. 49. 9. Hebr. wickednesses, or punishments, marg. Hof. 7. 1. Heb.

evils, marg.

Spiritual wichennels ] A spirit of a wicked and wily e nature, as crafty as powerful, Ephef. 6. 12. Against (piritual wickedness, for wicked fpirits, an Hebraifm. It diftinguisheth theie unclean from the holy and bleffed spirits.

To work wickednels ] three things concur :

A purpose to do it.

2 A delight in doing, Prov. 14. 9.

3 A continuance in it.

Which three in God's children never concur : for in fins done in them by the old man, the new man maketh his exceptions and protestations against them: It is not I, says he; and so far is he from delighting in them, that rather his foul is grieved with them; as Lot dwelling among the Sodomites, was vexed by hearing and seeing their unrighteoms affs, they are rather sufferers of fin against their wills, than actors of it with their wills; like men fpiritually oppressed by the power of their enemy, for which they figh and cry unto God , O miserable man that I am, who will deliver me from the body of death ! And in this fense it is that the Apostle faith, I John 3. He who is born of God finneth not. Comper on Pfalm 119. 3.

Clibe | Spoken of Kingdoms, Gen. 34. 21. Judges 18. 10:

and the Sea

Mile ] Large, spacious, 1 Chron. 4. 40. Broad, Matth.

Midegate | The way of the world, because it is pleasant to the flein, and followed by the greatest part of men, Matth.

Open thy hand wide unto him , Deut. 15. ?. Opening, thou halt open thine band unto him, that is, be bountitul and give. jouts open toine vanu unes vernicus is, de bountiul alle give. See Pfalm 104-28, & 145, 16. Luke 6, 35, 36. Aprilw. They opened their mouth wide as for the latter rain, Job 29-13.

As the earth chaps, and for drought opens as it were the mouth of it wide, that the rain may fully fatisfie it: fo were they as desirous to hear fob's resolution of their doubts, Pfalm 63.1. & 65.9,10. & 119.131. Prov. 30.16. Or, as men open their mouths wide to fill them with desirable food, Pfalm 81. 10. Annot. Job 30, 14. As a wide breaking in of waters, As the water when it hath made a great breach, runs in amain, fo as no man can ftop it, Ibid. Pfalm 35.21. They opened their mouth wide, or they have enlarged their mouth. Aynfw. Pro. 21.9. In a wide houle, Heb. an houle of fociety, marg. Ifa 57.4. A gainst whom make ye a wide mouth, &c. Hebr. do ye widen the mouth, and lengthen the tongue ? Gestures and expressions of derifion and mockage, Jot 16. 10. Pfalm 22. 7. & 35. 21. Lam. 2. 16. Annot. Jer. 22. 14. I will build me a wide boufe, or a spacious house, Heb. an bouse of spaces, or measures; or dimensions; as men of dimensions, for square and tall men, Numb. 13. 32. 2 Sam. 21. 2c. Ifa. 45. 14. Annot.

Milbernels ] Breadth, or largenels, Ezek. 41. 10. attibom 7 A woman whose Husband is dead, is to be pitied, and cared for, James 1. 27. Job 24.21. & 29. 13. &

Michel one The Devil, Matth. 13.19. who is eminent- \ 31. 16. Not to be afflicted, Exod. 22. 22. Deut. 24. 17. Job wicked, as being full of wickedness in himself, the Author | 24. 3. Psalm 94.6. They ought to trust in God, Jer. 49. 11.

godly life. Such are widows indeed, and are worthy of henour, 1 Tim. 5. 3.

It is put for one in great milery and affliction, Ifa. 47. 93 & 54. 4. For one humble and despised, Prov. 15. 25. For a City desolate, without Inhabitants, Lam. 1. 11. Ifa. 47.8.

For any destitute of help, counsel, and protection; such as VVidows commonly be, who lie open to the oppression and injuries of the wicked. The word that the Hebrews expresses a Widow by, fignisi-

eth dumb, for VVidows often are not able, and dare not speak and plead for themselves.

The duty of VVidows is either,

I. General, that they lead a good life, I Tim. 5.7. Examples of such are, She of Sarepta, I Kings 17. 9, 10.

Naomi, Ruth 1. Woman of Tekoah, 2 Sam. 14.5. Dorcas, Acts 9.36. The poor Widow, Matth. 12. 43. Phebe, Rom. 16.1. Anna the prophetels, Luke 2.36. Lydia, Acts 16, 14.

Or, II. Special.

1. Towards their dead Husbands, to lament them, and it is a just judgment of God upon the wicked, that they are not lamented by their VVidows, Job 27. 15. Psalm 78. 64. 2. To bring up their Children, I Tim, 5. 10. Ruth 4.
16. In the word of God, 2 Tim, 1. 5, and 3, 15. and to lament them, Luke 7. 13.

2. To receive the Church, Acts 12. 12. Luke 10. 38. 39.

40, 41, 42.

4. To be hospitable, I Tim. c. 10. I Kings 17. 9. 5. To be charitable to the poor, Acts 9. 36,39. Mark 12. Widows to look to the fick and the poor, Act. 6. How they

ought to be qualified, fee 1 Tim. 5. 9, 10.

Duties which are to be performed unto them, are ei-

I. General, respecting all men ; as,

1. Not to oppress them , Exod. 22. 22. Deut. 27. 19. Pfalm 94. 6. Ifa. 10. 2. Jerem. 7. 6. & 22. 3. Ezek. 22. 7. Matth. 22. 14. Mark 12. 40. By taking a pawn from them, Job. 24. 10. especially their cloaths, Deut. 24. 17.

2. They are to do good unto them, Deut. 14. 29. & 16. 11. & 24. 19, 20, 21, 22. Luke 7. 12, 13, 14. especially the widows of godly Men, 2 Kings 4. 1. or who themselves being destitute, are godly, 1 Tim. 5. 3, 5, 16.

II. More especially,

1. The duty of Children is to be careful of them, Ruth 4. 15. 1 Tim. 5. 4, 16. John 19. 26. and to honour them,

2. Of friends also, to be careful of them; wherefore it is a great judgment of God, when he not only destroyeth the wicked, but also causeth that their friends shall fortake and neglect them, Jer. 49.11. comp. with verfe 10.

3. Of Ministers, who ought to be careful that god-ly Widows be maintained by the Church, 1 Tim. 1. 3,4, 16. 4. Of Judges, who ought to protect them Hence Judges are condemned that will not hear the cause of the Widow Isa. 1, 23. Luke 1 . 3, 4, 5, and they are commended who patiently bear the cause of the Widow, 2 Sam. 14. 4. 2 Kings 8. 3.

Confidered in respect of God, when they are forsaken of Men, he hath a special care of them , Exod. 22, 22, 23, 24. Deut. 10. 18. Pfalm 68.6. and 146. 9. Yet sometimes for the fins of the people the Lord leaveth them, Ifa. 9.

cattooto ] A woman which overliveth her Husband whiles the liveth fingle; fuch an one was Anna. See Luke 2. 36, 37. & 18. 3. & 21. 2.

. A City desolate and forsaken of friends and comforters, Lam. 1.1. By a Metaphor:

63. All persons, miserable, poor, helpless, oppressed. By 62 Synecdoche. If2. 1. 6, 17, 23. Psalm 14. 9. & 68. 5. Deut.

Por to judg Mitow and fatheriels ] To neglect them and their caule, when no knowledg and regard is had of it, to maintain it, and to do them right, and defend them from wrongs and wrong-doers, and to judg the Widow, &c. it is to do quite contrary, Ifa. 1. 17, 23.

Husband, Rev. 18. 7. No Widow.

deprived of their power and people, are accounted Widows, James 1. 1. Annot.

Wilboto ] Honour Widows , that are Widows indeed, 1 Tim. 5.3. There were two forts of xiege, or love persons, which we render Widows, in the ancient Church. i. Those chosen ot Virgins, that always continued such.) These were a

kind of imitation of those which in Christ's and the Apostles

times, voluntarily had devoted themselves to the service of God, and to ministring to, i.e. providing for the necessities of Christand the Apostics and Saints, out of their own substance, Luke &

3, Such was Foanna, a married Woman, and Susanna, and others there. Such also Phebe, Rom. 16. 1. who is most pro-

bably the Christian Woman that went along with Paul and

and maintained by the Church, and these are particularly spo-

action in this place, 171: Illuminote Author 2016 in the chate of a Woman living unmarried after her Husbands death, Gen. 38, 14, 19, or living apart as

Widows, without enjoying the company of their Husbands,

2 Sam. 20. 3. Living in Widow-hood, Heb. in Widow-hood of life, marg. It's

also put for an uncomfortalle condition, Isa. 54.4. and a desolate City bereaved of former prosperity and glory, Ifa 47.9.

edliers ] Exod. 23. 3. or sbreds of those plates of gold.

Colife ] A married-woman, or the Church being mar-

e ried to Chrift, Ephef. 5. 3:. The Husband is the Wives bead,

as Chrift is the head of the Church, erc. Here the married-

woman is called a Wife explicitly, or expresy, the Church

is so called implicitly, and by consequence 3. One which is a Concubine, not a full or first, but half and secondary

· Wife, Gen. 16. 3. compared with Gen. 25. 1. 1 Chron. 6.

32. Keturah is called Abraham's Concubine, who in Gen. 25.

1. is termed his Wife.
The use of a Wife is to be a help to her Husband, Gen.

1. Religion, 1 Pet. 3. 7. Example in Priscilla and Aquila,

2. In his labours , for a foolish Woman overebrows ber

3. In his griefs, Ezek. 24.16. She is the delight of bis eyes,

Prov. 5. 19. His Hinde of Ree.

To bear children, 1 Tim. 2. 15. & 5. 14. Prov. 31. 10.11

To be fruitful is commended, and a bleffing of God, Pfaim

I. Abselute. 1. To govern her house, 1 Tim. 5. 14. Prov.

4. To procure the good of the Church, Efther 7. 3, 4.

comp. chap. 4. verse 8, 13, 14, 15, 16.

II. Relative, in respect of her Husband, that she be sub-

ject to him, Ephef. 5. 22, 24. Col. 3.18. Tit. 2.5. 1 Pet.

i. In her heart, acknowledging in her mind that her Husband is and ought to be her head and governous,

and that she is inferiour to him, as she is a Wife, and this

is the fountain of outward subjection, without the which it is either forced or dissembling. Hereunto the Apostic hath respect, Ephel 5. 33. Let the Wife reverence her Hus-

2. Being careful to conform her felf unto him in things

3. In performing thefe duties, she oweth unto him principally to love him, and be a comfort to him in all

estife 1 1 Cor. 9.5. or VVoman, marg. As the VVife was appointed by God, for the Man, to be an help meet

for him. Gen. 2, 18. So is fhe to be the defire of his eyes,

Ezek. 24. 26. his companion, Mal. 2. 14. the glory of the

A Wife to ber Sifter, Lev. i8. 8. or one Wife to another,

\* cattle 1 The Church, collected of Gentiles and Jens, which being two Sisters, do both make but one VVite, as

Lea and Rachel were to Facob, Rev. 19.7. And bis Wife had

prepared ber self. To give or marry one to a VVise,

Gen. 21. 21. & 24.3.

Catilo ] It is spoken of Men, and it fignifieth, fierce

headstrong, not subject to Laws, an enemy to all , Gen.

3. To profess godliness, and exercise good works.

2. To fly excess, I Tim. 2. 9, 10. 1 Pet. 3. 3. 5.

house, Prov. 14. 1. but a virtuous Woman is a fruitful Vine.

This belp is in three things:

The duty of a Wife is either.

lawful and indifferent, 1 Cor. 7. 34.

1 Ab olute : or,

2. Relative.

ken of in this place, Dr. Hammond Annot. a.

2. Those who being childless and helpless, were to be fed

Barnabas, I Cor. 5.9.

2, 18. 20.

Acts 18.

Pfalm 128. 1.

31.10, 1.

Ibid.

3. 1, 5.

effates

Man, 1 Cor. 11. 8.

1. Those that were taken in to serve and efficiate there, | Deut. 14. 5. Ox, Ibid. Roe, 2 Sam. 2, 18. Heb. As one of as diaconiffe, ( and those were (specially, though not only the Roes that is in the field.

2. To gourds, 2 Kings 4. 35

3. To grapes, Ila. 5. 2.
4. To honer, Matth. 3. 4. Mark 1. 6.

5. To Man, Gen. 16, 12,

6. To the Olive-tree, Rom. 11. 17.

7. To the Vine, 2 Kings 4. 39.
Wild honey, Matt. 2. 4. or field honey, which year, is a kind of extemporary diet, (as water out of the spring) fuch as was to be found in the Woods, running out of trees where Bees were. So I Sam. 14. 25. there is Poulde achtoring. 4 wood of honey, in the Gr. which is by an Hypullige, Met fylveffre, Wood-honey; the very thing that is here with a year, feld boney, or wood-honey; agri and files being often promi-fectoufly used for any places (remoter for Towns) open and enclosed, though they be not Woodlands; Dr. Ham;

Gen. 16. 12. He will be a wild man. He will be a man like a wild Afs; or, as the Chald, expoundeth it, a wild afs a-mong men; the Gr. faith only a wild man. This was first ac-complished in Isbmael's person, who dwelt in the Wilderness as a Salvage, and was a warlike man, Gen. 21. 20. and the Ifmzelites mentioned in Gen. 37. 25. are there by Tareum Ferusal. called Saikain, Saracens, that is by interpretation

thieves, or rebbers. Annw.
Could of the I figuifieth the Gentiles graffed into Christ,

"Willbernels ] A wafte and defert place, not inhabited. Pfalm 95.8. As in the Wilderness. Plant 107.3, 35. Matth.

15. 33. Whence shall we have so much bread in the Wil-

'In our English tongue Wilderness fignisieth a place where men go wild, or go aftray, or wander, as Agar did, Gen. 14. and fo in Job 12, 24. Pfalm 107. 4, 40. In Hebrene it is called Midbar, as being a place without order; not for men, but for beafts to be in.

2. A Countrey full of Hills, Mountains , and Forrests. like to a Wilderne's, Math. 3-1. He preached in the Wildernels of Fudea. This Wildernels had fome Inhabitants Zechary dwelt there, Luke 1. 40. Allo Feab his house was there, i kings 2, 34. And there are fix Towns being in this Wilderness, rehearled in Josh. 15.61. Therefore from hence there is no ground for Popish Hermites that live in folitary:

43. The Countrey of Heathen and Pagan people, which 3. The Country of treather and Fagan people, which were void of grace, and barren in good works (as a Wilderenes nels,) Isa 35. 1. The Wildernes fall rejoce, and 41. 18 - will make the Wilderness as a poel of mater!) A Metaphor.

"4. A person or thing unprofitable and unpleasant, such ce as the Jews thought God to be toward them, Jer. 2. 212 but was not fuch as evil men are, bringing no good to others, but much hurt (like bryers and thorns) and having ill manners; as wild beafts) within them, and reor ving in manners; as what orais) within them, and recovering as little good from others, Jer. 9, 12, 13. Ifa. 6, 6, Heb. 6. 6.

Catillactueless Plas 107, 40. or voyd place, marg. Prov. 21, 19, Heb. Land of the defert, marg.

Catillactueless A valt, barren, defolate place.

2. The old man, with his lufts and affections, which are o be forsaken of such as will come to Christ, Cant 8. 5. Who is this that cometh out of the Wilderness. The people of this world, out of which the people of God are chosen and cailed, Ezek. 20. 35. Joh. 17. 19. It fignifieth alfo her former mifery under perfectution, or under the bondage of fin and satan, from which she escapeth by Christ, see Ezek. 19. 13. Jer. 2. 6. April 2. Who is this that from the comfortiels deferts of ignorance, of infidelity, of tribulations ascendeth thus up into the glorious light and liberty of my cholen? Hall.

Milberness It is put for great affliction, Hol. 2.3. 14. Ezek 20.35. For this world, Cant. 3.6. & 8.5. where the Spouse is faid to ascend out of the desert; that is, to leave the world, and corruption thereof, and to fet the heart upon Christ. For a most troublesome and unpleasant place, Ifa. 40. 3. For a place wasted and desolate by war.

Joel 2. 3. & 3. 19. continernels A folitary and fecret place, fit for one to hide himself in, and free from the pomp and glory of the world. Rev. 12. 6. And the Woman fled into the Wil-

The Wilderness is nothing else but an afflicted and solita? ry condition of the Weman, excluded from her former glory, forced now to hide her face from the world, and to live in poverty and exile, and in a private and folicary conditions Leizh. Annot.

Wittes] is taken fometime in a good fense, for a witty Mmmm 2

ctifit ] Applyed first, To beafts, Job 39. 15. as the Ass, Job 6, 5. & 11.12. Hos. 8. 9. Bull, Isa, 51. 20. Goat,

Milow One bereit of her dignity, as a Wife of her

I am mighty and full of people, and live happily. Cities

Ads 23. 6, 7. 2. Somtimes it is taken in evil part, for fraudulent craftine's and guile, which is condemned, Pfalm 15.3. Prov. 12. 5. 1 Theff. 4. 6. especially in Ministers , 2 Cor. 4. 2. In this sense it is attributed to the Devil, Ephes. 6. 11. and to Idolaters, Numb. 25. 18.

It is ascribed unto beafts, as the Serpent, Gen. 3. 1.

catifully ] Spoken of fuch fins as are committed, not of ignorance, or infirmity, but willingly, of fet-purpole, out of a hard heart, and of fet-malice; such is the sin against the Holy Ghost, Heb. 10, 26, and the fin of murther, mentioned, Exid 21. 14, Such fins proceed immediately from the will.

Exid 21. 14, Such fins proceed immediately from the will.

Exidingly J Heb. 10. 26. If we fin wilfully, fee Chap. 6. 4-

The Apostle doth not speak here of all kind of wilful fin, or falling away, but only of that which our Lord Christ callet hisphemy againf the Holy Ghofs, Matth. 12. 3. and which St. John calls a fin unto death 1 John 5. 16. Annet. Chiltip ] Craftily, fubrilly, politickly, cunningly, John 9. 4. Cottle ] A faculty of man's Soul, moving and enclining it

e felf freely to chuse such things as it doth embrace, or to eschew freely such things as it doth refuse.

Or more briefly thus :

Will is that faculty of our Soul, whereby we will and anill things.

'It is of the nature of Will, to will freely whatfoever it wills ; for the Will cannot be compeled. It is unable ( till cit be changed by grace ) to move it self toward God, and to will any good thing pleafing unto him. Simply to will cany thing, is of Nature; but to will well, is of Grace. Our will being free in respect of finful acts, but bound in respect of good works, till it be fet free by Chrift, John 8. 36. If the Son therefore shall make you free, you shall be free indeed. John 15, 3. Without me you can do nothing. Therefore the Popish doctrine of Free-will to that which is good, is to be abhorred as contrary to the Scripture, and the doctrine of the Church of God. Aug. voluntas libera, quiz liberta, libera e ad peccatum, ferva ad justitiam.

'When grace is offered, we may refuse it, if we will; and if we will, we may receive it. This is Popish divinity.

'2. Morious and purpoles to good, or good affections Phil. 2. 13. God worketh in you the will, and the deed. These be the effects of a renewed Will, 2 Cor. 8, 9. Rom.

3. Wicked defires and lufts, flowing out of corrupt nature, Eph. 2. 3. In fulfilling the will of the flesh, John i. 13. These be the fruits of an unregenerate will, Metony mie.

A. Natural inclination of any creature, Rom. 8, 20. Not of its own will.

5. Thoughts and endeavours of the heart, Rom. 9. 16. It is not him that willerb.

It is taken for the permission of God; Rom. 1. 10. & 15. 32. Acts 18. 21, If God will; that is, if he permit, I Cor.

4. 19. James 4. 15.

Chrift hath a twofold Will. Divine, Matth. 11.27. & 23. 37. Luke 13. 34. and Humane, Matth. 26. 39. Mark 14. 36.

The will of the Devil is his pleasure, 2 Tim. 2. 26. Editi ] When to will goes before doing, as Phil. 2. 13. it doth, then it must be conceived to denote the resolving of

that which is after done; but when it is subsequent to doing, as here, then it cannot belong to that, but to some further action ftill future, either of the fame kinds with that formerly done, or of any other which is specified. That here it refers to some farther degree of liberality, to be superadded to what they had already done, appears by the ensuing exhortation to confummate the work, verf. It. and by the mention of the medulla is Sener, the forwardnessto will,i ... to resolve to do more, as they should be able. In which respect it is, that Chap. 9.2. Paul saith he hath boasted of them, that they had ( 200 segues, as here, from a year agee) made a preparation for this new supply, for so maceonsuasas (nath been prepared) fignifies, as passives are of tilea tor reciprocals. Dr. Hammond on 2 Cor. 8. 10. Annot. a.

(Mill of 600 ] The purpose and decree of God touching all things, Ephel. 1. 11. After the counsel of bis Will : Rom. e 9. 15. 18. Whom he will, he bardeneth. This is the will of his good pleasure, which is secret till events declare it. That

good picature, which is letter till events declare it. That wich God willeth, 1 Thest. 4. 3.

6.2. The word of God, promiting or commanding, Matth. 7. 21. He that dath my Fathers will, Rom. 12. 2.

This is his revealed or fignified Will, which is known by the Word, as our will is manifested by our speech.

3. The preaching of the Word for the conversion of Sinners, John 4. 34.

The will of God fignifieth fometime the power whereby God willeth any thing, Rom. 9. 19. and fometime the things which he willeth, Rom. 12. 2.

Now these things willed of God, have three excellent

'1. The revealed Will of God is good, because it commands good only, and makes us good, and leads us to the everlatting good, even heavenly Blessedners.

2. It is acceptable, because nothing is pleasing to God, which is not agreeable to his Will; and that doth highly please him, which accordeth to his Law and Gospel

3. Perfect, because it containeth all things belonging to perfection, fo as we need neither rules of Philosophy, nor decrees of Popes, nortraditions of Church, for the falvation of our Souls, and ordering of our lives; the Scripture alone ( which is a most absolute wirnels of God's Will ) is sufficient to make men perfect toward God, 2 Tim. 3, 16, 17,

" Will of God is taken.

"I. For the effential Attributes of God, to incline to? ward fome thing; this is called Voluntas.

" 2. For the act of this Attribute ; that is called Velitio. "3. For the object of that Act, which is called Volitum; "yet is called God's Will alfo, 1 Theff. 4. 3. Ifa. 62, 4. "This is diverse, but is reduced to two forts :

" First for himself, four things,

"1. To do good to others.

" I Of Grace.

" 2 Of Glory.

" 2. To fuffer evil of others, not for ever, but for a while a not as if he willed the fin, but he fuffers others to "do; but that he may either shew judgment on the impenitent, or mercy on the penitent.

" 3. To receive honour of the good. "4. To do justice on the wicked.

"Secondly, for others.

" Active, or what his creature should do, which surece ly is not to fin, 1 Theff. 4. 3. Rom. 2. 17.

" Paffive, or what man, ere, thall have either grace and glory, as the good; or dereliction and damnation, as " the wicked, John 6. 39. 1 Tim. 2. 4. 1 Pct. 3. 9.

Caill ] Heb. 10. 10 By the which Will me are fanctifie; that is, of the Father, who appointed his Son to take our Nature, and therein by death to make satisfaction for our fins. Or of the Son in his willing obedience unto the Father.

"To will To pray, ask, or crave a thing, Mark 10. 35. John 17. 24. In this place to will, is (Vox non pracipientis, fed optantis ) of one who wisheth, not of one who commandeth; for Christ did in that last prayer put on the perfon of an Interceffor to his Father.

c 2. To command with authority, John 21. 23. If I will, &c.

3. To defire, or affect to do something, good or evil

Phil. 2. 12. John 9, 44. The works of your father ye will do. (William J Which is not forced nor compelled. It fignifieth Chearful, and ready. 1 Chron. 29.6.9. Judges 5. 2.9. Matth, 26. 41. Defirou. Matth. 119. Matk 15.15.

Millingip ] It figuifieth sometimes, Without the help of any, Acts 1. 2, 10.

2. Sometimes Naturally, Mark 4, 28. Lev. 25. 5, 2 Kings

2. It is put for natural propension, Rom 8. 20.
2. It is put for natural propension, Rom 8. 20.
2. It is put for natural propension, Rom 8. 20.
2. It is put for natural places, Psalm 137. 2.
2. Called the willtow of the brook, Job 23. 40. Is. 15. 7.
The use of it is either common for shade, Psalm 137. 1, 2.

Job 44. 17. or holy, Lev. 23. 40.

To grow up as a Willow, is, To prosper, Ezek. 17.5. and to

be in great honour and glory, Isa. 44. 4.

Chillom-tree | Ezek. 17. 5. As it delighteth to grow in moift places along by dirches and waters, so both its laves, rinds, bark, and ashes of the bark are medicinable, as Dodoneus in his Herball particularly inflanceth.

Cattle | Exod. 4. 13. or thoulder, marg. God, but invented by men, urged by Impostors and false

Teachers. It is pleafing to corrupt nature. It is twofold:

1. When the Creature is worshipped. This is by all condemned.

2. When the true God is worshipped not after his own but man's will. This is praised by many, as giving to God his own, and fomething more; which is nothing eife but to go a whoring after our own inventions, Pfalm 106. 39. It is condemned, Col. . . & 1 Sam. 15. 23.

Call-worthip ] Edenosperneia, Col. 2. 23. a voluntary

worship, of chief I will, and Synoneia worship. Superstinio quas supers statusum, more than i appointed by God in his Word; voluntarily Religion. Such a worship of God as mans wit devifeth to himfelf, without any precept of God. Leigh. Cr. Sac. Dr. Hammond having largely treated on this word, and the verle wherein it's found, concludeth that there is no ill but a good character let on edenonena, willworfbip. For, 1. (laith he) it is here joyned warn two hings which are confessedly good, I. bumility. 2 (everity, and au-Moral and Christian vertue; the second, an act of self-denyal. which as such cannot be unacceptable to Chrift, and as a species of revenge, 2 Cor. 7. 11. will be numbred among the effects of forrow according to God. 2. These doctrines are faid in respect of will-worfbip discernable in them to have Koyon copias rationem fapientia, fomewhat of piety in them ; which tomewhat, if it be real, then will it be the fame that is I Tim. 4.2. faid ot bodily exercife, abstinence, continence, &c. that it is essonizor apeniu . a little profitable, or profitable for a little: But if And finite species, only a spen of wildom or piety, yet still the argument will be of force, for can any thing be faid to have fo much as a fnew of piety in will-wer-(bip, which is thus pretended, pass confessedly for foolish or impious ? Dr. Hammon. Annot. i.

catimples] ifa. 3. 22. It is rendred a Veil , Ruth. 3. 15.

Some would have it an Apron. Annet.

'CIMID] The moving of the air to and fro, which if it be temperate it refreshesh with his blass; if violent, it proves troublesome and dangerous. Act. 2. 22. As of a rushsing and mighty wind. Gen. 3. 8. Mat. 8. 26. He rebuked the winds.

42. The mighty and powerful working of Gods Spirit quickning or reviving our hearts to Godward. Joh. 3.8.

The wind bioweth where it lifteth, Act. 2. 2.

. 3. The doctrine of the Gospel, and the preaching thereof. Rev. 7. 1. Holding the wind that it should not blow upon s the earth.

4. All manner of Temptations. Mat. 7. 27. The wind. F blow, &c.

5. Parts and quarters of the World. Jer. 49. 32. I will . featter them into all winds.

6: 6. Pride or elevation of the mind, Mic. 2. 11. . Vain and unconstant opinions and doctrines, Ephes.

Which are compared to wind.

1. The wind is a subtile body : so these are subtile, but without substance of truth.

2. It is uncertain, now blowing in one corner, now in another, now loud, now again all hush and filent : so doctrines of er or are uncertain, now making a great noise, suddenly vanishing.

3. The Wind carrieth about Chaff, Down, and Stubble, and fuch like things, but Houses well builded stand still: fo the doctrine of falle Teachers carry unstable persons ; but he that is rooted in faith and humility, knowing his mifery, and the grace of God in Christ, will not be moved with them. ]
"8. The fins of men drying up the graces of God in them,

and making them like Stubble, and fo caffing them upon the displeasure of God, and driving them from his favour,

" and it from them, Ifa. 64. 6. Hof. 8. 7. e' 9. The power of God joyned with his wrath, or God chimself, as one most able to punish, and withal justly coffended with the wicked, who as Stubble cannot stand ee gainst this wind, Psal. 1. 4. & 68. 2. Isa. 17. 13. &

(10. Some judgment of God, or inftrument of that judger ment fent upon men for their fins, Hof. 13. 15.

"II. Ill fuccefs, or the unprofitableness of a foolish attempt or wickedness offered, Isa. 26. 18. 12. A powerful Enemy carrying all before him, Jer. 4.12.

8c 49. 36. 13. For Gods Angels, Pfal. 104.4. Heb. 1.7. Because they are Gods Messengers, swift like the wind.

The cause of the wind, is God, he creates it, Amos 4. 13. prepareth it, John 4.8. appointeth it, Pfal. 107. 25. by his power. Bringeth it in, Pfal. 78. 26. bringeth it out of his treasure, Pfal, 125. 5. governeth it, Exod. 14: 21. Job

38. 24. The use is . 1. To praise God, Plal. 148, 7. for it is a testimony of the glorious power of God, Psal. 78. : 5. and of the presence of God, when he cometh either to bestow his blessing, Gen. 8. 1. Exod. 10, 19. & 14. 21. Numb. 11. 31. Psal. 78. 25. or to punish, Exod. 10. 13. Job. 1; 19.

2. To make things grow and prosper, Rev. 7. 1, 3. 3. To cleanse, Jer. 4. 1 I.

4. To fail, Act. 27. 7.

1. To bring rain, 1 King, 18, 45, 2 King, 3, 17. Prov.

6. To dry up the waters, Gen. 8. 1.

7. To temper heat, Jer. 14. 6. "To being forth wind To be able to do nothing, to profit nothing by all their own cares, counsels, and endeavors. Ifa. 26, 18. We have as it were brought forth wind.

" cating of Dontine] Mens devices, which carry away unitable men, as a Boat is carryed away with the wind. Ephel. 4. 14. With every wind of doctrine.

"In the bap of the Caff wind The time wherein God would fweep away, and root out his Enemies, never to be planted again, (as the fews, which were but removed to be taken up, and planted anew, and to grow again,) Ila. 27.8. In the day of the Eaft wind. A Metaphor from the violence of the East-wind, which at a certain time bloweth strongly, and beareth all down before it: such would Gods Visitation be toward the wicked Enemies of his people.

"Co fom the mind To bufie and bestir our felves in things that profit not, as Idolaters do, who must reap ac-cording as they sow. Hos. 8. 7. They have some the wind, or to the mind.

" (To waik in the wind ] To be a rash and unfaithful Tea-

cher. Mic. 2.11. If a man walk in the wind.
Continuing Spoken of Stairs, which went up from the bottom to the uppermost story, and so by them they had a pale lage into all the three stories, I King. 6. 8. Annet.

catinding about | Ezek. 41. 7. Went round, marg. (Mindow] Is the place that letteth in light to a house, Gen. 8. 6. 1 King. 6. 4. & 7. 4.

Sometimes is put for the whole house, Isa. 60. 8.

2. For the Gospel, giving light to the Ceremonies. Enoch Clapham on Cant. 2. 9.
3. For the clouds, Gen. 7. 11.

4. For the eyes, Ecclef. 12. 3.

Calindoto] The Clouds; it noteth great plenty of rain, and of other things, according to the matter spoken of.
See Genes, 7,11, & 8, 2, Psal, 78, 23, Isa, 25, 18, Malach.

"Clindow 7 The types and figures of the Law, under which the Prophets and Patriarchs faw Christ, Cant. 2. 9. Looking forth of the windows. Or, looking in at the windows. This word used only here and in Plat. 32, 34. & Ha. 14. 16. fignifieth a looking narrowly, and an intentive observation of that which is done or suffered by others: so it noteth Christs providence and care of Church, and all her ways to see how she would accept of him, and his word. Ayria.

This is not civil nor comely among men to fpy, and peep in at the windows, but Christ may, and will. He is our Shepherd, our Lord, and a narrow attentive observation of our inward and most secret actions is the Prerogative of his Scepter and Providence. Thus wildome is faid to do, Prov. 7. 6. and he is that Wildom. Therefore we ought to watch over our felves, and not upon prefumption of his absence take any liberty to do wickedly. Annot.

That is, he giveth some glimple of hope, of further enlargement to the Church, Cotton.

What can a man behold through a wall but by the windows? and what knowledge can be taken of Christ in Sacrifice and Sacrament, but by the unfolding of Scripture? Clapham.

Eo come un into the window | fignifieth, 1. To come with violence irrefittable, Jer. 9. 21.

2. With privacy, and secrecy, Joel 2. 9

Cbe opening of the windows of Beaben | fignifieth; Abundance, I. Of Rain, Gen. 7. 11.

2. Of Food, 2 King. 7. 2.

3. Of Gods Bleffings, Mal. 3. 10.

4. Of Judgments, Ifa. 24. 18. So a Window is laid to be opened to fin, when fin goeth unpunished. Coffon the windows of Deaben | is, To caufe the rain to

cease, Gen. 8. 2. " four toints | 1. The winds or feveral agitations of the

air in divers parts of the world.

"2. The four feveral parts or quarters of the world, Mat.

43. Ministring spirits, or Angels sent of God, (by whose providence all humane affairs be governed, and namely, the affairs of the Church) to ftir up such tempefts and tumults, as the four Beafts (that is, the four Kingdoms here fpoken of) should be exagitated and toffed. Dan. 7. 2. I faw four minds of the Heavens strive. &c.

Holding the four winds, &c. Rev. 7. 1. The meaning is, he faw Angels which had power to restrain the minis, that is,

" Co bolb the winds] To ftop and hinder the paffage and course of Heavenly doctrine. Rev. 7. 1. Holding the

mind that it should not blow upon the Earth.

( To ferbe the winds] To invent and make vain and side excuses to keep us back from doing good to others, till it be too late : as 111 Husband-men which standing foolishly upon the wind and weather, foreslow their season; whereas trufting upon Gods providence, that which is fit to done should be performed, Eccles 1. 4.

Minop] I would haften my escape from the windy storm Pal 55. 8. I would haften my felf escaping from the wind of driving forward, or I would speed my evafion, baften my deliverance (2 Sam. 15. 14. (c.) from wind of driving forward, that is, from the driving stormy wind, that bearing all things away before it; meaning the florm of perfecution, which terced himto fly. The Gr. turneth it from pufikanimity (o: freb.enels of thirit) intimating his only fears driving him to this flight. Avnim.

cain] 2 Chr. 32. 1. Hebr. break up, marg.

( To will ] To gain, or to get worldly things by our la sbour. Mat. 16. 26. What fall it profit a man, though be gain she world, and lofe his own (out?

2. To gain a foul to God. 1 Cor. 9. 22. That I may win the week. 1 Pet. 3. 1.

3. To gain Chrift, who is all in all, Phil. 3. 8.

Catine ] The fruit of the Vine, or the juyce of the grapes. 1 Tim. 5. 23. Drink alittle a Wine for thy stomach. Matth. 26. 29. I will not drink benceforth of the fruit of this Vine.

" 2. The commodities and necessary relief of mans life,

" Ila. 24. 7, 8.

66 3. Sacramental Wine, or wine materially like natural es wine, but in consecration, destination, institution, and fig-"nification it is a Sacrament, Matth. 26. 29. Mar. 14.

4. The blood of Christ shed to death, rejoycing the faithfu foul as the wine doth the heart. Mat. 6. 28. For this is emy blood of the New Testament, which is shed for many. See Mar. 14. 4, 5. A Meconimy.

44. The comfortable doctrine of free falvation, by faith in the blood-fhed of Christ. Cant. 2, 4. He brought me into

the Cella of Wine. A Metaphor. 65. The graces and fruits of the Spirit, which are fweet and e delightful as wine. 112.55. 1. Come buy Wine and Milk with-

Sout money. A Metaphor. 6. Giuttony, or excess in eating and drinking. Hof. 4 e 11. Wine taketh away the heart of man. Here it is taken in

Fill part. 7. Sleep, caused by drinking too much Wine, Gen, 9.

68. Ungodly and unrighteous works, as the bitter fruit of Impenitent and obstinate Sinners. Deut. 32. 33. Their Wine en the poy fon of Dragons, and the cruel gall of Afbs. It is alfo staken in ill part here.

9. It is put for the fury of oppreffors, Jer. 51. 7.

Ettine] Hol. 3. 1. Heb. grapes, marg. to acceptable to him, that they feed him and delight him, as Honey and Wine do us, because in the Covenant of grace he filleth us by the spirit of grace, to have comfort in us, as we have in him, for, Except there be a mutual joy in one another, there is not communion. Sibs on Cant. 5. 1.

"Com and wine ] Theie two are the stay and comfort of manslife, Gen. 27. 8. Pfal. 104. 5. and they fignifie Heae venly bleffings that God fends upon his people, Pfal. 65. 10. 14. Zech. 9. 17.

one beink wine] To fare liberally. Job. 1. 13. Were e eating and drinking Wine in their older Brothers House. Here it is used in good part.

2. To have the heart cheared with godly joy. Zech. 7.10 Their bearts shall rejoyce as one that drinketh Wine. Here also sis taken in good part.

3. To play the glutton and drunkard. Ifa. 5. 22. Wa be to them that are mighty to drink Wine. Here it is taken in ill parr

To beink the Mine of Gibbineis] To trouble and afto-nish the mind, (as men are troubled with excessive drinking of new wine ) Plal. 60, 3. Thou bast made m drink of the Wine of Giddinels.

Pot to be deunken with wine ] That men orght not to abuse so good a thing as wine is, by taking it immoderately, till it cause dissoluteness of life and manners, full of filthinels. Ephel. 5, 18. Be not drunken with wine. Unto bodily drunkenness, by too great abundance of wine, there is here opposed a spiritual drunkenness or repletion ( Be filled with the Spirit) which breedeth inward spiritual joy, testified in the private and publick praises of God, by Psalms, Hymnes and Spiritual Songs, Eph. 5. 19.

Giben to wine ] One which fitteth by the wine and is not easily pulled from it, 1 Tim. 3. 3. Tit. 1.7. An immoderate drinker of wine. In Tit. 2. 3. the word there fignifies (in the Original) Servant to wine, or Cup-flaves, Bond-men of drurkenness.

of o be bronght into the house of wine is, To be made a member of the Church, Cant. 2. 4.

To make a notife mith mine | To be merry and cheerful; their hearts to burning with the praises of God, as if they were set on fire with wine. Zech. 9. 5. They shall make a noile as through wine. That which followeth in the same piace, of filling both the bowels is an allufion and exposition
of that in the Law Exod. 27. 3 and fignified the setting torth of the praises of God, largely and abundantly.

' caline mired with water] The chief Rulers and Governors of the people, to have been corrupted and perverted.

Ifa. . 22. Thy wine is mixed with water.

'caine mourneth] The commodities, pleasures, and joys of the Land to be taken away; private griefs to abound, and publick merriments to cease, Ila. 24.7.8, Wine mourneth. &c

Bed with wine ] Plenty of fruits. Gen. 49. 11. for the distiking of much wine maketh red eyes, Prov. 23. 29, 30. Also the plenty of spiritual gifts by Christ is meant, Prov.

9. I 2. 11a. 25. 6.55. 1. Cating of biolence] Wine gotten by oppression and extres mity, or violence. Prov. 4. 17. And they drink the wine of

Mine of Mbogebom] fignifieth Idolatry, Rev. 7. 2. & 24. & 18. 3. Because it is spiritual drunkennels ; for as wine is (weet, and taketh away the mind, being immoderately taken: fo is Idolatry pleafing unto corrupt nature, and men run a madding after it, which depriveth them of a found mind.

Note. That Wine is put for Idolatry, but with an abjuna; as, the wine of Fornication, in the places before cited.

"Cline of wrath] Idolatry, which is fpiritual fornication, and kindleth Gods Indignation and Anger; yet inperfittieons perfons drink it in, as Drunkards do draw in sweet
wine. Rev. 14. 8. To drink of the wine, of the wrath of ber Fornication.

2. The most severe pain, even Fire and Brimstone, due to Idolatry, wherein superstitious persons took not so great delight to practife it, but the Righteous God will take as much pleasure in punishing it. Rev. 14. 10. He also shall drink of the wine of the wrath of God, &c. and shall be tormen-

ted with Fire and Brimftone. Of Gods levere judgments in the destruction of Babylon, Pfal. 75. 8. Jer. 25. 15. Or, of God's poyfoned wine; that is, of the wine that God giveth them to make them mad; as Pial. 60. 3. which is poured by God into the Cup of his wrath, for them to drink, whom God will be avenged on. as

ver. 8. Annot. Caine-bibber ] One delighted with and addicted unto the drinking of wine, Prov. 23. 10.

comme - bottles ] Certair vessels commodious for the keeping and carrying of wine in a journey, Josh. 9. 4, 13. Mine-reilers] Certain rooms wherein the wine (after it was pressed and put in vessels) was placed, and thence given out as occasion served, over which was Sabdi the Ziphnite,

Chr. 27. 27. Effine fat] A certain vessel, wherein the grapes were trod before the juyce or liquor was pressed therefrom, Isa.

(Mine-preis] An instrument to press the wine out of the gra es. Judg. 7. 5. Hag. 2. 16. It is used to be in the Vinc-yard, Ila. 5. 1. Mar. 21. 23. It is said to be full, Joel 3-13. to fignifie the ripeness of fin, and that God will come to punish.

It is put for the affliction of the Church, Lam. 1.5. and the Passion of Christ, 1sa, 63. 2. « zalineW

"coline-nacia" Hell, whereunto the wicked Enemies of the Church shall be cast to be tormented, as clusters of Sgrapes are preffed in the wine-prefs. Rev. 14. 19. Were cast into that great Wine-press of Gods wrath. How some uns derftand this, not of the last and great judgment in the end of the world, but refer it to that tharp judgment executed npon Popery, in the daies of King Henry the Eight, King of England, by the downfall of their religious houles in this our, and other Countries of Europe, ye may read in the words Vine and Vineyard.

The words are taken from the Fews custom, who had a Wine-press ready, when they had gathered the grapes to cast them into. The Wine-press is the place, where the Antichristians are troden down; without the City, as the Fews trod their Wine-preffes without Ferusalem. This noteth the true Church to be without danger, when this flaughter shall be made of the Enemies, whereof the greatness, in the exceeding multitude of Enemies, is expressed in the following words. Bernard.

As great Wine-presses have more grapes trodden in them than lefter ones, to the judgments here intended must needs be greater than the former, unleis it be the fame fet out by two similitudes, as the Famine of Egypt was, Gen. 41. 1. Ge. and then the latter is added here, to fet out the judgment the more fully, or to shew the certainty of it, as Gen. 41.32. Annos.

Calina That part of a Bird wherewith it flyeth, and under which it hideth her young. Mat. 23. 37. As a Hen ga-

thereth her young under her wings.

2. The protection of Almighty God, under which his people be (as it were) hid, and kept fafe. Pfal. 91. 14. He will cover thee under his wings, Pfal. 17.8. Hide me under the shadow of thy wing. Ruth 2. 12. Under wines thou e art come to truft.

3. The great readiness of the Angels, performing the Will of God with all fpeed and celerity, 1sa. 6. 2. Every

core had fix mires.

4. The detence which Princes, Rulers, Magistrates and . Husbands, Gc. do afford unto their Inferiours. Ruth 2. 9. \* Spread the wing of thy garment over thine Handmaid.

" 5. The glorious hopes of the Saints in earth, is like files ver wings; and their love to God, and zeal of his glory,

" like feathers of gold, Pial 68. 13.

6. Great Armies, Dan. 9. 17. Ifa. 8. 8. Jer. 48. 40. 41. & 49. 22. In which places to spread the wing upon a City or Country, is spoken of Enemies violently breaking in upon, and subduing them wholly unto themselves. So Nebuchadnez ar is compared to the mings of a great Eagle, because of his numerous and powerful Armies, Ezek. 17. 7.

The means of the Churches escape from danger, Rev. 12. 14. because, as the bird by the wings flyeth swiftly from danger, and faveth her life, so the Lord by these means foreseen and appointed by himself, worketh a swift escape, and speedy fafety in the present perils of his Church.

2. As the Bird hideth her young under her wings, Mat. 23. 37. So by and under these means the Lord hideth his Church, as under the wings of his providence, where the lyeth fafe till the danger be over, Pial. 91, 8

Mina lia, 24. 16. The uttermost part, Comp. the Text with the marg. Job 31, 18, or the feathers, marg.

colinged That nath wings, Gen. 1.21. Deut. 4. 17.

Wings of a great Eagle are given to the Church, Rev. 12. 41. I. To expreis the Love of God; for as the Eagle out of love to her young ones, fluttereth, and steereth them out of the neft, as to a lafer place, when she feareth danger : fo the Lord for the love of his Church, in danger, urgeth her out of her neft, and leads her into a fafer place in the Wilderness; as Christ out of Judea, and I frael out of Egypt.

2. As the Eagle, having gotten her iyoung ones forth when they begin tofly, supports them, lest they should fall: fo the Lord supports the Church in her danger from falling, carefully feeing to her that she take no hurt, Deur. 32. 11. Pfal. 37. 34.

3. As an Eagle hath ftrong wings, agil and able to carry her in a ftrong flight, far from danger, so the Lora in the needs of his Church provides some great and powerful means, and by them fets his Church beyond all reach of danger and

4. As the Eagle flyeth aloft in the air, beyond all fight of men : fo the Lord draweth his Church neer unto him, from out of the fight of men, and the neerer him, the further from danger. Taylor on Rev. 12, 14.

\* Spalth in his wings ] That Christ with his Justice, Cloathing and covering his Elect, should perfectly heal their fins, which are spiritual Discases. Mal. 4, 2. With bealth in

"To pluck wings ] To take away and spoil the Babylonish

Kingdom of all ornaments, regions, and riches ; which was done by Darius and Cyrus, as Feremy foretold, chap. 50. verf. 21. egc. and Daniel faw in a vifion. Cha. 7. veri. 4.

Thebeld sill the wings were pluckt off.

Cotake wings | Speeduly and fuddenly to depart and fly away. Prov. 23. 5. Riches take unto them mings. Pro-

fopopeia.

· Two tuings] Means of flight and swift escape : the two wings of Gods providence protecting, and his Oracles directing the Church in her speedy flight, Rev. 12. 14. To the Woman was given two wings of a great Eagle.

God gave her strength to flee into a safe place speedily. Exod. 19.4. Deut. 22. 11, 12. and so wonderfully delivered

and preferved her from Antichrifts rage, Annot.

The great Eagle is the Roman Empire. His two wings, two Cafars of the Empire parted into two parts, the West, and East, by whose protection and conduct the Church departed into an Eremitical estate : for it is known that the Roman Empire, fo foon as it had received the Christian faith, became parted into two parts, and fled as it were with two wings of Cafars. The Eagle being the Enfign of the Roman Empire, maketh this interpretation obvious to every understanding. Mede.

"To walk upon the wings of the wind] To use great celerity and speed in executing his works of judgment and mercy. Pial. 104. 3. He walked upon the wings of the wind, Pfal. 18. 10. He came flying upon the wings of the wind.

Clink with the eps 1. A fign of Pride and Wantonnels.

Ifa. 3. 15.

2. Of Wickedness, Prov. 6. 13. & 10. 10.

3. Of Mockings, Pfal. 35. 19.

It is applyed to God, and then it fignifieth his not taking notice of his patience and long-fuffering, Act, 17.30.

It is likewise in Scripture a note of soliciting others unto

wickedness, Prov. 10. 10.

Winneib, Prov. 11. 30. Hebr. taketh. marg.

(Minnow) To clean Corr, Ruth. 3. 2. Ifa. 30. 24. To be tempted of Satan. Luk. 22. 31.

Minter | That cold part of the year, between Harvest and the Spring. It fignifieth generally evil weather, Prov.

It is put for the threatnings of the Law; for that Winter is to the fruits of the Earth, that is the Law to carnal men. Clapham. Cant. 2. 11. Or our condition before conversion. Gifford upon the place.

Chinter | Prov. 20. 4. or cold, Comp. the Text with the

\* ZETIMET A time of the year cold and unprofitable as also unfruitful, when all trees cease to bring forth.

. 2. The state of the Elect, while they are the Servants of fin, under the power of darkneis, Cant. 2.12. Bebold win-

It may be applied to outward troubles and grievances in this life by the malice of the world, (see Rain) Ayrism.

This winter may be understood either of the Law, which was cold, darkness, and aufterity compared to Christ and his light; wherein that Spirit of grace that was in a manner bound up and darkened before was manifested with grezter freedom and glory; or else of the troubles of the world which estrange us, and set us at a distance from Christ, by reason of our weakness, as it was with the Aposties at the passion, when they fled from their Lord, but they shall not endure alwaies, no more than Winter does, ner shall the expediation of the poor perish for ever, Plal. 9. 18. & 125. 30 Annot.

What Winter is to the Earth, and to the fruits of her womb, even that is the Law of Moles to earthly man, and the ftuits of his Nature. Doth winter nip the Earths truits in the head, doth it pluck his plumes, and doth it caule the fap to recule back to the root, where it rests unseen till the Springtime ? The Law of Moles doth all this, for his flormy threats and curfing showres applyed truly and powerfully to the conscience, it nips my gallant in the head, it cools his courage, it pulleth his high looks down to the earth, feeing himfelf to be but a lump of earth. Claphan.

Winter] To lodge, reft, or make abode in the Wintertime, Ila. 18. 6. Tit. 3. 12.

catipe] To purge from in and mifery, Exek, 16. 9. To diffemble, Prov. 30. 20. To destroy, 2 King. 21. 13. To renounce fellowship and communion, Luk, 10, 11. To forget,

Neh. 13. 14. "To wipe all rears ] To deliver perfectly and fully from tears, and all fins, forrows, and mileries, the cause of tears. Revel. 11.5. I will wipe all tears from your eyes.

"Co wipe all tears ] To deliver and fet free from rears, and from forrows and calamities, the causes of tears, and withal to restore unto a more joyful estate. Rev. 7, 17. He Shall wipe away all tears from their eyes.

"Cliftom | Prov. 10. 11. Hebr. beart. marg. diffiom The divine elence, beholding and infinitely knowing himfelf and all things elle, which he most wifely disposeth, being Author of widom in all other. Plal. 145.5.

His wisdom is infinite. 1 Tim. 1. 16. To God only wise.

2. Christ Jesus (28 God) by whom the counsel of God touching mans salvation, is declared. Prov. 8. 12. I am wildom.

3. The most perfect knowledge, which Christ (as Man) thath of the will of his Father; imputed to the faithful, to cover their ignorance of God. 1 Cor. 1. 30. He is made unto us of God wifdom.

4. The Scriptures or Word of God written, which are called Wisdom, because they teach the true Wildom, 'and lead us to God, the Fountain of true Wisdom. Luk. ch. 11.49. Therefore faid the wisdom of God, I will send them

5. The knowledge of faith, whereby the elect fee and behold God to be their Father in Christ. This is the chief Wildom. Eph. 1.8. He hath abounded towards us in all Wif-. dom, 2 Tim. 3. 15.

6. The doctrine of the Gospel. 2 Cor. 2.6,7. We speak the wildom of God in a mystery.

7. The found understanding and knowledge of the word, to make men wife to falvation, Pfal. 19. 7. 2 Tim. 3: 14. Prov. 4.5, 7. Get Wisdom, Get Understanding, Prov. 14, 6.
A scorner seeks wisdom, and findeth it not. Also the undere standing of that particular truth, concerning the suffering of afflictions, wherefore they be sent, and what sruit is to

be taken by them, Jam. 1. 5.
68 The Godline's or the fincere fear of God, wherein confifts a great part of wildom. Prov. 10. 21. The Fools ' shall dye for want of wisdom. Also vers. 13. 23. Prov. 1. 7. Fools despise wisdem. Pial. 90.13. We may apply our hearts to

wildom. 9. Prudence and discretion, enabling men to perceive what is fit to be done, according to the circumstances of time, place, persons, manners, and end of doing. Eccles. 2. 13, 14. I saw that there is profit in wisdom, for the wise mans eyes are in his bead. Knowledge directs us to fee what is to be done, and what not to be done, but wildom directs us how to do things duely, conveniently, and fitly; Knowledg is of generals, Wildom of particulars.

10. That gift whereby a publick person, Prince, or Counfellour, is enabled to advise foundly and readily, of mat ters of State and Common-wealth. 1 King. 3.28. And they [awthe wildom of God was in him to do justice. Prov. 21. 3c. There is no wisdom, nor understanding, nor counsel against the Lord. Achitophel had this kind of wildom as well as Solo-

lomon, State-wildom or policy.

11. Humane Learning, or skill of profane Arts and fciences. Act. 7. 22. Learned in all the wisdom of the Egyptians. This wisdom also is common both to good and

6122 Humane perswasions, i Cor. 1. 12.

13. Affection, luft, defire, or ftudy. Rom. 8. 6. Willow of the flesh is death ; that is, luft of fin leadeth to death.

officem Understanding Learning, and skill to fearch, and by fearching to find the number of the name of the Beaft. Rev. 13.18. Here is Wifdom, Let bim that hath understanding, &c. The Learned Junius gives this interpretation of this verse. The name and mark of the Beaft (faith he) do eafily happen to any; but it is wildom to have the number of the Beaft; that is, only the wife, and fuch as have understanding, can come by that number: for they must be most illuminated Doctors which attain theree to. But I like the former better.

Miloom, Sandification, Bedemption] Things inherent in the faithful, by the gift of God in Chrift; namely, the true knowledge of God, holy behaviour, and freedom from all miferies of body and foul, to everlashing blessednels; as Justification or Righteoulnels in our perfect justice before God without us, being inherent in the person of Christ, 1 Cor. 1. 30.

catifoon which is from abobe] Heavenly prudence which cometh from God (not of the world or Satan) and is known and expressed by these properties.

1. Pure, not mixt with temerity, and malice.

. Peaceable, studious of concord, and making it between cothers.

3. Gentle, not bitter, and fowre, but facile, and courtcous.

4. Easie to be intreated, and to be obsequious to the ho nest command or request of others.

5. Full of mercy, not fierce, cruel, and rigorous, but pi tiful towards the infirmities of of others.

6. Full of good works, doing much good out of a zeal of Gods glory, and charity toward men.

'7. Without partiality, not putting fuch difference between persons as is contrary to the faith of Christ.

Laffly, without hypocrifie, 'unfaignecly, in a godly fimplicity, loving God and the Brethren.

In all wifnem | In all forts and kinds of Heavenly wifdom. Eph. 1. 8. He bath abounded (that is , abundantly shed his grace on us) towards us in all wisdom. Celestial and divine wisdom is divers and manitold, I Cor. 13. 2. Also the mysteries of the Kingdom are many and fundry,

Tim. 3. 16.

"Earthly millions] Such wifdom as earthly-minded men have when they learn not from God, but from the Devil. Jam. 3. 11. This wildom descends not from above, but is ear.b-

ly, fensual and devilish. 'attifoom of the fleib] Such wildom as unregenerate men are endued withal, whose wit and reason, as well as their will and affections favours only of earthly things. Rom. 8. 6, 7. The wildom of the flesh is death.

Willoom faileth a fool bp the way ] That he cannot hide his folly, but by speech, countenance, gesture, and other figns; even in the street, and as he travelleth, doth

bewray it, Eccl. 10, 3.
'alliform of (500] Singular and excellent wildom, 1 King,

. 26. The Wisdom of God was in them.

Did wifdom] The Gospel which is hid from all natural men. I Cor. 2. 7. We feak the bid wildom.

Wisdom is justified of her Children, Mat. 11, 19. The Children of wildom are those that receive it, that pretending least the wildom of the world, have yet bumility enough to receive this true wisdom that comes from above, when it's offered to them. And all these, as St. Luke reads, Ch 7. 35. do approve or justifie this wisdom, this counsel, these most gracious and wife proceedings of God towards them. Dr. Hamm. Annot. b.

Deeknele of wifhom? Such wildom as maketh meek, and is joyned with meeknels. Jam. 3. 13. Let him fbew bis works with meeknels of wildom.

To feel after wiftem] To look for, and hang upon reafons and arguments, fuch as humane wildom doth afford, to perswade us of the truth of the Gospel, which we ought to believe fimply, because of God, which speaks it without argumentation, or humane perswasion. I Cor. 1. 22. The Greeks feck aftter wifdom.

Co fit on the feat of wifoom ] To be a chief Counfellour of eitate unto any King. 2 Sam. 23. 8. He that fate in the feat of wifdom.

spirit of wifoom] That lively faith, whereby we embrace Christ, offered in the Gospel, by the gife and working of the Spirit. Ephel. 1. 17. Might give unto you the spirit of wisdom; that is, of true and lively faith, which maketh wife to falvation.

2. Great cunning and skill to do the work of the Tabernacle, through the gift of Gods Spirit. Exod. 28. 3. Whom I have filled with the Spirit of wisdom.

edifoon and firength is mine] Chrift, (the wildom of to God) to be most prudent in taking Counsel, and most ingly in effecting and performing his most wise device, Prov. 8. 14. Wildom and firength it mine.

Executes of wiftom | Exceeding great plenty and flore of Heavenly and divine knowledge. Col. 3. 1. In whom are hid all the treasures of wisdom and knowledge.

'alliform of words Affected eloquence, or pompous and painted speech, whereby carnal men use to shew forth their carnal wisdom. 2 Cor. 1. 17. Not with wisdom of words. 1 Cor. 1. 2, 4. Excellency of words, and words of mans wif-

entition of the mosto ] Such understanding of divine things as men may attain to, by virtue of natural wit, withont revelation of the Spirit. 1 Cor. 2. 6. We feat not the wildom of this world; that is, the knowledge of things pertaining unto this world.

' allie ] One prudent, and circumspect, who can forecast dangers and evils to prevent them. Mat. 10, 16. Be wife

2. Every godly person which feareth God, and obeyeth his word: Prov. 10. 1. A wife Son maketh a glad Father, and 9. 9, 10. Give admonition to the wife, Eph. 5. 15. Prov.

There be three forts of wife men. '1. Such as of themselves see what is right, and can fol-

62. Such as swerve through weakness, yet can direct themfelves in the way.

6 3. They who can hearken to good counsel. 3. One which swelleth, and is puft up with opinion of wildom. 2 Cor. 1'. 19. Because that ye are wife. An Ironie. Ifa. 5 . 21, Prov. 3. 7. Rom. 12. 16. 4. Aftro-

4. Astronomers and Priests of the Persians. Mat. 2. 1. There came wife men from the East; that is, fuch as were e learned in the Sciences of this world, Rom. 14.

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G. One subtile and crafty, Exod. 1, 10. Let us work "wifely. 2 Sam. 14. 2. And brought thence a wife Woman, and faid to ber.

6. A cunning Artificer. Exod. 23. 3. & 35. 10. And all the wife-bearted among you shall come.

forth the Wife men. Gen. 41. 8.

The Learned of all Nations were called Wife men, even among the Jews, Matth. 24. 23. Among the Greeks they were called Lovers of wildom.

Catie | Exod. 23.8. Hebr. the feeing. marg. Dan. 12. 3.

or Teachers, marg.

Are not wife, 2 Cor. 10. 12. or understand not, marg.

Guille to that which is good ] One furnished with know-" ledge, and wildom to imbrace good, and eschew evil, to bewray and beware the deceit both of fin & offalse Prophets. Rom. 16. 29. I would have you wife to that which is good.

"To be wife for the felf ] To apply thy wildom for thy own good and benefit, Prov. 9, 12. Thou (balt be wife for thy felf ; that is to fay, make use of thy Wildom : not for other only, but the right direction of thine own ways.

Catife to falbation A true Believer, who by the eye of faith doth behold and know Jefus to be the Christ, and his own Saviour, 2 Tim. 5.15. Which is able to make thee wife to safvation through faith.

obe wife, according to fobrietp] To think of our felves and our gitts modelly, not using our gitts proudly, with dir-dain of others, but humbly, confidering whence we have our gitts, to what end, on condition of giving an account of them, and with great imperfections. Rom. 12.3 Be wife (or understand) unto sobriety. The word Wisdom, or underflanding, doth import here both the knowledge of Univerfals in things Humane and Divine, what is true and good 'in them; and that discretion which is about particulars, as to choose what is best and fittest for time, place, persons, and other circumstances. Paul would have all tempered with humility and lowly conceit of our felves, without any overweaning opinion, as though we faw all things, and knew more than indeed we do.

Note further, that thele (words Wildom and Wile) are in Scripture often used properly for that prudence and discretion, which is a grace of the Spirit, and a part of God's Image, helping men to discern things, and to guide their actions circumspectly; but sometime they are taken improperly for craft and wilines; also for vain opinion of wifdom, for carnal and worldly understanding, as Rom. 8. 67. & 12.16, 1Cor. 3.19, 1Cor. 17.26,27. Likewise the word · foelifbne (s is taken properly, and in ill part, for a want and deprivation of true godly wildom; and iometime that is called foolishness which men account so, 1 Cor. 1, 25, 27. This is the manner of holy Scripture, not feldom to speak of things as they feem to be, and are effeemed of men, and not as they are indeed. Thus the fruitless knowledge of hypocrifie is by St. James called Faith, chap. 2. 14. And Christ calleth such righteous, as were so reputed only, as in Luk.

CHife-bearted | Exod. 28. 3. Skilful Artificers. Annos.

colife-men] This title, though in it felf it be general and common to all Dollors, and Teachers of the Law, yet for many years before our Saviours incarnation, it was either arrogated by the Pharifees, or elfe by the ignorant multitude appropriated unto them, from an opinion of their extraordinary wildom, in teaching of *Traditions*, which they preferred beyond the Law. The like ambition we shall find among the Grecians, all of them firiting to be entituled Somoi, wife men-Godwin's Moses and Agron, Lib. 1. c. 6. p. 30.

Behold there same wist men from the East, Mat. 1. 1. The

per fignifies not only those which in our ordinary Dialest, we call Magicians, i. e. Sorcerers, but allogications, Stocks you, in Helpebius, generally learned men, Students, and protestors of liberal sciences, especially of Aftronomy, without any ill character upon them. These were then famous among the Persians, and were both their Kings and their Priests, and so among other Nations also, but especially the Eastern, and were at that time honoured and known for the study of good learning, and so the and avaroxov, of or from the East, is perhaps to be joyned with usyot, the wise or learned men of or from the East (as is ann Occaravium, Indian, the Fews of or from Thessolinica, Act. 17. 13.) not to the word came, as if they came from the East of Jerusalem name of Chaldeans, those so much famed for skill in Astronomy. Dr Ham. Annot. a.

"attile Dieward A Minister of Chrift, having skill to it is firty translated Witchcraft, because all poyloning is

'fit and give every one within his charge, his due portion of food agreeable to his ftrength and age; milk to whom milk, and strong meat to whom strong meat belongs. Luk 12. 42. Who is a faithful Steward and Wife?

12 T

allife woman ] One prudent, politick, witty, active, and of ready speech, 2 Sam. 14. 1. Annot. Of more than ordinary skill, wildom, discretion, 2 Sam. 10. 16. One that's careful, industrous, provident, thrifty, Prov. 14. 1.

calife] In any wife, Exod. 22, 13. in any measure, or any matter of way. Aynjw.

In no wife, Is all one with not, Mat. 5. 18. & 10. 42. Luk.

This wife, Is in effect the same with thus, or after this manner, Numb. 6. 23. Mat. i. 19. Joh. 21. 1.

amilelp] Ecclef. 7. 10. Hebr. out of wildem, marg.

Mifeip] Exed. 1.10. Subtilly, as in Ad. 7.19. Politickly, 2 Chr. 11.23. Learnedly, expertly, cunningly, Pfal. 58.52 Prudently, Pfal. 64.9. Understandingly, deliberately, Prov. 16. 20. Wittily, Luk. 16. 8.

Co wift] To defire and long for, Ad. 27. 29. Job 29. 2] Act. 29. 26. To pray for, 3 Joh. 1. To curse, Pfal, 109, 17. To ask, 2 Sim, 19, 38

mith] Job 33.6. Hebr. mouth marg. now, take notice of.

Mit | To know, Gen. 24. 21. Exod. 2. 4.

To wit, 2 Cor. 5.19. namely, that is, 2 Cor. 8. 1. We do you to, to wit, let you know, give you notice of.

3 witch | One which conjectureth by the clouds at things to come, giving too much to observation of times and days. Lav. 19. 26. Te shall use no Witch-craft , nor observe

'One that exercifeth devilish Arts, such as be named in Deut. 18.10. Lev. 19. 26. Exod. 22. 18. Thou fhalt not fuffer a Witch to Live.

Mofes mentioned a Witch (though he mean all Soothfayers, ) first, because women through weakness of their fex, are most prone to these wicked Arts. Secondly, to shew that Magicians are such execrable offenders, as God will not fpare, no not the weakest.

Witch | Not to be fought unto, Lev. 20,27, 1 Chr. 10, 13,

1. It is to have commerce with the Devil,

2. It is a fign of one in a woful estate : He is,

1. An unbeliever; if the Word had prevailed to heal his infidelity, he would not feek to Witches, Faith makes no

2. He is one that rejects the Word; therefore God gives him over to open contempt of him, as Pharaoh and Saul 3. He is one whose fin and judgment is ripe ; as in Saul,

Pharaeh, and Manaffes.

4. The help that is getten from them is not compara-ble to the hurt. The Devil (clism cures the body, but be kills tho

5. Never did one religious man in Scripture feck to

them. Taylor on Revel. 12. p. 507, 508. Witth] Thou falt not suffer a Witch to live, Exod. 22 18. By Witch is here meant any one that hath any dealings with the Devil, by any compact, or confederacy whatfoever. The word in the Original and the feminine gender, because the Devils craft most prevails with Womens weakness in that kind ; but there are Men-Witches as well as Women, Lev. 20. 27. and their fins as hainous, and their punishment as grieyous, and it likewife fignifies one that changeth any thing before the fight (as Juglers do) but if it be by fleight of

hand, without diabolical art, it is not here condemned. Annot. The word is Mecassication, which fignifieth one which by Legerdemain deludeth the eyes, casting as it were a mist before them. But under this kind by a Synecdoche, all other forts of Witchcraft, Sorcery, Inchantment, are forbidden ; as Hydromenta, which use divination by water; Aeromanta, by the air; Pyramanta, by the fire; Capnomanta, by imoak; Alectryomanta, by the crowing of Cocks; Psychomanta, that consult with the souls of the dead; Alphitomanta, which divine by the infpection of flour ; Idhuemanta, by fish ; Libanemante, by incenie; Cheiromante, by the hands; Necromante, diviners by the dead; Gastromanta, which divine and give answers out of their beilies; and all other of the same devilish profession. Dr. Willes on Exodus.

Mittheraft | Condemned, Exod, 22, 18, Lev. 20 273 A work of the flesh, Gal. 5. 20. Threatned by God, Mal.

It is put for deceitful, 2 King. 9. 22. Nah. 3. 4. Ifa. 57:3.

for Idolatry and superflition, Rev. 18. 23. marittcberaft ] I Sam. 15. 23. Hebr. divination, mari paquaneia properly fignifieth poyloning, but Gal. 5. 20.

comprehended under Murder, which followeth, Leigh A. S4.

Among the practices of the Gnofticks, papuaxias, for teries, are here justly reckoned. And the grounds of that are clear, not only by the founder of them, Simon, who was a Magician; but also by Menander his Successor, who was fuch alfo; being not inferiour to his Mafter in Magick, but more vanily profule in his portentous undertakings. Dr. Hamm. on Gal. J. Annot. d.

" Mith] 1. fignifieth the cause or help of a matter, and is

as much as By, Mat. 3. 11. Joh. 19. 24. ether, and is as togesher, Joh. 18. 1. & 17. 14. 2 Cor. 13. 13. "Gen. 3. 24. Joh. 1. 6.

"3. The object or part, or party whereto a thing is given or directed, and is as much as to say, unto, Roman,

4. The likeness of one thing with another, Plalm.

#### Gen. 6. 12. or From. marg. Gen. 32. 11. Heb. upon, marg. z Sam. 18. 14. Hebr. before, marg. Rom. 1.9, 12. or in marg.

With flowers of Lillies, 2 Chron.4.5. or like a Lilly-flower,

marg. Tob. 41. 13. or Within, marg. With the knowledg of, Hab. 2. 14. or by knowing, marg. Within them, Mar. 6. 16. or among your felves, marg. With him, 1 Sam. 14. 34. Heb. in his hand, marg. With thee, 1 Sam. 16. 2. Heb. in thine hand, marg.

Mithail Wherewith, Exod. 25. 29. and 30. 4. Job 2. 8. Likewise, also, I Sam. 16. 12. Altogether, wholly, Psal.

201(thbeato] 1. To leave off, 1 Sam. 14. 19. Job 9. 13.

2. To take off, Job 13. 21.

3. To divert, and put off, Job 33. 17.

4. To forbear company, Prov. 25, 17.
5. To be darkened, Joel 2. 10.

6. To persuade, Deut. 13. 13. 7. To absent, Cant. 5. 6. Hos. 5. 6.

Co withteaw] To diftruft God in bis Word, Heb. 10.

Mithogam | My beloved had withdrawn himself, Cant. 5. 6. Dr. turned away, Christ doth use sometimes to leave his Church, and that both outwardly (by taking away the means of falvation, the Ministery, or by taking away out-ward comforts) and inwardly, either in respect of peace and joy; or in regard of strength and assistance. This is true of the whole body of the Church, Ila. 49. 14. True also of the several members, especially of the most eminent Job 7. 2. Pfal. 60. 1. & 77. 9. & 88. 1. Jonah, 2. 4,5. And is by him done.

1. To indear former flighted presence.

2. To try the truth of our graces and affections.

3. To teach us wisdom how to deal with others.

4. To wean us from the world.

5. To correct our fecurity.

6. To prepare the foul for a neerer communion with him 7. That we may know throughly what the bitterness of fin is.

8. That we may taft a little what Chrift fuffered. Hereof the cause rests in our selves, Namely, When I. We are unkind unto Christ.

2. Improve not the precious means of salvation that we ēnjoỳ.

We are careless of our conversation and company. 3.

4. We linger after carnal liberty and eafe.

5. We yield to carnal policy.

6. We linger after earthly things, and comforts.

7. We tremble not at Gods judgments, and at the figns of them. But howfoever Christ be provoked by the Churches ingratitude, drowfinels and carelels carriage, to leave her in regard of her feeling, and of inward comforts, yet notwithstanding he is so gracious as to leave something behind him, that shews indeed that he had not left the Church altogether, but only in some regard. He left Myrrhe behind him, &c. Sibs. See Gone.

CHithout] When I should find thee without, Cant. 8. 1. To find him without, (or in the firest) where the Wisdom of God cryeth and teacheth, Prov. 1. 20, Luk. 13. 26. fignifieth thould to the Bridgeroun, Mat. 25. 6.) and both lovingly and boldly to entertain and welcome him; by receiving and obeying his Gospel. Agufw.

For without some read, At the door, in the market, in the Breets, and for when I fould, they have, that I may, or might. The fense is the same, which is best rendered of the cheerful and bold readiness of the Church to receive and imbrace Christ in an open and publick profession of him. Annor

atither] To dry up, to fall away, and decay, Pfal. 1. 3. & 37. 2. Perish, Ila. 19. 6, 7, & 15. 6. To be grievously af-flicted, Psal, 102. 10. Jeel 1. 12.

To decay in grace, 1. In judgment, in falling from the truth once received; as Demos and the Galatians, chap. 1.6. Hy-

meneus and Philetus, 2 Tim. 2. 18. 2. In affestion, falling from the first love, and the zeal of

Gods worship once professed, Rev. 2. 4.
3. In practice, Gal. 5. 7. They run well. But something letted them, and cast them back.

5. In practice, neglecting the means which should preserve their gifts, and greenness; as the Word, Sacraments, and

It is dangerous : 1. In respect of God, unto whom they are most hateful; styled therefore Dogs and Swine, 2 Pet.

2. In respect of the Church, they bring scandal to the weak, and the fcorn of the wicked upon themselves, and all Professors; they wound the hearts of Gods Children, who by them are made vile to the world.

3. In respect of the fin it felf; relapses are more dangerous than the first difeases : Satan comes with seaven more fbirits worle than himfelf.

4. In respect of the judgment that overtakes this fin, Mat.

Mither] Pfal. 1. 3. Heb. fade. marg.

CHith-bold To be sparing and covetous, Prov. 11. 24. To hinder, Gen. 20. 6. To deprive, Gen. 32. 2. Prov. 23. 13. To deny, Job 31. 16. To abstain, Prov. 3. 27. To contain from speaking, Job 4.2. To keep back, Psal. 40. 11. To be darkened, Job 38.15.

Mith-boid No thought can be with-holden from thee, Job. 42. 1. or no thought of thine can be hindered, marg. With-holdeth, 2 Theff. 2. 6. or holdeth, marg.

Mithin Properly, 1 king, 6, 30.
2. From the heart, Mar. 7, 21, 23. In the heart, Mat. 23.
25, 26, 27. To be a member of the Church, 1 Cor. 5, 12. In the mind and conscience, 2 Cor. 7. 5.

Mithin Deut. 32. 25. Hebr. from the Chambers, marg. Within me, Job 19.27. Heb. in my befom, marg. Within bik mouth, Job 20. 13. Hebr. in the midft of his pa-

ate, marg.
The fairit within me. Job 32. 18. Hebr. the spirit of my belly, marg.

Within the bail? In Heaven, Heb. 6. 19. whereof the holy of holyest was a type or shadow, chap. 9. 24. Anner. Within you, Luk. 7. 21. or among you, marg.

"Clithout] I. The fituation of a place or thing in respect of place, Mat. 26. 69. 1 Cor. 5. 12. 13.

"2. The want of help or means to do a thing, Joh. 15. 5.

66 3. Freedom or deliverance from some evil, 1 Cor.7.32.

" Eph. 5. 27. 66 4. Solitariness, or lack of some person whose company

we defire. Also either Infidels without the Church visible and mi-- Alio either anndels without the Church vinior and mi-litant on earth, 1 Pet. 3.7. or elfe damned Reprobates, which be without the Church Triumphant in Heaven. Rev.

Without] 1. Applied to a place, 1 King. 7. 9. Mar. 3.

2. It fignifieth to be a stranger, Deut. 25. 5. To be free from, Joh. 8. 7. To be a stranger unto Christ, Mar. 4. 11. To be shut out of Heaven, Luk. 13. 25. Not to be within the vifible Church, 1 Cor. 5, 12, 13, For outward, 2 Cor. 7, 5. To want, 2 Chr. 2, 30, 32, & 15.3. Defolute, Ifa, 5,9 Jer. 4. 7. Empty, 2 Pet. 2, 17.

There are leveral words annexed hereunto, as blemifb, camp, cause, City, sear, him, knowledge, Law, me, 12, 700, &c. Some also prefixed, as stand, stood, but by the context the meaning is plain.

Catiffout the Camp and gats] To be accounted and reckoned for unpure and wicked men, Heb. 13.2.

Catithout Bepentante | See Gifts and Repentance. ' tattbout father 02 Mother] Heb. 7. 3. See Faher and Melchiledec.

" Mitthout moths ] Rom: 4. 6. See One Faith. Withfand] To reift, oppose, not to submit to God, Job 9. 4. To lovercome and prevail, Eccles. 4. 8. Jam. 4. 6. 2 Chr. 20.12. Dan, 8, 4, 7. & 11, 16. Luk. 15. 21. To reprove, Gal. 2. 11. To contradict and hinder, 2 Tim. 4.15.

(Co withfiand) To reprove Peter for his Hypocrifie,

taiths] Green withs, Judg. 16. 7. Heb. moift, or with new cords. Annot.

[ Caltnels] One called to teftifie a truth in any matter,

• 1 Joh. 5. 8, 9. Joh. 8. 18. I bear witness of my self.
• One witness was allowed sufficient in cause of Religion, Deut. 19. 16, 17. Two were required in civil cases, Deut.

15. 19. Christ, and Christ of himself, 1 Joh. 5. 9. The is the witness of God which be restificth of his Son. Joh. 8.

14. 18. 3. The record, which Gods Spirit, and a fancified Concience do bear to the godly of their own adoption. Rom.
8. 16. The same spirit it bears witness with our spirit, that we

are the sons of God.
The true Ministers of God, who by their Doctrine, lives, and deaths, do bear witness unto the doctrine of Christ, Joh. 5 15. 27. Te shall bear witness also. Rev. 11. 3

Witness is put for the judgments of God, Job 10. 17. & 16. 8. Sometimes for a fign of a Covenant between men,

Gen. 31. 48. 52.

Eye-wine[s] is certain of the thing he doth witness, and is commended, Job 15. 17. Luk. 1. 2. Joh. 3: 11. So the

Ear-witness, Prov. 21.28. 'affirmeis] Aminister of the Word, which by doctrine and good life, and martyrdom (if need be) doth give testimony to the word of God, Rev. 11. 3. I will give the fame to

my two Witnesses. See two Witnesses: Mitnels ] Judg. 11. 10. Hebr. the Bearer, marg. It's put for a memerial, and as a witness, Josh. 22. 27, 28, 34. & 24.27. for the deposition of the witness, or evidence brought in by the party witnessing, Mar. 14.56,59, for the confir-mation of a thing taught, Act. 4.33, for that which is ut-tered, Tit. 1.13, for some att which doth evidence as a mir-

ness, Heb. 11. 4. Of witneffes the Scripture mentioneth, as unrighteens, Exod. & 9. 1. See Bernard.

falle mitness One, who in the record and witness which he bears, doth utter lies, or conceals a necessary truth. Prov. 14.5. But a falje witness will speak lies. Prov.

12. 17. But a faise mittels speaketh acceit.
2. One which wresteth the words spoken by another man unto a contrary meaning. Matth. 26.60, 61. At the Laft came two witnesses.

faithful toitine[s] One which plainly and fincerely doth utter the whole needful truth, eschewing deceit and falfhood. Prov. 14. 5. A faithful witness will not lye. This is a civil witnefs.

62. Christ Jesus, who beareth a true testimony of his Fathers will. Rev. 3. 24. The faithful and true Witnefs. This is a divine witness.

43. Meet men of sufficient authority to bear testimony unto the name which Isaiah the Prophet should give to his young Son, and of the cause why such a name was imposed.

young Son, and or the came way that a hand was imported.

\*If a. 8. 2. And I took unto me faithful wineffer.

\*It was the manner of the few's to impose names upon

\*Children at the Circumcision, as we do now at our Baptilm; and an ancient cultom it hath been, namely, in times of perfecution (luch as I fitah was like to fall into when the Affrian should come and spoil both I reelites, Sye rians, or Aranites, whereof read in 2 King. 16. 2.) to use witnesses of their access to the Church, of Baptism, and of their name then given. Such were called of Latins, Compatres , & commatres , of Greeks, Enguetai, in English, Sureties, Godfathers, &c.

4. The Sun, and all other the lights of Heaven, Pfal, cc 89. 37. And this name is given them, because they do etruly witness and declare to the world the wildom, power, se goodness, and righteousness of God, Pfal. 19. 1, 2, 3, 4. 8

'faithful witness ] Jesus Christ, who is so called a because he hath witnessed and raught the whole and compleat will of God as much as belongs to the salvation of men, faithfully, truly, plainly, and fully. For the whole 'doftrine of the Gospel useth to be called , Martyria, witneffes ; as Joh. .. verf. 11. & 5.31.32. & 18.37. I Tim. 6 13. Alfo, because he bare witnels and record to the truth \* before Pontius Pilzte, when he asked him, Art thou the King of the Jews? Joh. 18. 37. wherefore Paul saith, he wirnested a good confession under Pontius Pilzte, I Tim. 6. 13. And because as he taught and revealed all truth, and before Pilate, in word, and by mouth bare testimony and re-cord to the truth; so also because he sealed it up with his blood; he died, and was a Martyr, for bearing witness to the truth, which indeed proves him to be a faithful confrant witness. In these three respects he hath this title given him.

To be Mitnels of a thing] is, To have experience, to be partaker of the thing witnessed, I Pet. 5. I. Peter is said to be a witness of the sufferings of christ; because he suffered for the name of Christ, and was present also where Christ suffered.

When God is faid to be a witnels of fin privately committed; it fignifieth that not only he is privy to them, but also that he will punish them, Jer. 29. 23. Mic. 1, 2, and that fuddenly, Mal. 3. 5.

Thus he is a witness between Covenanters, to punish the breach thereof; between the Husband and the Wife, to punish the offender, Mal. 2. 14.

Senseles and unreasonable Creatures are cited for Witnesses; to argue the stupidity and hardness of mens hearts, who ftop their ears at the admonitions and reproofs of God.

Witness | To testifie or bear witness of the truth. Joh. 5. 32. Act. 20, 22. Rom. 3, 21. 1 Tim. 6, 13. Heb. 7. 8. But this hath not been always observed, I King, 21.13. Mat, 26. 62. & 27. 13.

Doth mitness; Isa. 3. 9. Doth give in evidence against them, Hebr. doth answer; in reference to such interrogatories as are wont to be administred to those that come in as witnesses against a party questioned or accused. So chap. 59. 12. and in the Law, Thou shalt not answer a false testimony against thy Neighbour, Exod. 20. 16. Deut. 5. 20. Annot.

"To witnels against one ] So to bear evidence against their fin before God, the Supreme Judge, as there needed. no other witness to convict them of extream wickedness but but their impudent countenance. Ifa. 3. 9. The them of their countenance witnesseth against them.

Co witnels against ones felt ] is spoken of those who or minesses the scripture mentioneth, as unrighteoms, exod.

23.1. and false, Deut. 19.16, 18. so faithful, Plal. 89.37. have willingly bound themselves to the performance of a lia. 8.1. true, Jer. 42.5. and chosen, Ad. 10.41. This is so showed the doing thereof, do acknowledge spoken of insensible things, Gen. 28, 48, 52. of morks which one doth, Joh. 5.35. & 10.25. of conscience, Rom. 2.25.

Thus folhuz took the Irraelites to mitness that they had chosen the Lord to be their God, Josh. 24. 22.

Wits] Pfal. 107. 27. Are at their wits end. All their wifdom is swallowed up. Ayafar.

Mittingip] Gen. 48. 14. Guiding his hands wittingly, that , Prudently , Wifely , the Greek translateth, changing bands. Aynsworth, Heb. making his bands to understand; teeling with his hands which was the fuller and bigger, &c.

CHILLD Prov. 8, 12, that is, Skilful. Migard] (Deut. 18. 11.) is the same with the Di-

viner, who taketh upon him to foretell things to come, without any ground of reason, or divine revelation. Annot. Cunning or skilful; so named of their knowledge which they pretend to have. Aynsworth on Lev. 19. 31. In Hebr. Fidgnoni, so named of his knowledge, or cunning, and so the Greek Version in other places calleth him Gnoster, of knowledge, a Prognofticator : But here in Deut. 18. 11. Terato(copos, he that observeth wonders. The Chald. giveth him a name of remembrance, Zecuru. The Hebrews defcribe him thus, that be put in his mouth the bone of a Bird, called Jadvangh, and burned incense, and did other works, until be fell down as with shame (or modesty) and spake with his mouth things that were to come to pals. Aynsworth on Deut. 18. 11. Wigards, or cunning men, as some call them; the word is not amiss so rendred. For it comes of a word that fignifies to know, to have skill, or cunning, I Sam. 16. 16. Ifa. 29. 11, 12. They were fo termed, because they pretended much skill and cumning in disclosing of hidden matters, and foretelling suture events. This with the sormer that have familiar spirits, are found commonly joyned together in Scripture, as well in Historical relations as in Legal prohibitions, Lev. 19. 31. & 20. 27. Deut. 18. 11. 1. Sam. 28. 3. 9. 2 King. 21. 10. & 23, 24. 2 Chron. 33. 6. Annota on Ifa. 8. 19.

## Ο.

' catoe ] The threatning or denouncing of judgments, Ezek. 2. 10. The was a woe written therein.

62. The judgments threatned, either temporal or eternal. Mar. 23. 23, 25. Woe unto you Scribes and Pharifees, Hypocrites, I Cor. 9. 16. Wee to me, if I preach net. Jude

3. Sorrow of heart in regard of some fin committed, and judgment deserved: Lam. 5. 16. Woe now unto us that we bave linked.

\* office, moe; woe] Three exceeding grievous plagues and evils to be fent upon the wicked world, more fearful than any former calamities. The first woe was the sending or ftir-'ring up of Antichrift, or the Kingdom of Popery, whereof, Nana 2

\* Rev. 9: 2, 3. The fecond, Turkifine, cb. 9. 13, 14, 15, &c. fingular advantage. The female bringeth forth one the first the most dreadful Vengeance, both here and very super two the fecond, &c. till nine years. If the young one eternally executed on the wicked, whereof we may read chap. 11. 14, 15, 16, 17. 66. Rev. 3. 13. Saying with a loud

voice, Woe, woe, wee. Doubtless when the Inhabitants of the Christian Roman Empire, in the mean space, while the former trumpets founded, had defiled themselves with the worship of new Idols, the trumpets which remained are encreased, for the punishing now of a double fin. For that fin also of the Roman Empire came moreover into the reckoning of a crime to be punished with the former, of the death of the Martyrs, it appeareth in that to the fecond woe, is conjoyned this Elogy, to wit, The reft of the menthat were not killed by these plagues (that is, as I conceive truly, by that woe, and the former) repented not the works of their hands, that they fould not worship Devils, and Idols of Gold and Silver, and Brass, and Stone, and Wood, which can neither fee, nor hear, ner walk.

Moful dap ] A time of Calamity and Sorrow, Jer. 17.16.

cotoulf A cruel and favage Beaft, delighting in flaughter, blood, and devouring.

12. Unregenerate men, which be of 2 fierce and cruel 6 disposition, like Wolves. Isa. 11. 9. The Woolf and the Lamb fall feed together, Alfo ch 65. 25.

3. A falle Prophet, or heretical Teacher, which with his errors and lies, feeks greedily how to destroy fouls. Act. 20.9.

Wolves shall come in among you.

4. A valiant and terrible Captain, marching and dividing his prey among his Souldiers, as a Wolfe amongst his Whelps and young ones. Gen. 49. 22. Benjamin & a

5. A tyrant, or cruel Perfecutor, Joh. 10. 12. Seeth the

Welfe comeing, and flyeth. Wolfe] They feldom howle till they are oppressed with famine. They smell and see excellently. They devour hair, bones, sleib, and render them whole in their excrements, who therefore never grow fat. They cannot abide any man to look upon them while they eat, but being filled, they are meek, till hunger again seise on them, which is especially in the Evening. They eat a kind of Earth called Argilla (Potters clay) whereby their teeth are sharpened, and their bellies weigh heavy, that so they may hang fast at the throats of those Beasts which they kill, after which they vomit it. The remainder of their meat they always cover in the Earth, and if there be many of them hunting together, they equally divide the prey; yea, if plentiful, by howling call others, then absent, to partake with them. They rather prey upon Beasts than men. When they would feed on Goats, they take the green leaves and small boughs of Osiers in their mouths, wherewith they know the Goats are delighted, that fo they may draw them therewith, as with a bait, to devour them. They eat Swine out of the water, because of the heat of their flesh. In the absence of the Shepherd and his Dog, they enter into the Fold, and kill all therein, before they begin to eat of any. They feife on the lips of a Calf, pulling it forward, the Calf in the mean time drawing backwards, whereby the Calf being wearied, and pulling hard, the Wolf lets it go, and it falling on the back, he fatisfies his hunger on its Belly. When they fee an Oxe in the mire, by barking they weary him till he be dead, then one takes him by the tayl and pulleth him, a second Wolf pulleth the tayl of the first, a third of the fecond, Ge. thereby tormenting and ftretching their own bodies, biting their tails, mutually pinching and straining every joynt, till they have compassed their defire. In time of great famine, when they can get no meat, they destroy one another; for when they meet together, bemorning themselves each to other, as it were by consent, they run round in a Circle, and the first which (through giddiness, nor able to stand) falleth to the ground, is straightway devoured by the refidue. They fear stones throwing, fire, the found of Bells, Sea-crabs, the finging of Men, or Women. They are at enmity with all Beafts. They are subject to a difease which consumeth all the flesh of their body, if they feed not every day on fresh meat. They take rewhen they fer upon horned Beafts, they invade them be-hind, or on the back. When upon Sheep, they make choice of a dark cloudy day, that they may escape the more freely. And to the intent that their treading may not be heard, they lick the bottom of the foles of their feet, whereby they make no noise among the dry leaves; and if going along they chance to break a stick, and so against their mind make a noise, then presently they bite their foot, as if it were guilty of the offence. They are very fearful, not daring to do any thing, but for their belly, and not then neither, but upon a.

ap as a Dog, she rejecteth it ; if it suck the water as the Swine, or bite as a Bear, she nourisheth it. It's reported that there are Wolves in Italy, who when they look upon a man, cause him to be filent, and that he cannot speak. If a Mare tread in a Wolves foot-step, she casteth her Colt. Being to swim over deep Rivers, increased by rain, they hold one anothers tail in their mouths, and fo orderly passover. It's faid that such Colts as have been bitten by them, have proved the more couragious, and fuller of mettel. If they can meet with no prey, they prey on the very earth. What they tread on, dyeth. To deceive the Shepherd and his Dog, they faign at some time the voices of Men, and barking of Dogs. When they intend to fet on a Sheepfold, they go against the wind, to prevent the Dogs smelling them. They hunt not neer the places where their Young ones are. There's a wonderful antipathy between them and Sheep, as whilft alive, so even when dead. That Sheep-skin proveth Lowsie. which hath been bitten by the Wolf, and those consume which are laid with Wolves - skins, and Drum-heads of Wolves-skins break those which are made of Sheeps-skins nor in musical instruments will the strings made of their guts make an harmonious found. To conclude, it's Recorded that by a Wolf, Gelon of Syracufa, then a Schollar at School, was thus preferved. The Wolf entring the School, feifed on Gelon's writing Table, and hasted to be gone, Gelon for the recovery thereof, pursueth after it, and in the mean time the School-house fell down, whereby both School-master and Scholars perished, Gelon alone being preserved.

'Molf and Lamb bo Dweil together ] The admirable peace and agreement which Christ by his mighty grace should work in the daies of the Gospel; when men as fierce, cruel, and favage as Wolves, finall be meckned, and quietly live with men of lowest and least account. Ifa. 11.6. The Wolf shall dwell with the Lamb, and the Leopard with the Kid, &c. The Prophet by way of allusion unto the concord and agreement of favage and harmless Beafts, accompanying peaceably together with the harmless, doth describe the fweet effects and benefits of the preaching of the Gospel of Christ, whereby universal and most gracious tranquility should be marvellously wrought among all the true worshippers of Christ, being by natural corruption like hurtful Beafts. Therefore fuch as be contentious, and love debate, being given to cruelty, and wrong doing, have not the Spirit of the Gospel.

Note also, that the Prophet Isaiab speaketh of Beafts according to their original estate by their creation, when all things being made very good, and fin not being entred into the world, there was a perfect harmony and concent between Man and Beaft; also between the Beafts one with another; and so shall be again, at the restoring of all things

Sallolf in Dbeeps clothing] A falle Prophet, fetting abroach damnable errors, to the destruction of mens souls, under pretence of truth. Matth. 7. 15. Beware of false Prophets, which come unto you in Sheeps cloathing, but inwardly ey are ravening Wolves.

Moibes, Bears, Lespards, Lpons ] The most mighty, power of Christ in his Gospel, shall be joyned to his Church. This is an effect of Christs Kingdom, Isa. 11.6.

Molbes in the Chening ] Tyrannous Rulers, and most cruel Enemies, exercifed by mitchief, like unto an old Wolf, beaten and exercised to spoil in the Evening; Jer. 5.6. Zoph. 3. 3. Her Judges are as Wolves in the Evening.

"Rabening Giolbes ] Molt iavage, fierce, and cruel men, whose pleasure is in burting the salvation of others, Matth. 7.15. Are ravening Wolves.

"Monian] A Female by Sex, made of God to be an helper to man, Gen. 2.

c 2. A Wife joyned in Marriage to a Man. 1 Pet. 2.5. Thus boly Women did attire themselves, and were subject to their Husbands.

'3. A Virgin being a Mother. Jer. 31. 22. A Woman Shall compa[s a Man. Gal. 4.4. Born of a Woman ; that is, a true man, taking flesh of the substance of a Virgin, yet without a Father

4. The visible Church of God militant in earth. Rev. 12. 1. A Woman cloathed with the Sun, that is, the Church compassed about Christ the Sun of Righteousnels. This is the true Church, decked spiritually with Heavenly orna-

'5. The Pope, and the whole body and masse of his filthy creatures, Cardinals, Massing Priests, Monks, Frycers, Jesuits, Rev. 17-3. And I Jaw a Woman sitting upon a Scarlet-coloured Beast, sull of names of Blasphemy, &c. Vers. deth best with the beginning of the vers. Apple .: This fense is also preferred by the Annot, on this place; where shewed why these words are very variously both translated and expounded

To have the extomb fatisfied with the fruit of the mouth To be rewarded well or evil, by reason of his words, Prov. 18. 20, 21. .

CO

"To thut and open the Month To make one Barren and Childless, or to give one Children, I Sam. 1.5. The Lord bad four ber womb.

Women may be confidered.

1. According to their names; fo we read of Fersbel, 2 bad Woman; of Mary, Martha, Lydia, Damaris, &c. good

2. According to their Country, as Canaanitish, Gen. 46. 10. Ethiopian, Numb. 12. 1. Greek, Mar. 17. 26. Hebr. Deut. 15. 12. Ifraelitish, Lev. 24. 20. Midianitish, Numb. 25.6. Outlandish, Neh. 13. 26.

3. According to their state of life; servants, Gen. 20. 14. divorced, Lev. 21. 14. forfaken, Ifa. 54. 6. marryed. 1 Cor. 7. 34. unmarried, Ibid. a Widow, I King, 11. 26.

4. According to their natural infirmities; diseased, Mar. 9. 20. menstruous, Ezek. 18. 6. removed, Ezek. 36.17.

5. According to their high place, or repute; great, 2 King. 4.8. honourable, Act. 13, 50.
6. According to their age; old, Zech. 8. 4. young, Tit.

7. According to their fruitfulness; travelling, Isa. 42.14. and flerility; barren, Pfal. 113. 9.

8. According to their outward usage and feature; beauti-

ful, Deut. 21. 21. 2 Sam. 11. 2: comely and delicate, Jer. 6. 24 fair, Gen. 12.1 1,14 Prov. 11.22. of a fair countenance,2Sam. 14.27. odious, Prov. 30,23. tender and delicate, Deut. 28.56.

9. According to their natural Endowments; whether for good, as of good understanding, 1 Sam. 25. 3. wife, Prov. 14. 1. Virtuous, Prov. 12. 4. Or for evil; as cunning, Jer. 9. 17. which might be feen by their faigned mourning, Ibid. Foolish, Prov. 9. 13. Silly, 2 Tim. 3. 6

10. According to their tryals; thus Hannah was a Woman

of a forremful firit, 1 Sam. 1.15.
11. According to their different qualities, and ways; thus as on the one fide we read of the Adulterous, Prov. 30. 20. Angry, Prov. 21 19. Brawling, Prov. 21. 9. Contentious, Prov. 27. 15. Evil, Prov. 6. 24. Imperious, Whorish, Ezek. 16. 30. Lewd, Ezek. 23. 44. Perverse, Rebellious, 1 Sam. 20, 30. Slanderers, 1 Tim. 3, 11. Strange, Prov. 22, 4. Whorish, Prov. 6, 26. Wicked, 2 Chron. 24. 7. (of all which it may be faid, that they are curfed, 2 King. 9. 34. are famous, Ezek. 23. 10. fo on the other, we read of faithful, 1 Tim. 3. 11. fearing the Lord , Prov. 31. 10. gracious,, Prov. 11. 16. holy, 1 Pet. 3. 5. quiet, and 2 meek spirit, Ibid.4. Sober, discreer, chafte, good, obedient, &c.

Calomen ] O theu fairest among Women, Cant. 5.9. What now fair, when her vail was taken away? Now fair, when the Watchmen abused her ? Now fair when the was difgraced? Yes, now fair, and now fair, in the fight of the Daughters of Ferusalem, and in the fight of Christ that calls her the fairest among Womea. So that under all disgraces, insirmities, and scandals, under all the shame that riteth in the Soul upon fin, and under all these clouds, there is an excellency of the Church, fhe is the fairest among Women, ] notwithstanding all thefe. Sibs.

Daughter of Momen \ Cleopatra the Daughter of Antiochus the great, who disappointed of his hopes, bestowed her on Ptolomeus Epiphanes, King of & Egypt, that by her most corrupt and lewd counsel, he might circumvent and destroy her Husband; whereas he was therein deceived; for she stood with her Husband against her Father, contrary to their agreement, Dan. 11. 17. He fall go unto the Daughter of Women, Oc.

To be mon without the word I To be gained ( not efficaciously) but preparatively, by the honest life of the Wife, to a willingness to give ear and attend the Word of God, which unbelieving Husbands abhorred, 1 Pet. 3. 1.

"Clonber ] Some ftrange unwonted work of God, moving and delerving admiration, Acts 2. 19. I will shew won-

ders in heaven above, Acts 4. 30.
"Monder 7 Some strange and marvellous thing, worthy to be wondred at, for the greatness and rareness of it, Revel. 12 1. I fam a great number in Heaven. Allo,

Chap. 12. 3.
Or, Sign, A strange sight and apparition, Annot.
A new Vision, Or, an unusual type of a strange battel, and marvelloufly to be wondred at. Leigh's Annot.

" (Es monder ] 1. To be ftricken with aftonishment, or er to fail in our knowledge at the fight or hearing of some mat-

Verl. s. In her forebead was a name written [ Mystery. ] This is plain that it cannot be meant but of the Romith-Church, that falle Church, decked not with spiritual garments, hid from the eyes of the world, but outwardly with Gold, Pearl, Purple, Scarlet, Crimson, and all other pompous Apparel, glorious to the eye of the flesh, being inwardly most filthy and full of abominations. Also effie minate, diffolute, wanton men, which follow their own eaffections, Ifa. 3. 12. 6. Infirm, weak, of small courage, 1 Pet. 3. 6. Ila. 19. 16. Jer. 48. 41. & 49. 22. & 50. 37.
7. A whole Nation, Ifa. 32. 10. Ezek. 16. 41. & 23-2.

Where by two Women, the Daughters of one Mother, is underfood, the Ifraelites of the ten Tribes, and the Fews, Zech. 5. 7. whereby the Woman fitting in the midft of the Ephah, is meant the people of the Fews.

comman] iCor. 9.5. or Wife. Comp. the text with the mar-'Claman ] The true Church of Chrift, often in the Scripture called his Wife and his Spouse. Rev. 12. 1. A Woman cloathed with the Sun-

2. Idols. Rev. 14. 4. These are they which are not defiled with women. This Text no whit fpeaks against Marriage, in any kind or degree of persons, but as the Scriptures "usually call [Idolatry] Fornication and Whoredom; so after the same form of speaking, Idols are in this verse called · [Women.]

The City of Rome, asit is become the feat of Antichrift. Rev. 17:3. And I (aw a Woman fit en a scarlet-coloured Beast. This Woman being all glorious (not within, but) outward-'ly, cannot be that true Spoule of Christ, whose rare beauty is spiritual and inward.

3 foolif woman? Wicked Teachers, who fet forth their

devices instead of Gods Word, Prov. 9. 13. " 3 woman whole heart is mares, &c. ] A monfrous evil woman in body and mind, breathing out, devifing and do-ing milchiefs of all forts, being full of crafts, fubrle drifts, cunning waies and arts to infnare, hurt, catch, and destroy e men. Ecclef. 7. 26. I find a Woman, &c. To escape such a Woman is a fingular favour of God, without whose grace and help it is impossible to be freed from her.

'A firange woman] One who is not thine own Wife, bee ing a Strumpet. Prov. 2. 16. To deliver thee from the ftrange woman.

· 2 birtuous woman] A Woman endued with honest and holy manners, Prov. 31. 10. Who shall find a Vertuous · Woman.

ccloman-kind | Levit, 18. 22. or a woman, Aynfw. 'atomb ] That part of a Woman, wherein the containeth and nourisheth her Infant before it is born. Luk. 1. 31. Thou falt conceive in thy Womb, and bear a Son. Luk.

11. 22.

12. The Church, wherein (as in a Womb) the Elect are born again, by the incorruptible feed of the Word. Plal. 110. 3. The youth of thy Womb shall be as the morning Co caff out of the cotomb ] Job 20. 15. is, To be deprived

of evil-gotten goods. from the coomb] From the time of our birth, ever fince

we were born. Plai. 58. 3. The wicked are ft. angers from the

calamb | From the womb of the morning thou haft the dew of thy youth, Pia!, 110. 3. or more than the womb of the morning thou shalt have, &c. marg.

Mr. Aynfw. renders them thus, of the womb of the early morning, to thee the dem of thy youth. This place (farth he) is difficult, and may diverfly be understood, either of Christ himself, or of his people; and again, if of christ, either in respect of his Godbead , or of his Manbood; of his Godbead, that the Father faith unto him, of the womb (that is, of mine own essence) before the early morning (that is, before the world was) to thee was (or theu hadst) the demost thy youth (or birth; ) so noting the eternal generation of Christ before all worlds, as is thewed, Prov. 8. 22, 23, 24, 25. And this fense the Gr. Interpreters feem to follow, translating, of the wimb, before the morning ftar I begat thee. If it be meant of Christs Manhood, we may take it thus, of the womb of the dark morning, (or of the obscure womb of the Virgin) thou hadst the dew of thy Birth. It of Christs people before-mentioned, it may thus be read, of the womb of the morning to thee shall be (or shall come) the dew of thy youth, that is, thy youth ( the young, or new-born people ) shall be to thee as the morning dew, which falleth secretly from Heaven, and abundantly covereth the Earth, for so the dem is sometime used, 2 Sam. 17. 12. and unto rain dem, ice, &c. the Scripture applyeth the names of wombs, and begetting, Job. 38.28,29. and the increase of the Church is by this figure described, Mic. 5. 7. This last sense accorceter; that is, 1. new, or firange, 2. great, 3. beyond our e reason, Luke 24. 41.

66 2. To be moved with extraordinary reverence and eftiss mation of some great good thing, Luke 4. 22.

"3. To think earnestly upon the cause and occasion, the means and manner of some great and feldom feen thing, "Pfalm 139. 6, 14. & 143. 5.

\*allonderful ] Ample, large, and excellent withal, clear, · fplendent in glory, Pfalm 8.1. and verfe laft. How wonderful is the name! Christ is wonderful in nature, office, and works, as Ifa. 9.6.

There be four forts of wonderful things:

1. Of Nature, as that the Loadstone should draw Iron to it; that this power of the Loadstone should be restrained, if the Adamant be near it ; and that the Adamant cannot be broken upon an Anvil, which is eafily broken, being anointed with Goats blood.

2. Wonderful things of Art; as there were seven Buildings that were called the wonders of the World : as the Py-

ramids of &Egypt, &c.

3. Wonderful things of Satan, and his instruments, Magicians and Sorcerers; he can compais the Earth in a little time, he can raise tempests, hurry a body, and remove it in a small time, as the body of Christ from the Wilderness to the pinacle of the Temple, thence to the Mountain. So the Sorcerers of Egypt did many wonderful things.

4. Wonderful things of God; as generally all his works are; and particularly the strange Miracles he wrought in

oÆ avnt. conderfully ] 1 Sam. 6. 6. or reproachfully , marg.

Marvelloufly Or excellently, Pfalm 139. 14. Aynfw. Monderous | Marvellous, Pfalm 72. 13. Ayn/w. Such things as we cannot understand the cause of, because it goes above the capacity of our natural reason. The word fignifies not only things that we admire, as not knowing the causes of them, but also any thing hidden or above the reach of our understanding, Judges 13, 18, Plalm 131-1, It is derived from a word that fignifies dividing or separating, Exod. 33. 16. it imports things divided from our understanding, as miracles are, which are above the course of nature, and many things also in the course of God's ordinary providence; tfor he speaks not here of Creation, as appears by the inflances following. These are difficult things, and such as we use to wonder at, Gen. 12. 14. Deut. 17. 8. God doth most magnificent works, which do far exceed our firength and capacity, Anot. on Job 5.9.
Chanderoutip Marvelloutly, miraculoutly, Judges 13.19.

Joel 2. 26.

And all the world wondered after the Beaft, &c. Rev. 12.2. That is, with full approbation and consent, they took part

with the Beaft. Mede.

An univerversal! Apostasie to Antichristianism, All the world wondred, that this followed wondering, fo as they gave themselves over wholly to be led thereby, partly with admiration, faying, Who's like the Beaft, and partly with fear, faying. Who is able to wer with him? verf. 4. Bernard.

He doth great wonders, Revel. 13. These wonders are no true miracles, for by them he deceives the earth, verse 14. and they are called Sorcerers, Chap. 18. 23. and by Saint Paul, lying Wonders , the working of Satan, 2 Thefi. 2.9, 10.

Bernard.

It is no small temptation to simple and weak Christians when wonders and miracles are alledged; The confirmation of herefies. Therefore doth our Saviour arm us against it before hand, Matth. 24. 24. and the Apostle Paul, 2 Thess. 2.

9. All Satan's wonders are, 1. Either by allusion, and seem to be that which they are not, as the appearing of Samuel to Saul; for that he who appeared, was not Samuel, but Satan, bis own words do tell us, To morrow thou shalt be with me. Now to put elect Samuel, and reprobate Saul in one place, cannot stand. Or,

2. If it be such a wonder as is done indeed, then sure it is wrought by natural causes, and is to be accounted a lying wonder, no less than the former, because the ends of all figns and wonders proceeding from Satan, or his infruments, is to confirm a lye. And therefore that we may not be deceived, let us observe this plain rule; Doftrine sould not be tried by Miracles, but Miracles sould be tried by Doftrine, Deut. 13. 1, 2, 3. Gal. 1. 8. Comper.

Monbers ] See Signs.

ettonpers | See Signs.

\*\* Lying monders | A false jugling wonder, or a true wonder and miracle done to confirm false doctring a Thess. 2.

\*\*9. With all power, and signs, and lying wonders.

\*\*The miracles which the Roman Ecclesia.

\*\*Antichrist

\*\*( destroyer of the Roman Heathenish Empire Mirall do, be

called lying wonders:

41. Because appearing wonders for a tight at indeed they prove no miracles.

2. Because they be wrought to support herefics and lyes

3. They are wrought by the power of Satan, the Fa-

ther of lyes, not by the holy Spirit of truth.

CHORT ] Uled for to frequent, 1 Sam, 30, 31. To accuftomed, 2 Sam. 20. 18, Dan. 3. 19. Matth. 27. 15. Mark 10. Luke 22. 39. Acts 16. 13.

THOOD 1 That which is cut out of Trees for any use, Gen. 2.6, 7, 9. A great multitude of Trees growing together, Deur. 19.5. Josh 17. 15. Judges 6. 26.
It is put for an Idol, Hab. 2. 19. and for doctrine that

will not endure the trial of God's Word, I Cor. 2. 12.

Wood ] Cant. 2. 3. See Trees. Wood of Lebanon , Cant. 3. 9. that is, of Cedar wood that grew on Lebanon, figuring the Saints likened to Cedars in Lebanon, Plalm 92. 12, 13. of which as of the matter, Christ maketh his Church, Rom. 1. 7. I Cor. 1. 2. Ayr(w.

cotoof ] Lev. 13. 48. So named of weaving in. The Hebr: word properly fignifieth mixture, because the woof is mixed with, and woven in the warp, or threads that run along.

Ayn (worth.

Milosi The fubject hereof are Rams, 2 Kings 3. 4. and Sheep. Hence we read of Sheep-shearers, Gen. 38.1 2. 2 Sam. 13. 23, 24. and shearing of sheep, 1 Sam. 25.4. The efficient cause or giver, God, Psalm 147. 16. Hos. 2, 5, 9. Used for merchandise, Ezek. 27. 18. Profitable, Hos. 2. 9. for garments, Deut, 22, 11, Ezek, 34, 3, about which the virtuous woman employeth her felf, Prov. 31, 13. Preferibed in the Legal worthp, Numb. 19.6. Heb. 9. 19. It's (for the most part ) white, [12, 1.18. Dan. 7.9. Rev. 1. 14.

fins through Christ , by his perfect righteousness imputed. and by the renewing of the Holy Ghost, become of foul and black, pure and holy, without spot and unblameable. Isa:

1. 18. Te shall be white as wool, or saow.

Groulen | That which is made of VVool, Levit. 14?

2010to 7 Some speech uttered by the mouth, to declare the intent and meaning of the heart, Pfalm 52. 4. Thou lo:

vest all words, &c. This is a natural word.

\*2. The Son of God, the fecond person in the Trinity, by whom the VVill of God is declared to the Church, as our minds are exprest to other men by our words, 1 \$2m. 7.11. 1 Chro. 17. 19. Hag. 2. 5. John 1. 14. The Word was made flesh. This is the Effential, Divine, and uncrea-

There be in Scriptures two special Attributes, peculiar to the Son of God, the second Person in the Trinity : one to be called [ the Wisdom of the Father ] as in Proverbs, because he knoweth perfectly all the secrets and hidden things of God his Father: the other, [ the Word of his Father ] because by him those secrets are revealed to the

' These two Epithets Christ doth claim to himself, Matth. 11, 27, John r. 18. when he faith, None but he knoweth to be his Father's wisdom ; and to be his Word, when he faith that he revealeth and declareth him : hence called a Prophet, and that Prophet.

Note, that Christ is rightly called the Word, because of the promise that was made of him to the Church from the

beginning in Paradife.

. 3. The Scriptures of the Old and New Testament, Luke 11.28, Bleffed are they that bear the Word, Acts 11. 19. This

is the inspired and created Word.

4. The decree, ordinance, will and beck of God, touching any thing that he will do, or not. Matth. 4. 4. Man lives by every word that comes out of the mouth of God, Heb. 1. 3. Bearethup all things with his mighty Word: This is the Word of God's ordinance and purpole. It fignifies also a thing decreed of and uttered by Prophesie, Isa, 2. I.

'5. The divine Law, teaching and commanding good things and forbidding evil, Plalm 119.101. I have refrained my feet from every evil way that I may keep thy Word. This is the Word of Precept and commandment, Gal. 5 14 .. In

one word or precept and commandment, w21, 5 14. In one word: that is, one precept.

'6. Every promife of God, touching any good things, temporal and eternal; but especially the promise of free Justice of the promise eme. Luke 1, 38. Epb. 15. 16. By the maßing of water through

. 7. A word of prediction or foretelling things that are to come, Ila. 2. 1. The Word which I aiah faw upon Judah , Ezek. 3. 4. Declare unto them my words. This is the word of Prophesie: Also victory the matter of the Word. Pfalm 60. 12. Judges 5. 1, 2. & 11. 63. 1 Sam. 18.5.

8. A commandment for doing any thing in the matters of this life, Luke 5. 5. At thy word we will let down our Nets. \*Luke 7. 7. Say the word, and my Servant shall be whole, John to. 35. This is a word of authority, charging things to be done effectually.

O

9. A grave, wife, and pithy fentence, Prov. 11. 6. To underfinant she words of the wise, and their dark sarings. Eccl. 12. II. The words of the wise are like goads, Acts 20.35. This is a Word of inftruction and perfwasion. Also it fig-nifieth doctrine uttered and spoken to the teaching of the Church, 1 Tim. 4. 12.

Note; a Word first uttered by the prophets, and after-ward handled by such wise men as were surnished of God

with gifts to divide it aright.

10. Any thing or matter, that is either faid or done, Luke 1.65. And all these words were notifed abroad throughout all the Hill-countrey, Exed. 18. 16. Deut. 17. 1. 1 Kings 14. 13. Gen: 21. 1, 20. & 15. 1.

11. The voice of God, calling a man to do the work of a Prophet, Jer. 1. 4. Ezek. 1. 3. This is the word of

vocation.

st 12. The preaching of the Word of God, Acts 6, 2, 61 Theff. 2, 17. Not that it is the fame with the Scriptures co or written Word of God formerly, but is, or ought to be fo. cc 1. Analogically, or by agreement with it; 2. Materially, er or for substance of that which the Preacher teacheth, Ifa. 668, 20, 1 Tim. 6.3. & 2.4.

. So the word of Elias, I Kings 17, I, is interpreted and ex-

plained by St. James, Ch. 5.17.

(Cloro ] Numb. 20. 24. Heb. mouth, marg. 1 Kings 20. 12. Meffage. Comp. the Text with the marg. 2 Cor. 1. 18. or 

and Golpel, Rev. 3, 8. Thou haft kept my Word.

2. That part of God's Will contained in the Book of the Revelation, Chap. 22.7. Which observe the words of this

3. The eternal and infallible Decree of the most high God, concerning the conversion of the Jews, unto the faith of Christ, Rev. 19.9. These are the true words of God bim-

4. Christ Lesus the Son of God, the second Person in Trinity, the eternal wildom of his Father, that Word which was from the beginning, Rev. 19. 13. The Word of

A particular prophesie touching the making of all things new; to wit, in the restitution of the Jews, and after that of the whole world, Rev. 21.5. Write, for thefe words are faithful and true.

There's a threefold word:

1. Divine, and this is the Word of the Lord, Gen. 15. 1 Plalm 18. 30. & 33. 4. of Christ, John 14. 24. & 17. 8. Col. 3. 16. of the Holy Ghost, Luke 12. 12, Acts 1. 16. I Pet. 1. 11. 2 Pet. 1. 21. of the Seers, 2 Chron. 33. 18. of the Apostles, 1 Thes. 2. 13. of the Scriptures, 2 Kings 22. 11. yea, that Word which God putteth into one, though the man be wicked, Numb: 12. 38. those may be fitly termed Acceptable, Eccles 12.10. Comfortable, Zec. 1. 13. Easie to be understood. I Cor. 14.9. Good, 2 Kings 2c.19. Prov. 12. 25 2 Theff. 2. 17. Heb. 6. 5. Goodly, Gen. 49. 21. Gracious, Luke 4. 22. Ingraffed, James 1. 21. Pleafant, Prov. 16. 24. Precious, 1 Sam. 3, 1. Pire, Pfalm 13. 14. Oquick, Heb. 4, 12. Right, Pfalm 33. 4. Soft, Job 41. 3. Sound, 2 Tim. 1. 12. Sure, 2 Pet. 1. 19. Sweet, Pfalm 119. 103. True, 2 Sam. 7. 28. of truth and peace, Deut. 2. 26. of truth and foberness, Acts 26. 25. Unspeakable, 2 Cor. 12. 4. of understanding, Prov. 1. 2. Wholesom, 1 Tim. 6.3,

2. Humane, the words of men, I Sam. 24. 6. Prov. 13.5. Eccl. 8. 3. These are too often abominable, I Chron. 21. 6. Bitter, Palm 64. 3. Blasphemous, Acts 6. 11. Corrupt, Dan. 2. 9. Devouring, Plalm 52. 4. Enticing, 1 Cor. 2. 4. Evil, 1 Cor. 15. 33. Faigned, 2 Pet. 2. 3. of falfhood, Ifa. 59.13. Flattering, I Theff. 2. 5. Grievous, Prov. 15. 1. Great, Dan. 7. 25. of Hatred, Pfalm 102. 3. Idle, Matth. 12. 36. Lying, II. 3. 7. Malicious, 3 John to. Stour, Mal. 3. 13. Swelling, 2 Pet. 2. 18. Vain, Job 16. 3. Eph. 5. 6.

3. Diabolical, which Satan maketh men to fpeak, 1 Tim. 22. 13. 2 Tim. 2, 17. See Bernard's The faur.

Bring me word, Gen. 37. 14. Notice of information.

2 Top the Essen ] According to the Commandement of God, fending Preachers to teach Christ, Rom, 12, 17. And

Sermons, which must not be any precepts or traditions of men (which are both uncertain and unlively, too dead to beget faith ); but the written Word, or Scripture of the Old and New Testament; which be indeed the lively seed

'Though this Interpretation be godly, yet the fignification which I have given (out of M. Beza) is fitter.

'I. Because it is written not Ec Rhematos, of the Word-

but Dia. by the Word.

'2. Because it is Rhema, not Loges.

3. Because this doth well and meetly agree with the beginning of verf. 15. How fall they preach except they be fent? that is, the Word and commandement of God muft come to fend and to warrant some to teach, and others to hear them. Laftly, the [ Word ] is elsewhere put for Com-

\*The Motor of faith ] The Gospel or the doctrine of free falvation, upon condition we believe, Rom. 10. 8. This

is the Word of faith which we preach.

To fulfil the word, Col. 1. 25. Thipwort & hogov , to fulfil bis Word, is a phrase that we meet with, I Mac. 2.55. spoken of Folkus, that for fulfilling the Word he was made a Fudg in Israel; whereas the word fignifies the will and pleasure of God, revealed unto him, fo manpaone to fulfil it, is to perform it in a very eminent manner. But in this place à λόγ @ being by the context confined to another notion, the preaching or publishing the Gospel of Christ peculiarly, Tanger of the processing in the first the Word of God, will be, to suffit that Preaching, i. e. to proceed as far in the preaching of it, as by all his diligence and care, by himself and others he could do. Thus we have a like phrase, Rom. 15, 29. to fill up the preaching or Gofpel of Chrift, i. e. to preach it from City to City, from Ferusalem as far as to Illyricum. Dr. Ham. Annot. e.

It is santissed by the Word of God, I Tim. 4.5. The Word of God in this place, by which meats are said to be santissed, i.e. rescued and freed from all uncleanness or pollution. fo that they may lawfully be used and enjoyed, is certainly. that Word of truth now revealed in the Goffel, which frees the Christian from those observances; for this only can fatilhe conscience, that it is lawful to do fo, and consequently that it may be done with faith or effurance, that they no not fin.

Idem Annot. c. ' Ide mord ] A vain unprofitable fpeech, whereof there is no use for soul or body; for this life or the life to come; for our selves or others, Matth. 12. 36. Men shall give ac-

Court for every idle word they speak.
Court for every idle word they speak, which witnesseth of the Lord; also the Rose of it, 2 Thess. 3. 1. 1 Thess. 1. 8. Ministers of the Word, Luke 1. 2. Instruments and actors of thole things, which were the tubject matter of this following history ; or the word xoy may fignifie, as it doth in fome other places, as ver. 4. the matter, the thing spoken of It is the opinion of some, that a hay fignifies here as generally it doth throughout St. John's Gospel, the Word, i. c. Christ incarnate. D. Ham. Paraph. & Annot. b.

Co put woeds inco the mouth ] is, To teach, inform, in-

ftrud, Numb. 22. 38. Meb. 7. 20. that is, the prophesie or promise of God by the Pialmist, confirmed by an Oath.

Por to fpeakafter ones wood ] is , To acquielce, and rest in it, Job. 29. 22.

omord of righteouines ] The Gofpel, which teacheth the righteoulnels of God, and the way to attain it, Heb. 5. 13, which teacheth the righteoulnels both of justification and fanctification. Annot.

To fend a toozo ] is spoken when the thing is effected which God commanded, Pialm 107. 18. & 147. 14.

Words, Deut. 16, 19. or matters, marg.

By the words, 2 Chron. 29. 15. or in the bufinels, marg. Cor. 1, 17. or speech, marg. 2 Tim. 4. 25. or preache ings, marg. " (5000 000205 ] See Accept, Grace, Juftice, Righteoufness

Vain words, 2 Tim. 1. 20. Hebr. words of the lips, margi ob 16. 3. Hebr. words of wind, marg. Threefold .

I. The work of God only, as Creation, or the creature; this God will not judg, but reform and repair.
2. The work of man only, as fin; this will God judg,

and not absolve.

. The work of God and man together: as godlines, 2 Cor. 6. 1. This God will reward.

. 3 mock ] Some outward deed or action, divine bearing by the Word of God.

Some Interpreters; as Martyr, Pureus, do interpret

Made an end of all his work, James 2. 18. Thou haft faith,

Word ] for the matter and substance of preaching, or sand I have works, show me shy faith out of thy works? Rev.

2. 13. 1 will render every one of you according to your works. everlatting, Rev. 4. 13. And their works follow them. Allo correction for fin. 112. 5.12. 19.

3. Such fervile work, as is proper to every man's calling, which may be done in the fix days, Exod. 4.5. also 10. 9.

Thou shalt do all thy works.
4. Merit or deserving by works, Rom. 3. 20. Therefore by the works of the Law shall no flesh be justified, Verse 28. Chap. 4. 2. & 11, 6. If it be of grace, no more then of works.
Thus is (Work) taken in all places, where it is opposed and fet against Faith or Grace.

S. Wicked and unhonest manners, Tit. 1. 16. They deny bim in their works.

6. Stuff or matter needful to build withal, Prov. 24: 27.

· Prepare thy work without. colore | Exod. 16. 31. Heb. band, marg. Joh. 10. 3. Heb. labour, marg. Ifa. 49. 4. or reward, marg. Rom. 9. 28. or

'Edlock of faith ] A true lively faith, which is the work of

God's wonderful power in the elect, 2 Theff. 1, 11. The work of faith with power. John 6. 29, This is the work of God, sthat ye believe in him whom he bath fent.

Work of faith | Either Faith, which is a special and wonderful work of God, or which is working and opera-tive, working by love, John 6, 29. I Theff. 1. 2. Gal. 5. 6.

5 2 Theff. 1 11 'allock of the fleth ] Such finful deeds as nature unreform-

'ed, or inbred corruption brings forth, Gal. 5. 19.
'Edlogh of 6500 ] Any thing created of God, or any bleffing or punishment, as work of his Mercy, or Justice. This is the general acception of the word; but more particularly, the faith of the elect, which in the least measure and degree is yet wrought in our hearts by God, Rom. 14. 20. Whereas tome understand that place of Paul, of man's falvation; others of man himself, confishing of body and foul, and others of Charity or other fruits and gifts of Faith: evet it is best to interpret it of the weak faith of such asknow not their liberty by Christ : for thus the circumstances of the place lead me to expound it : also the words of Christ, John 6.29. The least spark of faith coming from God. must be cherished in our weak and infirm brethren, after the example of our elder brother, who doth not quench the smoaking flax, Ifa. 42. 3.
A good work, 1 Tim. 3. 1. A work of fome virtue and excel-

lency in it felf as being that which is the confectating a man's life, at least the greatest part of it to the fervice of God; to which therefore an immarcellible grown of Glory, is proposed by Saint Peter as the reward, 1 Pet. 5. 4. Dr. Ham. Annot. 4.

calogs ] A thing wrought or done with exceeding skill, Cant. 7. 1. The work of the band of a cunning Workman. 'totage of his bands ] God's people regenerate by his

Spirit, to be new creatures, Ifa. 19.15.

" Mek of our hands ] The duties both of our general calling, as we are Christians, to wit, to believe in Christ, \*and to repent of our fins, bringing forth the fruits thereof by a godly and upright life; and also of our special and particular callings, as we are Magistrates, Ministers, Fathers, Mafters, Subjects Children, &c. Pialm 90. 18. Dierest thou the works of our hands upon us.

Let there more work be laid upon the men, Exod. 5. 9. Heb.

let the work be heavy upon the men, marg.
. Miork of the Minifierp ] The whole duty which a Minifer by virtue of his calling is bound for to perform unto his flock, as to Preach, to Rule, to pray, to Administer the Sacraments, to exhort and comfort privately, Gc. Eph. 4.

(i.e. For the work of the Ministery.

"Berten work of Our confummation in Christ, which is the work and use of afflictions, sent unto Believers, as God's · Instrument, to polish and perfect them : As James 1. 4. Les \* patience have her perfect work.

Mora Heb. 6. 10. Your work and labour of love; that is, those duties, which out of love to him, we perform with labour and striving. Leigh's Annot.

To work, referred to God ] To execute and fulfil something decreed from everlasting in God's counsel, Eph. 1.11. God workerb all things after the counsel of his Will.

6 2. To govern and rule the world by ordinary adminiftration, John 5. 17. My Father worketh hitherte, and I

3. To do some extraordinary thing, which may in special manner declare either God's mercy or wrath, Acts 13, 41. I work a work in your days, a work, which ye will not believe. if a man would tell it you.

4. To fatisfie by offering of Sacrifices, legal, or by fuf-

e' fering penal evils, Rom. 3. 20. & 4. 5.

"Co work, referred to men ] To do some good action approved of God, and pleasing to him, John 6, 28, That we might work the works of God.

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'2. To deferve fornething by his work, or to rest upon the merit of his work, Rom. 4.4. To bim that worketh wages is counted by debt.

· 3. Diligently to labour in a good vocation, Acts 18.3. He abode with them, and wrought; for their craft was to make

To work glosp 1 That God hath made afflictions for Christ to be the way to eternal glory, 2 Chro. 4. 17. Acs 14. 22. Things work to glory, either as causes, or occasions, or necessary helps.

"To most out ] To be conftant in doing good works, to the end of ones life, running on still in the race of godlinels, Phil. 2. 12. Work out (or make an end of ) your falva-

nets, Pill. 2. 12, work was to make able ting with fear and trembling.

\*\*Eo tooks touth and overal. To give power, and make able by grace to will well, and work well, Phil. 2.13. The dost of the property o which refers all to God's grace in matters of pleafing God, and of falvation, as in the latter end of this Verse is very plain: of bis good pleasure; that is, as he willeth and please eth, fo he diftributeth

Work the works of God, John 6. 28. The tasks or commands of God, which is evidenced by the following Verle; This is the work of God, (the task which God preicribes us) that ye believe on him whom he hath fent. Dr. Ham. Annot, c.

There are the Works.

1. Of God, being good, Phil. 1, 6. great, Pfalm 92.5. honourable and glorious, Pfalm 111.3. manifold, Pfalm 104. 2°, marvellous, IIa. 29. 14. perfect, Deut, 32.4. strange, Isa. 28. 21. terrible, Psalm 66.3. wonderful, Psalm 40.5 wonderous, Job 37, 14.

2. Of Christ, being mighty, Matth. 11. 20, 21. & 14. 2.

3. Of men; being, 1. Good, Tit. 1. 16. and right, Eccl. 4.4. as be the works of Art, Exod, 35. 32. building, Nehem. 4. 19. one calling, fervice, Levit. 23. 7. charity, 2 Cor. 9.8. a good conversation, Matth. 5. 16. of faith and love, 1 Thess. 1. 3. 2 Theff. 1. 11. husbandry, Prov. 24. 27. of the Law, Rom. 2. 15. of the Ministery, Eph. 4. 12. of patience, James 1. 4. of repentance, Acts 26. 2c. of righteculnels, Tit. 3. 5.

2. Evil, 2 Tim. 4. 18. and wicked, Pfalm 141. 4. being the works of darkness, Eph. 5.11, dead, Heb. 6.1, of errors, Jer. 10.15, of the flesh, Gal. 5.19, of Idols, Deut. 4. 28. of iniquity, Ifa. 59. 6. wickedness, Mal. 3. 15.

4. Of the Devil, 1 John 3. 8. See Bernard's Thefanr. Chorker | Taken, I. In a good fense, for one that laboureth or exerciseth himself about the work of his Calling; as, a worker in brass, 1 Kings 7. 14. workers of stone, 1 Chro.

2. In a bad fense; as, deceitful workers, 2 Cor. 11. 13. evil workers, Phil. 2. 2. workers with familiar spirits, 2 Kings 24. 23. workers of iniquity, Job 31. 3. & 34. 5, 22. Pialm 52

24. 25, workers of inquiry, 300 31. 27.
Workers of Miracles, 1 Cor. 12. 29. or powers, marg.
It is God that worketh in you borb to will and 10 do, Phil 2, 15.
To work in us the vi Nikes y vi suggrify, the willing and the afting or operating, is the groung that irrength, working in us those abilities which are required to our willing or working, as necessary to prepare and assist us to do either. Dr. Ham.

Annor: d. Heb. 13. 21. working or doing, marg. Mogh-fellom ] Suregos, Rom. 16. 21. Helper, as the word is rendred, Rom. 16. 3, 9. 2 Cor. 1. 24. or fellow-belper, as it's rendred, 2 Cor. 8. 23. or fellow-labourer, as Phil. 4. 3.

or fellow worker, as Col. 4-11.

Chocking Heb. 13. 21. Working in youthat which is wellpleafing it his fight, Gr. making in you, viz. by his holy Spirit,

Phil. 2. 13. Annot. It is not by any strength of our own, whereby good works are wrought, but even by the power of God working in us

graciously. Dickson.
graciously. Dickson.
Graciously of Saran ] His might and strength, which Satan shall utter by Antichrift in doing wonders to deceive the reprobate by his errors, 2 Thess. 2, 9.

' Mosting together ] The m. eting of many causes to bring forth one common effect, Rom. 8. 29. All things work

Mottle, a Brafier or Founder, Ifa. 40. 19. One that worketh in Timber, as a Wright, Carpenter, or Carver, Ifa. 40. 20. Annot. A Minister of the Gospel, who laboureth in the work of the Lord, Mattha 10. 10. 1 Tim. 2.15.

Closhman | See Cunning.

colorbmanthip ] Art, icience, occupation, Hebr. work,

Exod. 21. 3. Assis. Creation, work, fabrick, Eph. 1. 10. 1 2. The doers and workers of good or evil things, Rom. 1. His workmanship. We are God's workmanship, both in respect of our first Creation, and in respect of our Regeneration, which is a second Creation, of which these words are to be underflood; for he speaketh not of us as we are by pature; but as we are new creatures in Chrift, by grace. Annet.

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Dis workmanibip ] Elect converted Sinners, who are ont their own nor the work of lany creature, but the work and fabrick of the mighty God alone, regenerating and as it were creating them the second time, by renewing their corrupt nature, which was no more able to change it telf in whole, or in part, than to make themselves at first, Eph. 2. 10. We are the workmanfip of God, created, Ge. Pelagians which do attribute our new birth to Nature, and the Papifts which do divide this worthy work between Nature and Grace, do not know the Scripture, and therefore do grievoully err.

colorbinets ] The Ministers of the Gospel, Matth. 10. 10.

Luk. 10. 7.

" According to our tooks ] As our works shall be good or evil, fo shall our judgment and doom be. Rom. 2.6. Who will reward every man according to bis works. Pfalm 62. 12. Matth. 16. 27. Howsoever the form of the sentence at the clast day shall pass, according to the condition of our works, vet works merit not as causes, but witness as tokens.

more of Darbusis ] Sinful works , which come from

\*-ignorance and unbeliet, Eph. 5. 11. See darkness.

Note, No good work in all the Scripture, but hath a com-

mandement to do it. 62. A promise to them that do it.

. 3. An example of Saints which have done it.

& By this rule most Popish works are discarded from being

good works.

To fpeto by faithour works ] Not that a lively true faith can be void of works, being ever coupled with love to God and our Neighbour ) but that ones faith ( wherof he boafteth ) cannot be shewed and demonstrated by any argument where the testimony of good works is wanting. Jam. 2. 18. Shew me thy faith by thy works. This beateth down Hypocrites.

\* Ectorbs of 600 ] Such deeds as God commandeth, allows, loves, and will reward. John 6, 28. What fhall me do,

, that we might work the works of God ?

2. The actions of God's mercies towards the Elect, and of his judgments towards the wicked. Pfalm 145. 17. The Lord is bely in all his works. Alfo ver. 5. 10. All thy works \* praise thre, Isa. 5. 12.

et 1, 2, 3. Heb. 4. 10.

"2. The Creatures or natural things created by God. Ei-

cether Man, or any other, Pfalm 8. 4. & 138. 8. & 102. 25.

"Rom. 14. 20. Pialm 104. 24. "3. The gubernation and prefervation of the World,

4 John 5.17. Pfalm 145. 17. " of the Church; and good works of the godly, which are God's works originally, John 6. 28. & 9.4. Ifa. 26. Thou \*\* baft wrought all our works in us. And Eph. 2. 10. But are user possession of mankind, John 9. 4. Act. 3. 41.

6. Any temporal benefit or work of God, if it be extraordinary and miraculous, John 5. 36. & 10. 253 38.

The glorification or exaltation of the good, Phil. 3.

6 21. Pfalm III. 2, 3.

"8. The condemnation or punishment of the evil, Pfalm CE 111.7.

. 6000 morts ] 1. Properly, those actions which are according to God's Law, Tit. 3. 8. Eph. 2. 10.

2. Improperly, and ironically, those which men think to be good and are not, but are evil, Tit. 3.5. Matth. 9. 13.

· Ifa. 57. 12.

' Good works ] All manner of duties inward and outward, as well thoughts, as words and actions, towards God or man, which are commanded in the Law of God, and come from a pure heart, and faith unfaigned, being referred unto God's glory. Eph. 2. 10. Created to good works. Blind Christians, which think only Alms-deeds to be good Works, or outward actions at utmost, be deceived 3 as the Papists, who reckon for good fuch works as themselves invented, and are not commanded of God.

Good works ] Merciful and charitable actions, Heb.

6 10. 24. 6 2. Holy duties of all forts, towards God and man Chap. 13. 21.

6000 moghe and ebil ] All Moral virtues and vices commanded or forbidden in the Decalogue or moral Law of God, 3 Joh. v. 16. Eph. 2, 19. Rom. 2. 7, 9. Joh. 5. 29.

13, 3. Rulers are not a terror to good works, but to cuil. Evil works fear not, but the committers of them have cause of terror; as to the doers of good there belongeth praise and

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Also note, that the Works here, be not Moral, but Civil deeds; not Theological; but Political : such virtues or videeds; not incorporate, but rounted it that yet the good Laws of the Magistrate be com-cious actions, as by the good Laws of the Magistrate be com-manded and prohibited: for there be very many works mo-rally good and evil, which the Magistrate can neither praise nor punish, as all inward thoughts and imaginations. The rule of good works is the revealed Will of God . The ged neral heads of good works be thefe three .

f 1. Sobriety, which is the moderate use of fleep, meat, drink, and other benefits of this life.

2. Righteonfnels, which is our just dealing with men.

without fraud or oppression. . Godliness, which is the worshipping of the true God, in a true and right manner, and with a true and fincere

heart, Tit, 2, 12. The particular works of Christians are then tried and

found to be good :

1. When they are guided by knowledg, and proceed of lively Faith, Rom. 10.2. 2 Tim. 1.5. Heb. 11.6. and throughout that Chap: I Tim. 4.4.

2. If they be directed unto God's glory, 1 Cor. 10.3r.

. 3. Which they are carried with a joint respect to all

God's commandements, Plalm 119.6.

4. When a special care is had of doing the duties of our particular callings, and we hold out with conftancy, Rev. 2. 10. Luk. 3. 13.

Three chief spurs to good works ( among many ) be,

" I. The Precepts of God.

2. The Example of the godly.

2. The Benefits promifed to works of godlinels, both present and future.

66 Concerning the causes of good works, God only is the

original, primary, and efficient cause, 1 Cor. 4. 7. Eph. "2. 10. Phil . 2. 13. John 6. 28,, 29 and fo they are God's works, and not ours.

" 1. By Commandement:

60 2. By Affiftance.

" 3. By Acceptation. ce But agair, they are our works possessively and instrumentally, Phil. 2. 12. Joh. 6. 28, 29. 1 Cor. 15. 10, 11.

"They that oppose the subordinate ( the grace of God; or the duty, or endeavour of man ) as contraries, make " an efficient without an instrument, and an instrument with-"out an inftrument: to think to do any good without the help or grace of God, is to contemn God's grace, and to "Hatter man's weakness with the name of them; and again to expect the grace of God without our use of the means ce which God hath appointed, is to tempt God, and to nourish mens idleness.

' Mot works done before Faith, and the grace of Conversion, for they be sins condemned by the Law; but fuch Works as be commanded by the Law Rom. 2. 28.

Dur own works ] Our corrupt nature and the evil fruits of it, Heb. 4. 10. " Morks of righteouinels ] See Good works, and Saved by

"Grace, and Righteounies. These lave not.
"1. Where they are not, Deut. 9. 4, 5, 6. 7. Tit. 3. 5.

" 2. Where they are good in opinion, but evil in deed, as "Luk, 18.11/14. Matth. 9, 13.
"3. Where thy want the merits of Christ to cover their

"imperfections, a Tim. 1. 9.

"a. They lave not, nor ferve by way of explation or fatisfaction for evil works.

66 5. Nor as they are ours in our felves, but as God's, and

by God's grace in us, Eph. : 9, 10. Rom. 6, 12, 23.
But yet they are faid to fave; 2 Tim. 1.9. Tit. 2, 11, 12.

"I. Privatively, as keeping us from our dissolving, the contrary fins, to which damnation is threatned, when they are committed, Dan. 4. 24.

of 2. Preparatively, as without which we shall not be partakers of the metits of Christ, Matth. 3. 2. 3. Luk. 1 - 3.5. "Matth. 5. 20. & 18. 3. As being the conditions which God requireth of all that shall be justified and saved, Mar. 4 5. 20. 82 6. 14, 15.

Mothers together ] Apostles and Ministers, who by their painful preaching of the Gospel, and outward dis-pensation of the Word and mysteries, do labour with, and under God, about the conversation and salvation of finners. 1 Cor. 3. 9. For we are workers and labourers together with God. What doth this place further the Papilts, to prove

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that Free-will of it felf, and own natural strength, doth work toward the imbracing of Faith, Repentance, spiritual Righteousnels, and regeneration of life ? For in all these respects, Paul affirmeth himself and Apollos to be nothing, and that it is God giveth the whole increase, I Cor. 3.6. As God of his own good will callett Ministers, putteth them forth to labour in the Vineyard of his Church, poureth meet-graces in them, to fit them to his work : Soit is he alone which worketh in the hearts of the hearers to renew sheir hearts for to believe the Gospel, and repent of their fins. Therefore nothing but planting and watering the external work only belongeth to the Ministers; the inward \*conversion is peculiar to God alone, who makes his Ordidinances effectual, where and when he pleafeth, ufing his Ministers as instruments only in the fatvation of men; as

1 Cor. 3 5. sple in their callings and affairs, wherein whatforver is done well, is both feen and approved of Christ, Rev. 2, 2, 1

know thy works. 2. A most large and bleffed reward by Gods free mercy, e given to good works after this life. Rev: 14. 13. And their works do follow them. Not their merits, but a free reward to their works.

Their works do follow them; Gowith them. The words well weighed found to, works being put metonymically for the wages and reward of their works, as 2 Cor. 5. 10. their morks are their eternal rewards, & that in four things. 1. In a confummation of Grace. 2. In a perfect communion with the Lord Christ. 3. In a perfect fruition of God. 4. In the glorious Imploiment that the Soul shall have in Heaven. Leigh. Annot.

3 The merit and defert of wickedness and cruelty. Rev. 18. 6. Give her double, according to her works. Let luch then · fee what they will answer to God, who would have Babylen se befavourably thought of, and dealt gently withal.

4. Deeds and actions, evil or good, Rev. 20. 13. Accord-

ing to their works.

" allozio] The whole frame of Heaven and Earth, with made by him, Heb. 11. 3. This is the Elementary World.

62. All the people or inhabitants of the World, men and women, even whole mankind, Rom. 5. 12. By one, fin entred into the World. 2 Pet. 1. 14. Lusts which be in the World. A Metonymie. This is the reasonable World, or world of men.

63. All unregenerate men, be they elect or reprobate, 6 John 15.18, 19. I bave chosen you out of the World, 1 John 15. 19. The World lies in wickedness. This is the World of the wicked, John 16. S.

4. The Elect only. John 3. 16. God so loved the World.
2 Cor. 5.9. God was in Christ reconciling the World. This is the World of the Elect, John 3. 16. Elect termed the World, both because they are taken out of fews and Gentiles, and do by nature participate in the corruption and wickedness of the World.

. 5. The company of true Believers only; whether they be fews or Gentiles. 1 John 2.2. Not for our fins, but for the fins of the whole World. This is the World of the faithful, or

6. The reprobate only, and the whole company of them. John 17. 9. I pray not for the World. Joh. 14. 17, 22. Whom the World cannot receive. This is the world of the Repro-bate, who be termed the World, because they be the greatedt number. 2ly. They do most hurt to the whole VVorld. '3ly. And do favour only the things of this World.

. Wicked lufts, such as reign in evil men, the children of this World. I John 2. 16. Love not the World, nor the things of the World. Often it fignifieth that finful and milerable condition which all men lie under through Adam's

fall, John 14. 15. and elfewhere. The condition and state of this terrene earthly life. \* Cor. 7. 34. Careth for the things of the World; that is things which belong to relieve us, whiles we live here in this

frail condition. 9. Barth it felf, Matth. 4. 8. And fhewed bim all the Kingdoms of the World. This is the Terrestrial World. It fignifieeth Earth, and all creatures living thereon, fave fuch as

were in the Ark of Noab, 2 Pet. 2. 6. 10. The unbelieving Gentiles only, being dispersed throughout the World, Rom. 11 10. If the fall of them bethe riches of the World. Synecdoche of a part for the whole.

. II. Every person indefinitely, without respect of Sex, Age, Degree, or Country, John 18. 20. I foed obsuly to the World. John 3. 17. Tout the World through him might be faved; that is, whatfoever persons should believe in him at

1 2. The pomp and glory that is in men, and in all earth-

'ly things. Gal. 6, 14. Whereby the World is crucified to me, and I to the World.

12. The things that God gives us here to use, for the maintenance of this life. 1 Cor. 7. 31. They that use this World, as if they used it not. This is worldly goods.

14. The frace and condition of fuch as shall be glorified in in Heaven. Inke 20.35. They that shall be counted worthy to enjoy that World. This is the Celestial World.

\* enjoy that World. This is the Celetital World,

'15. All adversary power of the World, that riseth up
fagainst our Salvation; I John 5. 4.

\* Mil the Model ] Believers, of all Sexes, Ages, Times,

\* Countries, or Degrees, I John 2. 2. Of all the World.

\* Exceeding many, by an Hyperbole, John 12. 19.

All the World. Luk: 2. 1. That Employed dock not always fig-

nifie the whole World, may be concluded by Acts 11. 28. where the prophelie of famine through the whole World, feems to belong to the same which was foretold by Christ, Matth. 24. 7. Thus Luke 21, 26, the things that come upon the World, feems to belong only to those things that were a coming on

Fudea. Here the World belongs to the Roman Empire, which is often called by that Title. Dr. Ham. Annot, a. Cologio] The whole company of the Reprobates, even who-

foever are estranged from Christ, whether within or without the Church, Rev. 12. 9. Who hath deceived all the World. Catorio 7 Which have been fince the world began. Luke 1. 70. The World is divided two ways, either into the Age before the Meffias, and the age of the Meffias, or into the age of this World, and of the World to come, after the day of doom. Accordingly the word Dit, is used fomtimes for the first part of the first division, for the first state , beginning at the beginning of the World, and reaching to the end of the Femily Common-wealth. Thus is the phrase שלח , a feculo, ordinarily used : and accordingly an aimy bere to note that general age, from the beginning of the World, of which the fewish state was an eminent part, under which prophecies had been allowed by God to this people: And it being refolved by the Fews, that there was to be another age befide that firft ) which they call the age of the Meffias, or call creatures above and below, John I. 10. The World was the age to come, they are wont to use the phrase in seculum @ feculum, to age and to age, meaning thereby both thefe ages, the then prefent, and that other then to come, the age of the Meffias. Sometimes again the word didy fignifies the firft member of the second division, this World from the Creation, till the day of doom, as Luk: 20.34. And so likewise for the feeond part of the feeond division, the state after this life, that of another World; ordinarily called the World to come, and

that world or age, it is often called aldy fimply also, as Joh. 6. 51, 58. Dr. Ham. Annot. o. Children of this world ] Such as live in the World, whea ther they be good or bad. Luke 20. 34. The children of this world marry Wives, and are married.

2. Such as are wholly given to the things of this life, and

to this present world, Luk. 16. 8.

Colorib to come ] Heb. 2. 5. The Apostle following the Translation of the Septuagint, Isa, 9, 6, calls the Church under the Golpel, especially after Christ's Resurrection and Ascension, when he had entred upon his eternal Priesthood, The World to come.

1. In relation of the Church before and under the Law-2. Because of the restauration of all things by Christ begun already, 2 Cor. 5. 17, and shall be finished hereafter at the general day of resurrection, which is called the time of the Restitution of all things, Act. 3.21. Epn. 1. 10. Annot.

Heb. 6. 5. And the powers of the World to come. The joyes

Then he cometh into the world \ Heb. 10. 5. Joh. 16. 28, & 18. 37. 1 Tim. 1.5. understand it of his being made flesh, Joh. 1, 14. or being manifested in the flesh, '1 Tim. 3. 16.

Contemped the Closid | Heb. 11.7. that is, by building of which Ark through faith and obedience unto God, he witnessed against the disobedient and ungodly, ( 1 Pet. 3. 20. 2 Pet. 2. 5. ) of the old World, to the greater condemnation of their infidelity. Annot.

Enos of the Wioglo ] The latter days and times of the World. Heb. 9. 16. But now in the end of the World hath he been made manifest.

6 3. The certain period and point of time, when the world ( as it now standeth ) shall be dissolved. Matth. 24. 4. And of the end of the World.

faith obercometh the catorio ] That Christ received by faith, beateth down the remnants of corruption which reigneth in the World : Also strengtheneth us to bear the persecutions of the World; and lastly, conquereth Satan the Prince of the World, I John 5. 4.

" Foundation of the world ] The beginning of Heaven and Earth ; or the time when they were first framed, Heb. 9.26. For then muft be often bave suffered firee the foundation of the world.

# friendof the world ] One that loveth and embras ceth the lusts and pleasures of fir, Jam. 4.4. Whosveer will be a Friend to the World, makes him elf an enemy to God.

6 600 of this morto ] The Devil or Satan, whom wicked men ferve and obey as their God; and in whom he rules and works effectually, as in his own people and Subjects, 2 Cor. 4. In whom the God of this World hath blinded their

Boods of the choile ] Riches, wealth, even all things pertaining to this lite, I John 3. 17. Whofoever bath this

' Inhabitants of this attorio ] The children of God which e dwell in this world, and which for their fake was restored, and is continued, Ifa. 26.9. The Inhabitants of the World will learn righteousness. Thus I expound it, and not generally of all men, by realon of the opposition in the Vers. 9. 10. be-tween the Inhabitants of the World, and the wicked, whom on correction can tame and teach goodness, be they never fo equal and gracious afflictions, yet will not the ungodly by them be brought to their right fenfes, to fee and acknoweledg the excellent and mighty works of God; nor to fubmit ro his Word.

'2. The Babylonians, the whole put for the part, Isa. 26. 13. The Inhabitants of the World.

3. Elsewhere it is often put for all people, which do dwell on the face of the earth, and sometime for Sinners and transgressors alone, as Isa. 26. 21.

Catorio of iniquity ] An huge mais and heap of all manener of vices, Jam. 3. 6. Tongue is a World of Iniquity; that ruptions of the heart, out of the abundance whereof the f tongue fpeaketh.

" Beefent still world ] The finful miferable condition of fuch as live now in the World : without the knowledge of Christ; being subject to the malice of Satan, and the corruption of fin. Gal. 1. 4. From this prefent evil " World.

The rudiments of the World, Col. 2. 8. Those imperfect ways of Piety and Virtue, which either the Jews and Gen-ziler, adhered to before Christ, or before receiving the jaith of Chrift. And fo it must fignifie here, the Gentile-doctrines, especially noted by Philosophy at the beginning of the Vers. and the worshipping of Angels, Verle 18. but withal the Fewish abstinences, and observations, Verse 14. & 16. D. Hammond, Annot. b.

Spirit of the Wold 7 That Spirit which teacheth fuch things as the men of this world do delight in, I Cor. 2, 12, " We have not received the (pirit of the World.

Chat world | Eternal life in Heaven, Luk. 20. 35. They f hall be counted morthy to enjoy that World.

They canned morthy to enjoy that World.

They canned morthy to enjoy that World.

Sanstuary, Heb. 9. 11.

ettogibip Santuarp ] The Tabernacle under the Law. still the Temple was built, to have been earthly and brittle, because it was so made; as it might easily be taken asunder: ocame it was o made, as a might cam, be can act to gether again, Numb. 4, 21, 32, &7, 8, Exod. 26.

3, 20. Heb. 9. 1. A worldly sanduary. This fignifieth that the faithful in this Tabernacle of their body (which is be claid down and fet up ) are sojourners from the Lord, till they come to have a stable habitation in the heavenly Kingdom: The work-men of the Tabernacle being industrious and skilful mer, Exod. 36. 1, 2, 8. did fignifie all the Ministers of the Church, with the feveral graces of the Spirit, fitting them to the Ministery, Rom. 12. 6. Eph. 4. 8, 11. 1 Cor. 6 12, 4, 1 Pet. 4, 10, 11.

Mozidin Sanduarp | Heb. 9. 1. that is , earthly and corporal, it being here opposed to the heavenly and spiritual Tabernacle.

Hereby we are taught to think of all the external glory of Levitical fervice, only as the earthly representation of heavenly things: and under all these earthly shadows, to seek into an heavenly fignification. Dicksfon.

Mane the catoling | Heb. 1. 2. See made. There is another world befides this, Matth. 12. 32. or else it is so called for the variety of times and ages, and forts of the creatures, one fucceeding another. Leigh's Annot.

Contemptible base creature, creeping upon the ground, &c.

Of Worms there are divers kinds, as Earth-worms, worms breeding in the brain, ftomach, belly of men, women, and children : So in beaft, fishes, fruits, Ge.

2. A person contemned in the world, and had in vile account. Pfalm 22.6. But I am a worm, and not a man, a shame and contempt of men. Accusing confeience, Ila. 66.24.

«Closm mood ] A bitter Herb fo called, Prov. 5. 4.

It is pur, 1. For affliction and calamity, Lam. 3. 15, 19.

Jer. 23.15. & 9. 15.

2. For injustice and oppression, Amos 5. 7. & 6. 12.

For a false Teacher, Rev. 8. 10, 11. 4. For a grievous fin, Deur, 29. 18.

W

Morm mood ] Properly an Herb ( commonly known by, this name ) of quality very bitter, making the liquor into which it is poured, more bitter than that it can be drunk.

2. Figuratively, false doctrine, errors, lies, and heresics. which (like bitter wormwood) corrupt, and poison the fweet and wholfom waters of the Word , Rev. 8. 11. The name of the Star is called Wormwood.

Called a fire, on is is an rema dure, because no man pleafantly eats of it, for the exceeding great bitterness thereof. It feems here an allufion is made to the waters of Marab, whereof Ifrael could not drink, because they were bitter; but this made the waters not bitter only, but deadly also. Wormwood is taken,

1. For fin, because it is bitter and ungracious to the Lord; and grieveth his Spirit, Amos 5.7. & 6.12. Naturalits write of ir, that it is fo bitter, that if the juice thereof be put into Honey, the bitterness of it overcomes the sweetness of the Honey, and compels the Honey, which was sweet before, to become bitter. Is it not thus with fin ? It maketh that Lord bitter to his own Creatures, notwithstanding that of his own nature he be fweeter than the Honey.

2. For judgment proportionable to the fin, which is as bitter to man; as the fin of man is bitter to God, Jer. 23. 15. In this place it figureth Herefie, which is always pernicious, and bringeth forth danegrous, yea deadly effects. That it is in it felf, though it be counted very fweet to their corrupt sense, and darkned minds, who are infected therewith.

It is a prophetical figure, wherein by the imposition ( as it were ) of a proper name, the quality, or destiny of the thing or person handled is set forth. This falling star is called Wormwood: that is, ( according to the Hebrews with whom the Abstracts are used for the Concretes.) Absymbi-tes, to wit, a Prince of bitterness and sorrows. Such indeed was that Hefperian Cafar, if ever any were exercised with continual calamities from his first rising, unto his end; who while he reigned, the Roman Empire should be ruined, yea by the setting up of whom, occasion of the ruin was given, because by such division of the Empire (as this) brought in, a way was opened to the Barbarians, and the Roman State was caft into direful Calamities. Is not he worthily called Wormwood for his lot, which fell out to be to bitter to himself and others ? according to that of Naomi. Call me not Naomi, call me Marah, because the Almighty bath af-

fiitted me with bitterness. Mede.

More evil, Gen. 19. 9. More harmful, 2 Sam. 19. 7. More wickedly, I Kings 16. 25. 2 Chro. 33. 9. Jer. 7. 26. & 16. 12. Sadder, Dan. 1. 10. Greater, wider, Matt. 9. 16. More dangerous, Matth. 12. 45. More troubled with her difeafe, Mark 5. 25. Not so good. John 2. 10. Judg-ment, punishment, evil, John 5. 14.

Are we the worfe ? 1 Cor. 8. 8. Have we the less?

The last error shall be worse than the first. A proverbial form of speech. The people will believe in him more than before, John 11. 48. & 12. 32. which they counted errour

Put it to a worfe, 2 King. 14. 11. Heb. was Imitten. Mothin | Fame, glory, praife, Luke 14.10.

'attoribin ] Civil reverence due unto men, for their authority and gifes, Matth. 9.18. There came a certain Ruler and wer hipped bim. This is civil worship.

12. Outward religious service, due unto God for the greatness of his Majesty, Matth. 4. 10. Thou fhalt worship the Lord thy God. This is outward divine Worship.

3. Inward religious honour of the heart; fincerely loeving, fearing, and trufting in God, because of his infi-nite knowledg, mercy, and power, John 4: 14. Must werbip bim in fpirit and in truth. This is inward divine Wor-

'4. Immoderate reverence towards creatures, Act. 10, 25. He fell down at his feet, and worshipped him, Rev. 1, 22.8. Neither Cornelius, nor John did take Peter or the Angel to be God; they failed in excels of reverence, and were rebuked.

To worthip the Ingel ] To offer divine Worship to the Angel, which was but a creature, being too much ravished with the most glorious brightness, and with the joy of his gladfome Message. Rev. 19. 10. And I fell before be feet to

cotogibin ] Heb. 1. 6. Let all the Angels of God worfhip

Whence 1. The Father communicateth to Christ, as his own Nature and Godhead by Generation; fo also his own glory, by commanding the creatures to adore him. 0000 2

W

2. What the creatures adore they acknowledge by adoration to be God; fo God esteemeth.

3. And Christ is the Angels God, because they must adore him. Dickson.

Heb. 11. 21. And worshipped, leaning upon the top of his

flaff.
Lifting up his body to do reverence to God, thereby tefti-

fying his humility, faith, and hope. Leighs Annot, the state of the s of God upon his posterity testifie by figus of worship in a weak body, how he esteemed of that savour. Diekson.

To morfitp the Beaff ] To acknowledge and reverence Antichrift, and by some outward token or pledge to profess subjection to him. Finally, to maintain him with mind and might. Rev. 14. 9. If any fhall worfhip the Beaft or · his Image.

To worthip the Church To give honour to Christ dwelling and reigning in his Church, and to honour the Church in Christ her head. If a. 49. 23. They half worship thee wish their faces towards the earth. Rev. 3. 9. And wor fhip before thy feet.

Co mothip Debils | To yield Religious or Divine ho nour to Idols, which is a kind of ferving of Devils, Rev 19.20. That they should not worship Devils, and Idols of gold and filver. Mark that Popish Idolatry as well as Heathenish, is a worship of Devils, and no better, for all pref tences

The worshipping of Idols is an horrible fin, and therefore called, the worshipping of Devils. Deut. 32. 17. The word of the Lord plainly condemns three points of doctrine allowed by the Papifts, which are called doctrine of Devils; namely, the forbidding of Marriage, forbidding of Medi; and the mor-fbipping of Idols of Gold, Silver, &c. here faid to be the wor-Shipping of Devils. Couper.

Worshipping of Images Cometh from the Devil, being contrary to Gods commandement : and the Devil was wor-

thipped in them. Annot.

What Devils did they worship, thou wilt say? Surely not those whom they themselves hold for nuclean spirits, and so call them; (for what Christian wittingly and willingly should worship such ? ) but those Demons, which by the Heathen Theologists were understood by this name Demonia, I mean Deastri, (men deified) consecrated by the names both of Angels, and of dead men, as it were Mediators between God and men; who being as it were a Mediating divine power and Ministers of the Heavenly and chief Gods, had the overfight of humane affairs. These (especially those that they made of dead men) are called Baals, of Baal, the King of the Babylonians or Affrians, or in the Chaldees pronounciation Belus, who first was consecrated by his posterity for a Demon, whence after, it came to pals, that fuch divine powers were called Baalim, that is Baals, as Baal peor, Baalberith, Baal-gebub , Bral-Meloch. (Jer. 19.) Even as from the firft Emperaur, Julius Czfar, the other Roman Emperours, atterwards are called Cafars. Mede.

Go meeffip the Dragon ] To attribute supreme dignity and power unto Antichrist the Pope of Rome, in this regard that he succeeded the Heathenish Emperours in that City, which was the Metropolis of the Empire. Revel. 13. 4. And they worshipped the Dragon, which gave power to

the Reaft. In obeying the Emperours or Popes Idolatrous decrees, they not only worshipped them, but also the Devil in them, Chap. 9. 20. 1 Cor. 100 20. for the Dragon gave them that power, and his work they did. Not that these Emperours or Popes would confess they had their power from the Dragon, or that this people thought they had it from him, or worthipped the Dragon visibly: but when they thought they worshipped God, who in their conceit had set up his dominion, they did closely worship Satan, who had fer it up indeed. Or, as the Roman Eagle was carried before the Army, whereby the Beaft was followed and worshipped, even with peril of life: So some write that they carried Dragons before every troop, and they that carried them, were called Dragons. Thus they followed the Dragon. Annot.

To morfip Goo ] To yield unto God alone Religious Adoration, and Divine honour. Rev. 19. 10. Worfhip God.

· Religious worship due to God alone.

Morship | Worship me, Luk. 4. 7. or fall down before me, marg. Matth. 18. 26. worshipped bim, or besought him, marg. The word megosuver figures to fall down, as Suppliants do to any. Dr. Hamm. on Matth. 8. 2. Annot. a. Or, as Spaniels couch and crouch before their Masters. Leigh.

Celesipipper ] Resexunfine, Joh. 4. 23. who in the wor-

hip of God not only yieldeth the outward reverence of his body, but especially, uleth religious adoration. In Joh 9. 213. the word is seogelis, as who yieldeth unto God that divine Worthip which is due unto him only. This word is also applyed unto Beal, and Diana, both which had their Worship? pers, 2 King. 10. 19. Act, 19. 35. A VVorfbipper, Gr. the Temple-Keeper, marg.

Clouff ] Ezek. 7. 24. The most wicked, violent, furious, anconfeionable

Morth ] Gen. 23. 9. Full money, or full filver, according to the Hebrew, According to the value of it, Levit. 27. 27. Triture. Of more value, 2 Sam, 18. 3.

Make my speech nothing worth, Job 24. 25. Heb. Bring my speech to nothing; That is, Shew that my reasons are nothing worth, and do not prove for that which I brought them:

competing one that deferveth by merit of some work done, Rev. s. 12. Worthy is the Lamb to receive power. Alio ver. 4. 9. Thou art worthy to take the Book. Likewise in all places of Scripture, where [ Worthy ] is affirmed of Christ. and denied unto men, it hath this fignification; one worthy by approbation of ftrict justice.

c. Equal or proportionable, Rom. 8, 18. The afflictions of this present time, are not worthy the glory that shall be showed,

that is, not equal in the ballance of Justice.

: 3. One reckoned and accepted as worthy through the worthinels of Christ imputed unto him, Luke 21. 39. that ye may be accounted worthy to escape all those things that shall come to pais. Worthy by acceptation in mercy, Ac. 5, 41. The verb in Greek is compound, and is used in Scripture always to fet forth the undeferved graces of God, as Luk. 20. 35. Apocalyps 3.

4. Fit, or meet. Mat. 3. 8. Bring forth fruit, worthy of Repentance; that is fuch works as be meet and befeeming

those that do revent.

S. One of excellent valour and courage, deferving great praise for doing hardy and valiant exploits. 2 Sam. 23.9. One of his three Worthies.

catosthp] 1 Sam. 1.5. or double, marg. Luk. 3.8. or meet

or, marg.

Thou art worthy, &c. (Rev. 4. 11.) Thou deserveft to be lorified and honoured by the acknowledgment of thine eternal power, for as much as thou haft created all things out of nothing. Leigh. Annot.

" colorthy ] One who by the Righteoulness of Christ imputed (and not by holiness inherent) is worthy of eternal

glory. Rev. 3. For they be worthy.

Worthy, in my account, as Luk. 20, 25, 2 Thef. 1. 5. and in comparison of the Nicholaitans, Chap. 2. 15. or meet and fit, as in Mat. 3. 8. Eph. 4. 1.

What is it to be worthy, but to merit? fay fome. By Christs merits, obedience, righteousnels, in him and for his fake they are counted worthy, and whatfoever worthyne[s God pronounceth of them for their work, it is by the gracious acception thereof in him, worthy, not dignitate fua, Jed dignatione divina; they are worthy not absolutely, but compared to the other spoken of before, Leigh. Annot.

"Co malle worthy of the Lord, and of the Goinel ? To live in such fort as is meet and seemly, for such as have the mighty God for their Lord, and are professors of the glorious Gospel of Christ. Col. 1. 10. That ye might walk worthy of the Lord. Phil. 1. 27. As becometh the Goffel. To walk agreeably to it.

Clostho Heb. 11. 38. Of whom the world was not worthy. Notwithstanding they were hated and persecuted of all, Mar. 24. 6. and accounted the filth and off-fcouring of the world. Co. 4. 13. Annot.

They have that excellence that the world is not worthy to enjoy them, they are not worthy of their presence, that they fhould fo much as live amongst them; they are rather fit to be fet as Stars in Heaven, and be before the Lord in his glory. Leighs Annot.

One Believer is more worth in Gods estimation than all the world befide; Nor do any despise such, but worthless and despicable fouls. Dickson.

Mothies Nah. 2. 5. Gallant Heroes, Captairs, and men of War, whether against Nineveb, as some ; or belonging to Nineveh, as others. Annot.

Choethip] Ruth. 4. 11. Do theu worthily in Ephratah ; or, get thee riches, or power; or, make thee grow mightily, and full of riches.

THOL To know. Ger. 21. 26. & 39. 8. & 44. 15.

Milowen-mork] Exod. 28. 32. Hebrew , the work of the Weaver. This Coat was not of two pieces, but woven in one without seams, or shoulders, or sides. The Gospel noteth of Christ, how in the days of his slesh he wore a Ceat without a feam, woven from the top throughout, Joh. 19. 23. Though

Catouth ] To with Gen. 30. 34. Annin. To be willing, or offer himself, 1 Kings 13. 33. To will, or please, Neh. 6. 24 Fft. 0 5.

affering The hurt upon the body received by firoke or Fall.

2. For great affliction, Ifa. 1. 6. Obad: ver. 7. Job 9.17. 3. The reproof of a faithful friend , Prov. 27. 6. Plalm

141. 5. 4. For the trouble of confeience, Prov. 18, 14.

catound ] Job 34. 6. Hebr. arrow, marg. Plalm 147. 3. Heb. grief, marg. A wound may be gravants. Jer. 10. 19. prove incurable, Jer. 15. 18. (in facw) deadty, Rev. 13. 3. To wound the conscience, is, To cause a man to do that against his will which he thinks unlawful, Cor. 8. 12.

To wound the beatt ] To firike ones heart with a vehement affection and paffion of love, Cant. 4.9. My Sifter, thou haft wounded my beart. See ravified.

Clound To wrap or roll, John 19. 40. Act. 5. 6. Mounted ] 1 Sam. 31. 1. or flain , marg. 1 Kings 22. 24. Heb. made fick, marg. Jer. 37. 10. Hebr. thrust through,

coloumned I They wounded me, Cant. 5. 7. Drew blood of me, for it is a further degree of hurt than fmiting. Exod. 21

25. I Kings 20, 37. So the Husbandmen wounded the Lord's fervants, Luke 20. 17. April...

They wounded her with their cruel perfectations, taking

away by schisms and heresies her peace and union. Annot. They wounded me, with the Canons of the fecond Counci of Nice; whether that Council affembled in the Temple of bisanting, and scattered by the people, was afterwards translated by the Council of the Bishops of Rome. In this Council Images were again restored to the great grief of the godly, yea to the wounding of their hearts. The fentence of of a general Council in the behalf of any error, is no small wound to the whole Church. Cotton. So Mr. Brightman.

" Clounded to Death ] Greatly hurt and diminished by a grievous calamity, which both Rome and the Pope fitting there, received by the space of one hundred thirty and two years, by the violence of the Goths, Vandals, Hunnes, and other barbarous people, which had furprifed Rome and taken it. Rev. 13.3. And I faw one of his heads as it were wounded to death.

R.

catian 7 To cover, 1 Kings 19. 13. To fasten, and take fure hold, Job 8. 17. To hide fin, Mic. 7. 3.

Cottath | Just vengeance taken upon finners in this world. Plalm 90 12. Who knows the power of bis wrath? Eph. 5.6. Rom. 3.5. Which punisheth, Ifa. 26. 21.

. 2. Eternal death in hell-fire, I Theff. 5. 9. God bath not appointed us to wrath, I Theff. I. 10. Which delivereth us from that wrath to come, Rom. 2. 5. This floweth from the just wrath of God.

3. The perturbation of mind, which moverh man to ree venge their own wrongs, Gal. 5. 30. Hatred, debate, wrath. Wrath when it is attributed to God fignifieth three things :

1. His just decree to punish sin, Joh. 3. 36. Rom. 1. 18. The wrath of God is revealed from heaven; that is, the wrath of God is made manifest by the effects of the same.

2. His threatnings against fin, Pfalm 6. 1. Correct me not in the wrath; that is, according to the threatnings against fin,

Hof. 11. 9. John 2.9. 3. The punishment it felf, inflicted upon finners, Rom. 2. 5. To treasure up wrath ; is, To heap up punishment. Thus it

is taken, Matth. 3. 7. Eph. 5. 6.
(Cirath ] is applyed both unto God, and unto Man.

Unto God; whereof the cause is fin, Numb. 16 46. 2 Chr. 28.11. Ezra 8.22. Pfalm 78, 31. John 3. 36. Rom. 1. 18 Eph. s. 6. for the execution whereof there's a day of wrath Rev. 6. 17. This is termed sometimes little, Isa. 54. 8. See Psalm 2 12. 8c78. 38. whereof yet the Psalmist could say, Thi wrath lieth hard upon me, Pfalm 88 7. but ufually fierce, 2 Chr. 29. 10. great, 2 Chro. 28, 13. faid to be kindled, 2 Kings 27. 17. wax hot, Exod. 32 10. burn like fire, Pfalm 89. 46. The objects hereof are the generation of his wrath, Jer. 7.29. the people of his wrath, Ifa. 10.6. and the veffels of wrath, Rom. 9. 22. They shall drink of the wine of the wrath of God, Rev. 14. 10. and on them thall be poured out the vials of his wrath, Rev. 16. 1.

Proud, Prov. 21.24. This is in some excessive, who are there- 2 Kings 25.17. fore said to be full of wrash, Esther 3.5. Acts 19. 28. This is a work of the flesh, Gal. 5. 20. upon which we must not let Net-works, or Wreaths of Chain-work, 1 King. 1. 17. being a

that were not a Priestly garment, yet was it mystical. Ayafa. the Sun go dows, Eph. 4. 26, but put it off, Col. 3, 3, being John 19, 24, or wronght, marg. [John 19, 24, or wronght, marg.] ascribed unto the Lamb, Pfalm 90, 11. Even according to the fear, fo is thy wrath. The Pfalmif's meaning is in opposition to them that maintained, that God need not be feared. quia nec potest irasci, nec nocere ; that is, in the Prophet Zephaniah his expression, That the Lord will do no good, neither will be do any evil, Zeph. 1. 12. His meaning I lay, is, That the fear of God is no vain thing; that he hath dreadful? judgments in store against them that fear him not, nor dread. his judgments. Annot. Or, who knoweth (or acknowledgeth) thy wrath: fo as they fear, teacheth men to do? meaning by fear either, God's Law, as Pfalm 19, 10, or his fearful judgments upon Sinners, which should strike a fear into mens hearts. Deut. 13. 11. Pfalm 119: 120. Jonah 1. 16. Or. as thy fear, is, fo as to fear thee for thy wrath, and by it depart from evil as Prov. 16.6. 2 Cor. 5. 10, 11, or even atcording to the fear, to is the wrath. The Chaldee paraphraferh who knoweth to turn away the firength of thy anger, but the just which fear the appealing thy wrath? Ajniw. Or according as men do more or less tremble at thy judgments, so does thou more or less execute them. B. Hall Paraph.

Chilozen of weath ] . Those that are guilty of eternal death through the juit anger of God against fin, as all men be by nature and birth; Eph. 2. 3. And were by nature the children of wrath as well as others.

Thy Wrath is come, Rev. 11. 18. The time to execute thy wrath on fuch as repented not in time of thy forbeerance.

The Wrath of the Limb, and the great day of his Wrath, Rev. 6. 16, 17 Though a lamb facrificed for his, and in regard of mildness to them, Chap. 5.6. yet as dreadful as a Lion to those that had wronged him in them, whose hearts began now to fmite them for their wrongs done to them; and as powerful and wrathful, to take vengeance upon them for the fame, Ch. 5. 5. & 1. 7. Amos 1. 2. & 3. 8. and that on the day of vengeance, which the blood of Martyrs called upon. and cryed to loud for, verf. 10. So Ifa. 34. 6, 8. Joel 2. 1, 2,

" Ho oribe place to weath ? To fuffer God to execute wrath and punishment upon our enemies that wrong us, committing our cause to him who in due time will revenge ir, Rom. 12. 19. Avenge not your (elves, but give place to m'atb. Deut. 22. 35. This phrase by some is understoood of our own wrath, that we should keep it in, and not suffer it to break forth, but digest and allay it in our selves, by meekness of foirit.

Other Interpreters refer it to the wrath of our adversary, which will be much appealed (if not wholly quenched) by our filence and patience, giving way to his anger without refistance; even as the force of a gun or of lightning, is greatly broken, if they light and fall upon foft and yielding things, as the ground, or wool, or fuch like; whereas hitting upon hard things, as Oaks, Walls, &c. which do refift, they violently overthrow all.

. These things are true, but the first sence is fittest, as appeareth by the Text, Rom, x2. 17. by the words cited out

of Males; for Vengeance is mine, faith the Lord.

Though it is not in the contract. Though it be here faid, be fware in bis Wrath, vet it was a just and advifed anger ; not cholerick fury as ours is. Fones,

Mirathaul Angry, Prov. 15. 18. Thy wrathful anger; Pfalm 69. 24. The burning wrath of thine anger. Aynfw.

Careather | Lam. 1. 14. They are wreathed : They, that is. the penalties whereunto by them I have made my felf liable. and which God hath justiv inflicted upon me for them, are made up together as in a Wrath. The word here used is very pregnant, and made vigorous. It is derived (as some think) from the boughs or twigs of trees, or shrubs, that growing thick together, are intangled one with another. So termed, Gen. 40. 10. As others, from threas that are twined and twifted together to make up a line, cord, or cable, Eccl 4. 12. Or, as others again, from withs and twigs that are wreathed together for the making of baskets, Or, as others, lattly, from nets and fnares made of lines fo twifted, wherein birds, beafts. and fish are wont to be intangled; or Weels made of fuch With and twigs, for the catching of fish, because in the Chaldee and Syriack the word is commonly used for such nets. Job 19.6. Ezek. 12. 13. &19. S. and luch baskets, 2 Cor. 11. 32. Annot.

Elireathen ] Applyed to the two chains of pure gold which were to be fastened to the Ouches, which were to be placed. Unto Min; whether a King, Prov. 16. 14. & 19. 12. or on Airon's Ephod, Exod. 28. 14. and to the work about the others. This is faid to be cruel, Prov. 27. 4. heavy, Ibid. 3.

And the two Wreaths, &c. 2 Chro. 4. 12 Thefe are called

The residence of the property and

very artificial kind of work, whereby fundry fprigs, leaves, flowers and fruits, were curiously interlaced and wreathed together. Annot.

. Mirefi] To pervert and turn to another end. Thus to

outrest 10 pervert and turn to another end. Thus so pervert judgment, Exod. 23, 2. is, To oppress under colour of justice, Deut. 16. 19.

To wrest own words; is, To turn them into another sense than he meant that spake them, or then the words will bear, Pla'. 56. 4. Thus Hereeicks pervert the Scripture, to confirm their false doctrine, 2 Pet. 3. 16.

'de meeffle] To ftrive together, one man with another, which should overcome the other by strength. Gen. 32.24. There wrestled a man with him, till the breaking of the day.

52. To fight and ftrive against the spiritual Enemies of our salvation. Eph. 6. 12: We wrestle against principalities and powers.

Cattefilings of Goo ] Divine and vehement wreftlings, very great and earnest endeavours, both with God in prayer, and by all other means that he could. Gen. 30. 8.

Note that wreftling in faceb, Gen. 32.24. which was a combaring, by taking hold one of another, figured the spiritual ftrife and conflict which the Children of God have, Rom. 15. 30. Heb. 10. 32. Phil. 1. 27.

Mretched] Properly miserable, poor, afflicted.

It is outward, by reason of outward calamities, or unsupportable burdens, Numb, 11. 15.

2. Spiritual, twofold.

1. Privative, in the want of spiritual grace, as faving knowledge, righteouners, and fancification, Rev. 7. 17.
2. Positive, by reason of original corruption, Rom.

Thou a t wretched, Rev. 3. 17. In a very lamentable plight, whatfoever thou deemest or dreamest of thy happy condition. Jer. 4. 10. & 6. 14. Annot.

Wiretrhebneis] And let me not fee my wretchednefs, Numb. 11. 15. or mine evil; that is, my milery and affliction. By feeing evil, is meant the feeling or suffering of misery; 25, to see death, is to dye, Luk. 2. 26. Pfal. 89. 49. and as one to the contrary, to fee the falvation of God, meaneth the fruition or enjoying thereof, Pfal. 50. 13, & 91. 16. Aprim. - Extring To strain or press out dew, Judg. 6. 38. Juyce of

To kill, Lev. 1. 15.

"To wring the blood The clots of blood that the dolors of Christs lufferings wrung from him in the Garden, before his oblation upon the Crofs. Lev 1 15. And the blood thereof flall be wrung out at the side of the Altar: comp. it with Luk.
22, 44.

Clittings: A blemish in the face or body, caused through

age or affliction, Jobi6. 8.

2. The deformity of the foul by rezson of fin, Eph. 5. 24. Cant. 4. 7. From this wrinkle the Church is free in this life, in justification by the blood of Chrift, I Joh. 1, 7, and shall be in the life to come, in respect of Sandification, Eph.

Mitte] is put for Reckon; Ifa. 10, 19. To touch and instruct, 1 Joh. 2. 6, 7. Prov. 22. 20. To purpose and decree, Job 13. 26. To declare, Jer. 22. 30.

Catette of the control of the contro that posterity may know it. Rev. 14. 13. Saying unto me.

" Pot to wate] To keep and hold a thing for a while, fecret and private to himself, reserving it to a fit place. Rev. 10. 4. Saving, Write them not.

"To write into the heart] is, to work into the heart by the Spirit of God, a gracious disposition and aptness to keep the Law evangelically, and to give some power and trength thereunto, Jer. 31. 32. This is done in our effectual calling, which is this writi g. Cameron on Het. 8. 10. or spiritual knowledge and regeneration. Pareus on Heb. 8. 10.

'men doufe in their writing, and in such letters as the most rude may read and know what is written. Ifa. 8. 1. Writein

it with a mans pen. Hab. 2. I.

[dieter] Judg. 5. 14. Even Scribes and Scholars addicted to their studies, with unanimous confent joyned with the rest in taking up arms to fight Gods battels, and help their Brethren. Annot.

Of a ready Writer, or of a swift ( a ready ) Scribe. So Egra was called, not only for Writing, but also for Interpretting the Law, Ezr. 7. 6. Scribes were both Scriveners or Notaries, 2 King. 12. 17. & 22. 3. and Expositors of the Law, or Counsillers, 1 Chron. 27. 32. Matth. 23. 2.

Cariting ] fignifieth something which Elias had writ-

ten by way of Prophetie whiles he lived, 2 Chr. 21. 12. It is either, 1. Immediately, of God himself, Exod. 32. 16. or mediately, by his Servants, Deut. 31. 24. Joh. 5. 47. Thus the Lord would have his Word written for the generation to come, Pfal. 102, 17. lfa. 30. 8.

1. For our Learning, Rom. 17. 4. & 4. 23. 1 Cor. 9. 10.

2. For our Admonition, 1 Cor. 10. 11. 3. For our Instruction, Exod. 24. 12.

W

For our Belief, that our Faith might be ftrengthened.

5. For the greater affurance of those things delivered by the word of mouth, Luk. 1.4. carting-table] mpani slov, tabella, 'a little table to write in. Luk. 1. 63.

Mitten Heb. 12. 23. or enrolled, marg.

Wirtten in the Book of life] The Elect. whom God out of his everlafting decree hath chosen to everlafting life by Christ, being every one in their time washed, justified, and fandified. Rev. 21. 27. But they which are written in the Lambs Book of life.

To be forgotten in earth To be forgotten before God and his Church. Jer. 17. 13. All that for lake thee Chall be

written in the earth.

"Es be written in Beaben To be predessinated and elected eternally by the firm counsel of God, to obtain salvation by Christ. Luk. 10, 20, Rejosco that your names be written in Heaven.

'Miritten in Beaben] Cholen of God to eternal life, by Christ Jesus, Heb. 12. 23.

To be weitten in the book of Bemembrancel To be

loved, respected, cared for, rewarded and remembred of God. Mal. 3. 16. A book of Remembrance was written before him, for (uch as fear the Lord. See Remembrance.

Carritten within and without] A large writing, and copious, fully foreshewing the things that should be fall the
Church, even unto the least matters. Rev. 5. 1. I saw a

Book written within and without.

Gr. On the back-fide. The matter was so copious, that the inside of the Book could not hold it. Ezek. 2.10. A phrase taken from the manner of writing in rols of parchment or paper; which, when the matter was fo large, as it could not be all written on the one fide, they were fain sometime to write the grape, Gen. 40. 11.

It is put for, To afflic with grievous calamities, Pfal. 75.8. on the backfide the refidue. Some think the things prefent were written on the one fide, and the things to come on the other. Or, written within, and on the backfide fealed, &c. So that the matter was written withi, and the feals wherewith it was fealed up, affixed on the outfide; to shew that none could look into it, or by humane wildom come to know what was contained in it. 1 Cor. 2. 9, 11. See Ifa. 29.11. Jer. 22.11. Dan. 12. 2. Annet.

[Cliong] put for burt, or damage, Act. 27. 10, 21. Pfal. 105. 13. Jer. 22. 3. Oppression, 1bid. 13. Affliction. Lam. 3. 99. Referred to the foul, Prov. 8. 6.

Wrong is either, 1. In reffett of him that doth wrong, Phil. 18. Which is condemned, Mar. 5. 39. Exod. 2. 1., 14. Act. 7. 27. Shall be punished, Col. 3. 25. Pfal. 7. 17. Judg. 9. 21. Luk. 18. 7, 8. Example in Pharoab, Gen. 12. 12, 14. and Abimelech. Gen. 20. 3, 18. Ahab, 1 King. 21.10,19. It ought not to be done, Act. 7. 26. Lev. 19. 13. & 25. 17. Ought to be confessed, 2 Cor. 13. Gen. 41. 9. & 50. 15. 1 Sam.

2. In respect of bim that suffereth wrong. 2 Cor. 7. 12. Ought to be suffered rather than go to Law with scandal to the Gospel, 1 Cor. 6. 7. We ought not to revenge it, but commit it to God, Deut. 32. 33. Prov. 20. 22. Mat. 5. 39. but forget it, Gen. 27. 47. and forgive it from the beat, Mat. 6. 12, 14, 15. & 18. 35. Eph. 4. 26.

cattonn 1 1 Chr. 12.17. or violence, marg. Hab. 1.4. or wrelled, Marg.

" Co (uffer wrong ] To bear and put up quietly and patiently, any harm done unto us, without feeking revenge, 1 Cor. 6. 7. Why rather suffer ye not wrong?

[Clieng] Webave wranged no man, 2 Cor. 7. 2. have not dealt unjuitly, have not hurt or harmed others.

attengently] Injuriously, Job 21. 27. Plal. 35. 19. Heb. fulfy, marg. Without cause, Plal. 38. 19. & 119. 86. Without right, Ezek. 22. 29. marg.

autath] Gen. 4.5. Cain was very wrath, or was vehemently grieved, or displeased. The Heb. word fignifieth to burn, or to be inflamed, either with anger or gilf. The Greek here translateth be was grieved, and in fundin other places, as Joh. 4. 1, 9. where both the Greek version, and all the circumstances, thew it to mean grief. So in 1 S m 15. 11. 1 Chr. 13. 11. Neh. 5. 6. Aynfw. To be angry, Ger. 31. 36. faceb was wroth, and thereupon chode. Anger is a paffion loon raifed, but hardly ruled. The eaft ft precept in all the Scripture, is that of Paul to the Ephefians, Be ang y, and the

hardest prohibition (that which is joyned with it) Sin not, Eph. 4. 26, and never more hard for a man to forbear fin, than when he doth not forbear anger. Annot.

A

Y

And the Dragon was wrath with the Woman, &co Rev. 12 17. The war with the feed arifeth not from any hurt they had done the Dragon; but out of an old quarrel against their Mo-

ther. Gen. 3. 15. Annot.

When the Dragon had perceived (he who even now was deprived of the Roman Empire) that he nothing prevailed by the flood of Ariani(m, to overwhelm the woman flying into the Wilderness, but that nevertheless she was come fafe thither : and furthermore, that the Roman Empire would no more fuffer, that he, in his proper name should manage another there, as in times page, he fetteth upon her by another way; to wit, by substituting covertly for himself, a deputed Kingdom, and to that end he stood upon the Sand or Sea, that he might raife to himself a new deputed form of the Roman. Kingdom, there to have its beginning.

The motive and cause of the battel, The Dragen was wroth with the Woman. No cause hath he to persecute the Church, only his own malice and anger flirred him up unto it, and the more he findeth himself disappointed, the more his anger encreaseth. There are four things which increase continually in the Devil, and in all that are his, Evil doing: an evil conscience: sense of Gods wrath upon them: and wrath in them, against God and his Saints, Comper.

Mrought] is 1.2pplyed to any boly work, Exod. 26, 36. Ruth. 2. 19.

2. To God, Numb. 23. 23. 3. To Man, and then it is,

1. To commit fin, Deut. 17. 2. Josh. 7. 15. 2 Sam.

2. To prevail with God, I Sam. 14. 45. 4. To the Sea, and then it fignifieth to be Tempestuous. Joh. I. 11, 13.

It is put for, To stir up, and provoke, Rom. 7.8. for, To

obey, 1 Pet. 4. 3. catrought 2 Chr. 3. 14, Heb. caused to ascend, marg. Psal. 78. 43. Heb. fet, marg. Mat 20 12, or continued, marg. (where note that the word mien in the New Testament, when it's joyned with words that denote time, is to be rendred to stay, or to spend, 25 Act. 5. 34. & 15.33. & 58.21,23. & 20. 3. So here it notes the space of their being and labouring in the Vin-yard, though it is not improbable that the right reading might be emoinour, laboured, which is very little diftant from it. (Dr. Ham. on Mat. 20. Annot. d.) 2 Joh. 8. or gained, marg.

carought flones] 1 Chr. 22.2. Heb. flones of cutting. Of

fuch as thele, fee I King. 5. 15, 17, 18. Annot.

### Y Α

Arne ] Thread that is foun of Flax or Wool, or other ther like stuffe. The end is to make cloth, whereunto unto there is allusion, Mat. 6. 28. Luk. 12. 27. or oother work, Exod. 35. 26, 26.

It is put for Merchandise, I King. 10. 28. 2 Chron. I. Ić.

#### Y C.

Pce ] A growing together and thickening of the waters through cold, Job 37. 10. & 38. 29, 30. Plal. 147.

It relembleth the state and condition of this world, in the flipperinels and brittlenels of it, Job 6. 16.

#### Y E.

Be] pointeth out, and hath relation unto the persons spoken to, Gen. 3.5. Luk. 16. 15.

Bea] A note, 1. Of affirmation, Mat. 9. 28. & 11. 26. & 13. 51. Act. 5. 8. Philem. v. 20.

2. Of affeveration, 2 Tim. 3. 12. Phil. 3. 8. 3. It is a note of constancy, Phil. 1. 18.

4. Of earneftnefs in a thing, Philem. v. 20. . A note of interrogation, Gen. 3. 1.

It is put for And, Job 2. 4. Be it fo, 2 Cor. 5. 16. Bea] Gen. 3. 1. Heb. yea because, marg. Betto, is put, 1. for, To obey, 2 Chr. 30. 8;

3. To give increase, Hof. 8. 7. Mark 4. 8. 4. Togive, or render, Rom. 6, 13, 16, 19.

2. To confent, Prov. 7. 21. . To fend out, Jam. 3. 11. 6. To free and deliver, Dan. 3. 28.

7. Toprocure, Heb. 12, 31.

8. To give up, Mat. 27. 5. Act. 5. 10. 9. To inbmir, and give over, Eccl. 10.42

geth] 2 Cor. 30. 87 Heb, give the band, marg. "Best] The space of twelve moneths. Luk. 3. 23. Island

bigan to be about thirty year tof age.
2. The whole space and time of our life. Mal. 90. 9. We have frent our years as a thought.

3. The leatons of the year; in which lenle God is faid to crown the year with bis goodness, when he bestows his bleflings for the use of man in the several seasons, Plaj.

Kistaken for time indefinitely, Plal. 77. 5. 8 90.14. Exod. 38.8.17: Hence Cajaphas is laid to be the High-Priest for that year; that is, then, Joh, 18. 13. For the office of the Priest hood (as Calvin thinkerh) was not annual, although others think that Annas and Gajaphas discharged the office by turns; fo that he who was the first year the first Priest, the fecond year was the fecond Prieft; and he that now was the fecond, the next year was the firft.

. The year of the Jews was either Abundant, Deficient, or Equal.

Abundant, they called Annus impregnatus.

Deficient, they called Annus cavus.

The year which was deficient, by institution they made it full; as when they took a day out of Ciffeu, they had thirty dayes, and put it to Marchefvan, which had but twenty-nine

That year which was abundant, by institution they made it deficient, when they took a day from Marchefvan, and added it to Cifen: Here Cifen had a day more than enough, for none of their months had thirty-one days.

This year was ordinary, when Marchefvan had nine-andtwenty days, and Giffen thirty ; and fo through the moneths of the year.

That they might reduce the course of the Moon to the Sun.

they interlaced a moneth. The Sun exceeds the Moon in his course eleven days in the year, fo that every third year there are thirty-three old days, of the which they make up a month, calling it the first

Adar of thirty days, and they referve the three odd days till the next year, and so forth till the nineteenth year. These interlaced moneths, with the odd days, make up the nineteenth year of the golden number, consisting of three hundred fifty four days; to that the Sun and the Moon met at one just period, as they did in the first year of the golden number of the nineteen years; the third, the fixth, the eighth, eleventh, fourteenth, fixteenth, were interlaced years, and the nineteenth year made up the golden number. The eighth year was intercalar, because of the fix odd days reserved from the years going be-

fore. Weems Christian Synagogue, p. 100. 'Bear of Dabbath, and Jubilee] Our perfedt reft from fin and all infirmity through Christ in Heaven, as the reft of the seventh day fignifieth likewise, Lev. 25. 4, 5. 06. comp. with Col. 2. & Heb. 4.

Tears end, Exod. 34. 22; Heb. revolution of the year;

After the year was expired, 2 Sam. 11. 1. Heb. at the return of the year, marg.

Tear after year, 2 Sam. 21. 1 The second after the first, and third after the fecond.

Tear by year, Deut. 14. 22. So the Gr. also interpreteth the Heb. phrase, year, year, which is elsewhere written year by year, Neh. 10. 35. and fonathan in his Thargum explaineth it, every year and year, whereto he addith, and not the fruits of (one) year, with the fruits of another year ; meaning that they must separate their tithes yearly, and not put two years Tythe into one, Aynim.

'Bears | The eternity or perpetuity of God's being 'without end or limit of time, Heb. 1. 11. Thy years shall not ' fail.

A full year , Levit. 25, 29. Hebr. a year of days.

Ayniw.

Prepared at a year, &c. Rev. 9. 15. The Devil flips no time, no occasion to do wickedly. He will not flip a year, no. not one moneth, not a day, not an hour in all the moments thereof. Natural necessity forceth his cursed instruments to rest some time, but this curled Serpent and devouring Dragon ceafeth never to do evil, 1 Per. 5. 8. The shorter time he hath, the more bushly doth he bestir himself to do evil, Revel. 12. 12. And how far his power decreaseth in regard of time, it increaseth as far in regard of maliciousness. He hath been working wickedness more than 5600. years, and yet he is not weary of evil doing. It is a shame for us who are creatures of thort continuance, that we should so soon be weary of well doing. This particular enumeration of the time

is fet down for our comfort, that our Enemies are not able to trouble us one bour longer than the Lord hath permitted them for our tryal. Comper.

Bear to pear ] Exod. 13. 10. Heb. from days to days ; but time to time. The Gr. keepeth the Heb. phrase, wherefore days are prophetically used for jours in the Gr. of the New

Testament, Rev. 11. 3, Aynfw.

A few years, Job 16. 22. Heb. years of number, marg.

Learly Judg. 11. 40. Heb. from year to year, marg.

Beats of an bireling ] That as his years being expited, the hired labourer doth receive his reward, fo the people of Arabia should at an appointed time receive the wages of their iniquity; their whole glory, even multitude of people, their riches and power being taken from them.

Ifa. 21, 16. And intreat them evil four hundred years, Ad. 7. 6. So Gen. 15. 30. but in Exod. 12. 40. it's faid, the fojourning of the Children of Israel, who dwelt in Egypt, was four hundred and thirty years. The accord must be by distinguishing of the beginning of the account, which if takenfrom Abrabam's leaving of Chaldea, and receiving the first promise of Canaan, which or crautes, and receiving the first promise to be four hundred his sojourning did begin, then it falls right to be four hundred and thirty years, as it is in Exodus; but if it be taken from Abraham's seed, i.e. from the birth of Isaac, which was in the bundredth year of Abraham's age, and so thirty years after his departure from Chaldea, then it must consequently be thirty years less from thence to the departure out of Agypt; and fo that will accord exactly with the four bundred years here, and in Genesis, which are assigned to his feeds sojourning in a firange Land ; by this ftrange Land both Canaan and Egypt being to be understood; for the Chaldee Paraphrase, and the generality of the Jews, determine the space wherein they lojourned in Agppt, to be but two bundred and ten years, only Josephus defineth it to be two bundred and fifteen. Dr. Hammond. Annot. a.

Beil] Afign of great grief and calamity, Jer. 51: 33. Beil] Jer. 51: 38, or shake themselves, marg.

Telled, Jer. 2. 15. Heb. gave out their voyce, marg. Bellow A colour, applyed unto Hair, Lev. 13. 30, 32

36. Gold, Pfal. 68. 13. per | Before, ere that, Numb. 11. 33. 1 Sam. 3. 3. 2 Sam. 2. 26. 2 King. 6. 32.

pern ] To be tenderly affected, Gen. 43. 30. 1 King.

gent] Gen. 43. 30. or did burn, were kindled with natural affection. The Gr. and Chald. expressit, by being turned. Aynfw. 1 King. 3. 26. Her Bowels yerned. Heb. were

1989 A particle of affirming, Rom. 10. 18. or affenting, Mar. 7. 28. The fame in effect with Tea.

pefferbap] An adverb of time. It is taken,

2. For any time pair, Heb. 17, 8.
3. For lately, 1 Sam. 15, 20, 108, 9.

7. For 2 short time, Pfal. 90. 4. Pefferhap Mic. 2.8. or even of late. Comp. the Text

with the marg. 
' Pefferbap and to bap] At all times, both before and fafter the coming of Christ, Heb. 13. 8. See Same and To

Peffernight] The last night, or night preceding the time wherein a thing is spoken, Gen. 19. 34: & 31. 29, 42.

Let Noteth, sometimes the time present, Heb. 7. 10.

Sometimes the future, Plal. 42. 6. & 43. 5. Jonah 3.40. For 2 very short time, Joh. 7, 33, & 12, 35, & 13, 33. It is a word of Correction, Gal, 2, 20. Continuance, 2 Chr.

27. 2. & 29. 22.

It is put for, For all this, Exod. 9. 30. Judg. 10. 13: Moreover, 2 Sam. 5. 13. & 6. 22. Hitherto, Ibid. 21.15. Notwith-

ftanding, Job 13. 15. Again, Zech, 1.17.
Tet repented not, &c. Rev. 9.20. Though they were spared yet they amended not at all, but remained obstinate in the practice of all their former fins hereafter-mentioned. Annot.

> L Ý

ples which are bepon, the Sea ] Jer. 25. 26. or region by the Sea-fide, marg. 

Pnb] Jer. 36. 18. The usual material to write with in thole times, μέλαν, 2 Cor. 3. 3. μέλας, as atramentum ab atro,

Buthom | Ezek, 9, 2. What this is, who knoweth not ?

It was to mark them in the forehead that mourned for the fins of the City, vers. 3, that they might be kept lafe. That falleth out in Ferent, Barus, Ebramelech, and such godly perfons ... So in the spiritual fall from faith to Idolatry, which the Apocalyps revealeth, an Angel cometh from the East. and lealeth a great number, Revel. 7. Annot.

> Y 0

'Boke ] An instrument of wood or iron, to joyn Men, or Oxen, or other Creatures together; ferving either to tame or to punish. A material yoke.

62. Afflictions for fin, or the crofs fent from God. Lam. 3. 17. It is good for a man to bear the Toke from bis youth. This is the voke of tribulation.

' 3. Our grievous fins which be the cause of our afflicions, Lam. 1. 14. The yoke of my transgressions is bound upon my bands. This is the yoke of our fins.

4. The cruel bondage, wherein Tyrants keep Gods peo-ple, Isa, 9, 5. Thou bast broken the yoke of their burthen. This is the yoke of oppression.

'Is the yose of opprending the virtude, Gen. 27. 40. Lev. 26. 13. 'Is's eafor fignifieth fervitude, Gen. 27. 40. Lev. 26. 13. 'Is's 4. & 10. 27. Jer. 27. 8.11. Edom broke the yoke, when Edom rebelled against Judab, and made them a King in Feberam's time, 2 King. 8. 20, 22.

5. Fellowship or agreement in any thing, good or evil. 2 Cor. 6. 14. Bear not the joke unequal with Infidels.

6. Gods Commandements that we should believe in Christ, and live uprightly. Matth. 11. 29. Take my yoke upon you. Alfo Verf. 30. This is the yoke of Gods promiles and precepts, which is not heavy to the regenerate man.

7. The Law of Mofes with a thrict condition of performing it perfectly. Act. 15. 1c. To lay a yoke upon them, which neither our Fathers nor we were able to bear. This is the yoke of perfect obedience to the Law. A Metaphor.

The yoke of Christ, is,
I. The Cross of Christ.

2. The service we owe to Christ. Both are casie, Mat!

The Crofs is fo, 1. Becaule Christ hath taken away the sting thereof, which is fin, and hath undergone the curse, Gal. 3. 13. 2. God is at peace with us, therefore the Seints rejoyce

in tribulation, Rom. 5. 3.
3. Affictions produce the quiet fruit of Rigbteousness;

Heb. 12. An eternal weight of glory, 2 Cor. 4. 17. 4. They are short, Rom. 8, 18, 2 Cor. 4, 17.

5. Christ measureth them according to our strength.

6. He giveth his holy Spirit to comfort his Servants in the midst of tribulation, 2 Cor. 1. 4, 5.

2. His Service is an easie yoke to the Regenerate, I Johl

1. They have a new nature wrought in them, which hath a great affinity with, and likeness unto the service of Christ; this change the Lord promiles to work in his Servants, when he would have them ferve him, Deut. 30. 6, 11, 14. Ezek. 11. 19, 20. & 36. 27, 28. Jer. 31. 33.

2. Because of the affistance continually given by God the Father, Son, and holy Ghoft, The Father daily repaireth decayed strength, with new supplies of grace; he willethus to repent, Joel 2, 22, and worketh it, Jer. 31, 18. To circumcife our hearts, Jerem. 4. 4. and promifeth that he will circumcife them, Deut. 30. 6. To love him, Deut. 12. and sheddeth his love abroad in the heart, Rom.

The Son maketh it easie, because being ingraffed in him, and joined to him, as our root and head, we receive daily influence of grace from him, Rom. 6. 4. Joh. 5. 21, 25. & 11. 25. Eph. 5. 14. & 3. 16, 20.

The Spirit maketh it eafie, by quickning us when we are dull and dead, Rom. 8. 11, 26. Joh. 4. 14.

The Graces of the Spirit make it eafic. 1. Faith is our Vistory that overcometh the world, 1 Joh)

2. Hope is a strong belimet of Salvation, 1 Theff. 5.8. and

an ancher, Heb. 6. 18. an ancoor, rice, o. 10.

3. Love is a ftrong help, and blusheth at the name of difficulty; for it beareth all things, believeth all things, hopeth all things, endureth all things, Cor. 13.7.

208 of bis burben] The burden put upon the people as a yoke, to wit, the corporal bondage of the Babylonians, and tyranny spiritual by Satan and fin ; being eased of the former by Cyrus, and by Christ of the latter, Isa.

Put a beaut yoke, 2 Chr. 10. 11. Heb. laded, marg. Boked] Be not unequally yoked, 2 Cor. 6. 14. Gr. diversty

662. Possession without right: This is called Usurpation.

roked. The Original erreg vyerres, may de diverfly inter-1 preted, either draw not down the beam, or any way incline to the part of the Infidels; or, be not unequally yoked, as when beatts of divers kinds, or of the same kind, but of divers ftafture and bigness, draw together. Or it may be rendred, draw not the other part of the yoke with Infidels ; that is , be not

any ways coupled with them. Annot.
20th efflow ] Phil. 4. 3. The Apostle hereby understanderth not his Wife, as some of the Ancients imagined, for he had no Wife when he wrot: his first Epistle to the Corinshians, as appears, 1 Cor. 7. 7. and we read not that ever he married afterwards; but either he understandeth the Hufband of one of the Women he mentioned before, or fome chief and principal Pastour, to whom the Epistes of the Apostles were usually addressed, and by them afterwards read before all the Congregation. Annot.

Bonder ] pointeth out, and hath relation unto a person or place spoken of, 2 Kings 4.25. Numb, 2:- 15. Poul as Te. The person spoken to, Neh. 2. 20. Luke

10. 16. Bott ] 1 Sam. 6. 4. Heb. them, marg. 2 Cor. 12: 15. Gr.

your fouls, marg. 1 Pet 1. 4. or 25, marg.

Eou-mard Tewards you, 2 Cor. 13. 3. Eph. 3. 2.

Boung ] It is spoken of unreasonable creatures, Deut. 22. 6. Prov. 30 17. Pfalm 78. 71. Ifa. 11. 7.

Of reasonable, 2 Sam. 9. 12. Matth. 2. 8, 9. Lam. 2, 19.

Woung ] Job 3: 6. Heb. few of days, marg. This is spoken of Ass, Bullock, Calf, child, Children, Com, Dromedaries, Eagles, Hart, Lion, Pigeon, Ravens, Roes, Virgin, Unicorr, Woman CTG.

poung thingen ] Job 19. 18. or the wicked, marg. 201193 figs ] A kind of fruit, called the Fig, not yet

grown, but growing to his ripenels. Stown, out 510 ming to the approaching of the Spring, whereby the change and conversion of a Sinner is fig-'nified, Cant. 2. 13. The Fig. tree bath brought forth her young

of, Her green figs, or her ripe figs, fuch as the fig-tree thrusteth out in itead of flowers which appear on other trees.

aynfm. See Fig-tree.

Thus doth the fig-tree betimes bring forth her first fruit ( for it bringeth forth three or four time's a year ) that again and again it may be more fruitful. Doth it thus? H. w much more thould markind haften the fruits of godliness, for adyarraging the Lord with more fruits? Clapham.

'Boung Datt ] B Beaft fo called , iwift and quick of · foot.

62. Christ, who like a young Hart, makes hast to come to his Beloved, Cant. 2. 9. My well-beloved is like a Roe, or young Hart.

Or, a fawn of the Hirds, or of the Harts, (for the Original word implieth both males and female. ) as she speaketh in the plural number, either because the fawn is ingendred both of male and female, which delight each in other ; 'or for excellency, as Nul. Farchi expoundeth it , The famn of a choice Hinde, or Hart. Ayufw. See Hart and Hindes.
Boung man ] Gen. 4. 22. & 18.7. is,

1. One ready for marriage, Ifa. 62. 5.

2. One able to bear Arms, i Sam. 17. 58. 2 Sam. 1. 15. & 2. 14.

3. A Servant, or Waiting-man, 1 Sam. 25. 5, 14. 1 King.

' Poung men ] Such as are for years were but young, being grown past childheod, and entring into man's estate, 1 Sam 11. 5. The v fels of the young men are boly. [The text feemeth to be against this. ]

'2 The first-born of the Ifraelites, which executed the holy thing till Priefts and Levices were confecrated, Exod. 24. . He fent young men of the Children of Ifrael, which offer e ed Burnt-offerings.

ta Burnt-efferings. The young men laid bold on him, Mark 14.51. Neavioxot, young men, is a title here of the Roman Souldiers, as in Polybius, rearismon restayean, the mustiring of Souldiers. So Josh. 6 22. The Septu-gint have, Sud veavious nataonomenouvres, two Souldiers went to fpie, and Join. 2. 1. & ifa. 13. 1 . 70 geout. ou yearishow, the bors of the young men, or fouldiers. Dr.

Poung men | 1 Kings 20. 18. or Servants, marg. Pfalm 28. 31. Chefenmen. Compare the Text with the marg. Bonng one ] Deut. 28. 57. Heb. after birth, marg.

Two goung Boes ] The two breafts of the Church, to wit, the two Teitaments, whence sweet nourishment is drawn out for the feeding of the Church, Cant. 4. 5. Thy two breft. are as two young Roes. S. e Two brefts.

"Bour ] fignifieth, i. The right or interest of a thing " without the poffession, Matth. 5. 12. 1 Cor.3.21.

R

Jam. 5. 1211. 5. 2. c' 3. Poffession and right, but not propriety, Luk-16-9-12. 66 4. Both right and possession, and propriety, Luke

· 16.12. cc 5. By Ufe.

. 6. By Delight. c: 7. By Opinion.

' Pour Prince ] Chrift the Ruler and Lord of the Fews, Daniels people, Dan. 10. 21. Like that, chap. 9. 25, 26. Col. 1, 18.

Pours ] 1 Cor. 12. 14. I feek not yeurs; that is, your

estates, goods, riches.

" your felbes ] Nor themselves , but one another , as Jude 20. & Heb. 3. 13. Eph. 4.32. where it is [ your felves ] in the Greek, but meaneth one another. The reason hereof is in Rom. 12. 4. 1 Cor. 12. 12.

Pouth ] Flourishing age, the time of rejoycing, Eccles.

It is vain Eccl. 12. 2. in respect of affliction, Gen. 217152 16, 17.in respect of fin, whereunto that age is incident, Jer-1. 18. Ila. 54. 4. for the fins committed in youth, Tob 20. 11, Gen. 21. 9. Acts 7. 57.

The duty of Youth is, 1. To fear God, Gen. 39. 8. 9. i Kings 18. 12. 2 Chron.

34. 3. 2. To observe his Commandements, Matth. 19. 20. Mark 10. 20. 1 John 2. 13. 14.

3. To labour reformation of life, Pfalm 1 19. 9.

4. To renounce the pleasures of the World, I John I. I. 5. To live soberly, Tit. 2. 4.
6. To bear the yoke of the Lord, Lam, 3. 27.

7. To be employed in the fervice of God, and fighting a? gainst Satan, 1 John 2. 14, 15, 16.

It is the age wherein men are readiest to fall by sin, because of the strength of affections and heat of lusts: Bxample in the Prodigal, Luke 15. the path-way whereof & foolishness, Prov. 22. 15. which leadeth to destruction,

It ought to be cured by the wholfom information of the World, Píalm 119. 9.

Pouth ] A ftripling, a young man, 1Sam. 17.55, 56, 58.

Proc. 7. 7. 1(2, 40, 30.

Poutbful ] Applyed unto lufts, 2 Tim. 2, 22. See Toutbly, where the meaning hereof is fet down.

"Douth pluffs High conceit of himfelf and his own ex-cellency, joined with dildain of others, 2 Tim. 2, 22.

'Bron-bar ] That which is hard to be broken, or overcome, Ila. 45.2

Bron-furnate \ Careful grief, anguish and sorrow of heart, for great and grievous thraldom and flavery, Deur. 4. 20. The Lord hath brought you out of the iron-fur sace.

Bron-pan ] Ezek. 4.3. or a flate, plate, or flice, marg.

to the Word of God, no more than an reon-ficew will not yield to the Word of God, no more than an reon-ficew will not. I. a. 40. 4. And be shall put an reon-yoke upon thy nick.

Z Α.

Anatm ] Aplain, Judg. 4. 11.
Jaanan ] Agoing forth. A City. Mic. 1. 11. Zannannim ] Mevings, or a moving ; or, one fleeping. A

Zanamania 1, 3, 33, The Son of Eger, Gen. 36, 27, 3than Trembling. The Son of Eger, Gen. 36, 27, 3than J Chro. 2, 36, 37, & 7, 21, He conspired against Foalb, 2 Chron. 24, 26

Others of that name are mentioned, Ezr. 10. 27, 33, 43. They had married strange Wives, vers. 44.

Jababiab ] A down of the Lord, 1 Chron. 2. 15, 17. The Son of Feroboam of Godor. He came to David at Ziklag 2 Chron. 12.7. Also the Son of Mef Jemiah, 1 Chr. 26.2. Also the Son of Asabel, 2 Captain over 24000 men to serve the King the 4th. month, 2 Chr. 17.8. A Levite fent out by febofaphat, with the Princes to teach the people, 2 Chr. 27. 7. The Son of Ismael, he was Ruler of the House of Julab, for

all the King's matters, 2 Chr. 19, 11.
Zabbai ] Flowing. The Son of Bebai; he married a strange woman, Ezr. 10, 28,

3ab:1] PPPP

Wabui ] A dowry. The Grandfather of Achan, John. 7. 5 17, 18. Another mentioned, 1 Chro. 8. 19. The Grandfather of Mattawiah, Neh. 11. 17. He was over the increase of the Vineyards for the Wine-cellers, 1 Chr. 27. 27.

Zabbiel 7 A dowry of God. The Father of Felbobeam, who was over the first course of them that served David. Under his charge were 24000 men, 1 Chr. 27. 2. A mighty man of Valour, Neb. 11. 14.

Zabud ] A dowry, The Son of Nathan, a principal Officer and friend of Solomon , I Kings 4. 5. The Son of Bigwai,

Zabulon 7 A dwelling. The Son of Facob by Leab. Gen.

It is put for the posterity of Zabulon, whose estate and condition is foretold by Jacob, Gen. 49. 13. His Inheritance is given to him by Jot, Deur, 33, 18, 19. Laid tribute upon the Canaanites, Judges 1. 30. Goeth to war against the enemies of God, Judges 4. 6, 10. & 6.35. 44000 of this Tribe were fealed by the Lamb in the forehead, Rev. 7. 8.

Zattat ] Purejnear; or after the Syrian, juft, or made juft,

Ezr. i. 9. Neh. 7. 14. Zaccbut ] Mindful. The name of divers men, Numb. 13. 4. I Chr. 4. 26. & 24. 27. & 25. 2. Neh. 3- 2. & 10. 12. & 12. 35. & 12. 12.

Zachariah 7 ( called alfo Zacharias, Luke 1.5. ) Mindful of the Lord: or, a man of the Lord. The Son of Ferobeam Ildin by Shallam, 2 Kings 14. 22. & 15. 8, 10. The Father of this, the Wife of Herekiah, Ib. 18, 2. One of the Porters, IChr. 15, 18, 2. A dore-keeper for the Ark, Ib. 24. A Ruler of the Houle of God; 2 Chr. 35, 8. A Prieft, Neb. 12, 41. The Father of foh the Baptill, Luke 3, 2. The Son of Bara-

chias, Matth. 23. 35. Zacharias ] Son of Barachias, whom ye slew between the Femple and the Altar, Matth. 23.35. Who this Zacharias was, is questioned among learned men, and it falls out there were very many of the name, to each of whom fome part ofthis character here fet is compatible. There was Zachury the Propher, the Son of Barachiah, Zech, 1. 1. A second Zacharias was the Father of John the Baptist. There was a third, and he a Propher, and flain by the people, at Jossh's command, 2 Chr. 24, 19, 20, 21. There is yet a fourth Zacharias, and he (faith fosephus lib 4. c. 18.) vids Bapexx, the Son of Baruch, which might well be all one with Baruchi-de, as we know Ananze is with Ananze, and he was flain by the Fewish Zelots , de uerw me ieew, in the midst of the Temple, and that to immediately before the fiege at Ferulalem, that as Christ mentions Abel the first that was flain, fo he might very fitly mention this Zacharias also, as the last instance of their bloudiness upon holy and eminent men. This I find to have been pitch'd on in the Spanish Bible of Cyprian de Valera, where upon this Verse is this Note, Whom ye killed, i. c. shall kill; He fortelleth the History of Zacharias the Son of Baruch, which Hospins de bello Judaico describeth, whereby the measure was filled up, Vers. 32. for which Feru-salem was destroyed. The only objection against this, is the

fwered: r. That the Arriff may way be rendred, whom re fall have flein; and that it must be so, because the blood of christ, and Stephen, Fames, and all that should fall by them in those forty years, was contained in the may area dinger, all the righreous blood, here mentioned, as ingredients in that judgment on the Fews.

ev soovestoute, whom ye flew, whereas this man was not now flain at the time of Christ's speaking. But this is readily an-

2. It's ordinary in Prophecies to use the time past for the future. And so Rev: 2.19. when Antipas is mentioned & amentand he man kill'd (who yet was not kill'd till after the time of that Vision ) it's clear it must be so taken. So

I Theff. 2. 16. speaking of the destruction of the fews, ver. 15. which was not then come at the writing of that Epifile, he faith Eo Sucre in the Aorist, the wrath of God overtook them, or came haftily upon them, ils to reno, to a final utter de-frustion, i. e. their measure of iniquity is filled up, and so this destruction secured to them, as it it were already fallen on them. And this is the most full interpretation of the place, and clear from all difficulty. Dr. Ham. Annot. g. See more hereof in the word Zechariah.

Zather ] Mindful, or man. The brother of Gibeon, 1 Chr.

8. 29, 31. Zacheus ] Pure, juft, Ez. 2. 9. A principal Publican, who out of a defire to see Christ, getteth up into a Tree, Luke 19.2, 3. Receiveth Christ into his House, Verse 6. Giveth large testimony of the truth of his conversion, Verse 8. and is the Son of Abraham by faith, Verse 9. He was of Fericho curled by Foshua, from this curle he is deliver-

Zanos ] Juftified, juft, Matth. 1.14. In this fense was his plexity. A place, Josh. 2, 16.

prayer, as is alledged, The just Gol of Heaven and Earth, look down upon our miseries, and help us. This, or such like was the prayer of Azor his Father, requesting God for the defence of his people; and according to his prayers, and the prayers of other godly ones, the Lord was looking in mercy upon his people, and began to remember his covenant made to Abraham, Isaac, and Jacob; and therefore he of his infinite mercy was haftening the coming of his Son Jefus into the World, in whom all his diftressed people were to find mercy. The occasion of this prayer arose from the vexations and troubles they suffered under the Kings of Syria and Egypt; which waxed more and more grievous and intole. rable unto them.

A Prieft; the Son of Abitub, 2 Sam. 8. 17. who followed David in his troubles against Absalom, 2 Sam. 15. 24, 25. He anointed Salomon, 1 Kings 1. 33, 34, 39. A mighty man that came to David to Ziklag, 1 Chr. 12. 28. Brought the Ark of God to the place prepared for it by David, 1 Chr. 15.

12. & 16, 39.

Another of that name was the Son of Baana, who repaired the wall of Ferusalem, Neh. 3. 4. The Son of Immer, Ibid. 29. The Son of Merajorb, Neh. 11, 11

Zabata ] Detesting, or unclean. The Son of Rebeboam, Ch. 11. 19.

Zait ] A place where feboram King of Judah smote the Edomites, 2 Kings 8. 21.

Zalaph ] A shadow, ringing or shaking; or according to the Heb. and Syr. a hadow joined together. The Father of

Hinum, Neh. 3, 30.
Zalmon, or Dalmon] Peaceable. The Son of Naufon, Matth. 1. 4. His Father was a wife man, ard named his Son, the Son of Peace. Two notable virtues beseeming such a Father and a Son; a wife man will love peace, and by all means follow after it; but fools are the author of discord. This word is written with ym, Ruth 4, 21,

Zalmon ] (with Y,) darkness, or his image; or, the shadow of a gift. One of David's Worthies, 2 Sam, 23. 28. A Mount, Pfalm 68, 14.

Zalmonah ] Our image; or, a gift of the shadow. The place where the people of Ifrael pitched after they had left Horeb, Numb. 33. 41.

Zalmunna] A shadow or image of perturbation, or a shadow forbidden. A King of Midian, Judges 8.5, 6. Psalm

Zamzummim ] Thinking wickedness, or wicked men, or wickedness. A fort of Giants, inhabiting the Land of Ammon in old time, Deut. 2, 20, they were a wicked people, who trufting to their strength and power, became notable Robbers, doing all things after their own lufts. They were destroyed by the Ammonites, ver. 21. thought to be the same with the Zuzims, Gen. 14.5.

Zanoah] Forgetfulness. Neh. 11.30. The name of a man; Allo Joih. 15.34,56. The name of a place. Zaphnath-paansab] A man so whom scerets are revealed,

or in the Egyptian tongue, a Saviour of the World. The name which Pharash gave Hoseph, Gen. 41: 45: because Hoseph by his storing up of provision against a general famine, was his itering up of province against a series stating, was a means to preferve them from perifining by famine. But this is rejected by fome. However, the imposition of new names in the Egyptian, as in the Persian Court, was a refleation of honour and worship, saith Don Foseph. And a considerable circumstance of this reputation it needs must be, that the names should be given out of the Prince's own tongue, from whom the honour descended. See Mr. Gregorie's Notes and Observations, p. 62, 63, egc.

Zaphon ] The North-east wind, or bid, or a beholder. A place, Josh. 13. 27.

Zatah Clearness, or rising up, Gen. 36. 13. The Son of Judab. Marth. 1. 3. He rose first in the birth, Gen. 36. 13. by putting forth his hand, as a pleasant plant rising out of a fruitful ground, or like the Sun rifing upon the Horizon (which the word rather doth fignifie) but he plack'd it in again with speed, or as the Sun shroudeth himself under the clouds. These extraordinary motions in the birth import great consequences. For the first place was approinted to Phares, howfoever Zarab aimed at it.

Zareat] Leprofie; or, an Hornet. A City, Neh. 11. 29. Zareathites ] A family of the posterity of Caleb, 1 Chr.

Zared ] A Valley where the people of Ifrael pitched, Numb. 21. 12.

Zarephath ] Perplexity of bread; or the persuasion of perplexity. A Country belonging to Zidon, where the Lord had prepared a Widow to fulfain Elijah in the time of famine.

Zatetan ] Tribulation, perplexity; a binding or giving per-

Zareth-

Jareth-fhabat] A City; Josh. 13. 19. 3 of the Tribe of Jarbites] A Family descended of Zerab, of the Tribe of

E

2atuites] A ramily descended of Leran, of the 1710e of 53meon, Numb. 26, 13. John 7.17.

3attanab] as Zaretan. A place by Igreel, 1 King. 4, 12.

3attban] A place, 1 King. 7.46.

3attban A place, 1 King. 7.46.

Neb. 10. 14.

Sattu The fame. Of his Children 845. returned from

Babylon, Neh. 7. 13. Of his Sons there were that had Marryed strange Wives, Ezr. 10. 27.

ryed itrange Wives, E.Zr. 10, 27.

Jaban] The Son of Equr; I Cor. 1, 42.

Jaza] Belonging to all, all manut of wayes, a wild Beaff,

Jaza] Belonging to all, all manut of wayes, a wild Beaff,

fining bright; or according to the Syrian, going back. The

Son of Jonathan, 1 Chr. 2, 33.

# 2

Zeal Increase of affections; as of grief, joy, hatred, e love. Joh. 2. 17. The real of thy house hath eaten me up. Rev.

3. 19. Be zeslous and amend.
Note. Zesl cometh of a Greek word, which is ((1)) and fignifieth to be fervent, bot as fire: (CANG) which is emulation, and is put in good or ill part, which shall be discerned by the context or circumstances being well

thearts, to imitate or go beyond others in well-doing, 2 Cor.

\*\*j. 2. Tour zed bath provoked many. Tit. 2, 14. Zelous of Formication.

good works. 1 Cor. 12. 31, 39. Gal. 4. 18.

3. An earnest defire of doing good things belonging unto us, and of hindering evil things, being joy ned with found knowledge and hearty love of Gods glory, and of our neighbours good. 2 Cor. 7. It. Tea what zeal? Col. 4. 13. I bear him record that he hath a great zeal for you. Thus far it

is taken in good part.
4. Earnettness of affection in good things, when neither the manner nor end of doing is good. Such was the zeal of Febu, 2 King. 10. 6. and of the Jews, Rom. 10. 2. They • Jenu, 2 King. 10.0, and of the Jews, Rom. 10. 2007 • bave the zeal of God, but not according to knowledge. Allo of • Paul, being a Pharitee, Act, 22. 3. And wis zealous towards • God. Here it is taken in ill part, Gal, 1, 14. Act. 21.

5. Fierce and hery bitterness, when men are earnest and shot in a bad cause. Phil. 3. 6. Concerning geal, I persecuted sthe Church. Here it is taken in ill part,

6. Envy, indignation, Act. 5. 17. Also 7. 9. & 17. 5. The first moved with geal, or envy. The Greek word translated Envy, or Indignation, doth fignific geal in ill part, Ad. 13. 45. & 17. 5. I Cor. 3. 3, 13, 14. 2 Cor. 11. 20.

Gal. 5. 20. \* Church, and his own glory. Isa. 9. 7. The real of the Lord | 2. Good discretion; it must be wise as w. cof Hasts will perform this. Isa. 37. 32. Here it is taken in greater matters, greater, and lesser, and lesser in greater matters, greater, and lesser in greater matters.

good part. Unto thue Christian real there be thefe fix things re-

quired. good, or against something which is evil indeed.

2. That in this defire there be earnestness and vehe-

mency.

3. That there be a grief for the want of this good thing we defire, or for fome abuse done to it. < 4. That this defire and grief be tempered with charity and

discretion. 5. That we feek not our own, but God's glory.

Laftly, that all this do proceed and come from fincere and diffinct knowledge of the Lord, Gal. 4.18. Rom. 10.3. 1 Cor. 19. 31.

Zeal is a mixt affection of grief and anger, flowing from love; for what a man loveth earneftly, he is careful to fee it honoured, and grieved when it is dishonoured.

The forts of it are many; for according as our love and grief are, so is our zeal. If upon the right object, moderate, in due measure, it causeth a zeal which is holy and spiritual otherwife, if our love be inordinate, it begets a carnal and inordinate zeal

Sometimes the Zeal is not upon the right object, and then it may be great, but it cannot be good; as the zeal of Here-ticks, who compais Sea and Land to make one of their own

Sometimes it is on the right object, not in due measure either too cold, which is remission and flackness; or too hot, which is superstition. Of these saith the Apostle, Rom. 20, 2, 1 is a real not according to knowledge; a zeal which tenderh to death, not to life.

Itis threefold.

1. Divine ; which is twofold; one without knowledge, 2

nother with knowledge.
The first was in Paul, Gal. 1. 14. Act. 8. 9. It is errone

ous, being made void of the knowledge of the Will of God. yet having an opinion of true knowlegde of his Will; hence the mind is inflamed with a love of the glory of God, and indignation against those it thinks (though fallely) to be his Enemies; fo that it tends wholly to the hindering, yea, ruine of them.

B. There

Zeal with knowledge, hath the knowledge of the Will of God going before it, as the cause thereof, and it burneth with a love of the Word of God, and hatred of those things that hinder or feem to hinder the course thereof; and it is either seasonable, as in Moses, Phinebas, Elias, Divid, Pial. 119. 139. and in Chrift: Or unseasonable, 23 of divers mentioned by Eufebins, lib. 4. c.15. who not being urged by any Enemy, offered themselves to the fire.

2. Humane geal is twofold, One of duty, another agrinft it.

The first is of divers forts.

I. Honeft...

Heneft, as of the Husband not enduring a companion in his love; hence the word is transferred to God, who is faid to be jealous, when he will admit of no corrival in his worfhip; or when he will not endure that the foul of man, being Marryed unto himself, should go a Whoring after other gods;

I. Unto grace; which is an ardent defire of the knowledge of piety and true Religion, as was in Nicodemus and

2. Unto life; this causeth a man that he will not yield to Cornelius. any thing that may deprive him of Chrift, but rather to fuffer death, or any torment, then to be drawn from the truth of

Christ; as in Stephen, Act. 7.2.
S.condly, against Duty, is the filthy desire of lascivious and wanton men, who have given themselves to wantonness, and luft, instead of the true God, Eph. 4. 17. and honest Matrimony; this geal grieves the Spirit, and drives it out of

2. Unto death, as with them who burn with hatred 2the heart. gainft the true worship of God; as in Cain, the Scribes and

3. Devillifb; as of Turks, Fews, and Papifts, who are driven by the spirit of Satan to oppress the truth; but true is he who hath said, the gates of Hell shall not prevail against it, Mat.

To guide it aright, these virtues must still attend qeal : 1. The light of knowledge, that it may both begin and end

2. Good discretion ; it must be wise as well as warm ; in with the Word.

greater matters greater, and lefter in lefter.

3. Sincere affection, abandoning all by-respects, besides the glory of God, desire of mens good, and conscience of the good duty it fels. Taylor on Tit. 2. 14. P. 529, 530. See Mr. Samuel Ward his Coals from the Attar.

Zenous in mp sake I Numb. 25. 11. Zealous with my

Zeal ; or, be was jealeus wirb my jealoufie ; for Gods cause, not his own. Aynim. And verl. 13. Zeilous for his God; or, jealem for his God; that is, for the dishonour done unto his God; as God himself is said to be jealous for Ferusalem, when he was fore displeased with the Heathens that afflicted it. Zech. 1. 14, 15. Idem.

Zealous of the Law Ac. 21. 20. Zealots of the Law. Namely, thinking that the Ceremonial Law must yet be obferved, and not understanding yet that the same is abolished

by Christ. D. Trans. & Annor.
22 are zealous of spiritual gifts Gr. Are Zealous of spiritual gifts tual gifts; i.e. strive for, endeavour after this, that ye may have the best spiritual gifts; which is a commendable zeal

and strife. D. Annot. Zealoufip] Gal. 4. 17. are Zealous. D. Tranil. 252 32alous] Rev. 3. 19. Be fervent, not luke-warm, as for-

merly, verf. 15, 16. Annot. Zebab ] Sacrifice, a Beaft hilled in Sacrifice for Victory, a be-

Jebab] Sarrifice, a Beaft killed in Sacrifice for Vistory, a beheading, or a killing. A King of Midian, Inds. 8. 5.

Zebadiah] The down of the Lord; or, the Lord bath endowed.

The Son of Elphaal, 1 Chr. 8. 15. 17. The Son of Ferson, Ibid. 12. 7. The Son of Meßelemiah, Ibid. 26.2. The Son of Alabet, Ibid. 27. A Levice, 2 Chr. 17. 8. The Son of Ishmael, Ibid. 19. 11. The Son of Michael, Ezr. 8. 8. Of the Sons of Immer, Ibid. 1: 22.

Zebahami] Erra 2. 57.

Zebstres A down, or endowed. The Father of James and John, Mar. 4. 21. His Wife maketh request to Christ for his two Children, Mar. 20.21, Pppp 2 Zebina Zebaim] Ezra 2. 57.

ZeDuia] A flowing, or flowing now; or after the Syrian, & felling, or buying, Ezra. 10. 43.

Jeboim | Little Does, or Goats ; or, fair, or chief ; Syrian, rolling. - A City, Gen. 10. 19. & 14. 2. A Valley, I Sam. 13. A Village; Neb. 11. 34.

38bunat | Endowed, or an endowing, 2 King . 23. 36. Bebut] A dwelling, or abiding, Judg. 9. 28.

Jebuiun] A dwelling, dwelling place, or abiding. The Son

of Faceb. Gen. 30, 20. See Zebulon.

Sebulonite | Judg. 12, 11. and Zebulonites, Numb. 26. 27. Zechariah, or Zachariah] The Brother of Beerah, I Chr. 5.6, 7. The Son of Mefbelemiab, Ibid. 9. 21. The Son of S. o. 7. The son of Melperental, 1010, 9, 21. The Son of Illiado, Ibid. 37. A Singer, Ibid. 15. ao. The Son of Illiado, Ibid. 26. 11. The Father of Iddo, Ib. 27. 21. One of Febolaphat's Princes, 2 Chr. 17. or 1820, 18, 27, 21. One of yetospaper's Frinces, 2 Cnr. 17, 7. The Son of Betwaish, Ib. 20, 14. The Son of Jeboshaphat, Ib. 21. 2, The Son of Peboshada, Ib. 24, 20, One who had understanding in the Visions of God, Ib. 26, 5. Hezekiah his Father in Law, Ib. 29. 1. Of the Sons of Afaph, Ib. 13. Of the Sons of Pareft, Ezra. 8. 3. The Son of Bebai, Ib. 11. Of the Sons of Elam, Ezra 10, 16. The Son of Amariah, Neh 11. 4. The Son of Shiloni, Ib. 5. The Son of Pafbur, Ib. 12. The Son of Fonathan, Neh. 12. 35. The Son of Feberechiab, Ifa. 8. 2.

A Prophet, the Son of Barachiah, Zech. 1. 1.
Touching febojada the Father of Zechariah ( whose Son was stoned with stones at the commandement of the King, 2 Chr. 24. 21, thought it to be the Zecharias mentioned by cur Saviour, Mar. 23. 35.) It's alledged for the justification of this opinion, that he had two names fignifying the same thing in effect. For Jehojada signifieth, acknowledged of the Lord; and Barachiab, bleffed of the Lord. By which last name he was called, because of the holiness of his life, and his excellent merits both of the Church and Commonwealth. And although his death was long before Christ, yet it is by him imputed to the fows living in the time of Christ. because they resembled the wicked lives of their Ancestors. Mat. 23. 35. Luk. 11. 51. Where he seemeth to speak of this, rather than any other of that name, because at his death he uttered these words, The Lord look upon it, and require it, 2 Chr. 24.22. As the blood of Abel is said to cry unto God) (requiring revenge upon Cain) Gen. 4. 10. 10 that which Chrift faith of Zachary flain by the Jews between the Porch and the Altar, agreeth well with that which is spoken of the Son of Jehojada, 2 Chr. 24. 21. Yet fome refer these words of Christ to Zachariah the Prophet, whose Fathers name was Barachias, Zach. I. I, 7. and the manner of Christs account seems to perswade to it; who reckoning up the innocent blood shed by the fews, begins at Abel, and ends in the last of the holy Prophets; whereas after the other Zechariah, many other Prophets and holy men were put to

Moreover, it feems to be without warrant to tern Jebojada's name into Barachias, or to lay Zechariab's Progenitors were Iddo, Barachies, febojada, feeing no fuch thing appears in the Genealogie.

Again, it feems not unlikely that that Zechariah, 2 Chr. 24. 20. was flain in the Court of the people, after he had preached unto them, ffanding in a high place among them, as the 20. & 21. verses seem to import. But the Zechariab in Matthew, was flain in the Court of the Priefts, viz. between the Temple and the Altar, whither (being affaulted) he ran for Sanduary, as others before him had done, though they were no Priefts, as it may be Zachariah the Prophet was

Some refer it to the Father of John the Baptist, whom Some reter it to the Father or your the Dapthir, whom (they fay) the few killed for the refimony he gave of Christ come in the flesh; and of Mary, after her bringing forth of Christ, remained a Virgin. So that Christ meant so name the first Martyr Abel, and the last, to wit, this Zecharish newly then killed. But this last is without ground. The first opinion is most agreeable to the truth, seeing it is no where recorded that the Prophet Zechariah was flain, as Christ faith, seeing the Temple and Altar were not repaired in his time. See Glaff. Philol. lib. 1. p. 189. &c.

Zedad] His fide, bis bunting, or bis traps. A City, Numb. 34. 8. Ezek. 47. 15.

Bebeniah] The justice of the Lord. The Son of Fofiab, fo personal The justice of the Lord. The Son of Fostab, so named of Nebuchahus 72r made King of Fadab, 2 King. 24, 17. Jer. 37. 1. His destruction, 2 King. 25, 1, to 8, 1er. 52, 1, to 12. 12. 3, 21. He sendeth to Ferentiab to pray for him, and his people, Jer. 37, 3, 3, 17, Ezek. 12. 3, 21. A Prince of Middian.

Also a false Prophet, the Son Chenamab, 1 King. 22. 11. The third Son of Fosab, 1 Chr. 3, 15. The Son of Feesings,

. 3elad] Arib, a fide ; or , baling. A Gity, Jofa. 18.

Selets] The shadow of one licking; or, the ringing of one mixing, 1 Chr. 11, 39, 2 San. 23, 37.

Selophebad] The shadow or ringing of sear. Numb. 26. 33.

Zetotes] Zealous Simon to named, Luk. 6. 15. Act. 1, 13. Zetotes] And Simon called Zelotes, Luk. 6. 15. In Matth. 10. 4. he is termed, the Canaanire. Many Greck Copies have Kararims, others Kararaio, and Karraio. The word comes not from the name of a place, as a maregrouser, but from 77, and 78 Po geal, from whence is Karrai, which with the Greek termination G, is directly Karrai G, a Zelote. The Syriack hath 2111, Kenge, which icems to be the version of Karrai G. The matter is clear that this Simon, Luk. 4. 15. & Act 1. 17. is called Znaornis, the Zelete, and Karriths and Znawths are as persectly the lame as Cephas and Harge, Tabitha and Abongs, and the like. Of these Zelots to tamous among the Jews, many mentions we have in facred Writ. Phinees is looked on as the first to whom that name was compatible, for his slaying the unclean pair in the very fact, which Mattathias in his dying speech calls his (nhows (nhoy, having Zeal, I Mac. 2.54. And after him Elias in his apprehending the Prophets of Beal, and flaving them, I king, 18. 40. which again Mattathias calls Canadau Cinon volus, baving Teal of the Law, verf. 58. And then was this Mattathias, and his Son Fudas, &c. which without any external calling took upon them to deftrey the Profaners of the Temple, and were thereupon called Maccabees, which signifies Zelots. In after-times, from these beginnings, great distempers and flames broke out; a multitude of men under pretence of being zealous for the Law, and honour of God, under the name of Znace-Tai, Zelots, committing all the riots and bloodiness imaginable, as folephone mentioneth. These imposed this name of Zelot upon themselves, as if their undertaking were good and honourable, and not (as indeed they were) emulous of the worft deeds imaginable, and even out-fripping all. These (as a Sect having its Original from Judas Gaulonita, and Sadducus) were pernicious to the fews, and did not only accelerate their total destruction, but withal made it so milerable and calamitous, when it came. There is little doubt, but that this Simon was himself one of this Sect, and so called by that name Simon the Zelot. Dr. Ham. on Mat. 10. 4. Annor. c.

Zetsah] Noon-tide. A Village, 1 Sam. 10. 2. Zetsah] Wool, or pitch of Trees. A City, Josh. 18, 22. Also an hill in mount Ephraim, 2 Car. 13. 4.

Zenaufe The came, Gen. 10.18. 1 Chr. 1, 16. Zenauf Coldness; et, a Target, or a Weapon. A City, Toih. 15. 37.

Zenas] Living. Tit. 3. 13. A Lawyer.

Beotim] Gates, eftimations, bairs of the beads, tempefts, parry devils, or goates. To him befel the fourth Lot, 1 Chr.

24. 5.

3ephaniah] The biding of the Lord, the secret of the Lord, the beholder of the Lord. Inc second Prieth, 2 King, 25, 18.

The Son of Tabeth, 1 Chron 6.36,37. The Son of Masseigh, Jerem. 21. A Prophet, the Son of Gulbi, Zeph, 1. 1. The Father of Fofiab and Hen, Zech. 6. 10, 14.

Sephatil A looking-glass, a covering, a honey-comb. A City, called also Hormab, Judg. 1.17. Zephathab] The place where Afa fet the battle in array a-

gainst Zerab the Ethiopian, 2 Chr. 14. 10. 3epho] as Zephat, Gen. 36.11. The Son of Eliphaz called

alfo, Zepbi, 1 Cor. 1. 36. 3:phon ] The North-east wind, or hid, or a beholder, Numb. 26. 15. called Zephion, Gen. 46. 16. Of him came the Zepho-

nites, Numb. 26. 15. 3st] Perplexity, or a bond, or a bringing together of firength,

or a rock. A City, Joih. 19. 33. or anging regator of freegu, or a rock. A City, Joih. 19. 35.

Setabl Rifing, or ctearnefs. The Son of Revel, Gen. 36.

13. The Son of Simeon, of whom came the Family of the Zarbites, Numb 26. 13. The Father of Zabdi, Joh. 7.1. The Son of Idde, 1 Chr. 6. 21. The Son of Adajab, Ib. 41. The e Ethiopian that came against Afa, 2 Chr. 14. 9. The Son of Fudab, Neh. 11. 24.

Zerabiah] The Lord rifing, or the clearness of the Lord. The Son of uggi, 1 Chr. 6. 6. [The Father of Elibengi, Ezr. 8. 4.] called also Zerviah, Ezr. 7. 4.

Bered Aftrange going down, or power (pread abread. A Brook, Deut. 2. 13.

Berebat Perplexity. A City. 1 King 11. :6. 3erebathah] Perplexity. A place, 2 Chr. 4. 17.

Jetestath] A place, Judg 7.22. Jeteth] Scattering beritage. The Wife of Haman, Eft.

Zereth ] as Zer, 1 Chro. 4.7. The Son of Helab. Zevethibabat | Of the mourning, bringing together, or the form

I

Execution of the contraint, oringing together, of the form of blackness. A City. Johl. 13. 19.

Zeti ] A bond, or bringing together, rosin, treacle, a rock, or strong, I Chro. 21. 3. The Son of Feduthua.

Zetol ] A bond, or abiding, or a little stone, I Sam. 9. 1. The Son of Becherath.

Zerbah ] Full of leprofie, or a bornet. The Mother of Fero-

boam, 1 King. 11.26

Zerubbabel | Repugnant to, or strange from confusion, or a senterer of Consustant or a circle of consustant or, a stranger at Bibel. Son to Pedajah, i Cor. 3. 19. The Son of Shealtiel. Ezr. 3. 2. Neb. 12. 1. called Shefhaqqar, Ezr. 1. 8. & 5. 14. and Berechias, Neh. 6. 18. His Father imposed this name upon him to express the cause of the intolerable burthen of God's people in Babylon. Matthew, calls him the Son of Sa-Lathiel, because he succeeded him in the government over the fem: he was the first leader of the people out of captivity, and was careful in building the City and Temple of God, being exhorted thereto by Haggai and Zechariah, whereunto he hearkened diligently, notwithstanding of the great op-position made against him by the enemies of the Fews, Ezek. 4. 1.

Zerbiah ] Perplexity or tribulation of the Lord, or a bringing together, or a Son of the Lord. Abifbai's and Foab's and Ajabel's Mother, and Sifter to David, 1 Co. 2. 16. Of her Children David complaineth, 2 Sam. 16. 10. & 19. 22.

Betham ] The Son of Febieli, 1 Chr. 26.22.

Zethan | Their Olive, or a place where Olive trees do grow. The Son of Fediael, I Chron. 7. 10. The Son of Laadan, Ibid. 23 6.

Zethar 7 Toat beholding, or (earching out diligently, or the Olive-tree of beholding. An Eunuch, Eft. 1. 10.

I.

Zia ] Sweat or Swelling. Of the Children of Gad, 1 Chr.

Ziba ] Sweat, or swelling, 1 Chron. 6. 13. Also an Hofte, or Army, or strength, or a Ship coming. Servant of Zaul. Zibson I Iniquity standing, or a swelling of fin. The Son of Seir, 1 Chro. 1. 38. Gen. 36. 20. The Father of Anah,

Zibia 7 A little Doe, a little Goat, a Cheefe, the Lord flanding: Syr. willing. She Son of Shaharaim, 1 Chr. 8. 8, 9.
Zibiah 7 The same. The Mother of Feboash, 2 King. 12.

2 Chro. 24. 1.

Zichei ] A remembrance remembring, or mankind. The Son of 12har, Exod. 6. 21. The Son of 127ael, Ibid. 22. A chief man that dwelt in Ferusalem, 1 Chto. 8. 23, 28. The Son of Feroham, Ib. 27. The Son of Afaph, Ib. 9. 15. The Son of foram, Ib. 26. 25. The Father of Elieger, Ib. 27. 16. The Joram, 10. 26. 25. The rather of Elector, 10. 27. 10. The Father of Eliflashat, 1b. 23. 1. A mighty man of Esperaius, 1b. 23. 7. The
Father of Foel. Neh, 11. 9. A Priest, Neh, 12. 37.
Ziddim Hunting, or treafon. A City, Jost. 9: 35.
Zibtjab The justice of the Lord. The Son of Hachaliah,

Ziton ] Abunter; or the ship of judgment. Canaan's Son, Gen. 10. 15. A City on the Sea-side in Phenice in the border of Judah, built by Zidon, Gen. 10. 15. John. 11. 8. and 19. 18. Luke 4. 46. The Inhabitants Zidonians, Judges

Zif ] Brightness. The second month when plants are in their chiefest splendour, i King. 6. 1.

Ziba ] Brightness, whiteness; or drought, Neh. 11.21. Zigian The pouring out of water of a measure, or making narrow of a measure. A City, Josh. 15. 31. & 10. 5. Given to David, 1 Sam. 27. 6. burnt by the Amalekites, Ibid. 30. 1.

Zilla ] A shadow, or roafting, or ringing, Gen. 4.19. The Wife of Lamech.

Zspah ] Diffilling from the head of the mouth, or contempt of the mouth; or good cheap. Lea's Maid, Gen. 23.24. and

of noe music, or good cotes. Leas Maid, Gen. 23, 24, and which the gave to Jetob. Gen. 30, 9,10.

Zithai ] After my shadow, reasting, or ringing; or after the Sprian, my talk, 1 Chro. 8, 20. The Son of Shimbi, a Captain, blid. 12, 20.

Zimmah ] Thought, wickedness; or dishonste. The Son of Fabath, 1 Chr. 6, 10, and of Shimei, ver. 42.

Zimran ] A Song, Vine, or thinking. The Son of Abraham, by Keturab, Gen. 15.2.

Zimti ] A Song, finging, a Vine, or a thinking. The Son of Saln, Numb. 25. 14. One who flew Elah his Mafter, 1 King, 16.8, 9, to. The Son of Zera, I Chron. 2. 6. The Son of Febojada, Ibid. 8. 36. The Son of Farab, Ibid. 9. 42. The

Father of Fediael, Ibib. 11. 45. A Country, Jerem. 25.25. Zin ] Weapons, or a target; or coldness. A Wilderness,

Numb. 13. 22. Zina ] All manner of ways, or a wild beaft, or fhining briebt.

Chr. 22, 10. The Son of Shimei.

Zion. J. Abeap, tamb, looking-glasses, or drought. A Fortin ferulatm, (called the Moust of the Lord) on the top where of was a Tower called the City of David, 2 Sam. 5. 7, 9. Pfal. 2. 6. The Temple was built upon it, in respect whereof the Church of the Fews is called Zion, because here they affem bled; afterwards it was the title given to the Church both of Fews and Gentiles, that agree in one faith and true Religion, Zech. 10, 11. Heb. 12, 22.

It is thought to fignifie the Saints in Heaven. The Church is compared to Zion, to inform us.

I. What we are by nature, vit. Forts of Jebustes, Canaanites, enemies to God and true Religion. We were that but and the blind, mentioned Mic. 9. 9. 7. Alluding to 2 Sam. 5. 6, 7.

2. By grace, even conquered by David our King, Jefus Christ, and fortified for his use.

In this refped the Church is fitly refembled to Zion. 1. Because of the height thereof; for she hath her heart and affections elevated and fet upon things above, Col. 3. 1. and her conversation in Heaven, Phil. 3. 21.

2. Because of the unmovableness thereof, Psalm 126. 1. Matth. 16. 18.

3. In respect of God's habitation there, called therefore the City of God, the Mountain of his boliness, Pfalm 48. 1, 2, 8. & 50. 2. He bath chofen it, and defireth to dwell in it, Plalm 132. 13, 14, 15. As David by an excellency reckoned Zion to be his City of residence; so God doth account of his Church, and every member thereof, that he will dwell an her and them, by his holy Spirit, I Cor. 6, 19. by faith in the

4. Because of his love to the Church above all the World: insomuch that he will give Christ to none but her, I Pet. 2.6. 'Inhabitants of Zion 7 The Church of the faithful, Ifa.

12. 6.

Zion ] Heb. 12, 22. But je are come unto Mount Zion, Gal. 4, 26. That is, To the Church under the Gospel, whereof Mount Zion was a type, Pfal. 14.7. & 50.20. and where the Gospel was first proclaimed without that terrour wherewith the Law was delivered, Ifa. 2. 3. Annot.

Mount Lion, Rev. 14. 1. A type of the Church, Pfalm 43. 2. Ifa. 33. 20. wherein Chr.ft in his ordinances appeared, as in a City on an hill, Matth. 5. 14. more conspicuously than before, after the long hidden estate of his Church persecuted

by the Pope. Annot. What is spoken of the perpetuity of Christ's presence in

the Catholick Church to give light and life thereunto, is not to be attributed to any particular Church : from Shiloh God removed to Zinn, and from thence to other Countries of the world, fo that his presence is not bound to the Church of Rome. Compter.

Zio? ] Little; or the ship of one watching. A City, Josh.

75, 74.

Zib) That menth, that cheek; Syr. false, or falsbool. A.
City, Josh. 15, 24, 55. Also a Desert, 1 Sam. 23, 14. The
Ziphims discovered to Sanl where David was, 1 Sam. 23, 19. against whom he prayeth, Psalm 54. 1. Ziphah ] The fame. The Son of Febaliel, 1 Chron.

Ziphion ] The North-east wind, hid, or a Beholder. The Son of Gad, Gen. 46. 16.

Ziphites | The inhabitants of Ziph, 1 Sam. 23. 19. and

Ziphion ] Syr. The fallbood of a Song ; or rejoycing. A City bordering upon the Land of Canaan towards the North. Numb. 34. 9.

Zippor ] A Bird, or Sparrow, or Crown, or Defert : Syr. 4 Kid, or early, Numb. 22. 24. & 10. 16. King of Moab.

Zipposab] Amourning. The Daughter of Revel, and Wife of Moses, Exod. 2,21. who circumcifeth her Son, Exod. 4. 25. She and her two Children meet Mofes in the Wildernels, Exod. 18, 2, to 6.

Ziz.] A Flower, a young spring, or a bush of bair curled, or sight; Syr. a wing. A place, 2 Chron. 20, 16.

Ziza ] All manner of way, or wild Beaft, or Shining bright; Syr. going back. The Son of shiphi, 1 Chron. 4. 37. Alfo the Son of Rebeboam; 2. Chron. 11. 10. See 1 Chron. 23. II.

Joan J Myving. A City in Egypt, Numb. 13, 23, Pfal. 28.
12. [fa. 19, 13. & 30. 41 Ezek. 30, 14.
39at] Little. A City, called also Bels, Gen. 13.10. & 14.2.

Asat] Little. A City, called allo Bela, Gen. 13.10. & 14.22 & 19. 22, 23, 30. Ifa. 15.5. The solution of a commandement in that, The solution of a solution. A City, 2 Sam. 815. & 10.6. Solution. A City, 2 Sam. 815. & 10.6. Solution of a solution of a solution of a solution of a solution. A City, 2 Sam. 815. & 10.6. The Son of Cot. 300 at 1 White, or bright. The Father of Ephron, Gen. 23. The Son of Simeon, Gen. 46. 13. The Son of Hela's, Chr. 37.

3obeleth] Creeping much, or drawing. A place, 1 King.

3 Sobetb | A separation, or that searful, or amazing, or broken a maler, I Chr. 4. 20. The Son of Ishbi.
3 Sophab | Avial, or binding a commandement, or a commandement of seath.
3 Sophat | A beholder, or a boney-comb, or a swimming, or a cover, or a looking for, I Chr. 6. 26. The Son of Elkanah.
3 ophat | The moving time, a crown, a circle, or a sparrow;
3 Syr. & Kid, Job. 2. II.
4 Job's Friend. Another, I Chr. 6. 26.
3 ophim | A place, Numb. 23. 14. 1 Sam. 1, I.

Zornh] Leftofies or a bornes. A City, Josh. 19.41. Judg.

Joseph A City, John 15. 33.
Zozeth A City, John 15. 33.
Zozeth Mentioned, 1 Chr. 2. 54.
Zozobabel See Zernbbabel.

Just Little, or the commandement of the City; Syr a maker narrow. Numb. 1. 3. The Father of Nathaniel. Juph] A watch, cover; or, honey-comb, 1 Sam. 1.1. 1 Chr. 6.35. The Father of Tohu. The Son of Elkanab. A Countrey, 1 Sam. 9. 5.

Jun A rock firong, former of any thing, bound 3 or, Syr. binding. The Father of Coopi, Numb. 25.15. A King of Midian, 31.8. The Son of the Father of Gibeon, I Chr.

3. 30.

Surtial The rock, strength, or forming of God, or the bond or building of God. Numb. 3. 35. The Son of Abibail.

Surtingual The rock, strength, fashion, figure of the Almighty; or, of one washing. Numb. 1. 6. The Father of Shelumiel.

JULIANTE: Tofts, lintels over a door; fining, or after the Syarian, departing, or money. Chald. firing. A mighty people which Chedarlaomer deftroyed for rebellion, Gen. 14. 5.

THE